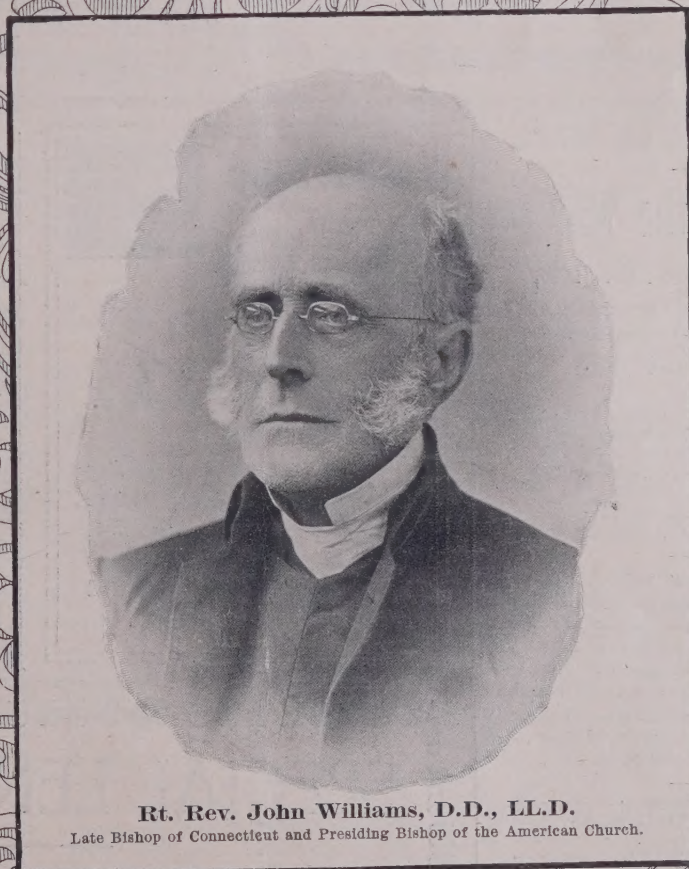


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The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

CHICAGO, FEBRUARY 18, 1899

Notes of the World's Progress

THE BOARD OF INQUIRY APPOINTED to investigate the conduct of the war has completed its work, and the results are embodied in a document estimated to contain 65,000 words. Every branch of the service has been impartially looked into, and charges have been investigated. The report is not a whitewash, but no specific responsibility is brought to the door of any department or official. In the majority of cases, conditions which called forth censure are attributed to red-tape and cumbersome army regulations rather than incompetence or neglect. If soldiers lacked for food, the report infers it was because of congestion in the commissary department; if transports were improperly equipped, it was due to overtaxed energies of the quartermasters' department. In fact, all causes for just or unjust complaint may be attributed to the fact that departmental machinery with a capacity for caring for 20,000 men could not be expanded with the same rapidity as marked the increase of the army to 200,000. Recommendations are made which it is believed would prevent a repetition of friction and congestion should an emergency arise. Suggestions are offered that the President have the power of appointing his Commanding General as well as Secretary of War, also that physically capable retired officers be called into service in preference to filling important posts with patriotic, though perhaps, less competent, civilians. In summing up the results of the war, the commission gives the official figures of 23 officers and 250 men killed, and 113 officers and 1,464 men wounded in the field, while the deaths from all causes from May 1st, to Sept. 30th, a period of five months, were 107 officers and 2,803 men. The total strength of the army was 274,717, so that the death rate is only a fraction over 1 per cent.

LORD CHARLES BERESFORD HAS ARRIVED in this country from China, whither he has been as the representative of British commercial bodies, to report on the best means of protecting and extending British interests in the Chinese Empire. He is outspoken in advocating an alliance between Great Britain, the United States, Germany, and Japan to maintain the integrity of the Chinese Empire and keep it open to the commerce of the world. Discussing the project, he says: "It means simply that instead of 'spheres of influence,' which means the breaking up of the Chinese Empire, that England, America, Germany, and Japan shall by agreement maintain free and equal commercial relations for all in the Orient. It includes the reorganization of the Chinese Army, officered both as to commissioned and non-commissioned officers by Europeans; that the Chinese Empire may be properly policed and life and property made safe. As it is now, mobs and rebellions are liable at any time to destroy both lives and property, as actually happened not long ago, when about 6,000,000 taels worth of property belonging to the French mission in Western China, was destroyed."

WHILE IT IS NOT LIKELY ANY PROPOSITION which would make the United States a prominent factor in the Chinese question would be received with marked favor, yet the time has fully arrived when a solution must be found. Affairs in China at the present time have reached a stage which gives little assurance for the safety of foreign interests. Fostered by an intense anti foreign spirit, the rebellion grows, rather than diminishes, and the authorities are confessedly powerless to quench it. It is even

a question as to whether or not the Empress Dowager does not favor measures to repress efforts to lift the people from their ignorance and idolatry. Schools are closed and newspapers suppressed, with a spirit which denotes desire to antagonize modernization. It will eventually fall to civilized powers to accomplish by force that which cannot be brought about by educational effort. Whether this can ultimately be brought about without dismemberment of the Empire, is problematical. At present, the question of territorial acquisition seems to be the chief consideration on the part of European nations.

ADVICES RECEIVED BY A MINE OWNER in Siberia convey information of the discovery of what it is believed are the remains of the balloon in which Andree and his companions embarked on a voyage to the North Pole. Near the mass of cloth and cordage, were found the bodies of three men. Steps are being taken to verify the truth. In July, 1897, this voyage was begun, the expense being borne by the King of Sweden and three friends. Since the balloon left Spitzbergen, nothing authentic has been learned, save one message brought by carrier pigeon, giving the latitude and longitude of the party. Search for the explorers proved fruitless. The unfortunate fate of the expedition was freely predicted at the time of its inception. The theory of Andree and his companions was that prevailing winds would carry the balloon in the desired direction. A crude steering apparatus was relied upon for assistance. Provisions sufficient to last many months were carried, and every known appliance for safety or comfort was provided. In spite of the uncertain fate of the exploring party, relatives are inclined to discredit the Siberian story, on the ground that if discoveries had been made, full particulars would have been reported by the Siberian police.

THE STATE DEPARTMENT HAS ANNOUNCED its decision not to recognize the claim of the Austro-Hungarian government for indemnity on account of the death of Hungarian strikers near Hazelton, Pa., in 1897, at the hands of a sheriff's posse. The claim has been pending many months, and the decision is of importance as establishing a principle. The United States has in several instances paid indemnity for the death of foreign subjects, but the claim in question presented a different phase. It could not be shown that the deceased subjects were not participants in a riotous demonstration, were not violating the laws of this country, and defying authority. The government holds that if foreign subjects obey the law they will be protected, but if they defy the law, then, in common with all others who participate in such acts of lawlessness, they must accept the consequences they invite. It is held that the Latimer strikers were disturbers of the peace and violators of the law, rapidly drifting into a state of petty war. They had knowledge of the official position and authority of the sheriff, and by refusing to disperse, challenged the force of the State, and placed themselves without the protecting pale of the law.

IN DEBATING ON THE ADDRESS IN REPLY to the Queen's speech at the opening of Parliament, Sir Ellis Ashmead Bartlett moved an amendment asking the government to take early and effective measures to assist China to maintain her territorial independence, and to

enforce the policy set forth in the resolution of the House of Commons of March 1, 1898. He argued that it was the only possible policy for Great Britain. The speaker further asserted that the policy of spheres of influence meant the partition of China, and it was doubtful, in his opinion, if Great Britain would have the support of the United States in a policy of partition, whereas he believed Great Britain was assured of the support of the United States if she went in for the effective policy of maintaining China's integrity. Subsequently the amendment was withdrawn. The attitude of Great Britain toward China was clearly shown in a statement March 1, 1898, by Mr. Curzon, then Parliamentary Secretary of the Foreign Office: "British interests in China are paramount but not exclusive. The British nation would not be justified in regarding legitimate competitors with jealousy, but ought rather to use all efforts to keep in an age of competition what was won in an age of monopoly. We can foresee that China will be confronted by greater dangers in the future than she has been in the past. Great Britain's policy was to prevent the disruption and to oppose the alienation of Chinese territory; and it is not likely that Great Britain will regard with satisfaction the attempts of others in that direction."

A BOARD OF INQUIRY WILL INVESTIGATE charges that rations furnished the army were unfit for food. Allegations of General Miles will be thoroughly looked into, and both sides will be given an impartial hearing. Owing to the publicity given the matter, both during and subsequent to the war, great interest attaches to this investigation. Sensational press dispatches, many of which have been taken back or contradicted next day, have created strong feeling, and the real truth will be welcomed. Vast commercial interests are arrayed solidly against the Commanding General, but the latter claims to be in possession of evidence to substantiate his statements. Should the investigation show that the charges of General Miles are unfounded, a court-martial is likely to follow. Action in the case of General Eagan is thought by many to be mild punishment. Although suspended from active duty until the time for permanent retirement, balm is applied by the payment in full of salary during the period of suspension.

THE LITERARY WEST SUFFERED AN irreparable loss Sunday in the total destruction by fire of the publishing house of A. C. McClurg & Co. The "McClurg" corner, while not one of the oldest landmarks, was one of the large structures erected soon after the great fire of 1871, and now fast disappearing. Although business will be continued, and a new building probably erected on the old site, the old building with its associations is a memory. Bibliophiles all over the country will feel a sense of personal loss in the destruction of the "Saints and Sinners corner," which was given up to rare literary treasures, and a favorite rendezvous of literary men. Rare old folios, exquisite bindings, and scores of autograph copies of various works, *de luxe* editions, and hundreds of first editions bearing date of almost every year of the present century, were destroyed. In this collection nearly every notable name in English literature was represented. The history of the firm of A. C. McClurg & Co is the history of the book business in Chicago and the West. Twice previously the business was destroyed by fire, but survived, stronger than before.

The News of the Church

The Church Abroad

Bishopric for Egypt

It is proposed to raise the sum of £20,000 for the purpose of providing the stipend and expenses of a bishop who shall undertake the oversight of the whole work of the Church of England in Egypt and the Soudan. At present this region is included in the jurisdiction assigned to the Anglican Bishop in Jerusalem; and the bishopric contemplated must, until circumstances allow of a division in that jurisdiction, be in the relation of assistance to him. The country from Fashoda southward is now open to the missionary; and, while work there is developing, will, with that already going on in Egypt, require the oversight of its own bishop.

Death of the Bishop of St. Helena

The sudden death of the Rt. Rev. Thomas Earle Welby removes a colonial prelate consecrated as long ago as 1862, and therefore one of the senior bishops in the English Church. His diocese was one of the very smallest the Church knows, and had many associations of interest. Bishop Welby, like the Archbishop of York, began life in the army; he afterwards worked in Canada, England, and South Africa before being chosen to succeed Bishop P. C. Claughton in the see of St. Helena.

The Bishop of Osaka

The Rev. Hugh James Foss, M.A., late of Kobe, Japan, has, consequent upon the translation of Bishop Awdry to the see of South Tokyo, been appointed to the bishopric of Osaka, Japan. Mr. Foss was educated at Cambridge, and had a distinguished university career. He was ordained in 1872, and in that year became curate at St. Barnabas', Liverpool, 1872-74. Then he held a curacy at St. Michael's, Chester, 1874-'76, and in the last-named year took up missionary work at St. Michael's, Kobe, in the diocese of Osaka. The Bishop-elect was consecrated at Westminster Abbey on Feb. 2d.

A New African Bishop

The diocese of Eastern Equatorial Africa, which has been under the charge of Bishop Tucker, has now been formally divided. One of the two new dioceses will comprise Uganda proper, with its provinces, to be known as the diocese of Uganda; the other includes the whole of the British East African Protectorate south of the equator, and certain portions of German East Africa in which there are C. M. S. stations, and will be known as the diocese of Mombasa. Bishop Tucker will be Bishop of Uganda, and the Rev. William George Peel has been chosen as Bishop of Mombasa. Mr. Peel was born in India, and was ordained by the Bishop of London in 1879. He was curate of Trowbridge, 1879-'80; Rugby Fox master of C. M. S., Noble College, 1880-'87; acting secretary C. M. S. for the diocese of Madras, 1888-'89; and he has been secretary of the C. M. S. for the city and diocese of Bombay since 1892. The division of the diocese has been made in consequence of the vastness of the area and great increase of work.

Conference of Church Clubs

The growth of Church Clubs, both in numbers and importance, keeps pace with that of the Church in the United States. The seventh annual conference of their representatives was held in Chicago on the 9th inst. Of the 22 clubs now in active life, one-half were ably represented. The day was ushered in by a celebration of the Eucharist, at 9 A.M., in Grace church, the Bishop of Kentucky being celebrant. At 10:15 A.M., the delegates assembled in the Church Club rooms, and proceeded to the convention hall on the 17th floor. The opening prayers were said by the Rev. A. L. Williams. On the calling of the roll, and subsequent report of the committee on credentials, it was found that several

States and cities of the Union were represented, from Maine in the extreme East to Minnesota in the West, and from Illinois in the North to Louisiana in the South.

After the appointment of a committee on nominations, the conference heard an address by Mr. John H. Cole, president of the New York Church Club, and president of this year's conference. This was followed by an address from Mr. F. J. McMasters, of St. Louis, entitled, "The attitude of the Church towards other Christian bodies, from the standpoint of the layman." As these addresses will shortly appear in pamphlet form, for general distribution, we shall not attempt to give even an epitome, making exception in favor of the next paper, which dealt largely in facts intimately connected with recent events and present conditions.

Mr. T. H. Peyton, of West Virginia, enlisted in the engineer corps in order to further Brotherhood interests, no less than to serve his country as a true soldier. His valuable paper on "The work of the Church in the armies of the United States," opened with the comparison that an army was modelled after the Church Militant; the dictum of the Commander-in-chief is final; there are grades of commissioned officers in both, the Head determines the rights and functions of the various ranks; their commission is accompanied by authority, irrespective of ability and fitness; there is a like *esprit de corps* and personality; for in both armies the combatant is called upon to "cast aside every weight" after admission to the ranks, whether by being mustered-in, or by Baptism. This accounts for the strong hold which the Church has upon soldiers and sailors. Conversely large numbers of our military and naval heroes are Churchmen—Washington, Lee, and Gridley in the past; Dewey and Hobson in the navy to day; Wheeler, Roosevelt, and Lee, in the army. "Soldiers," said the writer, "being thoroughly imbued with the idea of discipline and authority, can have very little respect for any one claiming to represent the King of kings who can show neither warrant nor commission; who, perhaps, has not even been admitted to the King's army by a constituted authority thereof." The trained soldier is not to be led by a "bushwacker or guerilla," though aware of his zeal, and the Roman Church, corrupted and enfeebled, cannot "possibly appeal to an army of Anglo-Saxons with the power with which the Anglican Catholic Church can."

The writer had visited Camp Wikoff, at Montauk Point, finding there only two Church chaplains; one was called away, leaving one in hospital. There was a Brotherhood tent, and Father Field, Canon Bryan, and others, did what they could. He visited the camp in October and in December, but found no regular chaplain, only volunteer Roman Catholic priests. There was thus scarcely any religious influence to counteract the terrible temptations of the canteen, and even worse. Spiritual desolation prevailed, and "famine of the hearing of the Word of God." On enlisting in the 2nd Regiment of Volunteer Engineers, he found many Church boys among the 1,200 nominal Christians. The chaplain was a Mormon Elder! Again, in another regiment he found 150 Churchmen. Their chaplain was a Methodist, who tries to do his duty; still these 150 young men were cut off for eight months from the ministrations of their own Church, and in their own country, and all because they had volunteered to serve that country. In many regiments, no religious service was held for months. The majority of the recruits were of the age of 23. Small wonder that, so oppressed and cut off, they yielded in despair to the temptations besetting them, for there is nothing to uplift. "It is terrible. It is a disgrace to a Christian nation." Soldiers are not necessarily irreligious. On the contrary, the best fighters are religious men. In the first three weeks of December we had organized fifteen chapters of the Brotherhood of St. Andrew,

in as many regiments. The Brotherhood is an ideal institution for the soldier. But the priest must be sent to press home this work of the layman. An effort is being made by the Brotherhood to support three priests in the army, at as many points, Chicago, Kansas City, and St. Louis. St. George's church, New York, offers one layman for duty at Manila. The opportunity is great, and just as Christianity was propagated by the faithful in the old Roman armies that went out to conquer the world, so it should be with ours; for men so taught on true Christian lines, will evangelize the dark places on return to their own land, and also those in the lands of their foreign service. A great door is opened for the Church. "Go, make disciples," is the direct command addressed to us Churchmen. Amid the booming of guns we know there are millions of dying souls. We can, and we ought, to deny ourselves, if we would escape the condemnation. "Inasmuch as ye did it not to these My brethren, ye did it not to Me." In concluding, the writer made an eloquent appeal to all present, to agitate this subject in their several dioceses, receiving, as he sat down, well-merited praise for his admirable presentation of the cause so pointedly advocated.

Mr. J. C. Stirling reminded the audience that Mr. Jas. C. Faure, of New York, was the treasurer, to whom all contributions for Brotherhood work in Manila should be sent.

Mr. J. L. Houghteling, in speaking on the subject, referred to the growing discontent of men with themselves which marked the present age. He called Mr. Peyton's tour a "practical, direct business," and insisted that the Board of Missions should send a priest to every camp. All the Chicago chapters of the Brotherhood are working for the fund, and have already sent on \$400.

At this point a recess was taken for luncheon in the adjoining Masonic banquet hall; Mr. McReynolds, president of the Chicago Church Club, inviting all the clergy and laymen present to be guests of the club. About 75 accepted the invitation, the Bishops of Chicago and Kentucky being near the head of the table.

At the afternoon session Mr. Eugene C. Denton, president of the Rochester Club, read his paper on "The American parish." Referring at the outset to the true national character of the Church as brought out at the late General Convention, with its increased growth of missionary interest, he claimed that while we know the meaning of the word diocese and of diocesan missions, the idea of a parish is vague, there are no parochial bounds, the Church is therefore too congregational, and stagnation often comes upon a so-called successful parish. But seeing how many do not attend services the Church should not slacken till it reaches all. Grace church, New York, is an illustration of the fact that the use of churches is getting to be better understood, in its multiplication of services, and in its parish house becoming the home of many activities, and in its sympathy with the young. The "down town" church is needed, and can be retained if endowed. Old Trinity, Grace, and other such churches, influence the passing crowd. The mid-day services are helpful. It is a sad spectacle that weak contiguous parishes cannot obliterate their unseemly rivalry by amalgamating. If lack of means be assigned as a cause of failure, it is because men are not sufficiently impressed with the truth that membership in Christ's kingdom means giving and doing, not receiving. The Church is strong in cities, and weak elsewhere, because the best blood is flowing from the country. This Church will be the American Church the more she comes in contact with the people; and every farmer should be visited by the traveling missionary. The city should see to this, for our parochialism is becoming a by-word. We of the Church Club can do much towards bettering this condition of things.

The last paper on the subject of "Christian

education; the Church's responsibility and opportunity," was by Mr. Lawton Wiggins, vice-chancellor of the University of the South. No mere abstract will give an adequate idea of this admirable presentation of a subject for which the great Church college at Sewanee, Tenn., stands as a conspicuous object lesson.

The committee on nominations having reported, the conference elected Mr. E. T. Warner, of Wilmington, Del., as president of the next conference to be held at New Orleans. Major Taylor E. Brown, of Chicago, was re-elected to the secretaryship. After a resolution on the death of the Primate of the American Church, Bishop Williams, of Connecticut; and one adjudging it inexpedient to change the existing scheme of organization, the conference adjourned.

At 6 P. M., in the Grand Pacific Hotel, the Chicago Church Club gave a reception, followed by a banquet to the distinguished visitors. Over 100, including many of the clergy, sat down to dinner, an orchestra in the corridor discoursing music. Justice having been done to the viands, the chairman, Mr. Geo. McReynolds, president of the local club, announced that Mr. Arthur Ryerson would take charge of the meeting, and introduce the several speakers. Bishop Dudley, of Kentucky, had been announced on the programme as the speaker of the evening. He referred forcibly, and yet humorously, to the roominess of this Church of ours with its freedom of opinion and practice, which was nevertheless devoid of license because regulated by law. As a Churchman he could stand on the general Catholic principles enunciated in the Creed, and so was not hedged in, confused, and hampered by the peculiarities of doctrine and practice that fettered severally the various religious bodies that split up Christendom. He closed a speech that was carefully listened to with an eloquent eulogium of the then unbaptized Presiding Bishop whose more than four-score years of life had terminated on Tuesday at Middletown, Conn., and with a touching appeal for the continued support by his hearers of his brother of Chicago.

Having been introduced by Mr. Ryerson as a member of the Chicago Church Club, it was as such that Bishop McLaren responded, alluding to the happy commingling of clergy and laity which the incorporation of this club on Dec. 20th, 1890, had effected; a fraternity based upon love. So too, the Bishop was now better known, for through the medium of the club, the chief pastor and his laity were brought nearer to each other. The club idea was almost divine, for it established a social equality. "We are an evidence of what a Church Club can do for a diocese. No other religious body is more homogeneous, and therefore none is making more progress. Others recognize this, and we can see spread out to the mental vision a magnificent panorama of coming prosperity."

Mr. John H. Cole was introduced as the originator and founder of these conferences, of the preceding six of which he had been the efficient secretary, and of this last one, president. He spoke especially on the subject of individual effort towards furthering any Church work effectively. His successor in the presidency, Mr. E. T. Warner, excused himself from lengthy remark on the ground of inexperience.

The Rev. Dr. Morrison was the next speaker, and he confined himself to the single thought that the Church is a household and a fellowship; and it is so because God has therein called us. This Church is able to adapt herself to the varying conditions of mankind in various ages, and under differing circumstances. Looking at her history in the different centuries, we cannot help observing that with all her diversities of ministrations, she is still one in her faith.

The last speaker, Mr. Denton, warned his hearers against the danger of imagining that the supposed peculiarities of their respective parishes could be a decent excuse for not applying true principles in furtherance of individual effort.

And so ended for the delegates of these eleven clubs a busy day; a day too that will take its

place as among the most successful of those annual occasions, which bring together in conference, for mutual profit and pleasure, the Church Clubs of the United States.

Diocese of New York

General Theological Seminary

Bishop Hall has been making a visit of several days. Dean Hoffman has just given a reception for the senior class. Prof. Richey who has been ill, has gone for rest to Atlantic City, N. J.

Dr. Briggs' Anniversary

The Rev. Chas. A. Briggs, recently ordained a deacon of the Church, and still a professor of the Union Theological Seminary, has just completed 25 years' service in the latter institution, during most of which time he was a Presbyterian minister. Addresses of congratulation were presented by the trustees, and a gold watch. A silver service was given to Mrs. Briggs.

Dr. Mortimer at the Church Club

At a meeting of the Church Club, on the evening of Feb. 13th, an address was delivered by the Rev. Alfred G. Mortimer, D.D., on "Symbolism in the Church." A considerable number of ecclesiastical vestments, loaned by parishes and clergy for the occasion, made an effective illustrative exhibit which appeared to be much appreciated by those present.

Friends at Court Committee

An interesting meeting was held, Feb. 4th, at the residence of Mrs. Anson Phelps Stokes, of the church of the Heavenly Rest, by the recently organized "Friends at Court Committee," whose object is to interest the public and secure funds for the support of the work of Mrs. John A. Foster in the prisons of the city. This is the third in a series of parlor meetings which have been addressed by judges and others in official life, in the interest of the "Tombs' Angel." Addresses were made by Mr. Alexander M. Hadden, and Mrs. Foster.

Sunday School Teachers

At the church of the Ascension, the Rev. Percy S. Grant, rector, a series of monthly meetings for teachers has begun. At the first one, held Feb. 7th, Miss E. Keller read a paper on the subject of "Illustrated methods in the Sunday schools." The next session will be held March 7th, when Miss L. G. Parker will present a paper on "Some difficulties of the teachers," and later on, the Rev. John P. Peters, D.D., Ph. D., will discuss "Temper and obstinacy, and how to deal with them."

The 27th anniversary of the Niobrara League was held, Feb. 5th, at Grace church. Bishop Hare made an address on "The work of evangelizing Indians."

Bishop Potter made a visitation of St. John's church, Tuckahoe, Feb. 5th, and administered the rite of Confirmation, addressing the candidates.

A service in the interest of improved methods in Sunday school work has just been held at Grace church, Middletown, the Rev. David Evans, rector, at which addresses were delivered by the Rev. Pascal Harrower and Mr. C. W. Stoughton, of the diocesan committee, on this subject.

Diocese of Pennsylvania

Provisional Bequests

In the will of Emilie B. Mitchell, of Philadelphia, probated 7th inst., estate valued at \$9,270, certain trusts are created, and on the decease of the three annuitants named therein, the principal is to be divided between the Society for the Increase of the Ministry and the American Church Building Fund Commission.

Choir Festival

The choir of the church of the Saviour, West Philadelphia, gave its 29th festival service on the night of Sexagesima Sunday, under the direction of the Rev. J. G. Bierck, organist and choirmaster. Stainer's Evening service in D was

rendered; but the principal features of the festival were Gounod's "By Babylon's wave," Dr. Armes' "Give ear, O ye heavens," and two selections from the "Elijah" of Mendelssohn.

Ardmore's New Rector

The Rev. William Bayard Hale, D.D., LL.D., has accepted a call to St. Mary's church, Ardmore, Pa., and assumed charge on Quinquagesima Sunday, 12th inst. Dr. Hale is well-known in America through his writings, and in England by sermons and lectures at the Oxford Summer Meeting. His practical work since ordination has been at Middleboro, Mass., where through his efforts the beautiful gothic church of Our Saviour was built.

Rectors' Anniversaries

The 22d anniversary of the Rev. Henry L. Phillips as rector of the church of the Crucifixion, the second oldest Episcopal colored church in Philadelphia, was appropriately observed on Sexagesima Sunday. In the morning the rector gave in his address a brief report of the work during his incumbency; and in the evening a special musical service was rendered. On the same day, the Rev. Henry B. Martin, M.D., preached his fifth anniversary sermon as rector of St. James' church, Hestonville, Phila.

Choral Society's Concert

The 5th annual concert of the Choral Society of the church of the Holy Spirit, Philadelphia, was given under the direction of Herbert M. Boyer, on the 7th inst., in Witherspoon Hall. The chorus numbering nearly 100 voices rendered among other selections, Gaul's sacred Cantata, "The Holy City," very effectively. The closing number was a medley written by Mr. Boyer, embracing all the national airs. The proceeds were in aid of the organ fund for the new church.

Legacies to Churches, Etc.

In the estate of Mrs. Rebecca H. Sims, adjudicated 8th inst., the following bequests were announced: The Female Protestant Episcopal Benevolent Society, \$200; Willing Day Nursery, \$200; Corporation of (old) St. Peter's church, Philadelphia, in trust for endowment fund, \$1,000; to the same, in trust, for care of burial vault, and for the Missionary Aid Society of said parish, \$1,000. Counsel in the estate of the late Crawford Arnold, for many years rector's warder of St. Stephen's church, Philadelphia, were directed to pay to the "trustees" of said church, \$1,000.

Chaplain General Elected

The second triennial congress of the Naval Order of the United States was held in the Hotel Lafayette, Philadelphia, on the 9th inst. and was a commemoration of the centennial anniversary of the victory of the U. S. Frigate "Constellation," commanded by Commodore Truxton, over the French Frigate, "L'Insurgente," which was the first American naval victory after the Peace of 1783. Among the officers elected is the Rev. George Williamson Smith, D.D., LL.D., president of Trinity College, Hartford, Conn., a member of the New York commandery, as General Chaplain of the order.

Death of Archdeacon Brady's Father

Jasper Ewing Brady, junior vice-commander of George C. Meade Post No. 1, G. A. R., died on the 9th inst., at the Episcopal Hospital, from Bright's disease, in the 62d year of his age. The Burial Office was said on Friday afternoon, at St. Luke's-Epiphany church, by the rector, the Rev. Dr. T. A. Tidball, assisted by the Rev. Messrs. A. J. P. McClure and R. W. Forsyth. In Woodland's cemetery, the Grand Army paid the final honors according to the ritual of the Order. Mr. Brady leaves a widow, two daughters, and two sons, one of whom is a captain in the U. S. army and chief signal officer for Cuba, and the other is the archdeacon of the diocese.

Archdeacon Brady addressed a congregation of over 1,000 persons at the Trocadero theatre, on Sunday night, 5th inst., on "Man's recognition of God."

The Rev. L. W. Batten, Ph.D., has not retired from the Philadelphia Divinity School, nor has the slightest intention of doing so; but has taken charge of the services at St. Andrew's church, Wilmington, Del., as *locum tenens*.

The Philadelphia council of the Brotherhood of St. Andrew held a pre-Lenten service at the Church House, on Thursday night, 9th inst. The meeting was addressed by Bishop Whitaker, on "Preparations for Lent."

Diocese of Chicago

The Primate's Last Official Act

On Friday last Bishop McLaren received from the Primate his commission, dated Feb. 6th, as chief consecrator of Dr. Morrison on the 22d. The signature is very indistinct, and as Dr. Williams died next day, his signing of that document probably marked the termination of his official life. Bishop McLaren left on Saturday for New York, and will give a Meditation for the students of the General Theological Seminary on Ash Wednesday.

The Northeastern Deanery

The winter meeting was held Feb. 7th at St. James'. After Celebration in the church at 11 A. M., the assembled clergy, to the number of more than 50, adjourned to the Brotherhood room of the parish house, where the dean read for over an hour from his "Memories of the Diocese of Chicago." An innovation was then introduced, for arrangements had been made for the members of the *clerica* to take lunch with their husbands. Accordingly about 100 persons were privileged to enjoy the hospitality of the ladies of the oldest parish. Luncheon over, Bishop McLaren presented the Bishop-elect of Iowa with an episcopal ring, the parting gift of the clergy, which would have been given at the breakfast on Jan. 23rd but for Dr. Morrison's enforced absence. The Bishop was singularly happy in his presentation address; it was the address of a loving father to a devoted son, and it terminated in an earnest appeal to his other sons present to emulate the good example set by the two priests, one gone, the other going, to a higher place in the Master's kingdom. In his reply the recipient was emphatic in his regret that the call to a higher seat involved the severance of ties that bound him to his parish, to the brethren of the clergy, to this diocese, and to its Bishop. At a gentle hint, the ladies retired, and the remaining business of the convocation went on. It was agreed to hold the May meeting in St. Aungarus' parish, and thus to observe the semi-centennial of our Swedish fellow Churchmen.

Noontday Lenten Service

The mid-day Lenten services in Handel Hall, from 12:10 to 12:30, will be in charge of the following-named clergy:

- Ash Wednesday, Rev. Dr. Rushton.
- Feb. 16-18, Rev. J. H. Edwards.
- " 20-22, Rev. T. A. Snively.
- " 23-25, Rev. E. A. Larrabee.
- " 27, March 1, Rev. W. C. Richardson.
- March 2-4, Rev. W. C. DeWitt.
- " 6-11, Rev. Percy C. Webber.
- " 13-15, Rev. Dr. W. W. Wilson.
- " 16-18, Rev. C. P. Anderson.
- " 20-22, Rev. W. B. Hamilton.
- " 23-25, Dr. J. S. Stone.
- " 27-29, Rev. E. M. Stires.
- " 30, April 1, Rev. Dr. Rushton.

At the church of our Saviour the vested choir is rehearsing regularly for their new work, and it is expected that they will be installed at Mid-Lent, by which time the re-arranging of the choir stalls will be ready for the new condition of things.

The Rev. George B. Pratt left Chicago for San Juan, Porto Rico, on Friday. As Mr. Pratt has spent some years in Yucatan, he is no stranger to the climate of the tropics, or to the language of the colonies planted by Spain.

Bishop and Mrs. Edsall were tendered a cordial reception at Fargo on Saturday evening last. Upwards of 500 attended in honor of their new Bishop.

We regret to hear that the Rev. D. S. Smith, of St. Luke's, South Evanston, is in poor health.

The re-carpeting of St. James', and other interior renovations, are now completed.

The foundation of the new St. Paul's church, N. E. corner of Madison ave. and 50th st., Kenwood, is finished, covered over for the winter, and paid for.

The new rector of St. Peter's, the Rev. Frank DuMoulin, takes up his work here next week. Meanwhile, the Rev. H. C. Granger carries on the services.

Diocese of Connecticut

Funeral of Bishop Williams

Another Presiding Bishop, and the third successor of Seabury, has joined the company of the saints. On the evening of Feb. 7th, the aged and beloved Bishop of Connecticut quietly yet unexpectedly passed away. The end came without suffering, and the soul of the grand old patriarch of the Western Church made calm and joyous exit from amidst the friends who loved him well. The funeral services were held in the church of the Holy Trinity, Middletown, on the 10th, at two o'clock in the afternoon. During the morning hours the body lay in state in St. Luke's chapel, connected with the Berkeley Divinity School, and was viewed by hundreds of people. The wishes of the dead prelate, made known in written instructions read after his death, were carried out in every particular, and the funeral services were as simple and unostentatious as possible. The body was borne from the chapel to the church by eight students of the Berkeley Divinity School, of which Bishop Williams was dean, and deposited on a bier at the foot of the altar. The simple casket which the Bishop had requested, was covered with black cloth, and was devoid of floral decorations. The inscription on the plate was:

JOHN WILLIAMS

Fourth Bishop of Connecticut.

Born August 30, 1817.

Died February 7, 1899.

There were present at the church many clergymen from Connecticut and near-by dioceses. The following bishops were present: Bishop Doane, of Albany; Walker, of Western New York; Brewster, of Connecticut; Neeley, of Maine; Scarborough, of New Jersey; Hall of Vermont, and McVickar, of Rhode Island. In accordance with the expressed wishes of the dead Bishop, there was no funeral sermon or address given. The simple burial service of the Church was read by Bishop Doane. The bishops and other clergy, nearly 200 in number, entered the church to the plaintive and solemn notes of the organ. The full vested choir sang the burial psalms, and "Rock of Ages." At the conclusion of the service the body was borne from the church by eight other students of the Berkeley Divinity School. The honorary pallbearers were: The Rev. Drs. S. O. Seymour, W. G. Andrews, Sylvester Clark, Samuel Hart, F. T. Russell; the Rev. Messrs. F. W. Braithwaite, Louis French, Peter L. Shepard.

After the long procession had returned to the chapel in the rear of the church, Bishop Brewster called the clergy together, and in a few, earnest words, asked the clergy of the diocese to remember all the Bishop's bereaved spiritual children in their prayers, and particularly he asked their prayers for himself. He requested the clergy to drape some portion of their respective churches in mourning, in memory of their deceased Bishop. Bishop Doane then, at his request, took the chair, and appointed the Rev. Mr. Harriman, the secretary of the diocese, secretary of the meeting. Bishop Doane, with deep feeling, referred to his own service under Bishop Williams, when he was rector of St. John's, Hartford. He then stated that Bishop Williams had left a request that only one clergyman should officiate at his funeral. The Standing Committee of the diocese through its President, Dr. Seymour, had asked him to perform this last sad office for his friend and brother. Said the Bishop in conclusion, "I venture to think, that among all those who loved

him, none loved him more than myself." The chairman appointed a committee consisting of Dr. Vibbert, Dr. Binney, Dr. Lines, Dr. Grint, and Bishop Neeley, to draft suitable resolutions on the Bishop's death. The chairman then placed the pastoral staff in Bishop Brewster's hands, and declared the meeting adjourned. Bishop Brewster accompanied the body of the senior Bishop to the grave in Indian Hills, where after prayer it was laid to rest beside the remains of his mother. Delegations of the Board of Missions, Woman's Auxiliary, Brotherhood of St. Andrew, Daughters of the King, and numerous other organizations, beside the denominational clergy of the city, were present at the funeral.

The death of the Bishop made a profound impression among all classes. He has been such a familiar figure and his name such a household word in the State, that he will be missed and mourned not only in our own Communion, but by Christian people of every name. The diocese is fortunate in having a bishop to fill his place who already has made his way into the hearts of clergy and laity, and who will securely hold that position.

New Haven County Convocation

The winter meeting was held in St. Paul's church, New Haven, on Feb. 7th. Dean Woodcock was the celebrant at the Eucharistic office, assisted by the rector, the Rev. Dr. Lines. The sermon was preached by the Rev. H. W. Winkley. The business session opened in the parish guild room after the service. Prof. Porter, of the chair of Biblical Criticism in Yale University, read a suggestive paper upon the subject of "The present position of the Higher Criticism." Dr. Porter aimed simply to state fairly the present state of things without combating any views. The clergy, by a rising vote, thanked him for his illuminating essay. Resolutions relating to a proposed change in the Constitution as to the time of the annual election of officers, and of sympathy with one of their number who has suffered from long and critical illness, were passed. Very earnest and general discussions followed the reading of the exegesis of Rom. x: 5-7, by the Rev. F. R. Sanford, and the essay on "Christian Science and kindred cults," by the Rev. A. J. Gammack. Major Stansfield, of the local post of the Church-Army, made an address explanatory of the work of that effective organization. The convocation accepted the invitation of the Rev. George Brinley Morgan, of Christ church, New Haven, to meet in his parish in April. At the evening session, Gounod's sacred music was sung by St. Paul's choir. Dr. Lines gave a short address on the composer's life and work. The convocation was very largely attended.

Diocese of Georgia

Appointments of the Bishop

FEBRUARY

- 17. Evening, Good Shepherd, Thomasville.
- 19. A. M., Thomasville; evening, Bainbridge.
- 20. Evening, Valdosta.
- 24. A. M., St. Luke's, Atlanta.
- 26. A. M., Good Shepherd, Augusta; P. M., Waynesboro.

Summary for eight months, ending Jan. 1, 1899: Visits to parishes, 32; Confirmations held, 19; confirmed, 81; baptized, 4; churches opened, 2; consecrated, 2; married, 1; buried, 1; sermons and addresses, 70; services, 125; Holy Communion, 51; official letters, 1,643; miles traveled, 12,326.

Death of an Aged Clergyman

The Rev. John James Hunt whose death occurred at his home, Marietta, on Feb. 6, 1899, was born in Athens, Ga., on Jan. 1, 1810, and was one of the oldest priests in the American Church. He was the oldest graduate of the University of Georgia, where he took his degree of master in arts in 1836. Three years later, in 1839, he was admitted to the diaconate, and in 1836, was ordained priest by Bishop Bowen, of South Carolina. His early ministry was exercised in Oglethorpe Co., Lexington, and for a time in At-

Ianta. He gradually withdrew from missionary and parochial duty, and devoted himself to the education of youth, in which vocation he continued until about ten years before his death. Mr. Hunt was the first native Georgian to enter the ministry of the Church. He was a man of devout and godly life and scholarly attainments, and goes to his rest after years of great usefulness.

Services at Military Camp

The chaplain of the Second Ohio Vol. Inf., the Rev. C. B. Crawford, writes most encouragingly of the interest in, and attendance at, the camp services while the regiment has been at Macon. On the last two Sundays there were about 1,000 present, soldiers and citizens. At the farewell service, much interest was shown.

Diocese of Oregon

Lenten Offering for Missions

The Rev. Herman L. Duhring created much enthusiasm in Portland for the children's Lenten offering for missions. He addressed the Sunday schools of Trinity and St. David's parish Sunday morning, Jan. 29th, preached in St. David's church at 11, and at St. Mark's church at 7:30. In the afternoon he addressed a mass-meeting of all the Church Sunday schools of Portland, in Trinity church, where the attendance numbered 1,000. It was a magnificent success, and will count much for the cause of missions at the Easter offering. At St. Stephen's chapel, the Rev. T. N. Wilson in charge, Mr. Duhring Monday evening addressed a large attendance of the Sunday School Institute.

Diocese of Massachusetts

The Massachusetts Church Union

It held a public service in the church of the Advent, Boston, Feb. 9th. The Rev. Edward Osborne, S.S.J.E., preached a strong sermon. He urged the necessity of deeper devotion to the Faith, and a firmer belief in the mission of the Church. He condemned the fallacy that it matters not what one believes if his deeds are good. At the collation which followed the service, the Rev. Dr. Chambré made a short address, and introduced Dr. Lindsay who showed that all parties in the Church were agreed that the great work to be done was the preaching of a gospel of regeneration to a lost world. Dr. Donald, the next speaker, thought that the success of the Church will ever come from the profound reverence of its priest and people for the commands of God, and a full devotion of self to this holy mission. The present curses of the Church are now the adoration of committees, the exaltation of bustle, and the desire to get ahead in a worldly way. Instead of these, our churches should be filled with a desire to acquire a deeper love of God and a fuller submission to His holy will.

Trinity College Alumni

On February 9th there was a reunion of the alumni of Trinity College at the University Club. The Rev. L. K. Storrs, D.D., presided. President Smith made a speech in which he referred to the present and future work of the college. Mr. John Sabine Smith, of New York, Dr. William R. Martin, Professor C. P. Parker, of Harvard, and others, also made addresses.

A Parish Semi-Centennial

Christ church, Waltham, observed its semi-centennial celebration Feb. 9th. Holy Communion was celebrated at 8 A. M. by the rector, the Rev. Hubert W. Wells. The Rev. Leighton Parks, D.D., preached a sermon in memoriam of the first rector of the parish, the Rev. Dr. Thomas F. Fales, in the evening. Christ church was organized in 1848, under the charge of the Rev. A. C. Patterson. Services were then held in Rumford Hall, and later on a church building was erected on Central st., under the charge of the Rev. T. F. Fales, who began his duties in Nov., 1849, and resigned in 1889. He was succeeded by the Rev. H. N. Cunningham, who remained as rector four years, and was succeeded

by the present incumbent, the Rev. H. W. Wells. During his ministry the present church edifice was erected, and was consecrated June 17th, 1898.

The Church Temperance society has collected \$1,507.90 for their work.

The Rev. E. Winchester Donald, D.D., has accepted appointment as preacher of the baccalaureate sermon at Cornell University for this year.

Diocese of Easton

The Cathedral Work

The congregation of Trinity church, Easton, Bishop Adams, rector, and the Rev. E. R. Rich, dean, are making strong efforts to pay off an old debt of \$600 resting upon the cathedral corporation. Recently the congregation paid nearly \$400 of the amount. It is expected that the full \$600 will be realized early in February. The next undertaking will be the erection of a parish house which is greatly needed. Holy Cross chapel, of the Point, near Easton, has been reopened, and services are now held there regularly every Sunday afternoon, under the direction of the dean, assisted by Messrs. W. H. Higgins and B. E. Whitmans, members of the cathedral chapter of the Brotherhood of St. Andrew.

Rector for Fifteen Years

The Rev. Oliver H. Murphy who has been rector of Coventry parish, Somerset Co., since 1883, left recently for Albany, Ore., where he has accepted a call to St. Paul's church. Dr. Murphy, immediately after his ordination to the priesthood, became rector of Coventry parish, which at that time was one of the smallest in the diocese, but under his rectorship has steadily grown, until it is now the fourth parish, in point of communicants, in the diocese. Dr. Murphy has been dean of the Southern convocation for the past 10 years, and also a member of the Standing Committee of the diocese, and has twice represented the diocese in General Convention.

Recently a pair of heavy brass vases was put upon the altar of St. Paul's church, Centreville, the Rev. James A. Mitchell, rector, as a gift of the congregation in memory of the rector's 25th anniversary. The money with which they were purchased was the offering made upon the anniversary, Nov. 27, 1898.

Diocese of Quincy

The Swedish Church in Galesburg

On last Sunday, Bishop Seymour officiated at the opening of St. John's Swedish church which has just been completed in a very substantial way, except the school rooms and chancel which are all under the same roof, and are separated from the body of the church. A temporary chancel has been arranged very tastefully, the altar decorations being presented by the Sunday school. The people deserve great credit for the good work they have done with the means at their disposal. Though there is a debt on the church, it is a valuable property, one of the largest in the diocese, and it is hoped that with the encouragement now given, large numbers of the Swedes will rally around the church of the fatherland, and find a home in St. John's. The weather was extremely cold on the day of the opening, but a large congregation assembled and took devout interest in the service. The rector and choir of Grace church assisted. The rector of St. Mary's School and the chaplain of St. Alban's Academy, Knoxville, were present, and the Rev. Mr. Almquist, assistant, with Mr. Nybladh, pastor, made up a goodly company of "other clergy." Bishop Seymour conducted the office of dedication in English, and made an impressive address. He spoke of the Church in its present condition as being like the ship, the temporary place from which Christ taught the people. The permanent abiding place was the Temple; such the Church should be when entirely completed and free from debt. In the evening, the Bishop preached to a large congregation.

The Communion service of the morning was reverently sung by the pastor, following the Swedish office. It was impressive, with its old tones of another land and its strange but not unmusical language. The congregation took up the responses, even the children singing without a book. During the entire week services will be held, and several clergy of the diocese will preach.

Bishop Seymour has already administered Confirmation in several parishes, at the request of the Bishop of the diocese. The latter still hopes to attend his annual convention in May, and perhaps return at an earlier date, though his gain in strength is reported to be very little. The Rev. John Wilkinson has visited several points in the diocese in the interest of the endowment fund.

Diocese of North Dakota

DICKINSON.—On Monday, Jan. 25th, divine service was held in St. John's church at the same hour at which the Rev. Dr. Edsall was being consecrated as Bishop of North Dakota. The rector, the Rev. J. P. Lytton, officiated. The service was the celebration of the Holy Communion, and prayers from the Office for the Consecration of a Bishop. The attendance was good, and the service very earnest and impressive.

Diocese of Long Island

Bishop Littlejohn's Anniversary

The commemoration of the 80th anniversary of the Rt. Rev. A. N. Littlejohn, D.D., LL.D., D.C.L., as Bishop of this diocese, was held in the cathedral of the Incarnation, Garden City, on Sexagesima Sunday, at 3 P. M. The Standing Committee of the diocese attended in a body. The two cathedral schools, St. Paul's and St. Mary's, occupied seats near the choir. Special music was rendered under the direction of the precentor, the Rev. Canon Bird, and the organist, Dr. Woodcock. The Rev. Dr. Swentzel, president of the Standing Committee, presented an address to the Bishop, on behalf of the clergy, in which he recounted the progress of the Church in the diocese during the last 80 years, assured the Bishop of the affection of his clergy, and prayed he might be spared to his diocese for many years to come. This was followed by an address by the Hon. John A. King, on behalf of the laity, who conveyed to the Bishop the esteem, and admiration, and respect in which he was held. The Bishop's reply to both addresses was touchingly and tenderly given, and the services closed with his benediction.

Opening of a New Church

The new church of the Good Shepherd, Brooklyn, a description of which has appeared in THE LIVING CHURCH, was formally opened on Sexagesima Sunday. The chancel was tastefully decorated, and an excellent programme of music rendered under the direction of the organist and choirmaster, Mr. Thomas W. McDonough. A quartet of stringed instruments added much to the effect. The interior of the church is cheerful, the walls and ceiling being in pure white. The pews are of walnut, and so arranged as to give a view of the chancel from all parts of the building. The church is not fully complete, many little details remaining yet to be finished, including the raising of the tower to its full height, which will make the front one of the most imposing in Brooklyn. The sermon was preached by the rector. Bishop Littlejohn made an address. In the evening the preacher was the rector emeritus, the Rev. Dr. Henry B. Cornwell.

Reception to a Rector

The annual reception tendered by the Young Mens' Club of St. Ann's-on-the-Heights to the Rev. Dr. Reese F. Alsop, rector, took place on the evening of the 9th. This club, which was organized a little more than one year ago, with 10 members, now numbers about 50, and has taken its place with the permanent organizations of St. Ann's.

District of Duluth

A Good Prospect

The parish at Fergus Falls, under the present rector, the Rev. A. O. Worthing, continues to show life and activity; the membership increases, a third class for Confirmation is being prepared for the Bishop's next visitation, Sunday school attendance is gaining. The various societies are all actively engaged in some definite branches of Church work. Daily services are maintained, and weekly Celebrations. The outlook never appeared more auspicious than at present.

Diocese of Washington

Two Missionary Meetings

A interesting meeting in behalf of the missionary work of the Church, was recently held in St. James' parish house, when the Bishop addressed three of the parish guilds: St. Paul's, for men; St. Mary's, for women, and St. Agnes', for young girls. He warmly congratulated the parish on the recovery from recent severe illness of their faithful rector, the Rev. James W. Clark, and highly commended his work. He then gave a graphic account of the last session of the Lambeth Conference, and spoke of the wonderful effect on that body of the eloquent and rousing appeal from the Archbishop of Canterbury in behalf of missions. Bishop Satterlee earnestly asked all present to say daily at noon the Prayer for Missions.

The Sunday School Institute held a general missionary meeting at St. Andrew's church, on the evening of Jan. 30th, one of the most stormy of the season. About 100 persons, however, braved the elements, and were rewarded by hearing the interesting personal experience of two workers in the field, the Rev. Mr. Patton, from Japan, and the recently consecrated Bishop for Brazil. The former spoke chiefly of social conditions in Japan, especially of the position of women and the laws regarding marriage and divorce, showing the need of a higher influence than mere civilization. Bishop Kinsolving gave an account of the low state of morals and religion in Brazil, many of the Roman churches built under the empire being now deserted.

The Churchman's League

The Lenten lecture course is as follows: Trinity Parish Hall, Feb. 21st, Mr. Silas McBee, "Cathedral architecture," illustrated. St. Mark's pro-cathedral, Feb. 28th, the Rev. Cornelius B. Smith, "Cathedral work of the past in Europe, with lessons from its history." Church of the Epiphany, March 7th, the Rt. Rev. H. Y. Satterlee, D.D., LL. D., Bishop of Washington, "The future of cathedral work in America." Church of the Ascension, March 14th, the Rt. Rev. Lucien Lee Kinsolving, Bishop of Rio Grande do Sul, Brazil, "The work of the Church in Spanish America; the religious, political, and social conditions." St. Andrew's church, March 21st, the Rev. Thos. P. Hughes, "Christian Missions in the Orient; the problems existing in the Philippines and Asia."

Pre-Lenten Mission

At St. Luke's church, the Rev. O. M. Waller, rector, Feb. 8th, when the Bishop of Washington delivered the opening sermon. The Mission was to continue till Ash Wednesday, with three daily services, and instructions by the rector, the Rev. Mr. Tunnell, warden of King Hall, and other clergy of the city.

The Woman's Auxillary

The monthly meeting on Feb. 7th, at St. John's parish hall, was made specially interesting by the presence of the Bishop of North Carolina who spoke of the missionary work in his diocese, both among the white and colored population. He described the conditions of the latter as more helpful and promising now than ever before, as many of their own leaders are trying to influence them to let politics alone and devote themselves to the elevation of their people by industry and education.

On Missionary Sunday, at the church of the Epiphany, the offertory, with some donations afterwards received, amounted to \$1,139, which was divided amongst diocesan, domestic, and foreign missions.

Diocese of Virginia

Bishop Whittle's Appointments

MARCH

12. St. John's and All Saints', Richmond.
19. St. James' and St. Andrew's, Richmond.
29. St. George's, Fredericksburg.

APRIL

2. Christ church, Richmond.

Bishop Gibson's Appointments

FEBRUARY

5. A. M., Epiphany, Barton [Heights; P. M., St. Mark's, Richmond.
6. P. M., St. John's, West Point.
7. A. M., Christ church, Middlesex.
8. A. M., St. Luke's, Essex.
9. A. M., St. Paul's, Essex.
10. A. M., St. Matthew's, Essex.
11. A. M., Vawters, Essex.
12. A. M., St. John's, Tappahannock.

Bishop Whittle has just sent out his yearly letter to the "children of the diocese of Virginia," asking for their Lenten savings for the support of diocesan missionaries.

Diocese of Delaware

Funeral of the Rev. Chas. E. Murray, D. D.

The funeral of the late rector of St. Andrew's church, Wilmington, took place on Monday, Jan. 30th. The Rt. Rev. Leighton Coleman, D. D., Bishop of the diocese, attended with all of the city clergy and several from places outside of Wilmington. In the procession there were also the Rev. Drs. Martin and Batten (Philadelphia) and Grammer (Baltimore), and the Rev. Geo. A. Latimer, of Philadelphia, formerly rector of Calvary church, Wilmington. The clergy unanimously approved a minute testifying to their appreciation of the loss sustained through the decease of Dr. Murray, and of his noble qualities of heart and mind. The archdeacon of Wilmington, the Ven. Geo. C. Hall, the Rev. H. Ashton Henry, and the Rev. Dr. L. W. Batten took part in the service in the church, that at the grave being taken by the Bishop. The large church of St. Andrew was filled with those who came to bid farewell to one whom not only the Church, but the whole community, mourns. Dr. Murray was the president of the Standing Committee, one of the examining chaplains, and registrar of the diocese.

The Rev. Dr. Batten, of the Philadelphia Divinity School, is conducting the services at St. Andrew's, as he has been doing since the retirement from active work of the late Rev. Dr. Murray.

The old Swedes' church, built in 1698, is undergoing extensive repairs, in order to the preservation of this historic landmark. Mr. Thos. F. Bayard took great interest in this church, and is buried in the cemetery in which the church stands.

Diocese of Marquette

Bishop Rowe's Plans

The Rt. Rev. P. T. Rowe, Bishop of Alaska, visited his old parish, St. James, Sault Ste. Marie, Mich., on his return from Lower Canada. An informal reception was tendered him at the residence of Mr. Thomas Bailey, Bay Mills. During the evening over 400 old friends and parishioners paid their respects to the Bishop. Refreshments were served and a very enjoyable evening was spent. The Bishop delivered, under the auspices of the Daughters of the King, at the Opera House, a lecture entitled, "Experiences in Alaska." At his request the lecture was free, consequently every available seat was taken. The lecture was greatly appreciated by the large audience present. After visiting St. Louis and Chicago, the Bishop journeyed towards the Pacific, from whence he will sail. In March Bishop

Rowe will sail for Alaska; in May he will start on an official trip of some seven months' duration. He will sail to Point Hope and Cape Lisburne, and from the latter place may coast to the extreme northern portion of Alaska. Mrs. Rowe and children are in California, and will probably remain until November.

Diocese of Milwaukee

A New Church

The parishioners of Christ church, La Crosse, held their last service in the old wooden edifice last Easter, and since then have been holding regular services in the Y. M. C. A. building downtown. They expect to be in their new church sometime during May. It will be one of the handsomest in this section of the country. We give a brief description of it: The style of architecture is Romanesque, in native limestone, the trimmings of Portage Entry sandstone. The structure is cruciform in shape. Beneath the entire building are rooms for Sunday school, guild, and various similar purposes. The church has chancel, nave, two transepts, and cloister aisles. The chancel is 34 x 40 ft., apsidal in form, and divided about midway by the sanctuary rail, the choir stalls being placed at the eastern end of the chancel. The nave is 82 ft. in length by 36 ft. in width, and 36 ft. from floor to the highest part of the ceiling. The clerestory is lighted by semi-circular shaped windows placed above the roofs of the cloister aisles. These aisles, 12 feet wide, will run the full length of the nave to the point where the transept intersects. The transepts are 22 ft. wide by 33 ft. deep. The organ chamber is at the north side of the church, with spacious, arched openings communicating with the choir and transept. The intersection of transepts and nave are treated in massive piers with columns of polished Athenian marble, from which springs the large vaulted dome, covering the axis or central portion of the building. The pilaster piers on both sides of the nave are connected above by a series of decorated arches. The main facade of the church is massive and imposing, the principal feature of which will be the great tower, 23 ft. square, and rising to a height of about 120 ft. Above the vestibule the building is crowned with the great gable, pierced with a rose window with elaborate Venetian tracery. The large south transept window will be a memorial by Mrs. Angus Cameron to the late Senator Cameron, and is now in course of construction by the Tiffany Glass and Decorating Co., of New York city. The two chancel windows are memorials to Mr. A. A. Stevens, and Mr. T. D. Servis. Throughout the building there are to be some 450 16-candle power incandescent lamps. The architect to whom the credit is due for the entire work of conceiving, arranging details, and pushing to completion this beautiful structure, is Mr. M. S. Detweiler. A fine mixed chorus choir of ladies and gentlemen, 18 voices, will be vested, and the chorus enlarged to 30 voices, when the new church is ready for use.

St. John's Church, Mauston

A guild hall has been built on the grounds adjoining the church, at a cost of about \$400. While the structure is not wholly completed, it is sufficiently finished to permit of constant use. Of the \$400 expended, a debt of \$200 remains, and the faithful congregation is striving hard to cover this. The missionary in charge is the Rev. Herbert C. Boissier.

Clearing off Church Debts

This is a good work ever steadily going on in this diocese. St. Clement's, Whitefish Bay, sent in \$25 towards a debt of \$135, incurred in some recent improvements. St. Peter's, North Greenfield, paid \$150, and hopes soon to raise the remaining \$50, which will entirely close out an old-time debt of \$400 on their new church building. All Souls', Cumberland, has at last extinguished the remaining \$85 on its venerable mortgage debt. A few years ago this mortgage was \$650, and it is now wholly gone. St. Luke's, Bay

View, paid in \$50 on a \$300 debt incurred in some recent improvements, and hopes to close out the remainder of the debt at Easter.

Diocese of Ohio

The Northwestern Convocation

Held its winter session in Trinity church, Tiffin, Jan. 31st. The Rev. L. P. McDonald preached the opening sermon, on "The relation of the Sunday school to the home." There was a Celebration at 9 o'clock on Wednesday morning. After Morning Prayer, a paper on "Teaching in the Sunday school, how and what?" was read by Mrs. Ione Pratt, of Calvary church, Sandusky. A general discussion followed on the paper, and also on the following subjects: 1. "The teacher's responsibility"; 2. "The Chautauqua plan for Bible study; can we have something like it?"; 3. "The ideal Sunday school"; 4. "What we expect from our Sunday school Institute." In the afternoon, election of officers for both the convocation and institute was held; the Rev. E. V. Shayler was elected dean, *vice* the Rev. R. O. Cooper, removed to Owosso, Mich. Mr. Dudley Watson Moore, of Toledo, read a paper on "The duties of a superintendent." The Rev. J. Louis P. Clarke read one on "The service of song, a layman's suggestion for its improvement." The Rt. Rev. A. R. Graves, Bishop of Laramie, delivered an inspiring address on missions. The new archdeacon, the Rev. A. A. Abbott, preached the closing sermon. A resolution was passed favoring a redistricting of the diocese so as to give three convocations more evenly divided, having respectively, Cleveland, Sandusky, and Toledo, as their largest cities.

Woman's Auxiliary

The quarterly meeting was held at the cathedral house, Cleveland, on Thursday, Feb. 2d. Bishop Graves, of Laramie, who has been making visitations in this diocese in the absence of Bishop Leonard, gave an interesting account of the work in his own diocese, and the Rev. George E. Benedict of Cartersville, Ga., spoke of mission work among the poor whites of that part of the country. Tea was served and a social time enjoyed after the service.

A Foreign Missionary

The Rev. H. G. Limric left his parish at Fremont in December, and has gone, at the earnest solicitation of Bishop McKim, to take up mission work in Japan. He has had five years' experience as a missionary in Mexico, and is fitted for great usefulness. Mrs. Limric and their two children will remain in this country for two years, when they expect to follow him to the foreign field.

The Northeast Convocation

It met at the church of Our Saviour, Akron, the Rev. Geo. P. Atwater, Jan. 30th and 31st, and held a very successful session. On Monday evening, an address was delivered by the Rev. J. W. Hyslop, on "The missionary responsibility of the Church in the new fields." On Tuesday, 7 A. M., the Holy Communion was celebrated. At 9 A. M., Morning Prayer was said, followed by an address by the dean, the Rev. A. L. Frazer, on "Work in the Church." At the business session nine clergy were present, and some important matters were brought up and discussed. Mission prayers were said at noon. At 2:30 a conference was led by the Rev. Robt. Kell, on "Church debts; how to raise them." The Rev. J. H. W. Blake was the next speaker, on "Sunday evening services." The discussion was taken part in by each member present. Evensong was said in St. Paul's church, and an interesting illustrated address made by the Ven. A. A. Abbott who has recently been appointed archdeacon of the diocese. He advocated a different division of the diocese into convocations, and the giving of convocations more power, that the missionary work may be more effectually accomplished. The next meeting will be at St. Paul's church, Conneaut, Ohio, in April.

The subject for the united services of the Cleveland parishes, to be held on the Wednesday

evenings of Lent, in Grace church, is "The Petitions of the Lord's Prayer." Six of the diocesan clergy will preach on subdivisions of the topic, one each evening.

The class in ecclesiastical embroidery numbers this year two life members and 60 active members. They represent 14 parishes. Eight members are from the Congregational, Baptist, and Disciple denominations. Miss Neff, president of the class, receives frequent letters from distant dioceses, asking for information in regard to the working methods of the class, and instruction in the formation of similar societies.

Diocese of So. Virginia

Much interest has been manifested in a series of meetings that have just been held at Trinity church, Rocky Mount, by Mr. J. R. Matthews, of Oxford, England. He has been preaching nightly, and having Bible readings in the morning.

The new church that has recently been erected at Park View, a growing suburb of Portsmouth, by Trinity church of that town, was broken into lately by thieves, and robbed of everything they could carry away.

The Rev. R. C. Jett, of Staunton, who has been very ill, has commenced to improve a little.

Diocese of Western Michigan

Progress in St. Paul's, Muskegon

St. Paul's parish, the Rev. George Forsey, rector, is growing encouragingly. The congregations, both morning and evening, are much larger than in previous years, and are attentive and devout. The vestry recently put in a hot-air furnace to supplement the steam heat, which makes the church very comfortable on the coldest day. Mr. C. W. Linsman, formerly leader of the choir in the Congregational church, has brought a goodly number of singers from that body into the choir of St. Paul's, so that now it forms a strong chorus of 40 voices, all vested. Mr. William Heap, a parishioner, ordered last week the decoration of the chancel, as a gift to the congregation. It had a somewhat sombre appearance, a great transformation has been wrought. The paneling of the ceiling is colored in deepening shades of blue, spangled with gold stars, the panels at the base having a heavy frieze of dark blue. The walls are tinted a light gray, and ornamented in color and gold, with a combination of the trefoil and triangle, a symbol of the unity of the Blessed Godhead. Light-colored bordering surrounds the chancel window, containing a figure of St. Paul, and also forms a pleasing wainscoting effect about the usual height from the floor. The three panels of the reredos were done in gold, adding to the richness of the general effect. The view from the nave and transepts is restful to the eye and helpful to devotion. The rector has announced a course of sermons for Sunday evenings during Lent, beginning Feb. 12th. The subjects are Spiritualism, Theosophy, Socialism, Christian Science, Agnosticism, and Atheism. The Bishop makes his annual visitation the 2d Sunday in Lent. A class for Confirmation, composed almost entirely of married people, is under instruction.

Diocese of Michigan

The Southern Convocation

The last meeting was held in St. Paul's church, Jackson, Feb. 2d. After the celebration of the Holy Eucharist, at 10:30, several of the clergy gave very satisfactory accounts of their missions. At 1 o'clock, the rector of the parish, the Rev. R. B. Balcom, and wife entertained the members of convocation at luncheon. At the afternoon session, an excellently written paper, on "The presentation of missions to the people," was read by the Rev. John K. Burleson. Such pleasure was manifested in the merits of the paper that its publication in the Church papers was requested. The day's business was concluded with Evensong at 7:30, at which the Rev. Geo. Vernor and the Rev. H.

Tatlock gave addresses on missions. During the business session, much interest was shown in the discussion of a report from the convocation of Detroit, on "A better plan than that now in use for raising money for diocesan missions." It is proposed to substitute the apportionment system for the pledge. The matter was left over for further consideration until the April meeting.

Deaf-Mute Services

The members of Ephphatha Mission, Detroit, met socially in St. John's parish house, on Saturday evening, Feb. 4th, with the Rev. Mr. Mann present. Two services were held on the following day in the chapel. A third, a "combined service," was held in the evening in St. Luke's church, Ypsilanti, with an attendance of 15 deaf-mutes, from Ann Arbor and other nearby places, besides those residing in Ypsilanti.

Diocese of Maryland

On Jan. 31st, the Bishop visited St. Alban's church, Albion, the Rev. C. S. Abbott, Jr., missionary, and confirmed a class of 18 members. Although the night was very stormy, the church was filled to the doors, about 300 being present. This will make 28 persons presented for Confirmation the convention year. During the five years this work has been in existence, 108 persons have been presented for Confirmation, the smallest number being the first class of five, the largest (28) that of the present year.

Diocese of Iowa

Parochial Mission at Creston

A series of special services in the nature of a parochial Mission were inaugurated on Septuagesima Sunday by the Rev. Allen Judd, general missionary, assisted by Mr. Frank A. Joseph, lay-reader in charge at St. Paul's church. On Tuesday the Rev. Dr. Paget, of Muscatine, joined in the work and gave instructions on the Prayer Book, and preached the sermon every evening till the close. The attendance, considering the severe weather and the strength of the congregation, has been encouraging, and good results are looked for. The announcement was made during the Mission of the date fixed for the consecration of Dr. Morrison, and the hope expressed that he might soon be able to visit and encourage the little band of Church worshippers and workers in this pretty and Church-like building.

Presentation From a Choir

On the evening of Feb. 1st, Christ church choir, Waterloo, gave a delightful surprise to the rector, the Rev. E. E. Madeira who is also their choirmaster. He and Mrs. Madeira were invited to tea at the home of the choir-mother, Mrs. J. W. Krappel, and at 9 o'clock the choir, to the number of 30, came in, bearing with them as a token of love, a beautiful carved oak chair, which they presented to the rector and his wife. The choir has enrolled in it 12 women, besides the male voices. Under the direction of the rector, they are giving a series of musical services on Sunday evenings, at which the better works of the English school of Church composers are rendered. This choir is unique, from the fact that the choristers are under no rules whatever, the enthusiasm of the members keeping the ratio of attendance at rehearsal and service up to a high standard, although the entire service is voluntary.

MT. PLEASANT.—The work in the old parish of St. Michael's has taken on fresh vitality, under the vigorous efforts of the priest-in-charge, the Rev. H. Parry Thomas. On Monday, 30th ult., Dean Paget visited and preached at the evening service. The prospects are encouraging for regular and self-sustaining services soon after the eagerly awaited advent of the new bishop.

FAIRFIELD.—This old parish, where the church has for some time been practically closed, has recently been visited by the Rev. H. P. Thomas, and services have been resumed at intervals with promising results.

Editorials and Contributions

Roman Catholic "Americanism"

SOME years ago a bright political writer described a certain class of our fellow-citizens, by saying that their loyalty was abundantly manifested by the vigor with which they shouted for "The old flag and an appropriation." Recent advices from the seat of government incline us to the opinion that this description will not inappropriately fit others who are vaunting their Americanism in rather emphatic terms. A despatch from Washington to the *Baltimore Sun*, dated Jan. 18th, says: "The Senate Committee has inserted a provision in the Indian Appropriation Bill allowing the (R) Catholic schools the amount they received last year; namely, twenty per cent. of their former allowance, and the House will probably agree to it. This is said to be the last time such allowance will be made." It is also said that not long ago Cardinal Gibbons presented a petition to Congress to reopen the question of the Indian schools. It is not intimated that that was the last time that such a petition would be offered.

Now when it is remembered that the various Protestant bodies and our own Church in this land have on principle declined to receive any further grants from Congress in aid of their Indian schools, and have been for some time carrying on this educational and religious work at their own expense, the persistence of the Roman Catholics in demanding the continuance of the government appropriation seems to need explanation. It is quite true that while they formerly received the lion's share of the lump sum of more than \$500,000 that was at one time regularly appropriated for the Indian schools, they last year received but twenty per cent. of that share. But it is not a question of more or less dollars, but of principle.

It goes without saying that our Roman friends would get the lion's share of the money. The point is, why should they consent to ask for any money? And why should the Congress of the United States be petitioned to appropriate money for sectarian or ecclesiastical purposes? It is true that the leading Protestant bodies, as well as the Roman Catholics, have in time past received grants from the government in aid of the Indian schools conducted under their supervision, on the broad ground that they were engaged in the work of civilizing the Indians. But when it became evident that the Roman body was exploiting the public purse rather for the end of religious propaganda than for that of civilization, and, moreover, that the proportion of the appropriation assigned to it was far in excess of the comparative amount of work done by it among the Indians, the other religious bodies reconsidered their position, and rather than rest under the imputation that they were using government funds for ecclesiastical purposes, they resolved to decline any such appropriations whatever. For of course they endeavored to make the Indians Christians, though it was and is their purpose to teach them a great many things that are not distinctively Christian, however much the spirit of Christianity may be in them.

The action taken by our own Board of Missions was positive and thorough. We

have large and flourishing Indian schools in South Dakota, Minnesota, Wisconsin, North Dakota, Wyoming, Nevada and Utah, Arizona, Oklahoma, Southern Florida, and even in far-off Alaska. That in South Dakota is by far our largest Indian mission. It reaches thirteen tribes, and is well organized, and productive of excellent results. Good Bishop Hare is the true apostle to the Indians in this country. Probably the refusal of the government appropriation was a greater loss to the work of the Church than to that of any other religious body except the Roman Catholic. But the sacrifice was made, almost without debate, because it was recognized that to receive public money for Church work, even when other work not properly of that class was united with it, was contrary to the spirit of American institutions. While such appropriations may not be contrary to the letter of the Constitution of the United States, they are certainly opposed to its spirit, and if continued indefinitely, and allowed to become enormous, they might lead to an attempt to transgress the letter itself.

It is certainly surprising that the leaders of the Americanizing party in the Roman Church do not seem to understand this principle upon which other bodies have acted, nor to appreciate its force. That they do not accept it is, we think, indicated by the efforts they are making to get the present Congress to appropriate as much money for their schools as they dare to ask for. We have some hope that our Roman friends will even yet see the utter un-Americanism of their position, and if our readers would write to the senators and congressmen from their respective States and districts, calling their attention to the anomalous position of the Roman Church on this subject, the leaders of this latter body might be assisted to see themselves as others see them, and perhaps they would refrain from taking the people's money "just this time," like Rip Van Winkle.

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The Consultative Body

THE American correspondent of the *Church Times* took occasion a short time ago to explain very lucidly the attitude of the General Convention last October towards the plan which originated at the Lambeth Conference of 1897, for the establishment of a permanent committee of Anglican Bishops, to be called the "Consultative Body." This body was to deal with questions arising in the different colonial Churches and in our own, which might be referred to it. The correspondent draws attention to the fact that the Lambeth Conference is purely a voluntary body, and that its acts have only a moral weight. It is not, and cannot be, known officially to a body like the General Convention.

But the proposal to establish the "Consultative Body" is the first step in a programme for the organization of the Anglican Communion including the American Church. Attractive as such a scheme may appear in some of its aspects, it is too serious a matter to be entered upon without the most careful consideration. Moreover, there are reasons which immediately occur to those who understand the situation, which seem to render it entirely out of the question for this Church to become a party to

such an arrangement. The case of the Church in the English colonies is distinct from that of the American Church. With us, the crucial point is one which the correspondent puts very frankly and clearly:

I venture to add (trusting that I shall hurt nobody's feelings) that the way in which the union of Church and State works in England, and the Erastianism which is prevalent only too often in certain high quarters, together with the non-representative character and practical impotence of Convocation, impress American Churchmen with the idea that an alliance with the Church of England cannot even be proposed, much less entered into by us, till that ancient Mother Church is free to speak her own mind by her representative bodies to the representative body of another independent national Church. This is not a plea for disestablishment on our part, but for the restoration to the Church of the ancient rights and liberties which were guaranteed her by *Magna Charta*.

The *Church Times*, in its editorial summary of Dec. 30th, from which we recently quoted, entirely agrees with the American correspondent.

It is well known that the English bishops are virtually appointed by the Crown, but instead of regarding this as in some degree a disparagement of the liberty of the Church, and as putting them at a disadvantage in comparison with the heads of the freer Churches of their own Communion, they show a marked tendency to regard it as giving them some peculiar title to precedence. We are open to correction, but we have a strong impression that this shows it self in assigning to certain of the English bishops a precedence over the primates and archbishops of other Churches, even in connection with the Lambeth Conference itself, in which, as a perfectly free and voluntary assembly, none but ecclesiastical rules have any place. The influence of the State has certainly shown itself in the past in the limitation of subjects permitted to come up for discussion at the Lambeth meetings. This constraining element must always be present, under existing circumstances.

Behind the English hierarchy stands, on the one hand, the Queen and Privy Councils; on the other, Parliament. The relations of the Church of England in these two directions are eminently unsatisfactory. The condition of affairs does not fairly represent the ancient state of things as between Church and State, but is the result of a gradual drift unguided by intelligent readjustments. Every one knows that the constitution of a committee of the Privy Council as a court of final appeal in ecclesiastical causes was a mere clumsy oversight. The position of Parliament in regard to the Church was one thing when Parliament must be composed of Churchmen; it is anomalous and ridiculous since it has become a miscellaneous body, admitting, side by side with Churchmen, the worst enemies of the Church. Yet there was never any adjustment of relations to meet new conditions. Such is the state of things which lies behind the English bishops, and must consciously or unconsciously influence their actions. It is this which, while it continues, makes it impossible that there should be "any common basis of representation on the Consultative Body as between American and English Churchmen." We could not accept decisions which were in

The Editor's Table

Kalendar, February, 1899

2. PURIFICATION B. V. M.	White.
5. Sexagesima.	Violet.
12. Quinquagesima.	Violet.
15. ASH WEDNESDAY.	Violet.
19. 1st Sunday in Lent.	Violet.
22. EMBER DAY.	Violet.
24. ST. MATTHIAS, EMBER DAY	Red.
25. EMBER DAY.	Violet.
26. 2d Sunday in Lent.	Violet.

Deare Feast of Lent

BY THE REV. W. J. MILLER

Suggested by George Herbert's lines on Lent

"Welcome, deare Feast of Lent!" So sang the poet
Whose mem'ry's dear; and who in lines so quaint
Portrays the Church's life;
The saintly Herbert whose calm, holy spirit
Breathes o'er the Means of Grace a wondrous merit,
Lost in our earthly strife.

How dear, how precious are the Church's ways,
Illumined thus by the clear, brightening rays
Of His adoring love!
For service, Sacrament, and for each season,
By Him, in faith, is pleaded that true reason
Which comes from God above.

Oh, for the poet's faith in this, our day,
When faithless love and scorn would e'en gainsay
Our Mother's life of grace!
Then would that which we, heedless, now resist,
Be not the dreaded Fast, but the "deare Feast"
Of holiness and peace.

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Pen-and-Ink-lings

"Americanitis" is the new and apt title for nervous prostration.

So great is the interest now in all matters pertaining to family history, that the New England Genealogical Society is rapidly gaining in membership, and its library is thronged daily. Forty women were admitted to membership last year.

The municipal authorities of Rome wish to run a new street just where the grave of Keats is situated; the remains of the poet may have to be removed.

A prize of \$10,000 has been offered by a distilling company for a method of purifying their waste products, as they have been prohibited from emptying them into streams. Fish and cattle must be protected from the poison of the waste product of distilleries; but human beings are not protected from the worse poison of which the waste is the mild residue.

How shall we interest men and women—in missions, in this good work, or that? This is the question continually confronting the leaders and workers in any cause. Here is one method. "The way to educate man," Prof. Anderson has said, "is to set him to work; the best way to get him to work, is to interest him; the best way to interest him is to vitalize his task by relating it to some form of reality."

"The Spectator" in Washington has been visiting the Senate and describing what he saw there. Noting the indifference of the members to the debates, he says of one who during a speech was absorbed in the pages of *The Congressional Record*: "Perhaps he is reading his own speech of the day before, a much more interesting one, of course, than any that will be in to-morrow's *Record*. Or is this merely another evidence of the superior potency of the printed page in these

last days, and do Senators speak only that their words may be read?"

Dr. Babcock, in *The Independent*, recalls his reading of Robinson Crusoe, and makes application of it to some current events of our day. He says: "Most unexpected relations came about between Robinson Crusoe and the surprising and surprised islander, not without elements of force and race superiority. Friday was pretty thoroughly subjugated, but it was the best thing that ever happened to him. New ideas and ideals, a new heaven and a new earth, swung into view for him. The adjustment was not the easiest thing in the world, and patience was heavily drawn upon by both, but it was worth all it cost in the end."

"Robinson Crusoe does not want to own Friday to-day. His idea is to establish a protectorate over him until he can own and govern himself in strong and intelligent self-possession. It will take time to unslave him, and cost trouble and treasure, but where stewardship and character are involved, the Anglo-Saxon Christian will not refuse to make the necessary investment."

Prof. H. W. Parker, of Yale College, in an address at the Episcopalian Club of Boston, said: "The making of Church music is likely to conduce rather to the earning of daily bread than to immortality. The hymn is not the most artistic part of the service, but to many it is the most satisfactory, because all the people sing. The Anglican chant is a musical trilobite, scarcely to be distinguished from a vegetable. Because hymns are necessarily simple, it does not follow that they are necessarily bad. The Hymnal we now have is unsatisfactory and undignified. Its proof-reading is shocking. Why have the good old minor tunes vanished from the present collections? The minor keys have been neglected in our Hymnal, or, at most, used apologetically. The ancient tunes are dry, but they keep well. The modern tunes are not dry, but they fail to keep. I will take my own selection, No. 53 of the Hymnal, 'The day of grace is done.' I wrote it myself. It is not without its redeeming features; it is tolerable enough except for its end, with an unprepared dissonance. I have heard it characterized as 'measly.' The processions in the Hymnal are vociferous enough, but weak in the knees. It is an insult to have more than one tune to a hymn; if it is the right tune, that is enough. Many of our best tunes came to us from Germany. The New England village choir quartet, and Moody and Sankey's hymns, these are the engines of war that have done more harm to religion than all the Anglican Church, which the Puritans detested. Our Hymnal to-day is a painful exhibition of vulgarity tempered by incompetency."

Isn't it "too funny for anything"? A subscriber has stopped his paper because it had in it "a picture of a bishop with a mustache"! Well, well, what next? What if we should have a picture of a bishop who parts his hair in the middle? We are alarmed and bewildered. Where shall we draw the line on bishops? And may it not become an issue for the Standing Committees? With the certificate of election they should have a photograph—or a cer-

tificate from the barber. There is no more fearful wild-fowl than a bishop with a mustache! "Papists smile," says our high-toned critic, "and I don't wonder."

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John Williams, Primus

THE most prominent of the Bishops in the American Church, the Rt. Rev. J. Williams, D.D., LL.D., Bishop of Connecticut, and Presiding Bishop, has entered into rest. He was born in Old or North Deerfield, Mass., on the 30th of August, 1817. His father was Ephraim Williams, a well-known lawyer of Massachusetts, who compiled the first volume of the Massachusetts Reports. His mother, Emily Trowbridge Williams, was a woman of excellent attainments, and always very near the heart of her only child. Bishop Williams was not a born Churchman—his father and mother were both Unitarians, as were so many prominent Massachusetts people in their day. In early youth he attended the academy in his own native town, but afterwards was sent to Northfield Academy. In 1831, he entered Harvard College, where he remained for two years. While at Harvard his mind began to turn toward the Church, and as a result of careful study, and through the influence and advice of a close friend, the Rev. Benjamin Davis, he was confirmed. Shortly after this change of faith, he entered Washington, now Trinity College, his father and mother cordially consenting.

While at college he saw a great deal of Bishop Brownell who, though no longer president of the college, still resided in Hartford, and took a lively interest in the college and its students. At about the same time, he became intimately acquainted with the Rev. Dr. S. F. Jarvis, one of the college professors. In 1835, he took his degree of B. A., and became a candidate for Holy Orders, entering the General Theological Seminary at New York the following autumn. But his stay in New York was of short duration, for he was called home by the sickness and death of his father, and did not again return. He went to Middletown, Conn., where, under the guidance of Dr. Jarvis who had become rector of Christ (now Trinity) church in that place, he continued his theological studies. On the 2nd of September, 1838, in the parish church in Middletown, he was ordained deacon. From that time until 1840, he was a tutor in Trinity College, Hartford. At the close of his tutorship he and his mother went abroad, spending nearly a year in England and Scotland, and a short time on the continent. On his return, in 1841, he was ordained by Bishop Brownell, and became the assistant of Dr. Jarvis, remaining with him one year. From Middletown he went to St. George's church, Schenectady, over which he was rector until 1848, when he was elected president of Trinity College. On Oct. 29, 1851, he was consecrated Assistant Bishop of Connecticut, in St. John's church, Hartford, having been unanimously elected by the diocesan convention.

In 1853, he resigned the presidency of Trinity College. To him Trinity owes a great deal, for he did much to establish it on a firm basis, and increase its endowments. For several years he was vice-chancellor, and when he became Bishop of the diocese, was by virtue of his office made chancellor. Trinity College had always been very dear to him, and it is safe to say no one in the

hearts of each succeeding college generation had a warmer place than the Bishop of the diocese who was indeed a father to all the young men, whom they loved and revered; and not only they, but all the young men who were brought up under him felt the same love and affection for him, even when they had children of their own old enough to go away to college.

Bishop Williams became the diocesan on the death of Bishop Brownell, which occurred Jan. 13, 1865. He held many honorary titles: S. T. D., Union, 1847; D.D., Trinity, 1849; D.D., Columbia, 1851; D.D., Yale, 1883; LL.D., Hobart. Bishop Williams had been Chairman of the House of Bishops since 1883, and for five years before he became Presiding Bishop he was made "assessor" to Bishop Lee, the Presiding Bishop. In 1887 he became Presiding Bishop.

He was not a voluminous writer. He published a volume of poems, in his younger days, and more recently, his "Notes on the Acts of the Apostles," besides many sermons on special occasions.

In 1884, Bishop Williams went abroad to represent the American Church at the centenary of the consecration of Bishop Seabury, and also as the direct successor of that Bishop in the see which he held. On that occasion, he preached the anniversary sermon, which has since been published. While fond of travel, and always a most companionable man, he never found much time to spend outside of his own diocese, unless the general welfare of the Church called him to do so. He was thoroughly devoted to his diocese. A hard worker and a close student, he held that his place was at home, and that God and his Church were first to be served.

His labors have been abundantly rewarded. He saw his diocese grow to be one of the strongest in the land. Though small in extent—only one-tenth the size of the State of New York—it contains nearly 30,000 communicants. Washington College has developed into Trinity, with its fine buildings and large, though not sufficient, endowments. Its few professors in the olden days have given place to the strong faculty of to-day. Berkeley Divinity School, which was founded mainly through his efforts in 1854, has become a strong theological seminary, with good buildings and an ample endowment. The Bishop's Fund has also grown so that its income is amply sufficient to support the episcopate without any tax upon the diocese. St. Margaret's, a flourishing girl's school, self-supporting, has been founded at Waterbury, and all over the diocese commodious churches have been erected. His clergy are well housed and well paid, and along every line, great progress has been made.

As we look back over his life, which has been a long one in the service of God, we feel constrained to say, here was a father in God who was a father indeed, and his children, clerical and lay, gladly gave him reverence, and loved him as children love their own fathers after the flesh.

Lux perpetua luceat ei.

Book Reviews and Notices

Sonnets and a Dream. By Wm. Reed Huntington, D.D. New York: The Marion Press.

We have not been accustomed to think of Dr. Huntington as a poet. He comes before us as the well-armed champion in the arena of debate, ready with keen lance to pierce the unlucky opponent who, without due forethought, picks up the glove of challenge. We find, however, in

this little volume, poetic thoughts, couched in the most graceful words. Sonnets are hard to write well, but these bear the closest scrutiny. In the sonnet, "After Santiago," we notice the following beautiful lines. They are a good sample of the excellence of the whole:

"Thou sawest God's angel at the anvil stand
And forge the steel. He smote it blow on blow;
Wrathful he seemed, yet ever from above
He stooped the while, and swiftly dipt the brand
In tears, yea tears, that he might make thee know
How vain were vengeance, unannealed by love."

The Mediaeval Empire. By Herbert Fisher. New York and London: The Macmillan Company.

Voltaire, whose wit even yet sparkles, long as he has been dead, once said that the "Holy Roman Empire was neither holy, Roman, nor empire," and in his day, the antiquated, worm-eaten thing calling itself by that name, justified his epigram. There was a time, however, when there was a real empire, when it had a close, if fatal, connection with Rome, and when people generally thought it holy enough to have as its great duty the Christianizing of the world. That is the time treated of in this book, from Otto I, 936 A. D., who revived the dying empire of Charlemagne, to Frederic II, A. D. 1214. It may be asked why, after Mr. Bryce's splendid work on the Holy Roman Empire, it was necessary to write another book, but it will be found that not much of the ground Mr. Bryce occupied has been trespassed upon. Moreover, this period of history is so fascinating that it is ever attracting able pens. Numberless are the German histories of these centuries, but they are very often dusty and dry, and some of the best are not translated. This book is written in a clear, vivid style, and will be found very readable. Two great questions were decided between 900 and 1300, and those were that there was to be no united Italy, and no united German people. It was reserved for the nineteenth century nearly to accomplish those great works. During that period also, the experiment was tried of gathering the German and the Italian peoples under one rule, and it failed. There are most interesting chapters on the influence of the German Empire in law and administration, on the German nobility and German Church, on the imperial legislation in Italy and Sicily, on the relations of the emperors with the city of Rome, and the reciprocal influence of German and Italian culture. The Hohenstaufen line, extending over three hundred years, gives material for brilliant pictures. Its men were all active and zealous sovereigns, some of them very wise ones, and one of them, Frederic II, a genius. They were all governed by a single idea, or rather, by the tradition that they were Roman emperors, successors of Caesar Augustus. This delusion mastered them, and ruined them, for the spirit and economics of German society were incompatible with aristocracy. They seem to have been utterly blind to the fact that the real Latin emperor was the Pope, and the practical Roman Empire, the Roman Church.

Jerusalem the Holy. By Edwin Sherman Wallace. New York and Chicago: Fleming H. Revell Company. Illustrated. Price, \$1.50.

Mr. Wallace, as American Consul in Jerusalem for five years, had excellent opportunities for studying the history and present condition of the Holy City, and he made the most of these opportunities. His book gives a capital history of the city under its successive owners, from the Canaanites to the Mohammedans, adding many facts recently discovered. His descriptions of the present condition and inhabitants is the product of a keen observer and a careful writer. The illustrations are a valuable addition. The style of the writer is attractive, and one finishes the book with the regret that there is no more. Next to a visit to the Holy City, such a book as this gives to the interested reader and student a more than passing glimpse of the city which was once the glory of the earth. Mr. Wallace's opinions of the future of the city are valuable; one can only hope that they may be realized, and that the dream of crusaders and others may yet prove more than visionary. To Bible classes and

Sunday school teachers, the book is almost a necessity.

Hymns and Hymn Makers. By the Rev. Duncan Campbell. New York: The Mandeville Co., Agents for Messrs. Block, London.

One wonders that in the face of Dr. Julian's tremendous Dictionary of Hymnology anybody should attempt another book on that subject; but the difficulty with Dr. Julian's book is that only rich Christians can afford to buy it. A cheaper book is therefore really useful. There is a long list of writers on hymnology, and Dr. Campbell has laid them all, as well as Dr. Julian, under contribution. He gives us, in small compass, a great deal of useful and interesting information about the hymn writers with whom we are most familiar and like the best. The writers mentioned are arranged alphabetically, and so can readily be found. This volume forms one of an admirable guild library, at thirty-seven and a half cents a volume, prepared for Presbyterian parish guilds. We wish there were as good a one for Church guilds.

Cranford. By Mrs. Gaskell. With preface by Anne Thackeray Ritchie. With forty colored illustrations and sixty pen and ink sketches by Hugh Thomson. London and New York: The Macmillan Company. Price, \$2.

What shall one say of such an old favorite as "Cranford"? Shall one affect to believe that it is not known and beloved of many? And should one introduce it to notice by quoting the sober commendation of the critics, as "a masterly delineation of a little world of English provincial society"? Lord Houghton wrote of the book as "the finest piece of humoristic description that has been added to literature since Charles Lamb." But does that give one an idea of this "home of the Amazons"—of dear Miss Matty, Miss Pole, and Miss Jenkins, of all the natural and social charms of a place "where economy was always elegant," and where "some might be poor, but all were aristocratic"? But the publishers have given Cranford lovers a delightful volume in this reprint of 1898, with the most quaint, delicious, colored illustrations. There are forty of the latter, besides sixty pen-and-ink sketches. An olive-green cover, richly and heavily ornamented in gold, completes a handsome volume.

What Shall Our Boys do for a Living? By Charles F. Wingate. New York: The Doubleday & McClure Company. Price, \$1.

Mr. Wingate has given us a useful and interesting book upon a topic but little treated heretofore. Peculiarly adapted by his own experience for the work he has undertaken, he writes understandingly and convincingly, and he deserves a careful reading. His articles deal with the plain facts regarding different occupations, particularly the new ones, setting forth their advantages and drawbacks, and giving practical and specific information regarding them. He shows the value of thorough training, emphasizing the fact that there is a demand for capable men in every calling, and laying special stress upon inclination and aptitude. The book is broad, serious in purpose, practical, worthy of more than superficial consideration. In many cases it will fulfill the author's hope "by setting up a few guideposts on life's pathway to prevent the beginner from taking a leap in the dark, and to save him from wasted effort."

For the clergy we know of no better, no more profitable Lenten reading, than Bishop McLaren's new book, "The Holy Priest," treating of the nature, duty, grace, trials, and helps of sanctity. Further notice of this book will be given; we call attention to it as early in the season as possible. Published by the Young Churchman Co., Milwaukee. [Price, \$1 net].

ANOTHER helpful and inexpensive book for Lenten use to which we have not before called attention, is "Thoughts for the Lenten Season," by Mrs. C. H. Smith, published by James Pott & Co., New York. Mrs. Smith is well-known as a writer on Church subjects, and is a teacher to be trusted. This booklet is of a practical

character, giving suggestions about the meaning and keeping of Lent, and on the Christian character.

ANNA R. B. LINDSAY, PH. D., in another of her admirable series of little books, answers the question: "What Good Does Wishing Do?" She shows that wishing is worth while, if one conforms to the law of right desire—letting wishing be one with the Will of God. The small volume is pretty in its cover of white, with design of thistles in color. It is published by Thomas Y. Crowell & Co., of New York and Boston, and it costs thirty-five cents.

WITH the beginning of Lent, many of our readers are enquiring for books suitable for the season, and we trust these may be found by reference to our advertising columns, and announcements of books received. We have before us an excellent Lenten companion entitled, "Quadragesima," by the Rev. Reginald Heber Howe, D.D., inscribed to his father, the late Bishop of Central Pennsylvania. It contains a short reading for every day in the season, original and compiled. With great brevity and simplicity the author teaches the lessons which Lent suggests, illustrating each theme by well-chosen quotations from devotional writers. The book is a treasure house of beautiful thoughts, of flowers plucked from every garden, of gems drawn from every mine. Published by Thomas Whittaker, New York. [Paper covers, 50 cents; cloth, \$1].

Books Received

THE MACMILLAN COMPANY
Story of Old Fort Loudon. By Charles Egbert Craddock. \$2.50.

Bible Stories (Old Testament). Edited by R. G. Moulton, M. A. 50 cents.

ST. GILES' PRINTING CO., Edinburgh
Year Book of the Episcopal Church in Scotland.
IVAN PANIN, Grafton, Mass.

Thoughts. By Ivan Panin.

FUNK & WAGNALLS COMPANY
The Imperial Republic. By James C. Fernald.
THE YOUNG CHURCHMAN COMPANY, Milwaukee
The Holy Priest. By the Rt. Rev. W. E. McLaren. \$1.
JAMES POTT & CO.

The Hebrew Prophets. By R. L. Otley. 30 cts.
Twice Around the World. By Mrs. Twing. \$1.25.
The Garrison Church. By the Rev. Ethel Allen, D.D. \$2.50.

THE HELMAN-TAYLOR CO., Cleveland
An Anglican Study in Christian Symbolism. By Elizabeth Clifford Neff. \$1.75.

THOMAS WHITTAKER
Lenten Thoughts on the Collects, Epistles, and Gospels for the Season of Lent. 25c.
A Lent in Earnest: Daily Readings for the Season. By Lucy Ellen Guernsey. 50c.
Lent Past and Present. Introduction by the late John Williams, D.D., LL.D., Bishop of Connecticut. Herman Lilienthal, M. A. 25c.

Pamphlets Received

Quadragesima. By Reginald Heber Howe, D.D. Thomas Whittaker.

Thoughts for the Season of Lent. By Mrs. C. H. Smith. James Pott & Co.

White Dandy. By V. C. Melville. J. S. Ogilvie. 25 cts.
War of the Nations. By W. F. Catton.

The Church of England and Henry VIII. By Andrew Gray, D.D. James Pott & Co.

The Choral Service, the Litany, and Holy Communion. (From Darlington's Hymnal). Thomas Whittaker.
Seventh Annual Report of the Church Training and Deaconess House.

Confirmation. By the Rev. J. H. Van Buren.
All Saints' Day and the Commemoration of the Departed. By the Rt. Rev. A. C. A. Hall.

The Past and the Present of Grace Church, Kansas City.

The Silver Song Series No. 10. By E. L. Hailman Silver, Burdette & Co.

Proceedings of the Sixteenth Annual Meeting of the Lake Mohonk Conference of Friends of the Indian.

Periodicals

The February issue of *The Sanitarian* is wholesome reading for all intelligent people. Several articles ought to have a wide circulation among the people, as the one on "Slaughter Houses," "Infection in the Toilet," "The Treatment of Children," "Pavement and Public Health," etc. [Dr. A. N. Bell, editor, 337 Clinton st., Brooklyn, N. Y., \$4 a year.]

Chronologically, February is a red-letter

month in the history of the United States, as in that month the two Presidents whom the people most venerate and love to honor were born. Recognizing this fact, the first places in the contents of *Self Culture* are given to an interesting study of the characteristics of Washington as a statesman and as a man of strong individuality in all the walks of life, by Henry Wade Rogers, president of Northwestern University; and to a similar resume of those sterling, honest, and manly traits that gave Lincoln the place he holds in the hearts of all true Americans. There is an illustrated article on Columbia University, a description of Devil's Island, Dreyfus' prison, and an article on "The Tsar and Universal Peace," by Henry Davies, Ph.D., besides others.

In the February number of the *American Monthly Review of Reviews*, the editor seeks to apply the lessons of our national failures in the South during the reconstruction period following the Civil War, to the present problems of a similar nature in Cuba, Puerto Rico, and the Philippines. His deductions are interesting and instructive. A large proportion of space in this number of the *Review* is given up to editorial and contributed articles on the management of foreign dependencies. Sylvester Baxter contributes an interesting study of the Dutch rule in Java, and Dr. Daniel Dorchester makes a statistical exhibit of the recent drift toward colonial and protectorate governments. The subject of the character sketch is Aguinaldo, the Filipino insurgent leader. A very remarkable career is here outlined by one who has known the young leader intimately.

The February *Cosmopolitan* opens with a much-illustrated description of the Emperor William's journey into the Holy Land, by Samuel I. Curtiss. The author says that never before in the history of the Turkish Empire were such elaborate preparations made for the reception of a guest. From Damascus to Jerusalem, streets were repaved, roads were repaired or constructed, and there were everywhere evidences of fresh paint and whitewash. The Turkish troops were drilled for months in anticipation of the great event. In "After the Capture of Manila," Mr. Frank R. Roberson describes a visit to the Philippines after Dewey's victory. He thinks that the question whether Americans can with advantage exercise permanent dominion in the tropics depends mainly upon whether they can succeed in mastering tropical diseases. Henry F. Bryant explains the gigantic systems of "City Subways for Pipes and Wires," and the editor of the *Cosmopolitan*, Mr. John Brisben Walker, begins a serial, "How an Empire was Built," the empire in question being that which the followers of Mohammed established.

Opinions of the Press

Christian Work

GOVERNMENT APPROPRIATIONS.—We have already chronicled a declared purpose on the part of our Roman Catholic friends to secure from Congress, if possible, a prolongation of the contract school system. But that would clearly be unwise, unless a clear necessity for doing so can be shown in the government's inability to provide enough schools of its own during the next fiscal year. The contract schools have done a good work, and doubtless some, if not all, of them will keep on in their original spheres of instruction and training. But it is evident that the Government's need of their facilities has

nearly or quite ceased. No doubt some of them have been at expense in enlarging their buildings or increasing other appliances, with a view to accommodating government pupils. But this has been done without any stipulation on the part of our government to continue to use them, and now the five years of ratification must be considered as all that could be fairly insisted upon. The matter ought to end here now and forever.

The American Review of Reviews

THE TREATY AND THE PHILIPPINES.—It is very hard to be patient with the type of man that insists upon settling a problem first and examining it afterward. Yet that is exactly the attitude of those members of the Senate who have been trying to amend the treaty with Spain by tacking on to it a declaration that we do not intend to stay permanently in the Philippines. Spain has simply given us a quit-claim deed. It was necessary for the best interests of every one that Spain should be eliminated from the Philippine situation. Spain having thus been eliminated, by virtue of the agreement at Paris, and by virtue further of the concrete fact of military evacuation, nothing could be much more ridiculous than for us to volunteer to make statements to Spain concerning our intentions for the future. We do not know enough at the present moment to declare to the world our permanent policy. We owe some duties to the next generation, and we have no right to declare permanent policies—in matters that must concern the Americans of the next century much more than they concern the men now living—without first having taken the trouble to know what we are about. There is present work to do; and the problems of the future cannot be settled until they are reached.

N. Y. Evening Post

HONOR IN THE ARMY.—The brutish behavior of Gen. Eagan, with all that led up to it, has done more to make the nation feel insecure than the loss of a great battle. If army officers cannot rule their own spirits, they cannot rule their men, and are worthless for national defence. When honor dies in the army, the army is dead. It is unfortunately the case, also, that examples of military dereliction are coming to us from other parts of the world, to make us fear that the soldier's standard of honor is endangered. One of the lamentable things about the Dreyfus affair is that seven brother officers condemned him without a particle of evidence that he was guilty. This has been confessed by one of the original court-martial. A Deputy has declared in print that he is able to prove that one of the military judges expressed his sorrow and repentance in the presence of a distinguished naval officer, for having brought in a verdict of guilty, without proof. "We were about to acquit him unanimously," he explained; but on the strength of a simple affirmation of the Minister of War, the court-martial found Dreyfus guilty. In England, too, they are having their uneasy sensations about the army. Mr. Bennett's story in *The Contemporary* about the butchering of the wounded after Omdurman, and the looting that went on, is doubtless exaggerated in many respects; but when all allowances are made, it is clear that too much wild work was done. Savagery does not lie far under the surface in the fighting man, be he Dervish or Seaforth Highlander; and it is a most disagreeable revelation, that military discipline cannot be depended upon to hold barbarian instincts in check.



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The Household

The Shelbyville Missionary Box

BY H. E. R.

THE Woman's Auxiliary of Trinity church, Shelbyville, N. Y., was planning its winter's work, and about to choose the family to whom it would send its first box. The society had been recently formed, but its members were ready and willing to take hold of any work with the zeal that marked them in all things. This winter, the Relief Society, of which the Auxiliary women were members, had successfully accomplished its annual sale, the lecture course was completed, accounts made up, and the small balance turned over to the maintenance fund. The time seemed ripe to take up the needs of some missionary in the West.

Shelbyville was Eastern and conservative; it had few poor families, and took care of them; it wore fashionable and expensive clothing, and expected the self-respecting world to do the same. The church was out of debt and in receipt of a good income, but had never been prominent as a giver to any missionary cause, and its women had never been stirred to any but feeble interest in the work of missions. Recently, however, a president of diocesan work in the West had visited among them, and by her pleasing personality, her winning manners, and her simple, direct way of presenting the cause, at an informal afternoon talk, had so inspired them that they had formed a branch of the Auxiliary, and were now in correspondence with the diocesan secretary who had sent them a number of letters from different missionaries with families of varying sizes and all the needs of a small income far from the avenue of opportunity. After a pleasant discussion of the personnel presented by the different letters, they decided on the family of the Rev. Mr. Dixon, of Windom City, Minnesota, as affording opportunity for giving pleasure and comfort to a number and variety of people. There were two young girls: one, Mary, in school; the other, Belle, at home, playing the organ in her father's chapel; three boys, from seven to twelve, besides Mr. Dixon and his wife, all wanting everything, anything in the way of clothing for each, as well as house linen, blankets, stationery, and ink.

The ladies put forth their best efforts to get the box away before Christmas, and before the middle of December, met in the guild rooms and packed the donations, which came in goodly number and quantity: A new clerical suit for Mr. Dixon, new suits for the boys, sermon paper and a large stone bottle of ink—placed in the middle of the box in blankets—yards of dress goods for Mrs. Dixon and each of the daughters, shoes with the toes of civilization, for each, some discarded games and books in good order, an outgrown jacket well made and lined, of Belle Dixon's measures. So far all was good and fitting, but at the underwear and blankets there were some questioning and critical looks, with some quiet remarks of disapproval that clothing so much worn should be sent to people whose wants they could scarcely supply, and who of all others in that cold country, should receive it ready to put on. It was decided, however, that some of it could be cut down and refitted, and some of it could be worn at once, and they all hoped that Mrs. Dixon was a skillful needlewoman, with a great deal of spa

time, although the last seemed scarcely likely. Anyway, there was no time to get more, and they had gotten so much better dresses and suits than they anticipated, that all the money was gone, and they must get the box off at once to have it get to Windom City by Christmas. They had put much love and thought into it, and it was their first one. It was of goodly value in money, and the girls had some pretty new ribbons and neckties, which, it was hoped, would make up for what was lacking. On the whole, the ladies were pleased with the box, and hoped that in the vague "out there" they would not mind the worn and thin underwear when they saw the books and games and the boxes of dainty, girlish trifles, marked lovingly, "for Belle," "for Mary," and they hoped that the weather was as mild in Minnesota as it was in New York, and that everything would get there all right.

Days came and went, and finally brought the anticipated letter from Mr. Dixon to the secretary. It was eagerly opened and read, sadly folded, passed to the president, folded again, thought over, and finally read to the Auxiliary. All that it said was:

MRS. AINSWORTH:

Dear Madame: Box received. Thank you for the goods for the family. What we could not use we distributed among the deserving poor.

Very truly yours,

WM. C. DIXON.

Windom City, Dec. 28, 1896.

The reading was received in profound silence, expressions of pleased anticipation being succeeded by looks of disappointment. All were more or less angry, some showing it by tightened lips and uplifted chins, and some by tearful eyes. It was their box, and their first box, and they were grievously disappointed that it should have been so little appreciated. Nothing was said, however, but the spirit of the meeting grew very tense as the motion was made to place the letter upon the minutes. After adjournment, however, there was a hastily formed gathering, at which each had an opportunity of speaking her mind, and at this it was the consensus of opinion that it would be a long while before they packed another box, while the secretary and treasurer each said that she would never serve another year as an officer in that or any other auxiliary! The pleasant feeling of a single cause during the preparation of the box, and the friendly interest in the Dixon family, had all gone. The expense and style of the new things was somewhat aggressively commented upon, and the condition of the worn ones was not mentioned.

Finally, assertive little Mrs. Dowie who was always wholesome and cheery, said: "Well, perhaps they liked the things better than we know, and perhaps if we had put

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ourselves in the place of the wife of a missionary priest, we would not have sent some of the things that we did. Probably they are just as particular about wearing patched things as we are, or they would be if they had better ones, and if we could not cut down the flannels, probably Mrs. Dixon couldn't either. She probably had no end of demands upon her time. That brown jacket had a spot on it, too, and perhaps Belle Dixon found it just as difficult to cover it up as Elsie did. The fact that they live on a reservation does not mean that they are senseless, and when you think that this box is the greater part of what they have during the year, you may be sure that if it is a disappointment, it is a very keen one."

"But there was so much that was nice and desirable," said Mrs. Fenwick. "What about that, Mrs. Ainsworth? Do you think it was gracious to ignore the good things, and make no acknowledgment of them?"

"Well," said Mrs. Ainsworth, "it certainly would have been pleasanter had we had a nice letter particularizing the articles, saying 'how nicely the suits fitted,' 'how pleased the girls were with their dresses,' 'how Mrs. Dixon was overcome with the joy of the house things,' and 'how they all thanked the good women of Trinity church.' We should all have felt smoothed and happy, and ready to pack another box next month for another family who should write us another letter of praise. It is far pleasanter to work with and for appreciative and gracious people, but certainly, dear friends, we are not working for appreciation and graciousness, although it would appear so today, when they have been withheld. We work for our Master's smile, which is given to each when she has done her best, and given to her best, and perhaps this cold letter is to remind us that we think too much



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of the result and too little of the work. I grant you that it stimulates and inspires a better feeling in the Auxiliary to have a warm letter from the missionary on any subject, but I also believe that we should do our work for them irrespective of the quality of their response, or even if there be no response. I am not surprised that you are disappointed in this letter; I am disappointed myself, but let us not be disheartened. If each of us did and gave the best she could, we may safely leave the result with God, even if we never know what they thought of our efforts, and the lesson to us may be much more valuable than the pleasure we might have had in listening to the letter of our choice. We do not know their point of view; perhaps they were disappointed in everything; they may be ill, and, most supposable of all, Mr. Dixon may have no gift at specializing. But let us not for one moment think of relaxing our efforts for the lonely, self-denying men and women who live far from everything that to us makes life rich; and whatever word of acknowledgment may or may not come in return, let us lovingly send them of our best."

The ladies separated quietly and slowly, and talked very little of the box or of the letter, but when the next was packed, there was even more care and love in every corner, and there were no half-worn clothes. From it there has as yet been no response, but Mrs. Dowie told her husband that she "hoped to goodness that the Mrs. did the letter-writing in that family."

The Making of a Bible

HOW many of us know through what processes a Bible must pass before it is ready for sale? Here are a few facts about the famous Oxford University warehouse methods of producing the Bible, which should be of interest. The famous Oxford bindings are executed in a bindery in Aldersgate street, London. Here the skins of upwards of 100,000 animals are used yearly to cover Oxford Bibles alone, and 400,000 sheets of gold leaf are required to letter the backs of the volumes; the quantity used in gilding the edges being much larger. After the sheets have been printed they are sent to the bindery at Aldersgate, where they are folded, and in the case of the more expensive books, this is done by hand to secure exactness, and to make sure that no faulty sheets are used. After folding, the sheets have to be collated, and when a set is complete, the marks which have been printed on the sheets for the guidance of the binder should run in a diagonal from left to right on the backs of the folded sections. If a section by accident has been put in its wrong place, the tell-tale marks soon show the fault. After being rolled, the sheets are stitched. The best books are sewn with silk, and with great care. Silk sewing is stronger than thread, and makes the book more compact. The rough edges of the book are then cut, the back made solid, and it is ready for gilding. The next process is the rounding of the back, and the corresponding hollowing of the front edge. The

cheap books are done by machinery, and the best by means of a flat hammer. On the cheap books, the gilding is done before the rounding; but on the best books, the gilding is done "in the round," and this accounts for the solid, burnished appearance of the gold.

Now follows one portion of unappreciated work—the placing of the little piece of silk braid which is at the top and bottom of the back; this is done by hand on the book purely for appearance. With this, the book is practically ready for its cover. In the room in which the leather is stored are beautiful skins of all kinds, the purchase of which is in itself a very important matter. Those who are frightened by the destructive work of the "German scissors" of the German Higher Critics will perhaps be reassured by the fact that the best, strongest, and lustiest binding of the Oxford Bible is done with the skins of German goats—morocco, to wit. The great art in cutting up a skin is to cut as many covers from it as possible with the least waste. An individual who recently visited the bindery saw a number of cut skins for the beautiful yapp covers of the Bible. It would be impossible to turn over the edges of these covers if the leather was

not thinned there; and this is very carefully done with a hand knife, which is an art that takes some time to acquire. If one of the yapp covers is examined, it is almost impossible to find where the kid with which it is lined is fastened on to the morocco, with such exquisite neatness is the work done. The last stage of all is the lettering. The words "Holy Bible" are put on at one operation. First it is done "in blind"—that is, without gold. The impression thus made is treated with some gummy substance, and covered with a piece of gold leaf. On this the heated letters are placed again, and the gold is forced into the impression already made. The unused gold leaf is carefully wiped off, and as carefully preserved. The Bible is then ready for sale.—*Church Review*.

"OH, we had the loveliest arrangement at our church society last week. Every woman contributed to the missionary cause one dollar which she earned herself by hard work."

"How did you get yours?"

"From my husband."

"I shouldn't call that earning it yourself by hard work."

"You don't know my husband."—*Snapp Shots*.



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Ancestral Worship in China

BY V. D. CHANG

THROUGHOUT the whole country of China, one can hardly find any place where the people do not believe in the worship of ancestors. This custom has existed in China for thousands of years, so that the people regard it as the most righteous thing in a man's career. In place after place we can see temples of immense size built by the descendants for the special purpose of worshipping their ancestors. These temples contain wooden tablets painted with various colors, on which the names and ages of the deceased are inscribed. Festivals are celebrated twice a year: one in spring and the other in winter, at which times members of the family bow down before those tablets with great reverence, and mock-silver dollars and sycee are burnt for the dead. These are supposed to be converted into real money in the other world and to be used as we use real money in this world.

This custom of worship has become so deeply rooted in the hearts of the Chinese that they do not care much about other religions. It is realized by all Westerners that this custom is undoubtedly the greatest obstacle which hinders the Chinese becoming Christians. It is not the affection for Buddhism or Taoism, but for the worship of ancestors.

Although this worship seems baseless, yet there are several reasons which can be given as the true foundations of ancestral worship.

First. It is the teaching of our great teacher Confucius, and in one of his classics he said that although our ancestors have been dead for such a long time we must still bear them in our mind and offer them regular sacrifices. Because he himself was a believer in ancestral worship, so people think it is right for them to hold this belief most firmly. But still the people have misunderstood the meaning, for the true meaning of ancestral worship is to remember their dead parents. Now they believe that ancestors possess a ruling power over their living descendants, which is able to destroy them if sacrifices are not regularly and respectfully offered. For this reason the Chinese become ardent worshippers of their ancestors.

Secondly. The worship of ancestors is partly due to the filial piety of the Chinese. Not to worship their ancestors they regard as equivalent to an entire forgetfulness of filial duty. Confucius said that "sacrifices to deceased parents should be offered in compliance with propriety and ancient custom." If this be neglected it is looked upon as a great crime. By the erection of different sized tablets in different parts of China we can at once assure ourselves that our Chinese are very obedient to their parents. If once parents are attacked by any sickness they wait by their bedsides patiently until the sickness is thoroughly cured. After the death of their parents they think that in order to make the dead cheerful they must use certain ceremonies; thus the ancestral

worship is carried out in this immense empire. Things which their parents loved are often used in offerings, and persons whom their parents regarded with affection are often invited to attend the celebrations. We see that this worship is the only one that is held firmly by our Chinese, and the dead parents are the objects of worship.

Thirdly. The Chinese believe that a man possesses three souls, which are imperishable. After his death one goes into the wooden tablet, where it receives worship of his descendants; the other remains in the grave, where it receives visits once a year, usually in the spring-time; while the third one goes into the infernal world to receive punishment or reward from Pluto, the ruler of the infernal world, according to the deeds he has done in this world.

After remaining in that world for some time the spirit is supposed to transmigrate into a man or into some animal.

Again, the Chinese believe that spirits in the other world require the same comforts and necessities as the people of this world. Therefore boxes of clothing with all articles complete, such as mats and bed curtains, are carefully gathered together, and are presented with the sacrifices. But all these things are forwarded to them through the medium of fire.

In conclusion we may hope that the Chinese will some day find out the true injuries of ancestral worship, and get rid of those superstitions and unnecessary ceremonies, which they have practised from older times to the present day, although still retaining a pious remembrance of the dead.—*The St. John's Echo*.

AT the Lambeth Conference, when some discussions were taking place upon the newer criticism of the Bible, Bishop Whipple told this story: A master said to his slave, "Do you believe the Bible?" The answer was, "Yes, massa." "Do you understand it?" questioned the master. "I knows a good deal, massa," was the return. "Well, what does this mean: 'Whom He did foreknow, He did predestinate?'" "Where is dat, massa?" was the query. "In Romans," was the reply. "O massa," the slave exclaimed, "I explain this yere whole religious business; yer can't begin dere; yer begin with Matthew, an' yer try ter do all the dear Lord tell yer ter do all through Matthew, an' Mark, an' Luke, an' John, and when yer gits ter dis here place, it'll be easy enough; but dear massa, yer can't begin dere!"

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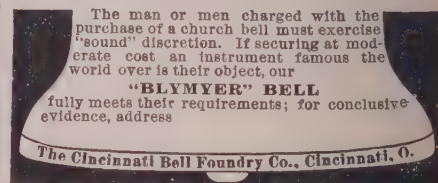


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Children's Hour

Between the dark the the daylight,
When the night is beginning to lower.
Comes a pause in the day's occupations,
That is known as the Children's hour.

Abraham Lincoln's First Muster

BY BELLE V. CHISHOLM

IT was nearly three-quarters of a century ago, away back in the early twenties, that Abraham Lincoln, then a big, over-grown, awkward boy of fourteen, celebrated Washington's Birthday by attending muster at Gentryville.

Though Abe had never before seen a muster, nor heard the beat of a drum, he forgot the novelty of the day in listening to the address on "Washington," which Squire Gondefre made from the "upping block," in front of Offert's store.

Musters were great occasions in those days, and in little country places like Gentryville, all the men and boys, far and near, were sure to be there. You may think it a little strange that a boy of fourteen had not read for himself a dozen times over that wonderful "Declaration of Independence," which on that day was listened to for the very first time by the future President of the United States. But you must remember that the advantages of these days were not in the possession of the people of this country seventy-five years ago, and though Honest Abe could read and write, and had been taught a great deal about the Revolutionary times, up to this time he had never had a chance of hearing that wonderful document read—of understanding fully the part Washington took in earning for himself the title of "Father of his Country."

Whiskey-drinking was much more common among respectable people in the first half of the century than at the present. Almost any kind of a gathering without a good supply of whiskey to put "speerrits" into the company, was an unheard-of thing. Muster-day, the big day of the year, was also whiskey-day in many places, and Gentryville was no exception to the general rule in this respect. "Old rye" had circulated freely among the grown-ups in the ranks that day, and towards evening the boys, having treated themselves from their father's jugs, became a little quarrelsome, as well as funny. Abe's "angel mother," before she died, had instilled such strong temperance principles into the boy's mind, that no amount of entreating or cajoling could induce him to join in dram-drinking even on his first muster-day. The gang of boys grouped near Abe became so noisy during the oration that he was obliged several times to change his position in order to catch the drift of the speaker's remarks. The boys had taken just enough whiskey to rouse the rowdy element fully in them, and in a spirit of defiance, followed Abe wherever he went. The boy bore the annoyance good-naturedly for awhile, but at last, indignant at the repeated interruptions, he gave the fellows warning that he would not tolerate their disturbances any longer. Abe had no reputation as a pugilist, but these Gentryville "smarties" knew enough of the backwoods-lad, from former experiences, to understand that he could not be "hazed" into a coward; consequently when he marched off with a dare-you-follow-me look in his eye, hisses and groans were all the thick-tongued rabble ventured to fling after him.

As in the olden days, the 'Squire's oration was full of Washington, inspiring in the heart of young Lincoln an enthusiasm that sent him home burning with a desire to know more of the great man who heretofore had seemed more of a dream than a reality.

Learning that a man some six miles up the creek owned a copy of Washington's life, Abraham did not rest that night until he had footed the whole distance, and begged the loan of the book. "Sartin, sartin," said the owner. "The book is fairly well worn, but no leaves are missin', and a lad keen enough to read as to walk six miles to get a book, ought to be encouraged." It was a much-worn copy of Weem's "Life of Washington," and Abe, thanking the stranger for his kindness, walked back under the stars, stopping every little while to catch a glimpse of the features of the "Father of his Country," as shown in the frontispiece, which he could see by the moonlight. After reaching home, tired as he was, he could not close his eyes until, by the light of a pine-knot, he had found out all that was recorded regarding the boyhood of the man who had so suddenly sprung into prominence in his mind.

In the busy harvest season, he had no time to read or study during the day, but every night, long after the other members of the family were sleeping peacefully, Abe lay stretched upon the floor, with his book on the hearth, reading, reading, reading; the pine-knot in the fire-place furnishing all the light he needed; the fire inside burning with such intense heat as to kindle a blaze that grew and increased until it placed him in the highest seat in the gift of his countrymen. What a marvelous insight into the human heart did Abraham Lincoln get between the backs of that wonderful book. The little cabin grew to be a paradise, as he learned from the printed pages the story of one great man's life. The barefooted boy, in buckskin breeches so shrunken that they reached only half way between the knee and ankle, actually asked himself whether there might not be some place great and honorable awaiting him in the future.

Before this treasured "Life of Washington" was returned to its owner, it met with such a mishap as to almost ruin it. The book, which was lying on a board upheld by two pegs, was completely soaked by the rain that dashed between the logs one night when a storm beat with unusual force against the north end of the cabin. Abraham was heart broken over the catastrophe, and sadly carried it back to its owner, offering to work to pay for the damage done. The man consented, and the borrower worked for three days, at seventy-five cents a day, and thus himself became the possessor of the old, faded, stained book,—a book that had more to do with shaping his life, perhaps, than any one other thing. Abe had not expected to take the book back with him, but



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merely to pay for the damage done, and was surprised when the man handed it to him when starting. He was very grateful, however, and when he gave expression to his feelings, the old man said, patting him on the shoulder: "You have earned it, my boy, and are welcome to it. It's a mighty fine thing to have a head for books, just as fine to have a heart for honesty; and if you keep agoin' as you have started, maybe some day you'll git to be president yourself. President Abraham Lincoln! That would sound fust-rate, fust-rate. Now, wouldn't it, sonny?"

"It's not a very handsome name, to be sure," Abe replied, looking as though he thought such an event possible, away off in the future. "No, it's not a very handsome name; but I guess it's about as handsome as its owner," he added, glancing at the reflection of his homely features in the little old-fashioned, cracked mirror hanging opposite where he sat.

"Handsome is that handsome does," said the old farmer, nodding his gray head in an approving style. "Yes, indeed; handsome deeds make handsome men. We hain't a nation of royal idiots, with one generation of kings passin' away to make room for another. No, sir-ee. In this free country of ours, the rich and poor stand equal chances, and a boy without money is just as likely to work up to the presidential chair as the one who inherits from his parents lands and stocks, and moneys and influence. It's brains that count in this land of liberty, and Abraham Lincoln has just as much right to sit in the highest seat in the land, as Washington's son himself, if he had had a son, which he hadn't."

Who knows but that the future War President of this great Republic received his first aspirations to such an honor from this kindly neighbor's homely words. At any rate, his life of toil for something better, truer, higher, was accentuated by this incident, and with increased, untiring labor he went on and up, without help, without rest, until ten—twenty—forty years later, the life he had devoted to the land of his birth, his love, his liberty, was wrenched from his grasp, and without knowing, without even dreaming of the height of his greatness, or the depths of the love of his people, he was, without one moment's warning, transferred from his earthly toil to his heavenly rest. How sad that he was not spared to realize the extent of his work, to enjoy the triumph of his leading; but the divinity that shapes our ends was not lacking even in the firing of the assassin's bullet. "There are no accidents in the Providence of God." Such lives as that of Abraham Lincoln are not accidents in American history. They are rather the great books from whose pages we catch inspiration, and in which we read God's purposes for the progress of the human race.

A Miniature Monarchy

THE "Ship's company" of a man-of-war is like a small, limited monarchy, in which the Captain is the monarch, his powers limited only by the "Articles for the Better Government of the Navy of the United States," otherwise known as the Articles of War, and the orders and regulations of the Navy Department. With this restriction his word is law; his mandates must be obeyed to the letter by all on board. The commissioned officers are the nobles, the aristocracy. Between them and the crew

there is a social gulf as wide as that between a British peer and a shopkeeper. There is none but official communication between these two elements; yet the officer has the nobleman's solicitude for his people, and the men have the corresponding respect, loyalty and oftentimes affection for their officers. The burghers are the warrant officers—the boatswain, gunner, sail-maker and carpenter, all worthy, important men, entitled to the prefix "Mr." before their names when addressed by either superiors or inferiors. The naval cadets or "middies," are the student class. The crew represents the great body of the people. In it are to be found the representatives of nearly every trade. There are the "yeomen," as they are technically termed, who are the clerks and storekeepers. The paymaster's yeomen keep record of and serve out the clothing and miscellaneous stores consumed by the ship's company; the ship's yeoman is the storekeeper for cordage, oil, canvas, hardware, and the like; the engineer's yeoman is the custodian of the mechanic's tools, spare pieces of machinery, and general engineer's supplies. There are pharmacists, "bay-men," or nurses, electricians, carpenters, machinists, blacksmiths, boiler makers, painters, tailors, ship's-writers, printers, baker's, and, naturally, the essentially nautical artisans, such as calker's, riggers, and the like.—*Harper's Round Table.*

"Oh, my friends, there are some spectacles that one never forgets!" said a lecturer, after describing an accident he had witnessed. "I'd like to know where they sell 'em," remarked an old lady in the audience, who is always mislaying her glasses.

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Finance and Commerce

Bradstreet gives the bank clearings of 76 cities in this country for January, at 8½ billion dollars, in round figures. This is 41 per cent. greater than those of January, 1898, and 88 per cent. over January, 1897. The gain over last year in cities outside of New York, was 20 per cent. This very likely represents about the rate of increase in the general business of the country, perhaps a little more than represents it.

However, it is enough. In New York city the increase was 51 per cent. This superiority undoubtedly represents the gain in speculative transactions in Wall street. These transactions are likely to, on the average, decrease. There is no material change in the money market. Rates are the same, and money is quoted easy everywhere. There was another increase of eight millions in loans in the New York bank statement last week, and naturally a corresponding increase in deposits. This brings the deposits almost up to 900 millions. The legal reserves decreased, however, two millions, which show that these loans were made not only without any additional influx of money, but with an actual loss of two millions. As business in the interior is unquestionably expanding, more money will be needed to transact it, and this money will be drawn from the centres. In Europe, the interest rates are declining, and London is now having cheaper money than New York. In spite of this, and the fact that the balance of trade in merchandise has been, and is, largely in our favor, no gold is coming from abroad. Instead of sending over gold to pay the balance, foreign investors have been selling their holdings of American securities, and the balance is being paid with these.

High prices in Wall st. have induced it. Easy money in business generally throughout the country is still strongly indicated; there is nothing in sight to change it, but hardening rates to speculators in the metropolis are not unlikely in the near future.

Cotton, after a fair speculative reaction, has recovered most of the decline. In respect of its manufactured products, business seems generally satisfactory. The buyer's panic in copper continues, and last week the price reached 18 cents. For the time being consumption seems to have outgrown supply, and dealers have found difficulty providing for immediate and prospective wants. A doubling of its price must materially reduce its uses, and new mines are being rapidly developed, and old ones pushed for all they are worth. Promoters are very busy. Wheat has shown more strength, reacting 2½ cents from the low point of the week before, and holding most of it. Exports are still large, five and one-half millions last week, but foreigners show no inclination yet to buy on advancing markets. The recent strength came in the general apprehension of damage to the growing winter wheat crop by the severe weather. The buying was mostly by outside speculation. Professionals have long since learned that he who buys wheat on fears of damage in February has many weeks of long waiting before spring showers and sun demonstrate his fears to be well or ill founded. It is not unlikely, however, that if these fears of damage are quite general, it will tend to make farmers hold more tightly to their reserve, until the prospects for the next crop are more clearly forecast. Receipts are already decreasing, and are now less than last year. The coarse grains, corn and oats, have also shown more strength. It is a very prevailing impression that reserves of both are small, and the consumption is at a maxi-

mum. Trade in all leading commodities is good, and increasing, and there are very few complaints from any quarter. The real estate men even are preparing for a better season's business, and it is thought rents are likely to be firm, at least in the down-town districts.

Commercial Comparisons

The Yankees of America and the Yankees of the Orient have out-expanded the world in the last decade in the growth of their commerce, and especially their export trade. From 1888 to 1897 the exports of the United States increased more than 50 per cent., and those of Japan more than 60 per cent. In the matter of imports, however, the Yankees of America exhibit far greater ability to supply the home demand than their namesakes of the Orient, the imports of the United States in 1897 being but about six per cent. in excess of those of 1888, while the imports of Japan show an increase of more than 120 per cent.

Some tables just prepared by the Treasury Bureau of Statistics, comparing the growth of the commerce of the United States with that of other nations, show clearly how the United States has surpassed her neighbors both in Europe and other parts of the world in her export trade during the decade, and that she has at the same time made greater progress in supplying the home demand, her increase in imports in 1897 over those of 1888 being less than that of almost any other nation.

A comparison of our foreign commerce with that of other nations presents some interesting facts, both as to present conditions and comparative growth. A decade ago, France, Germany and the United Kingdom exceeded the United States in their exports, those of the United Kingdom being more than double our own. In 1897, those of the United States were greater than those of France or Germany, and but 26 per cent. less than those of Great Britain, while in the calendar year just ended our exportation of domestic products actually exceeded the export of domestic products by the United Kingdom.

A detailed study of the commerce of the great European nations from 1888 to 1897 shows that none has made so rapid progress in exports as the United States, but that in most cases they have increased their imports much more rapidly than we have. From 1888 to 1897 our exports increased 15 per cent., while those of the United Kingdom fell off 1.4 per cent. France showed an increase of but 10.8 per cent.; Netherlands 33.6 per cent.; British Australia, 9.9 per cent.; Belgium, less than 1 per cent., and Russia a decrease of 8.1 per cent. Germany showed a gain of 18.5 per cent. from 1891 to 1897, the figures for earlier years not being in form to permit an accurate and just comparison.

DANGER IN SODA.

Serious Results Sometimes Follow its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief, and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels, and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste, and contain the natural acids, peptones, and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour, and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements, and finds them a certain cure, not only for sour stomach, but by promptly digesting the food, they create a healthy appetite, increase flesh, and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness, and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50cts. per package.

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Hints to Housewives

The uses to which eggs may be put are many, aside from their employment in cooking.

A mustard plaster made with the white of an egg will not leave a blister.

The white skin that lines the shell of an egg is a useful application for a boil.

White of egg beaten with loaf sugar and lemon relieves hoarseness—a teaspoonful taken once every hour.

An egg added to the morning cup of coffee makes a good tonic.

It is said that a raw egg swallowed at once when a fish-bone is caught in the throat beyond the reach of the finger, will dislodge the bone and carry it down.

The white of a raw egg turned over a burn or scald is most soothing and cooling. It can be applied quickly, and will prevent inflammation, besides relieving the stinging pain.

One of the best remedies in case of bowel troubles is a partly beaten raw egg taken at one swallow. It is healing to the inflamed stomach and intestines, and will relieve the feeling of distress. Four eggs taken in this manner in twenty-four hours will form the best kind of nourishment, as well as medicine for the patient.

A raw egg is one of the most nutritious of foods, and may be taken very easily if the yolk is not broken. A little nutmeg grated upon the egg, a few drops of lemon juice added, some chopped parsley sprinkled over it, or some salt and a dash of cayenne pepper, vary the flavor, and tend to make it more palatable, when not taken as a medicine.

The white of a raw egg is the most satisfactory of pastes, and is better than any prepared muclage or paste one can buy. Papers intended to be put over tumblers of jelly and jam, will hold very securely and be air tight, if dipped in the white of an egg.—*Good Housekeeping.*

ONE egg will settle two pounds of coffee. Pour your coffee out of can or canister on some broad, shallow pan, as it will dry so much more rapidly. Break a nice fresh egg into this, and rub it very thoroughly with your two hands into the coffee. Let it stand for a couple of hours on your baking table in the summer kitchen; return it to the can, and screw on the cover, and your coffee is settled. All you have to do is to grind it, and make in the usual way. If you use the ground coffee, as many do, proceed just the same, only use an egg to each pound. The egg forms a coating to the coffee, consequently prevents the strength from evaporating. When eggs are high, as they always are in mid-winter, this is a great saving; besides you always have perfectly settled coffee. Be sure it is perfectly dry.

A CURLING FLUID.—The girl whose hair does not curl naturally is often sorely tried by the fact that damp weather removes all wave or crimp from her well-kept locks. She can, if she wishes, lessen her troubles by preparing a curling-fluid with which she may dampen her hair before putting it up overnight on curlers or crimping-pins. To make the curling-fluid, mix together a half-ounce each of gum-arabic and granulated sugar; pour over them a cup and a half of scalding water, and let them stand until thoroughly dissolved. When cold, add one fluid ounce of alcohol, in which have been dissolved three grains of sal ammoniac and three grains of bichloride of mercury. Stir well together, and add to the preparation enough water to make half a pint of fluid.

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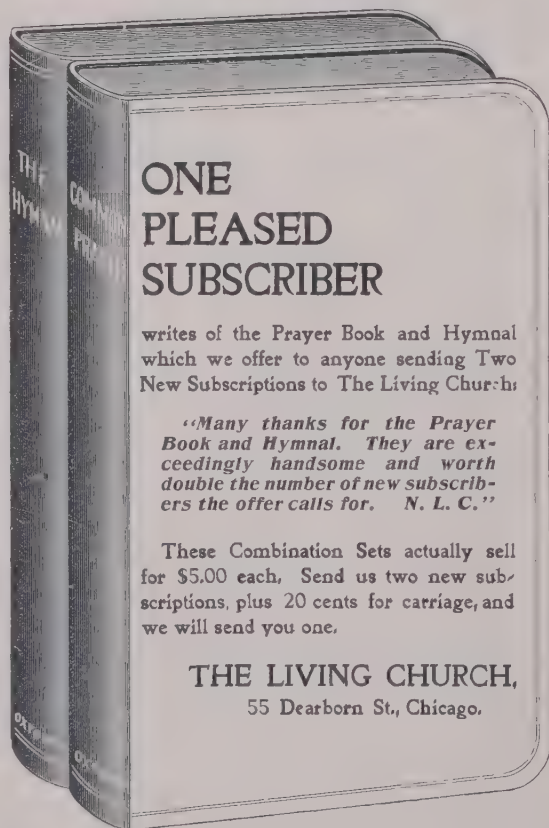
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The Living Church

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Notes of the World's Progress

THE RAPIDITY WITH WHICH NEW industrial combinations have been effected this year, has caused leading financial papers to sound a warning note against the disastrous effect of over-capitalization and fictitious valuation. At the close of the last year, there were in existence in this country about 200 large industrial companies. Their stock issues aggregated 3,288½ millions of dollars, and their bonded debt 378¼ millions. So many of those companies have been organized since January 1st, that there are now about 350 of them, with stock of the face value of 5,118½ millions of dollars, and a bonded indebtedness of 714¼ millions. During less than three months the activity of promoters has brought forth securities with a face value of nearly 1,895 millions, but with doubtful actual value. Of 1,895 millions of new stock, 1,358 millions is common, and 477 millions preferred stock. The larger percentage of the former, to a great extent, represents "water," a slice of which goes to subscribers to preferred, and a good part to promoters. As a rule, preferred stock represents value, and common stock does not. The latter may earn dividends during a period of abnormal prosperity, but generally is not stable. Barring exceptions to the rule, the industrial combination is the result of a desire on the part of the promoter to make money out of the investor. The increase in volume of securities offered this year does not represent a corresponding increase in national wealth.

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THE ADDRESS TO THE NATIVES OF THE Philippine Islands, drafted by the American Commission, in behalf of the United States government, and embodying the views of the President, has been made public. After being translated into all the native dialects, it is to be disseminated throughout the archipelago. The address assures the Filipinos of the intention of the Americans to develop the powers of self-government in the people. It explains that the United States has assumed international obligations which it must fulfill, and which makes it responsible to the whole civilized world for the stable government of the Philippines. The Commission, it is explained, is to interpret to the natives the purposes and intentions of the President toward them, and also suggest the establishment of such a government as shall suit the capacity and requirements of the Filipinos, and be consistent with the interests of the United States. The protection of the United States is not to be exercised in any spirit of tyranny or vengeance, but, having destroyed the Spanish power and accepted the sovereignty of the islands, the United States is bound to restore peace in the Philippines. To this end, all insurgents are invited to lay down their arms and place their trust in the government that emancipated them from the oppression of Spanish rule.

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WHILE GERMANY HAS NOT DEMAND- ed the recall of Chief Justice Chambers from Samoa, that government has nevertheless intimated quite broadly that it desires his deposition. In its communication with the State department, the German government has placed all of the blame for the trouble at Samoa upon the shoulders of the Chief Justice. This government does not agree with the view taken by the Germans, but, on the other hand, blames the German Consul for the trouble, and is equally anxious to have him removed, although no demands have been made by either side. According to the terms of the treaty between this gov-

ernment, Great Britain, and Germany, neither of these governments can remove the Chief Justice. Because he happens to be an American, that does not signify that he is the representative of this government. On the contrary he is the representative of the three powers that signed the treaty, and can only be removed by united action on their part when complaint has been made against him.

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RECENT DEVELOPMENTS BEARING ON the discovery of a process for producing liquid air, by Professor Tripler, have attracted renewed interest in his wonderful invention. Having established his ability to make liquid air cheaply, he almost compels belief in his main claim that he can apply his new force to steam engines and locomotives, and operate them without water or fuel. The most important feature of Mr. Tripler's discovery, and one that opens up bewildering possibilities, is the apparently well-founded statement that he can use liquid air to produce more liquid air in an increasing ratio. In a recent lecture before the National Geographic society at Washington he repeated this declaration, stating that with three gallons of the liquid he had repeatedly made ten gallons, and that he could go on doing so for any length of time. While actual demonstrations of practical application of this new force are yet to be made, the discovery gives greater promise than any other now on the industrial horizon. It is not at all impossible that it may shortly outstrip electricity itself in point of practical results; and again it is also possible that it may not fulfill any of its promises for years to come. A good many years ago compressed air seemed about to supersede steam, but the one fact that it froze and clogged the machinery with ice caused its failure in practical work. Some similar difficulty may stand in the way of liquid air, yet only within the last year human ingenuity has triumphed over the defects of compressed air, and it will be strange if the same does not ultimately prove true of liquid air, which is the same thing, only infinitely more compressed.

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AFTER A TOUR OF INVESTIGATION OF Western packing plants which supplied canned and refrigerated meat to troops, and hearing testimony of officers and privates as to the quality of rations, the Court of Inquiry will hold its concluding sessions in Washington. Much evidence has been brought out in support of the position taken by General Miles. The fact has been shown that so-called canned roast beef was supplied before its fitness as a regular ration had been demonstrated, and also that the understanding of the contractor was that refrigerated beef would keep good until twenty-four hours after delivery, instead of seventy-two. The testimony of Governor Roosevelt was particularly strong in condemnation of canned beef, his statements, as well as those of many others, supporting the allegation that it was one of the main causes of sickness. Incontrovertible evidence places the blame with the Commissary Department at Washington. The concluding sessions of the Court of Inquiry are expected to sift matters to the bottom.

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THE SIGNING OF THE TREATY BETWEEN France, and England delimiting their respective frontiers in the Valley of the Nile, in Egypt, which took place recently in London, brought to a peaceful termination a controversy which at one time threatened to involve the two

countries, and possibly other European nations in war. In 1897 the French advanced their claims to the northern and eastern shores of Lake Chad, and to their right to occupy a portion of the Valley of the Nile. To this latter proposition England objected, giving France and all other countries to understand that Great Britain alone had any right to the occupation of that territory. The correspondence over the contested boundary lasted until within a few weeks, when an agreement was reached. That agreement, however, was precipitated by the march of events, and England ultimately conceded to France a portion of her claims. What gave the affair a warlike appearance was the Marchand expedition which preceded Sir Herbert Kitchener to Fashoda. For a time an Anglo-French war was discussed abroad as almost inevitable. The expulsion of Marchand was demanded by the English people, and he finally withdrew, allowing the diplomatic negotiations which had been going on to continue.

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DISPATCHES THIS WEEK TELL OF ENGAGEMENTS between our troops and the Filipinos, which have resulted in great loss of life. The indicated policy of the United States is to carry on an aggressive campaign until all resistance to the establishment of a liberal and stable government is overcome.

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AN EXCEEDINGLY INTERESTING REVIEW of business and industrial expansion in the Southwest, is published by the St. Louis *Globe Democrat*. The facts are collected by special correspondence in various parts of Missouri, Illinois, Kansas, Arkansas, Texas, and Oklahoma, fifty-four towns having thus far been heard from. The information in each case is explicitly conveyed in a special letter, and is definite in all particulars. The net result of the inquiry is highly gratifying. It shows that within the last two years, in the fifty-four towns from which reports have been received, new industries are capitalized at over \$14,000,000, employ 16,000 persons, pay \$10,000,000 annually in wages, and have an output of \$76,000,000. This makes the average value of output per town of over \$1,400,000, which is a snug sum to come into a community for distribution in payment for material and labor. One feature of the exhibit is that it includes only towns of moderate size, none of the large centres of population and business, like Chicago, St. Louis, and Kansas City, being included.

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THE POPULATION OF THE EARTH IS about 1,500,000,000, it being estimated in 1898 at 1,485,763,000. The Statesman's Year Book (an English publication) for 1897 estimated that four-fifths of the world's population, or 1,273,284,463 human beings were under the sway of ten powers, as follows: China, 402,680,000; British Empire, 388,488,469; Russian Empire, 129,545,000; France, 70,467,775; United States, 62,929,706; German Empire, 62,879,901; Austria-Hungary, 41,358,376; Japan, 41,818,215; Netherlands, 38,852,451; and the Ottoman Empire, 39,212,000. The estimate of the population of China is really guess-work, nothing more. It may exceed the figures given, or it may fall vastly below them. In fact, some authorities put China's population as low as 225,000,000. The population accorded Great Britain, France, and Germany is largely composed of Asiatics and Africans. This is especially the case with Great Britain, about 275,000,000 of the people under her sway being inhabitants of India.

The News of the Church

The Church Abroad

Death of the Bishop of Barbados

The Rt. Rev. Herbert Bree, Lord Bishop of Barbados, died at St. Aubyn's, Hove, England, at the age of 71. Bishop Bree was educated at Gonville and Caius College, Cambridge, taking his B. A. degree in 1850, and M. A., three years later. He was ordained in 1852, and served as curate of Drinkstone, Suffolk, and of Wolverstone, being subsequently, in 1858, appointed rector of Harkstead, and afterwards, in 1870, of Brampton. In 1882 he was consecrated Bishop of Barbados, and, holding that position, was in charge of the church in the Windward Islands. The Bishop was a D.D. of Cambridge.

The New Bishop of Madagascar

The Rev. George Lanchester King, vicar of St. Mary's, South Shields, England, has accepted the bishopric of Madagascar. Bishop Kestell Cornish who last held the appointment, resigned in 1896, and is now rector of Downe St. Mary, Bow, North Devon. The new Bishop was born Dec. 5th, 1860. Having been an exhibitor and scholar at Clare College, Cambridge, he took his B. A. in 1882. In 1882-'83 he acted as assistant master at Woodbridge Grammar School, Suffolk. Mr. King was prepared for Holy Orders at Auckland Castle, under Bishop Lightfoot. He was ordained in 1884, and took Priests' Orders the following year. He held a curacy at St. Andrew's, Spennymoor, for five years; was curate at Holy Trinity, Gateshead, for one year; was appointed curate-in-charge of St. Mary's, Tine Dock, in June, 1890; and vicar of the same parish in March, 1894.

Canada

Diocese of Toronto

The Bishop held an ordination in St. Alban's cathedral, Toronto, on the 2d Sunday in Lent, when three candidates received Holy Orders. Two of the speakers at the deanery meeting, held in St. James' school house, Toronto, addressing the audience on the subject of the missions of the Canadian Church, urged the necessity for a cordial understanding between the official and voluntary boards and societies. Many of the mid-day Lenten services in St. James' cathedral have been very well attended. A parsonage has been purchased for the church at Gore Bay, and the property made over to the Bishop. The vestry of St. Clement's church, Toronto, has decided to build a Sunday school house in the coming summer, to cost about \$1,800.

Diocese of Ottawa

The ceremony of inducting the Rev. W. P. Garratt into the mission of Janerville, was performed by Bishop Hamilton in St. Margaret's church, March 3d. The offerings for missions in this diocese, taken up at the annual meeting in the cathedral, Ottawa, in February, were very liberal. Appeals were made to Churchmen to devote at least one-tenth of their income to Church work. Many letters have been published in the Ottawa papers of late, advocating free seats in all churches. The pretty chapel built by Lord Aberdeen at Government House, Ottawa, and which on his departure from Canada, he presented to the Dominion government, with its fine pipe organ, also his gift, has now a regular Sunday evening service. The Rev. Canon Hanington has been appointed chaplain. The reports of the deputations visiting Ottawa parishes on behalf of the Diocesan Mission Fund, promise a good increase over last year's contributions when the work is finished.

Diocese of Huron

The Bishop conducted a Quiet Day in Christ church, Chatham, for the clergy of the counties of Essex and Kent, March 16th. The Bishop held Confirmations in Grace church, West Lorne, and the parish of Tyrconnell, March 5th and 6th. St. Peter's church, Dorchester Station, which

has been greatly improved, was re-opened March 12th. There was a good attendance at the annual missionary meeting in St. James' church, London. A statement of the Diocesan Mission Fund finances show that there are in Huron 80 clergymen, 32 widows of deceased clergymen, and 19 superannuated clergymen, who receive aid from the fund. A new church is to be built at Kirkton next summer, for which the material is now being prepared. Special services have been held every week in Lent in St. James' church, St. Mary's. On Good Friday there will be the Three Hours Service.

Diocese of Nova Scotia

Bishop Courtney consecrated the new church at Boyleston, Feb. 24th, and also St. Thomas' church, at Spry Harbor, recently. He held a service to induct the rector of Tangier to his charge, and Confirmation services at Guysboro' and other places. St. Paul's Alms-house, Halifax, has received a bequest of \$200, and St. Paul's Sunday school, \$100, by the will of the late William Dunbar.

Memorial to the Late Bishop Sullivan

It is proposed to raise a fund, for the diocese of Algoma, to be named "The Bishop Sullivan Memorial Sustentation Fund." Bishop Thornloe in his letter to clergy and laity says he is convinced that in no better way can recognition of the great qualities of the late Bishop be made, "than by raising a memorial fund for the furthering of the work to which he devoted the best years of his life, and which, to the last, was so specially dear to his heart."

Diocese of Montreal

Bishop Bond held a Confirmation service in St. Luke's church, Montreal, March 12th. The new headmaster of the school of St. John the Evangelist, who was lately rector of St. Mark's church, Hcosick Falls, N. Y., has arrived in Montreal, and begun his work. The Bishop presided at the annual meeting of the Church Home, Montreal. All the reports presented were most encouraging. It has been proposed that a prize shall be offered to the students of the Montreal Diocesan Theological College, to be known as the "Lobley Prize," in memory of the late Dr. Lobley, first principal of the college.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Rev. Dr. Stone held on Monday the funeral services over the remains of Calvin T. Wheeler who came to Chicago in 1851, being then 33 years of age. He was eminent in financial services, and a native of New York.

The church of the Redeemer, Elgin, suffers serious and regrettable loss by the removal to Kansas City of Mr. Albert Chandler Stowell, lay-reader to the Rev. Dr. Fawcett, and superintendent of the Sunday school.

We regret to learn that the Rev. W. C. De Witt is ill with an attack of measles.

The Rev. G. Mead has resigned charge of St. Michael's, Berwyn, and gone East for a visit.

The Rev. H. Goodman goes to Sterling for Easter, and, by sundry changes arranged by Dr. Rushton under the direction of the Bishop, provision has been made for Easter Celebrations in almost every parish and mission in the diocese, Dr. Rushton himself taking Harvey, Pullman, and Morgan Park, between the hours of 7 and 11 A. M.

Home for Boys

A sale for the benefit of the Rev. John M. Chattin's Home for Boys, 19 Bishop Court, will be held under the auspices of friends, in the rooms of the Home, on the afternoon and evening of April 5th. Articles of fancy work, domestic articles, jellies, preserves, etc., will be gratefully received, and should be sent direct to the Home, marked "For the sale." The Home is open to inspection at all times. The Rev. Mr.

Chattin is at home Monday afternoons and evenings.

Musical Services During Holy Week

Stainer's sacred oratorio, "The Crucifixion," was given in St. Peter's last Sunday evening, and will also be given in St. Chrysostom's on Good Friday evening; at the church of the Redeemer, on Sunday night, was sung Benedict's "Passion from St. Peter," and on Thursday evening Dudley Buck's "Story of the Cross" was to be rendered; and in St. James', Mercadante's "Seven last words." In nearly all of our churches the Hours on the Cross will be commemorated on Good Friday.

Confirmation at Grace Church

On the morning of Palm Sunday the Bishop confirmed 90 in Grace church, presented by the rector, the Rev. E. M. Stires, who is just now working without a regular assistant. The class was, in many respects, a remarkable one, over one-half being adults, the number of young men in particular being very noticeable; and the class succeeds the largest known in the history of the diocese, that of last year, 110, in the same church. The Bishop addressed the candidates before preaching. The annual reports from the numerous parish societies and guilds are indicative of unvarying activity and of increasing success in all departments of parochial work in this very prominent congregation. Gaul's Passion music was given its tenth yearly rendering, on Wednesday evening of this week.

Memorial of the Rev. John Rouse

We mentioned in our last issue the beautiful memorial recently placed in the centre panel of the east window of Trinity church, 26th st. and Michigan ave. The original committee appointed to carry out the idea consisted of Messrs. H. Blair, G. S. McReynolds, and G. Foreman. On the death of the last, Mr. G. H. Webster filled the vacancy. Several designs were submitted, that of Tiffany, New York, being finally selected. It is a representation of the Ascension, with the ascending Lord as the conspicuous figure, and in the act of parting from the apostles. Above are two angels, one holding a crown and the other beckoning. Below is the inscription: "In loving memory of John Rouse, M. A. Oxon, for six years rector of this parish." The memorial, considered the most beautiful of its kind in this city, is appreciated all the more as it is viewed with the sun shining upon it. Its cost was \$1,500, largely gathered by the wife of Mr. Charles Raymond, treasurer of the fund, whose connection with the parish is almost lifelong, and who served for many years as vestryman and warden. The contributors were the vestry, Sunday school, choir, and, indeed, all of the parochial associations, whose contributions were supplemented by generous subscriptions from other and individual parishioners. On Sunday evening, the choir rendered "The last night in Bethany," a sacred cantata; and on Maundy Thursday evening, Haydn's Passion music will be sung.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At St. Bartholomew's church, the Rev. David H. Greer, D. D., rector, the class just confirmed by Bishop Potter, numbered 150 individuals.

The archdeaconry of Dutchess, with the consent of Bishop Potter, has taken steps to establish St. Andrew's church, Fishkill Landing, on the Hudson.

The rector of St. James' church, the Rev. E. Walpole Warren, D. D., returned home from Palm Beach, Fla., in much restored health, in time for the services of Passion Week, and will officiate on Easter Day.

At Calvary church, the Rev. J. Lewis Parks, D. D., rector, on the evening of Palm Sunday, he first part of Gounod's oratorio of the "Re-

demption," was rendered by the choir of the parish, augmented for the occasion.

The very efficient work of the Rev. Brockholst Morgan, in connection with the Church's City Mission Society, which has been successfully carried on for the past decade, has been unfortunately terminated by his resignation, caused by ill-health.

At Columbia University the preacher of the baccalaureate sermon this year will be the Rev. Samuel D. McConnell, D.D., rector of the church of the Holy Trinity, Brooklyn. The sermon will be preached at the beginning of commencement week, in the crypt of the cathedral of St. John the Divine, this being the first definite touch between the cathedral and the great university.

Gallaudet Home for Deaf-Mutes

The Church Mission to Deaf-Mutes has been successful in paying off the entire mortgage indebtedness of the Gallaudet Home for Deaf-Mutes, amounting to \$7,500. This relief is due to the proceeds of a legacy.

Christ Church, Suffern

Arrangements are making for immediate work in the enlargement of Christ church, the plans having been approved by the vestry. On Palm Sunday, the Rev. Romaine S. Mansfield completed the 21st year of his rectorship of this parish.

Brothers of Nazareth

The new buildings of the Brothers of Nazareth are so far completed at the Priory Farm, Verbank, that they will be put to use this coming summer. But money to supply heating apparatus is needed, and Brother Gilbert makes an earnest appeal that the houses be not closed in autumn for lack of this.

Confirmation Classes Presented

At St. Matthew's church, the Rev. Dr. Krans, rector, Bishop Potter preached March 23d, and administered Confirmation. On Sunday, March 19th, the Bishop administered the same rite at St. Bartholomew's church, in the morning, St. Paul's Memorial church, Stapleton, in the afternoon, and in the church of the Epiphany in the evening.

Firemen's Annual Service

The annual Church service of the firemen of Port Chester was held on Palm Sunday, at St. Peter's church. The rector, the Rev. Charles Edward Brugler, as chaplain of the local department, conducted the service, assisted by the Rev. James Le Baron Johnson, chaplain of the New York Fire Department, and the Rev. Cornelius B. Smith, D.D., rector emeritus of St. James' church.

Sunday School Work

At the series of conferences in the crypt of the cathedral of St. John the Divine, on Sunday school work, the speaker on March 18th, was Prof. James Earl Russell, dean of the Teachers' College, of Columbia University, who took for his topic, "The purpose and scope of the Sunday school." On the feast of the Annunciation B. V. M., March 25th, Miss Patterson, a deaconess, spoke on "Material, its selection and distribution."

Charitable Bequests

Legacies have been provided by the will of the late Mary Beach Tousey, as follows: For the Board of Missions and St. Clement's church, New York, \$10,000 each; for the Episcopal Orphan Asylum, St. Luke's Home for Indigent Christian Females, St. Luke's Home for Old Men and Aged Couples, the Society for the City and Port of New York, the Church Mission to Deaf-Mutes, the City Mission Society of the Church, and St. Mary's Free Hospital for Children, \$5,000 each; and the New York Bible and Common Prayer Book Society, \$2,500.

Memorial of Rev. T. McKee Brown

At the church of St. Mary the Virgin, the Rev. George M. Christian, D. D., rector, a memorial to the founder of the parish, the late rector, the Rev. Thomas McKee Brown, has been decided upon. It will take the form of an

altar tomb of stone, with a sculptured recumbent figure of the beloved priest, in his sacerdotal vestments, and with the chalice in his hands. The design of the tomb is by Mr. J. Massey Rhind, with the co-operation of Mr. Le Brun, the well-known artist, and its treatment will be in accord with the Gothic architecture of the church.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

The Burial Office for the late Hon. Samuel G. King, mayor of Philadelphia, 1881-'4, was read on Saturday, 25th ult., at his residence, the Rev. George H. Moffett, rector of St. Clement's church, officiating.

At its meeting on Monday, 20th ult., in the Church House, Philadelphia, the Clerical Brotherhood was addressed by the Rev. Joshua Kimber, associate secretary of the Board of Missions, on "Specials"—special missionary offerings.

Reunion Service of Confirmation Classes

Ever since the Rev. Dr. Joseph N. Blanchard became rector of St. James' church, Philadelphia, an annual reunion of the several Confirmation classes has been held, and is regarded as one of the most important services of the year, and one of the most fruitful in good results. The reunion this year was held on Friday evening, 24th ult., when several hundred members of the classes since 1891 were present. The last lecture to the Confirmation class of 1899 was delivered by the rector.

The Mission of St. John the Divine

This mission which has been for several years past under the fostering care of the South memorial church of the Advocate, the Rev. Dr. W. W. Silvester, rector, and which has been faithfully served by Mr. W. Frank Reber, lay-reader, who took sole charge of the mission in 1894, has again changed its location to 2625 Lehigh ave., where services will be held for the first time on Sunday, April 9th. This new site is about a half mile south-west of the building formerly used as a chapel, and which was abandoned because it was in the immediate vicinity of the Municipal Hospital (pest-house). The Rev. James O. McIlhenny has accepted the appointment of the Bishop as missionary in charge.

John Rapson, an Aged Churchman, at Rest

John Rapson, so long and favorably known among the financiers of Philadelphia and the country, generally, as well as to Church people, entered into life eternal, on the 18th ult. He was a native of Plymouth, England, came to America in early life, and was appointed to a clerkship in the Bank of the Northern Liberties, and after a service of 50 years in that institution, was recently retired with the honorary, and somewhat unique, title of cashier *emeritus*. He had been a vestryman of the church of the Incarnation since its inception, and for many years its accounting warden. The funds for erecting the church edifice were raised largely through his influence and personal efforts. His acts of charity were many and judicious, and performed in the quietest manner. He was always considerate for others, and was of a cheerful and sociable disposition.

Silver Anniversary of the Rev. Dr. Falkner

The Dr. Rev. J. B. Falkner, rector of Christ church, Germantown, Philadelphia, preached his 25th anniversary sermon on Sunday morning, 19th ult., taking as his text, "Hitherto hath the Lord helped us," I Samuel vii. 12. Dr. Falkner said that in March, 1874, the vestry of the church had extended a call to him to become its rector. Christ church was then passing through troubled waters. A large and influential portion of the congregation had just colonized, and taken with them their labor, influence, and support. The church was decimated; the Sunday school was empty; and the organizations for work were few and feeble. Severing his connection with St. Matthew's, he came to Christ church. By degrees, the congregation increased, and now stands among the most distinguished

churches in Germantown. During his rectorate, there have been Baptisms, 571; confirmed, 566; marriages, 101; burials, 315.

Boys' Club House—Gift to the Church Club

A movement looking to the eventual erection of a building, to cost upwards of \$25,000, and possibly \$50,000, to be used for many purposes in the work of the Church among the boys of the old district of Kensington, is to be considered at a special meeting of the Church Club, in the near future. The board of directors of the Club recently received a letter from one of its members who requested that his name be not used, and stated that he had purchased a large lot at the north-east corner of Somerset and Howard sts., for \$12,000, and that he was ready to give it, and \$12,000 in addition, for the erection of a building and the establishment of a boys' club house, on condition that the Church Club would pledge itself to raise whatever additional amount may be required to keep the club in a satisfactory condition for five years. The writer adds:

It seems to me that we have a great opportunity open to us, the benefit of which to our community cannot be overestimated, and I hope that we may enter into, and possess permanently, this great field, and thus show the broad and liberal spirit in which a true Church Club should do its work.

Among the deeds presented for record in the recorder's office, on the 20th ult., was one from F. J. Rumpf to the Church Club, for a lot 95½ x 108¼ ft., N. E. corner of Somerset and Waterloo sts., \$12,000; the deed dated March 17, 1899.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

The Rev. Richard Howell has been obliged, on account of continued ill-health, to resign the rectorship of St. Margaret's church.

The fifth lecture of the Churchman's League was delivered in St. Andrew's church, on the evening of March 21st, by the Rev. Thomas P. Hughes, D.D., of New York, on "Christian missions in the Orient."

Bishop's Appointments

APRIL

1. P. M., Grace church, S. Washington.
2. 11 A. M., Christ church parish, West Washington.
3. Grace church, Silver Spring parish.
4. Holy Trinity parish, Prince George's Co.
5. 8 P. M., St. James parish Washington.
7. 7:30 P. M., St. John's church, All Saints' parish.
9. 11 A. M., St. Paul's church, Rock Creek parish: 7:30 P. M., parish of the Incarnation, Washington.
12. St. Paul's parish, Prince George's Co.
14. 7:30 P. M., St. Luke's church, St. Matthew's parish, Prince George's Co.
16. Princeton University.
19. St. Peter's parish, Montgomery Co.
21. Epiphany parish, Prince George's Co.
23. Prince George's parish, Montgomery Co.
25. 7:30 P. M., St. Mark's pro cathedral, Washington.
26. St. John's parish, Prince George's Co.
28. Zion parish, Prince George's Co.
31. 11 A. M., St. Philip's parish, Prince George's Co.: 7:30 P. M., Emmanuel church, Anacostia parish.

Recent Confirmations

There has seldom been a more impressive and beautiful service at St. Paul's church, than at the Bishop's visitation, on the 5th Sunday in Lent. There was a choral Celebration, with the Confirmation service after the Nicene Creed; 40 candidates were confirmed, among them many children of the Sunday school, and some members of the choir. The Bishop addressed them, and also preached. In the evening, at Christ church, East Washington, the Rev. A. S. Johns, rector, 10 persons were confirmed by Bishop Satterlee who, on the previous Friday evening, had visited St. Matthew's chapel, a mission of this parish, which is doing a successful work in a district of laboring people. Here, the priest in-charge, the Rev. J. M. E. McKee, presented 18 candidates for Confirmation. The rector of the parish and his assistant, the Rev. Mr. Myer, were present, and

a very large and interested congregation from the neighborhood. The Bishop has also recently confirmed 19 persons at St. Andrew's church, the Rev. J. B. Perry, rector.

St. John's Orphanage

On the afternoon of Sunday, March 19th, the anniversary service of St. John's Orphanage was held at St. John's church. The annual report was read, showing that over 100 children have had a happy home and been taught in the Church's ways during the past year. The Rev. Dr. Mackay-Smith, the rector, conducted the service, and the Bishop made an address, urging the liberal support of this true home for Christ's little ones who have no other.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Mrs. Gilbert, wife of Bishop Gilbert, has been very ill at St. Luke's Hospital. We are glad to state that she is now recovering.

By the will of the late Levi Cook, \$5,000 has been bequeathed to St. Barnabas' Hospital, Minneapolis.

The Rev. J. J. Faude, rector of Gethsemane, Minneapolis, was presented with a purse, well-filled with gold, by his parishioners, on the completion of his nine years' rectorship. Mrs. Faude was also remembered, with a bouquet of beautiful roses.

Bishop Gilbert's visitations, Minneapolis: St. Mathew's, 6; Holy Trinity chapel, 6; St. Mark's, 10.

Why I am a Churchman

Bishop Gilbert's lecture, delivered extemporaneously at the People's church, St. Paul, on Refreshment Sunday, in spite of the terrible blizzard that prevailed, brought out an immense audience. The lecture on "Why I am a Churchman," from the Church's point of view, was one of the Bishop's best efforts. He made it perfectly clear why he was, and could not be anything else. He was definite and positive on every point of Church teaching, clear, and logical. His evident sincerity and unflinching loyalty to the Church which he represented, and the broad charity towards those he differed from, made a deep impression. At the conclusion, the Bishop answered a large batch of questions that had been sent up to him.

Olympia

Wm. Morris Barker, D.D., Bishop

The Bishop of the jurisdiction visited St. Clement's, Seattle, on the 5th Sunday in Lent, and confirmed a class of 33, presented by the rector, the Rev. George Buzzelle.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

The rector of Emmanuel church, Petoskey, has been holding services, not only in his own parish, but also at Charlevoix and Mancelona, during Lent. Nativity mission, of the latter place, has received a Sunday school library, the gift of Mr. David Ward, of Detroit.

A Unique Lenten Feature

The clergy of the whole diocese have been faithful during the "dear feast of Lent" in ministering to the needs of their people. In St. Mark's church, Grand Rapids, from one to three services have been held daily, with good attendance. The rector, the Rev. J. N. McCormick, has been giving a series of addresses on the Litany, at the afternoon services, and on Wednesday evening holds a Bible class. A unique service is the Lenten recital given every Monday afternoon, in charge of the assistant, the Rev. Chas. R. Hodge who is ably assisted by Mr. Ferdinand Warner, organist, and Mrs. Mary S. Palmer, violinist. Mr. Hodge is a tenor of rare culture and ability, and sings three numbers at each service, from oratorios and old Italian masters. A special idea runs through each service, culminating in a five-minute address by Mr. Hodge. The topics for the entire series are, "Repentance," "Mercy," "Confession," "For-

giveness," "Love," "The Sacrifice." The music, besides the congregational hymns, includes selections from Handel, Cherubini, Stradella, Pergolesi, Mendelssohn, and others. The church is well filled at all these services.

A Quiet Day

On Wednesday, March 15th, Quiet Day services for women were conducted by the Rev. Chas. Scadding, of La Grange, Ill., in Grace church, Grand Rapids. "Personal religion" was the general topic selected for the meditations, and the interest was well sustained throughout. At a service held in the evening, a powerful sermon was preached on the subject of "Names." The altar of Grace church is now three steps above the choir, and other changes in the sanctuary are contemplated. On Palm Sunday the Bishop visited this parish for Confirmation.

The New Mission at South Haven

On the 5th Sunday in Lent, Bishop Gillespie visited Epiphany mission, South Haven, and confirmed four candidates, presented by the missionary, the Rev. Woodford P. Law. This mission, organized in September, has been presented by the warden, Dr. Haupt, with a pulpit and a new organ. It is hoped that arrangements can be made for holding services each Sunday during the summer months.

Quiet Day at Battle Creek

The annual Quiet Day, March 17th, was conducted by the Rev. Robert Claiborne. After the celebration of the Holy Communion by the rector, the Rev. Lewis Brown, the Rev. Mr. Claiborne began his most helpful and eloquent addresses. The opening one was upon the words, "What think ye of Christ," and was a masterly presentation of the doctrine of the divinity of Christ. The other addresses were upon "Christ the Deliverer," "Christ the Reconciler," "Christ the Sustainer," and "Christ the Comforter." While each was distinct in itself, the connection between the entire series was admirably preserved. A large congregation followed the speaker with close attention, and manifested their gratitude for the helpful thoughts expressed. St. Thomas' church, by the will of Mrs. Jane Nakelee, recently deceased, will come into possession of handsome residence property in the centre of the city, valued at \$10,000. It will make a commodious parish house, and will be ready for occupancy early in June.

Massachusetts

William Lawrence, D.D., Bishop

Six thousand dollars have been raised in Cohasset for a church building.

Fall River Churches

The debt of \$2,000 in the parish of the Ascension, will be liquidated at Easter. St. John's church proposes to raise the parish house and place under it a commodious basement. This arrangement would give accommodations for the choir and Sunday school. The Rev. G. W. Sargent has taken charge of St. James' parish.

The City Board of Missions

Bishop Lawrence presided at the annual meeting of the City Board of Missions, in Emmanuel church, Boston, March 19th. In his address, he commented upon a few of the drawbacks of the ministry, because the income was so small, and made it impossible to have that skillful division of labor which is to be found in hospitals and other secular institutions. He thought a large part of the time of rectors had to be given to small matters, which should be done by some one else, leaving them free for their Sunday duties. He also dwelt upon the need of religious teaching as keeping the poor to a healthy life of the body as well as of the soul. The Rev. T. B. Allen described the work of the board in detail, and the inception of a new work among the Swedes in the new parish of St. Ansgarius, on Shawmut ave. Mr. S. H. King outlined the important work at Charlestown, among the sailors, and the many reform measures begun there. The Rev. J. G. Robinson depicted, in an interesting way, the work among children in South Boston, and how necessary this was in the poorer districts.

The Rev. J. M. Foster showed the meaning and responsibility of the Church's work among the poor in large cities.

Iowa

Theodore Nevin Morrison, D.D., Bishop

Legal Decision against Griswold College

In an action brought by the American Church Missionary Society against Griswold College, Davenport, requesting the Supreme Court to direct the disposition of a trust fund which was given to the society by Louisa Dean, for the establishment of a theological professorship in Griswold College, Justice Kellogg holds that for more than ten years the college has refused to provide the theological school, or to maintain any seminary in which there was a theological department. He says that this neglect and abandonment on the part of the college must be interpreted as a refusal to comply with the conditions of the trust, and that this must operate as a voluntary surrender of all benefits under it.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On Monday, March 13th, the Clerical Union held its monthly meeting at the residence of Bishop Whitehead, beginning with luncheon at one o'clock. The paper on this occasion was read by the Rev. H. E. Thompson, and was based on St. John xviii: 38. The attendance was good, and the meeting a very enjoyable one.

The Church Club held its March meeting in the chapel of Trinity church, on Tuesday evening, March 21st. The Rev. E. H. Ward, D.D., made an address on "The Church's claims on men to-day." The Rev. Dr. Francis Launt, of Philadelphia, was also the guest of the Club, and made a short address.

The Rev. A. J. Nock has been chosen rector of St. James' memorial church, Titusville. He has been in charge of the parish since the death of the Rev. Dr. Purdon, at Christmastide.

Confirmation of Deaf-Mutes

Bishop Whitehead visited St. Margaret's Deaf-Mute Mission, on the 5th Sunday in Lent, and confirmed two members, presented by the priest in charge, the Rev. A. W. Mann. For many years the "silent" congregation have worshiped in the chapel of Trinity church.

Bishop's Appointments

APRIL

2. Pittsburgh: Ascension; St. John's.
6. Woman's Auxiliary, Prayer Book Society.
7. Emmanuel, Allegheny.
11. Braddock, Jeannette; St. Matthew's, Pittsburgh.
21. Brookville.
23. Calvary, Pittsburgh; Wilkinsburg; St. James', Pittsburgh.
30. Oil City.

Newark

Thomas Alfred Starkey, D.D., Bishop

Trinity church, Newark, the Rev. Louis S. Osborne, rector, has just put in an organ, the cost of which is \$10,000. Its energetic rector succeeded in getting that large sum together by the time the organ-builders were through their work.

Brotherhood of St. Andrew

On Thursday evening, March 23d, the combined chapters of the Brotherhood of St. Andrew of the diocese, held a service at Trinity church. A number of the choirs of Newark rendered the music, and the Rev. George R. Van De Water, D.D., of New York, preached the sermon.

Improvements in Christ Church, Newark

The Rev. Dr. Dean Richmond Babbitt entered on the rectorship of this church three months ago. Since then the rectory has been improved within and without. A number of repairs have been made to the attractive old church. New heating apparatus has been put in, and general improvements of the church property have been made. A reunion of all the past and present parishioners was lately held, at which much enthusiasm was manifested, and generous offer

ings were made. Addresses were made by the Rev. Louis S. Osborne, of Trinity church; by the Rev. Dwight Galloupe, of St. Paul's church, and by the Rev. John S. Miller, of the House of Prayer. Dean Babbitt read an historical sketch of the parish from its founding by the Rev. Dr. Lowell, brother of James Russell Lowell, in 1850, to the present year. The parish, which is thus about 50 years old, has had but three rectors besides the Rev. Dr. Babbitt; viz., the Rev. Dr. Lowell, Dean Stansbury, and the Rev. W. H. C. Lylburn. Dr. Lowell was rector about 10 years, Dean Stansbury 32 years, and the Rev. Mr. Lylburn, about nine years. The property includes a fine brown-stone church, extensive and beautiful lawn reaching from Prospect to Congress st., and a comfortable rectory. It is the only parish among about 50,000 people on its side of the city. On Feb. 8th, the Rev. Dr. Babbitt, the rector, opened a large parish house on one of the densely populated streets. In it are centred many institutional agencies, as free reading and game rooms for men and for boys, a men's smoking-room, parish kitchen for teaching domestic science, an industrial school, and the various parish societies. The second story is given over to the rector's offices and study, and to a suite of rooms for women's work, for tired clerks, seamstresses, etc. About 1,000 persons a week at present use the parish house.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

Quiet Days for Clergy and for Women

On March 7th, the Bishop of the diocese conducted a Quiet Day for the clergy, in the chapel of the Good Shepherd, at Bishopstead. The two main subjects for meditation were: (1) "How to deepen our own spiritual lives"; (2) "How to deepen the spiritual lives of our people." The Rev. F. W. Clappett, of Baltimore, conducted a Quiet Day for women, in St. Andrew's church, Wilmington, on March 14th. The subjects of the addresses were "Prayer"; "The joy of self-sacrifice," "The life, active and contemplative," "Self-abandonment." At an evening service for men and women, Dr. Clappett preached on "The victory of faith."

The Friday services for men, held under the management of the local assembly of the Brotherhood of St. Andrew, in St. Andrew's church, Wilmington, were well attended, and the addresses very helpful.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

Bishop Peterkin's Appointments

APRIL

- 2. New Martinsville, Sistersville.
- 3. Long Reach.
- 9. Montgomery, Mount Carbon, and Powellton.
- 10. Nuttall.
- 11. Caperton.
- 12. Kenny's Mount.
- 13. Dubree.
- 14. Glen Jean.
- 16. St. Alban's; St. John's, Charleston.
- 23. Good Shepherd, Parkersburg; and Grace, Tavernsville.
- 25. Convocation, Morgantown.
- 28. Weston.
- 31. Buckhannon and Lorentz.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Archdeacon Webber conducted a very successful Mission at Waukesha, from March 13-19th inclusive. There were four services each day, and on the last day of the Mission, the Archdeacon made seven addresses. Large evening congregations gathered from city and country, and from every religious organization. The surpliced choir assisted each evening. On Sunday, besides the Archdeacon and rector of the parish, the Rev. J. W. Areson, of Elkhorn, assisted in the services. On Sunday evening many had to stand, and many more could not find place. At the close of this service a family conference was held. The archdeacon gave the members some valuable advice concerning personal responsibility, duty, and privilege. During Passion Week there was preaching every night; Canon St. George on Monday; the Rev.

C.B.B. Wright, Tuesday; the Rev. L. P. Holmes, Wednesday; the Rev. H. B. Haslam, Thursday; Canon Richey, Friday. During Holy Week, the rector, the Rev. John Brann, has continued the services morning and evening, including the Three Hours' Service on Good Friday. The unanimity pervading the parish is a prophecy of future prosperity, spiritual and temporal.

Alabama

Richard Hooker Wilmer, D.D., LL.D., Bishop
H. Melville Jackson, D.D., Bishop-coadjutor

Trinity church, Mobile, is to have a choir of 40 men and boys, who are now in training for the Easter services. Until changes can be made necessary for their sitting in the chancel, they will remain unvested in the gallery of the church.

Bishop Jackson made a visitation among the Gulf Coast missions during the past month, preaching, and administering the rite of Confirmation to nine candidates, at Bon Secour, Whistler, and Point Clear. A number of candidates were prevented from meeting the Bishop by the inclement weather that prevailed during his visitation.

A successful eight days' Mission has recently been held in Trinity church, Mobile, by Archdeacon Webber, of the diocese of Milwaukee. His illustrations, taken from the Bible and the Holy Land, in which he has traveled extensively, have greatly interested the crowds who have thronged to hear him. All his sermons, meditations, and addresses were delivered without notes.

Bishop Jackson's Appointments for April

- 2. New Decatur.
- 5. Florence.
- 6. Sheffield.
- 7. Tusculumbia.

Church of the Advent, Birmingham

The congregation are looking forward to the consecration of the church on Easter Day. Bishop Wämer having notified them of his intention to be with them for this purpose, if his feeble health will permit. Besides freeing their church from debt, this parish has contributed during the past two years, \$1,000 for diocesan purposes; \$500 for the "Mercy Home Building Fund"; \$400 for relief of poor; \$300 for gifts and memorials; \$3,400 for improvements on church and rectory; other expenses making a total of \$30,100, all except \$400 having been paid in full. The Advent chapter of the Brotherhood of St. Andrew hold services every Sunday at three mission stations, with most gratifying results. The guild and aid society have recently placed windows in the chancel of the church, and hope soon to present it with an altar and reredos to accord with the windows.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

Bishop Thompson speaks in glowing terms of the beautiful new church at Batesville, which was built while the Rev. Mr. Winecoff had charge of this mission. This rector was the architect, and has built a churchly and substantial structure, at a very low cost.

The mission fields of Como, Batesville, Sardis, and Hernando, have just been left vacant by the resignation of the Rev. Irenæus Trout who has accepted a call to All Saints', Grenada.

During the Bishop's recent visitations, he has confirmed 41 persons, preached 16 times, administered the Holy Communion seven times, and delivered a lecture, by request, at the "Round Table Club," New Orleans.

Bishop's Thompson's Appointments for April

- 2. Jackson.
- 3. P. M., Winona.
- 4. P. M., Carrollton.
- 6. P. M., Hazlehurst.
- 9. Oxford.
- 11. Rolling Fork.
- 18. P. M., Osyka.
- 19. P. M., Magnolia.
- 21. Glass Station.
- 23. Vicksburg.
- 26. Council, Trinity church, Vicksburg.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Bishop visited the church of St. John the Divine, Syracuse, the Rev. David B. Matthews, rector, on the 12th ult., and confirmed 27 persons.

The Brotherhood men of Syracuse have commenced arrangements to entertain the State convention, which is to meet in that city May 13th and 14th.

The interior of St. Andrew's chapel, Utica, the Rev. J. W. Clarke, priest-in-charge, has been decorated. A brass altar cross has been presented to the chapel by a lady parishioner, as a memorial of her mother.

The parish of St. George's, Utica, the Rev. Wm. B. Coleman, Jr., rector, rejoices in the enlargement of its chapel into a combined parish and clergy house. It is both comfortable and commodious for present use, and makes a much-prized home for the rector.

Gift to Trinity Church, Watertown

Mr. Anson R. Flower, a vestryman of Trinity church, Watertown, has recently presented \$13,000 toward the endowment fund of the parish, and also contracted for a chime of bells, of the finest quality, to be placed in the tower of the church the coming summer. Mr. Flower was the chief contributor to the erection of Trinity's fine stone church and chapel.

Confirmations in Utica

At the visitation of the Bishop, March 14th, to Calvary church, Utica, the Rev. E. Huntington Coley, rector, a class of 35 was confirmed, and also five persons presented by the rector of Trinity church, the Rev. J. R. Harding.

Death of Hamilton S. White

The sudden death of Mr. Hamilton S. White, March 13th, in Syracuse, was a severe shock to the community, and a bereavement to the diocese and the Church at large. His death was caused by overexertion at a large fire. All his life he was interested in methods to conquer the element of fire, giving of his time and means to that end. He was a devoted Churchman, and regularly attended the daily services in his parish church. The burial was from St. Paul's, the Rev. Dr. H. R. Lockwood, rector, officiating, assisted by the Bishop. The whole city mourns Mr. White's death, and a movement has been started to erect a monument to him by popular subscription.

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

Bishop's Appointments

APRIL

- 2. Evening, All Saints', St. Louis.
- 4. 10 A.M., Schuyler Memorial House, annual meeting of Orphans' Home Association.
- 9. St. Louis: A.M., Holy Communion; evening, St. Augustine's.
- 16. St. Louis: A. M., St. Peter's; evening, Holy Innocent's.
- 21. Mexico, Hannibal convocation.
- 23. Columbia.
- 26. Wentzville.
- 27. Troy.
- 30. St. Louis: A. M., St. Paul's; 4 P.M., St. Philip's; evening, Mt. Calvary.

Connecticut

Chauncey B. Brewster, D.D., Bishop

Report has only just reached us of the Quiet Day for the clergy of Hartford and vicinity, held by Bishop Brewster on Feb. 7th, in Trinity church, Hartford. It was a day long to be remembered by those who were present, and, though the addresses gave rise to "deep searchings of heart," they also gave incentive to renewed devotion and consecration. The privilege of meeting the Bishop in this close and intimate way was a precious one.

St. Agnes' Church, Bridgeport

On mid-Lent Sunday, Bishop Brewster confirmed 15 candidates at St. Agnes' church. This parish has been presented with a complete set of stoles and Communion linen, the gift being a memorial of the late Miss Malvina F. Murray, of Albany, N. Y. In his sermon on mid-Lent, Bishop Brewster said that he came prepared for surprises (this being his first visit), but that he was surprised beyond expectation. He also stated that he hoped he should soon see the congregation worshipping in a much statelier house of God than the present building, which is the former St. John's West End Mission House.

Editorials and Contributions

This Easter Day

"THIS is the Day which the Lord hath made, we will rejoice and be glad in it." No element of human weakness dims its radiance, no shadow of humiliation obscures its splendor. We will rejoice to-day that life and immortality are brought to light, and all the yearnings of a waiting world are satisfied. We will rejoice to-day in hope, for the stone is rolled away from the door of the sepulchre and from the hearts of mourners. The Risen Lord bids us "All hail!" All hail! to the faithful women who were first at the tomb; all hail! to friends and enemies; all hail! to the great brotherhood of humanity in whose behalf the victory was won.

"All hail, dear Risen Lord! no trace
Of Calvary's woe hath marred Thy face.
All hail, Redeemer of our race!
Alleluia!"

"Behold, He is alive forevermore." Because he lives we shall live also. Our souls are living souls once more, and the breath of God has returned to us. "Alive forevermore!" What imagination can pass even beyond the vestibule of that vast existence! By faith we can see only the nearest stars of the galaxy of glory that shines in the heaven of deathless souls. Those that sat in the shadow of death, the Day-Spring from on high hath visited. The serpent's head is bruised, the curse has been endured. The power of an endless life returns to man by the Resurrection of Jesus Christ, and the life of God once more quickens dying souls.

"In Christ shall all be made alive." It is not merely duration of existence, prolonged vitality, that is promised to us. To be made alive by the quickening spirit of the Second Adam, is to be made heirs of everlasting blessedness and glory. Being risen with Christ from burial by Baptism, we have already passed from death unto life. The miracle of the Resurrection still goes on, no less a miracle in the souls of men, than at first in the guarded tomb, "according to the working of His mighty power which He wrought in Christ when he raised Him from the dead."

Of the Resurrection of Christ, the Church gives perpetual proof, in her Apostolic Order, which witnesses to the Risen Lord; in the solemn assembly of her members on the first day of the week, "for the Breaking of Bread and for the prayers"; in this great annual feast of Easter; at the font and at the altar and by the open grave of those that sleep in Jesus. This risen life is bestowed in power by the quickening Spirit, and its presence is manifested in His Body, the Church. Whatever be our state of earthly misery, of poverty, or bereavement, we are still blessed with all spiritual blessing, in heavenly places in Christ. Amid the darkness of departed hopes, under the shadow of earthly sorrows, we have the light of immortality to illumine the soul; we have an inheritance that is incorruptible and undefiled, and that fadeth not away. "In Thy Resurrection, O Christ! let heaven and earth rejoice!"

The Poverty of the Clergy

A LETTER from the Rev. Dr. McConnell, in *The Churchman*, on the conditions with which the ministry of the Church are confronted at the present time, has attracted considerable attention. He asks the question: "Whether there is any room in the ministry?" and his answer inclines strongly to the negative. He puts the case in a very practical shape, by describing an experiment which he recently tried. Endeavoring to obtain a parish for a clergyman out of work, who is described as "a first-rate man, with a wife and two children," a good preacher, "a Prayer Book Churchman," and in every way desirable and efficient, he addressed a letter to every one of about seventy bishops. He desired to know whether there was, or soon would be, an opening for such a man, which would give him a salary of \$1,000 and a house; or, failing that, whether there was a position where he could be assured of even a meagre support for a time, until he should be able to make a place for himself. Out of fifty-nine replies, only two gave any hope of such a position as was desired, and in each of these cases, there were already many applicants. Dr. McConnell draws the conclusion that, from whatever cause or causes, the supply of clergy at present greatly exceeds the demand.

We are not at all sure that he is justified in drawing so broad a conclusion from a single instance. There are many reasons why bishops might not feel justified in holding out inducements in a case which came to them in this way, and from a distance. It is true, also, that the number of places of the character desired in this instance, in which the bishop has it in his power to influence appointments, is necessarily small. Then, there are men nearer home who ought to be provided for before inducements are held out to those further away. Again, it is easier for a man who already has a parish to secure a call to a new one. Vestries are more or less suspicious of a clergyman who may be described as "stranded."

But whatever may be true of the premises, we have no doubt that the general conclusion is correct, that the number of one thousand dollar parishes looking for a rector is at any time very small. We have also the statement of a majority of the bishops that the average salaries of their clergy are from \$500 to \$700. But we do not agree with Dr. McConnell to any great extent in his estimate of the situation and its causes. At least we think he makes too much of certain causes, and his estimate of what we believe to be the chief cause of all, is quite different from our own. Dr. McConnell will not hear of any fault in the laity. He thinks they will pay for what they get, according to its intrinsic value. He says: "If the Church retains in her ministry men who do not actually give the goods which the laity have a right to expect, the laity will decline to pay." He is, of course, thinking of organized and self-supporting parishes and this or that kind of "goods" which the "practical" men who control them consider that they have a right to expect. But the laity, as a class, includes all sorts of men. Some of them are liberal and some are not.

Some are reasonable and some are not. All the ineffective and impracticable men are not in Holy Orders, nor are all the laity people of earnest loyalty and sweet reasonableness. The truth is, that where there is trouble, it is sometimes the fault of the priest and sometimes it is the fault of the people. Occasionally, there is fault on both sides. But we do not think these considerations are particularly connected with the subject before us.

Dr. McConnell gives chief prominence to two causes of clerical indigence. The first of these is the enormous advance of what he calls the "priestly" idea. He thinks it capable of proof that wherever the "Oxford Movement" has gained control the clergy are poorly paid. We shall not now stop to consider the validity of that statement, further than to say that, if it be true, it may be owing to the fact that that movement has taught many men to disregard the law of supply and demand, and to undertake forlorn hopes where there was but little prospect of adequate remuneration. But Dr. McConnell seems to bring against the clergy of this type the charge of neglecting to "preach the Gospel," and also of "dogmatism, pettiness, and hardness." These accusations do not strike us as fitting. It is quite useless to make such accusations against any one school of the clergy or party in the Church. None of these undesirable things are the exclusive characteristics of one class of men. We wish we could believe that there was such burning eagerness to hear the Gospel, and nothing but the Gospel, preached from our pulpits, that faithfulness in that respect formed the criterion by which the clergy are judged. But the satisfaction with which some of our congregations listen from week to week to discourses in which subjects of the day have the pre-eminence, and the "Gospel" is a "new Gospel," if any; where the "faith once delivered" is resolved into symbols capable of all possible interpretations, makes us doubt whether giving the people what they want and giving them the Gospel are precisely synonymous terms.

In the end, if we understand him, Dr. McConnell finds the chief explanation of the fact that the average salaries of the clergy are so small, in the multiplication of missions which remain for a long time a burden upon the Church at large. He recalls the good old times up to about twenty-five years ago, when the missions invariably passed on, and became self-supporting parishes in a short time. Without doubt this is an important point. We suppose it is quite true that during the earlier history of the Church in America, such missions as were started did ordinarily become self-supporting before long. And the change is very apparent. Scores of missions are set on foot, many of which fall through altogether, many others fail to become self-supporting, and only a comparatively few gradually gain strength to stand alone, become permanent, and are able to contribute to the diocesan or general funds. In those old times the Episcopal Church was still the Church of a class. It was regarded in the community as an aristocratic institution. One of the points commonly alleged in its favor was the fact that it was composed of the "nicest" people. Mis-

sions, in the proper sense of the word, were hardly thought of. If there was a "group of Church people in a town, they drew together, grew larger, built a church for themselves, called a minister for themselves, and paid for all themselves." The bishop of the diocese would do what he could to help such a congregation in the selection of a "minister," if they thought they needed his help, and would visit the parish subsequently, and administer Confirmation. The idea of sending a missionary to people who had not asked for the Church, who knew little about it, and probably cared less, hardly entered the minds of the people of that generation.

The whole matter, we take it, hinges upon the question whether this Church has any such vocation as that. For many years past the conviction has been strong that it has such a vocation. At quite an early time individuals were convinced of it. It was such a conviction, for example, which sent Breck and his associates to the Northwest. The time came when the idea seized the minds of those who had chief control of the destinies of the Church, that it was her duty even to multiply bishops in regions where nobody thought of asking for them. This carried the whole principle with it. It greatly accelerated the development of this kind of work in the older dioceses as well as in the missionary jurisdictions. Bishops no longer waited for the "group of Church people" in a town to organize themselves; but they endeavored to plant the Church in every possible place.

This may be a mistaken notion of the mission of the Church. We suppose there are those who think it is. But there can be no mistake in assuming that, if it is pursued, it must entail much hardship upon many of the clergy who undertake such work; that it will result in large and continuous drafts upon the general funds of the Church; and that it will reduce the average of salaries. If this Church is to be a missionary Church in any real sense, all this must be deliberately faced. Another thing, we imagine, is also true; namely, that this changed policy is due chiefly to the influence of that "Oxford Movement" of which Dr. McConnell speaks. For the conviction that the Church was bound to propagate herself, even in communities where she has not been known, is closely connected with the view of the nature of the Church which that movement most strongly insisted upon. Here is the point at which the "priestly" idea really comes in on a large scale, and has undoubtedly wrought momentous changes.

Father Austin and His Teachings--XIII.

BY THE RT. REV. DR. MCLAREN,
BISHOP OF CHICAGO

(Copyright, 1899.)

ONE of Father Austin's leading parishioners had a son of thirty years, who had been sent to a university where everything but the Christian religion, or perhaps I ought to say, every religion but the Christian, was taught.

Two things ensued: First, the young man lost his faith, forgot his vows of Baptism and Confirmation, and "whooped up" the opinions of one of the professors who was altogether on the side of philosophical materialism. Second, he had a jolly good time dur-

ing his course, was an expert in polo, devoutly given to billiards and cards, wonderful for century rides, lavish in betting on the games and races, and a representative member of three different clubs. In due course, with the aid of a coach, he got his degree, and returned to his home with the intention to become a gentleman-farmer on a large tract of land near the city, a gift from his parents. There was not much farming done, but he was a very busy young man, nevertheless; for nothing that could afford him amusement was neglected—parties, dinners, theaters, races, games, drives, cycling, and methods of "fun" of more dubious kind. Self-indulgence described the character and life of the man.

Father Austin often saw mortification and disappointment on the faces of the parents, and they might have seen the same on his; but while they were reticent about the iron that entered into their souls, he determined to break the silence, and in some way to get at the boy, if by winning his confidence he might haply draw him back to God, and to this end he asked him one day when there was a convenient chance, why he had given up his old place in the church.

The reply was entirely frank and unreserved. He did not think the Church was necessary to him, or consistent with his views of life. He had a belief, and he was living it out. The latest revelations of science had proved that man is the product of lower things, and has reached his present state as other animals have reached theirs. His life, like theirs, is an awaking out of other material phenomena, and his death is a falling asleep into still other phenomena. We have no memory of the matter of which we were composed, and never shall have any knowledge of the matter which is our fate at death. This is true as well of what is known as the mind as of the body. Mind is only a complicated material machine, and it dies with the death of the brain. This is the only life he had to live; and therefore he was the devotee of the present. The only time for him is now, and he intended to make it a good time.

Father Austin said he reminded him of St. Paul's words in the lesson of the Burial Office: "If the dead rise not, let us eat and drink, for to-morrow we die."

"Precisely, that is the creed I profess and practice!"

"Of course, my dear boy, you are not the only one in this community who holds that creed, and there are many more who, while they profess the Christian creed, practice yours. The fact must be acknowledged that some modern scientific writers, without demonstrating their views, have made the impression upon many that they are cunningly arranged matter, and nothing more, and that they are doomed to extinction as conscious entities, although the actual matter of which they are composed is assumed to be indestructible. While very few know the cause of their tendencies, thousands are under the influence of this materialistic view of man, his origin and destiny, and are actually living in the world to-day as if the grave were the goal, and the idea of immortality demonstrated to be the baseless fabric of a dream. I heard of a millionaire who built himself a palace, saying he was going to have a fine palace to live in while he was in this world, for this was the only world he knew anything about. There are thousands, I say, who have come consciously or unconsciously under the influence of inferences

from the teachings of materialistic scientists, and as a logical consequence, as you candidly acknowledge in your own case, they have given themselves up to self-indulgence. Their only aim seems to be to have a good time, so far as they can get it. How many of our young men and women recognize no higher end, and little wonder is it, when "papa" and "mamma" live the same life! I know what the end of all this will be, for the conditions have their frequent parallel in history. Well, my dear boy, from my point of view, it is all painfully sad, and I think I could break my heart over it, were it not that I know whose Spirit is striving with man's, and that His might is the ultimate force in the world. But, now, good by!"

"Stay! You are not purposing to leave me, are you, Father Austin? Why, I expected you would try to reason me out of my new opinions!"

"A man who adopts a creed and lives up to it, will soon enough find out by his life whether his creed is true or not, and if he finds that he has been mistaken, he will renounce it, and get another, as he is an honest man."

"But suppose that he goes so far and so long in the practice of it that he is not able to make a change?"

"True, true! I thank you for saying that, because it shows me that our talk ought not to end here. There is something to be said to a man who confesses the future possibility of a change of views when there shall be no possibility of a change of practice, and therefore my word to you is not to rest your eternal future on the creed that makes you the most animal of animals, for, if you and the beasts are only material organisms, they live to keep up life, and you live to abbreviate it by excess."

"It doesn't strike me that way; but I want to hear what you have to say, and I'll be honest with you, Father, if it shakes me."

"Well, let us define terms. The materialist says there is but one substance, and that substance is matter. Matter and the motions of matter are everything. Thought is the material product of the mechanical operation of the brain, and if thought, then emotion, imagination, memory, religion, every thing. Death is the death of the whole man. Therefore immortality is a dream. Chemistry will take care of the corpse. Over against this depressing statement, we believe that matter and mind, while partners, are distinct existences. Matter has properties which mind has not, and mind rises to planes which matter cannot reach.

"Of these two hypotheses, if they are no more, the hypothesis of two substances is most acceptable to mankind, and involves fewer difficulties than the theory of materialism."

"But does not modern science bring proofs that finally settle the question that matter is everything?"

"Credulous indeed are they who believe that materialism has been proved by modern science. What science has done, and this is all that it has done, has been to bring out more clearly than before the fact (which we unhesitatingly accept) of a very intimate relation between our thinking and our brain. We deny that 'the brain secretes thought as the liver secretes bile,' but we are profoundly convinced that in our present condition the mind works in partnership with the brain. We accept without dissent the inductions of science, but we do not commit ourselves to the conclusions of some sci-

entists. We are not ready to reduce all psychology to physiology, any more than we would reduce all physiology to psychology, as the followers of Mrs. Eddy do. Knowledge is still hedged in by limitations, and science cannot go beyond a certain point. Thus, it has never been able to dissect a live brain. Its only anatomy is the brain from which the spirit has forever flown. It has nothing but matter to investigate. The intimate relations which yesterday existed between matter and not-matter have ceased. It is an absolute impossibility now to demonstrate by those relations that mind is matter.

"There is undoubtedly a similar limit of demonstration in the proof that mind is distinct from matter. Knowledge is as yet partial. But Emerson says all serious souls are better believers in immortality than they can give grounds for. 'The real evidence is too subtle, or is higher than we can write down in propositions, and therefore Wordsworth's ode is the best modern essay on the subject.' Man shall not live by science alone, and he is conscious of inner capacities which are not the less real because they cannot be pinned down by scalpels or disclosed by X rays. We do not expect that the immaterial will ever be demonstrated by the material. Nor has it been demonstrated by syllogisms. Its validity rests on consciousness, and this is the supreme reason why all the unscientific people follow the lead of those scientific experts who believe that mind is not material. Their instincts direct them. There is in them an intuitive conviction, a consciousness that their nature is dual, and that the mind is distinct and separable from the body."

"But the consciousness itself may be material!"

"Then is it not a strange and inexplicable phenomenon that the brain should secrete the thought that thought is not originated by the brain? and is it not even more incredible that it should be the ordinary habit of the gray matter of the brain to palm off that illusion upon the whole world? Matter makes many troubles for us, but it tells no lies."

"Can you say the same of consciousness? Is it truthful when it represents itself to be immaterial?"

"In reply to that, I would say that our knowledge of self by consciousness is more immediate than our knowledge of matter by the senses. We become conscious of matter only through the medium of the senses; it is secondary knowledge; it is knowledge by representation, while we are conscious of our own existence intuitively and without meditation. We have therefore more reason to trust original testimony than testimony at second-hand. There is also, therefore, more reason for doubting the evidence of the senses, by which only can we know matter, than the evidence of consciousness by which we know mind. Why should we doubt either? Why not accept both lines of evidence, and act accordingly, as all the world does? Every man acts as if matter were matter; and every man instinctively recognizes the duality of his nature, and this forms the guiding principle of his whole life. His actions, his language, his laws, his education, his poetry and art, his social relation, his religion, all are based upon the validity of his conscious mentality."

"But cannot all this be accounted for by education?"

"The difficulty with the objection you offer, my dear boy, is that duality asserts it-

self in the younger years of childhood, and has been discovered to have existed in the most primitive stages of human history. The earliest forms of natural religion were saturated with belief in the presence and power of invisible spirits. From what other source could this belief have been derived than man's instinctive conviction that he was himself a spirit, a soul within a body, which would survive after the death of the body?"

"But here is another consideration. You are not so long away from your books as to have forgotten that modern thinkers, in their efforts to explain the significance of the universe, have come to believe that its ultimate reality is to be found beyond the line of sensuous perception, that there are forces not immediately knowable, which are the true centres of energy, and that all these unknown factors resolve themselves, by centripetal activity, into one infinite and eternal energy; that this fontal source, which is transcendental to the universe, does not refuse to remain within it as its ultimate potency and directing providence, and that nature thus becomes a veil which half reveals and half conceals the Infinite One. This inspiring conception of the relation between the seen and the unseen, holds strong sway, and must influence the world for good, if too eager minds do not distort it into pantheistic shape. It is largely the scientific, rather than the theological, thinker to whom this revival of the old Hebrew conception is due. Now, if it is the lesson of the material universe that behind its phenomena rises in majestic splendor the vast upholding Spirit Divine, why should not we as gladly embrace the suggested relation of the spirit of man to his body as a relation which glorifies the latter without violating the incommunicable unity of the former? And why should not the heart leap within us as we contemplate an analogy which makes us in some sense a reflection of God?"

"If there be any virtue in these thoughts, let it reach your reason, but above all, let me appeal to your heart. Why should one who is so dear to others put an impassable gulf between him and them?—a gulf of intellectual variance, but worse than that, of moral incongeniality? For it is a fact which you have acknowledged that your life has changed with your change of belief, and certainly the kind of life which your theory has produced is not what you have known so long in your parental home. The condition of men is always governed by their views of the world. You know what views made that home. You know that your views have withdrawn you from the sacred atmosphere of its oratory; already you have lost taste for its viands of heaven, its cup of salvation, you! you, of whom I heard your proud father say in Hamlet's words:

'Hyperion's curls; the front of Jove himself;
An eye like Mars, to threaten and command;
A station like the herald Mercury,
New lighted on a heaven-kissing hill;
A combination, and a form, indeed,
Where every god did seem to set his seal,
To give the world assurance of a man.'

You, to surrender to a creed that animalizes, and a code of ethics that demoralizes, and a career that can end only in disgrace and despair. How can you, oh, how can you do it?"

There was a far-away look in the young man's eyes, for he was thinking of the former days, before he went away to college, and was saying to himself that those were his happiest days. With a quiet "good evening, and God bless you!" the priest with-

drew, and went away to minister to some of his dear sick folk.

One year after.—The change did not come at once; there was a gradual surrender of self-indulgences, there was infinitely more farming done, and the old home brightened up wonderfully. To-day (Easter) just one year after their conversation, the priest gave him the Bread of Life. On the right knelt his father, on the left, his mother.

—X—

The Angel of the Garden

BY S. ALICE RANLETT

What chosen seraph of the radiant host
Knelt, wondering, reverent, at the Saviour's side,
In dark Gethsemane?
How did he comfort the World's Comforter,
Himself in pain and anguish all untired?
What consolation—message to the Son
Did he from home-land and from Father bring?
In that strange agony,
How did he strive to bind Christ's breaking heart?
What was the marvel of his ministr'ring?
However else the spirit bright is called,
Among his brothers in heaven's courts above,
That secret and soul name
Which made him dare bend o'er God suffering,
Was that above all others—it was love;
Love was the message which the Father's Word
Spoke through the angel, and love winged his flight,
What time alone he came
To suffering, triumphing, Incarnate Love,
In the dim garden, at the still midnight.

—X—

Letters to the Editor

CHURCH AND SACRAMENTS

To the Editor of *The Living Church*:

"Parish Priest," in your issue of March 18th, says: "One or two things in the paper" (which I contributed to your issue of Feb. 25th) "struck me as being rather strange," and one of these is the statement that "the Evangelicals of our country treat this rite (i.e., the Lord's Supper) as a memorial and not as a means to convey grace," and he cites the Methodist article on the subject to disprove what I said. The Methodists have never outgrown their Wesleyism, and for this let us be thankful. But I do not find the sacramental system with the Baptists, the Presbyterians, the Congregationalists, or the Disciples, all large religious bodies in this country. The last-named come nearer to the Church's position than any of the others, but they almost negative the teaching by a practical denial of the Real Presence—they discredit the office and work of the Holy Ghost to a very large extent. My sympathies are, with the good people in all these denominations, and I welcome any tendency that looks to "godly union and concord." But I must insist, surrounded as I am by three-score-and-ten to one, that these good people reject and repudiate in toto the idea of grace conferred through the sacrament of the Lord's Supper. As to whether or not they get the blessing—that is another question, as Rudyard Kipling would say. "Parish Priest" argues that "regenerating grace" can flow through irregular channels. Now, it seems to me that we might go as far as Frederick W. Robertson, and affirm "that there is a Church on earth larger than the limits of the Church visible; larger than Jew, or Christian, or the Apostle Peter, dreamed; larger than our narrow hearts dare to hope even now." But it is very certain that the Master called certain men out of the world, instructed them in the ways of the kingdom, and commissioned them to do certain things, promising to be with them to the end of the world. And this Church affirms that persons are admitted to the threefold ministry by "lawful authority"—certainly we cannot assent to the performance of priestly functions by those who have not the lawful authority. It is not a question of what God does or will do—for who can limit the goodness and the mercy of the Lord—it is a question of fact. Is the Christian Church a divine institution, or is it a human organiza-

tion? Has it perpetual life, or is it subject to lapses? Would "Parish Priest" permit me, layman as I am, to take his place at the altar? If not, he is illogical, for I am a communicant of the Church, and if my non-communicating Methodist brother performs priestly functions, why may not I? Any of the race of Adam are privileged to call on God's Holy Name, and I am sure He will hear and bless. But if the Master "hath instituted and ordained holy mysteries as pledges of His love," and hath committed these to a holy priesthood, it is not lawful and right for us to hold the same in contempt. Layman as I am, I yet put greater store on these words than apparently does "Parish Priest": "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

TEXAS.

P. S.—Since writing the foregoing, I have had a talk with a Presbyterian brother, and he tells me their standards hold the Lord's Supper to be an extraordinary means of grace to the worthy recipient. That, too, is encouraging, and if "Parish Priest" can point out others, I shall rejoice in the information. But if we believe in "One Holy, Catholic, and Apostolic Church," are we not necessarily driven to the Succession for the proper administration of the Lord's Supper? On any other basis, it seems to me, we are an impertinence in those communities where the Presbyterians, Methodists, and Baptists have full sway.

THE BIBLICAL EXPLORATIONS IN EGYPT

To the Editor of *The Living Church*:

Splendid as are the discoveries in Egypt relating to every department of human learning and progress, none surpass in value those which relate to Old Testament history, and to the teachings of Christ and his disciples and followers, in the earliest days of Christianity. Here the work of the Egypt Exploration Fund appeals with unique interest to Christian people everywhere. The papyri with the earliest texts of the Gospels far exceed in interest to such the texts of the newly-found lines of Homer, and stanzas of Sappho, or the ancient text of Thucydides. The Egypt Exploration Fund must appeal earnestly for many more subscriptions—even but five dollars securing an ample return in the fine illustrated quarto volume of the year and the annual "Archæological Report" brochure. Fifty bishops of the Episcopal Church, eminent ministers of all denominations, one hundred and ten university or college presidents, have subscribed. All services by the honorary officials are a gratuity. I simply ask now that all interested, address, for our illustrated circulars, the Rev. William Copley Winslow, or Mrs. Buckman, secretary, at the national office, 59 Temple Street, Boston. Other information gladly given. A request for circulars will be promptly answered. WM C. WINSLOW,

Vice President and Hon. Secretary.

Boston, March 8, 1899.

SELF-SACRIFICE

To the Editor of *The Living Church*:

Everybody ought to read, mark, learn, and inwardly digest the sermon on self sacrifice, preached by the Archbishop of Canterbury in Westminster Abbey, and recently published in *THE LIVING CHURCH*.

The sermon applies quite as well to the tobacco habit as to the drink habit, and it is high time for self sacrifice in regard to the former habit; for tobacco, in one form or another, is doing so great harm among our boys and young men, that it is deemed necessary to teach boys, in our schools, the destructive effects of it on the human system.

For this purpose there is now in use in our

schools a book on physiology, in which the effects of alcohol, opium, and tobacco are set forth.

In said book is a quotation from Dr. Willard Parker who wrote: "It is now many years since my attention was called to the insidious, but positively destructive, effects of tobacco on the human system. I have seen a great deal of its influence upon those who use and work in it. . . . The duty of abstaining from the slow killing of one's self by this poison is as clear as the duty of not cutting one's throat. Tobacco is doing more harm in the world than rum. It is destroying our race."

These observations of Dr. Parker have been confirmed by recent events. For when war was declared with Spain, it was discovered that a large percentage of the young men offering themselves for the army, were unfit for military duty on account of the "tobacco heart!" and wherever one goes, he sees boys with their cigarettes, cultivating the worse than useless smoking habit. Nor can it be denied that the influence of the smoker is on the side of this destructive habit. But in this age of self-indulgence, self-denial seems to have become a "lost art," and few can be found willing to make the self-sacrifice in regard to smoking or the use of tobacco, even for Christ's sake, or for the sake of the salvation of our boys and young men.

Perhaps some who read this letter may say the writer is an old crank. But many said worse things than that of our Saviour: "For many said, He hath a devil, and is mad, why hear ye Him?" J. I. CORBYN.

Anamosa, Iowa, Lent, 1899.

Personal Mention

The Rev. Octavius Applegate, Jr., rector of St. James' church, Keene, N. H., has accepted the rectorship of St. John's, Kingston, N. Y.

The Rev. John F. Ballantyne has resigned St. Peter's church, Springfield, Mass.

The Rev. H. A. Chouinard, rector at Montevideo, Minn., has resigned, and accepted the rectorship of Holy Communion, St. Peter, Minn. He will enter upon his new cure on Easter Day.

The Rev. Frank Pinckney Clark, priest-in-charge of St. John's church, New London, Pa., has resigned on account of ill health.

The Rev. Chas. A. Denfield has resigned the rectorship of the church of the Saviour, Providence, R. I., to accept that of the church of the Transfiguration, Edgewood, in the same diocese.

The present address of the Rev. J. Belton Haslam, curate of St. Edmund's, Milwaukee, is 155 Oneida st.

The Rev. P. H. Linley, of the senior class, Seabury, has been assigned to St. Luke's, Hastings, Minn. Upon his ordination to the priesthood in June, he will be inducted into the rectorship.

The Rev. Wyllys Rede, D.D., has resigned his position as canon of the cathedral and rector of the church of the Incarnation, Atlanta, Ga., and accepted the office of Archdeacon of Savannah. He will continue to reside in Atlanta until after the diocesan convention in May, but will devote his whole time to the work of the archdeaconry.

The Rev. E. M. Rodman, of Plainfield, N. J., has gone for a three months' trip to Palestine and the Orient.

The Rev. Henry M. Stone has resigned the rectorship of Berkeley Memorial church, Middletown, R. I., to accept that of Trinity church, Newport in the same diocese.

The Rev. George R. Savage, rector of the church of the Beloved Disciple, Philadelphia, has removed to 1632 Oxford st., Philadelphia, Pa.

The Rev. Stanley F. W. Symonds has resigned the rectorship of the church of the Advent, Kennett Square, Pa., to accept a call to St. Michael's mission church, Wilmington, Del., of which he will take charge April 9th.

The address of the Rev. H. P. Viborn is changed from Albion, Mich., to Dowagiac, Mich.

Official

Bishop Potter has deposed the Rev. Robert T. Nichol from the priesthood, and the Rev. B. Beverley Arden from the diaconate, for causes not affecting moral character. The deposition took place at the church of the Beloved Disciple, New York City, and was witnessed by the Rev. Messrs. Henry M. Barbour and the Rev. John Acworth.

STANDING COMMITTEE, LONG ISLAND

At a meeting of the Standing Committee, held Feb. 26th, Messrs. Henry Rutgers Remsen and Henry Walter Bunn, Ph. D., were recommended to the Bishop as candidates for Holy Orders, Mr. Robert Philip Kreidler, for Deacons' Orders, and the Rev. Arthur Wynn Shaw, for Priests' Orders.

Ordinations

On the 5th Sunday in Lent (Passion Sunday) at St. Simeon's memorial church, Philadelphia, a special ordination was held, when the Rev. W. J. Robertson and the Rev. T. A. Hilton were advanced to the priesthood by the Rt. Rev. Dr. Whitaker. The sermon was preached by the Rev. W. H. Falkner. The Rev. Mr. Robertson was presented by Dean Bartlett, of the Philadelphia Divinity School, and the Rev. Mr. Hilton, by the Rev. Edgar Cope. The latter is now assistant at St. Paul's church, Camden, N. J. The Rev. Mr. Robertson is assistant at St. Simeon's.

Died

KIMBALL.—Gone home, from his residence at Cleveland, Ohio, Thursday, March 9th, Hiram Kimball, senior warden of Emmanuel church, in the 54th year of his age.

"He loved his God and he served his generation. He has now passed into the peace of God."

MERRISS.—Departed this life, in Washington, D. C., March 4, 1899, George F. C. Merriss, in his 27th year, son of Fred H. Merriss. Interment at Pawtucket, R. I., Saturday, March 11th, from St. Paul's church.

POPE.—On Thursday, March 16th, at her residence in Springfield, Ill., Mrs. Eliza A. Pope, daughter of the late Major Thompson Douglass, U. S. A., and relict of the late William Pope, of Springfield, in the 79th year of her age. A life-long member of the Church, and a faithful communicant of St. Paul's cathedral.

"Our feet shall stand in thy gates, O Jerusalem."

TUTTLE.—Entered into rest, on Wednesday March 22nd, at her home in Hartford, Conn., Louisa Ramsey, wife of Samuel I. Tuttle, in the 79th year of her age.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

THE CHURCH PERIODICAL CLUB greatly desires Easter cards and book and leaflets on the Lenten season. Any one having such or wishing to provide them, should write or send to Room 15, Church Missions House, 281 Fourth ave., N. Y.

Church and Parish

FOR RENT.—Furnished cottage on the Manasquan river, Point Pleasant, N. J.; beautiful location. For the season, six months, \$350. To a clergyman, \$300.

Address W. E. McLAREN, Highland Park, Ill.

EXPERIENCED organist and choirmaster desires engagement. Good record. Address ANGLICAN, care THE LIVING CHURCH.

MR. JOHN DAVID LLOYD, fellow of the Guild of Church Musicians, (England), for the past nine years organist and choirmaster of St. Paul's pro-cathedral, Springfield, Ill., seeks larger sphere. Eminently successful. Refer to the Rt. Rev. Bishop Seymour, or to the Ven. Archdeacon Taylor, D.D., Springfield, Ill. Address Springfield, Ill.

THE REV. T. C. TUPPER, chaplain of the 10th Ohio Vol. Inf., whose regiment will soon be mustered out of service, is desirous of engaging in parochial or missionary work as early as practicable, and with this purpose in view, invites correspondence. His address, after March 25th, will be 225 Loyd St., Atlanta, Ga.

The Editor's Table

Kalendar, April, 1899

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|-------------------------------------|---------|
| 1. EASTER EVEN (White at Evensong). | Violet. |
| 2. EASTER DAY. | White. |
| 3. Monday in Easter. | White. |
| 4. Tuesday in Easter. | White. |
| 9. 1st Sunday (Low) after Easter. | White. |
| 16. 2d Sunday after Easter. | White. |
| 23. 3d Sunday after Easter. | White. |
| 25. St. MARK, Evangelist. | Red. |
| 30. 4th Sunday after Easter. | White. |

Our Easter Offering

BY ADA STEWART SHELTON

'Tis Easter morning. Holy is the hour
Within the church, where festal wreath and flower
Have made His dwelling place most fair and sweet,
With joy again, the risen Lord to greet.
Through chancel window radiant sunbeams steal,
The throng of worshipers in silence kneel,
Until from priest, the glad command is heard—
"Lift up your hearts!" How every heart is stirred!
The answer vibrates on each deepest chord.
"We lift them up," we cry, "unto the Lord."
What are these hearts so freely offered there?
Have they been beautified by love, by prayer?
By work for Him? Been strengthened by His grace?
Been often found within His dwelling place?
Or is it 'neath the glow of Easter skies
We offer them, a careless sacrifice?
Oh, Lord Divine! grant that our hearts may be
An offering worthy to lift up to Thee.

—x—

THE Eastern peoples are generally sharply distinguished from Europeans by the "quiescence." The Chinaman, for example, can write all day, work all day, stand in one position all day, weave, beat gold, carry ivory, do infinitely tedious jobs for ever and ever, and discover no more weariness and irritation than if he were a machine. This quality appears in early life. There are no restless, naughty boys in China. They are all appallingly good, and will plod away in school without recesses or recreation of any kind. The Chinaman can do without exercise. Sport or play seems to him so much waste labor. He can sleep anywhere, and in any position—amid rattling machinery, deafening uproar, squalling children, and quarrelling adults.

—x—

IN Hall Caine's noted romance of the Isle of Man, "The Deemster," occur two remarkable literary bulls which have, as far as is known, not hitherto been noticed. The first occurs in the seventeenth chapter, where Dan, the hero of the story, comes to the parish church, and the novelist proceeds as follows:

He remembered that this was Christmas Eve. The choir was practicing the Psalms for the morrow's service.

"Before I was troubled I went wrong; but now have I kept Thy Word."

Dan went up to the church porch, and stood there and listened.

"It is good for me that I have been in trouble, that I may learn Thy statutes."

The service alluded to is that of the Church of England, or the Protestant Episcopal of this country, and the abstract quoted is from the Psalms for the morning, which is part of the cxix; that is to say, for the 25th day of the month. But as it is Christmas Day, it happens that there are proper Psalms appointed for that day, and no portion of the cxix Psalm is designated.

Again, in the 26th chapter, the Bishop is said to read for the first lesson on this Christmas morning, the story of Eli and Samuel, as found in the First Book of Samuel, chapter

iv. The proper lesson, as given in the calendar, is Isaiah ix, and the only date when the Eli story referred to could be legally read, is April 17.

It may be that Hall Caine purposely erred, to meet the exigencies of his story, but then again, as he is not an Episcopalian, he could readily have made the blunders referred to. —*Syracuse Journal*.

—x—

Pen-and-Ink-lings

"My daughter is too delicate to go to early Communion" said a mother recently to the writer, "the doctor has forbidden it." But the same fragile creature thinks nothing of going to a ball and dancing till daylight, six and seven times in a month.

Miss E. M. Charles, said to be England's first woman architect, is about to be admitted as an associate of the Royal Institute of British Architects. The profession is held to be peculiarly adapted to women.

Ruskin Hall, Oxford, is the latest addition to the colleges of that university. The scheme has been devised by two young Americans, Messrs. W. Vrooman and C. A. Baird, members of the university, and its aim is to supply a practical education to labor leaders at the minimum of expense. The entire cost to the students of the proposed college, for board, lodging, and tuition, will be \$5 a week. To those who are willing to do service in the college as cooks, scouts, etc., the privileges of the institution will be extended at a very reduced rate—in some cases free. The success of this experiment will be watched with very great interest on both sides of the Atlantic—not least in the United States, where, it must be remembered, Cornell university was started in accordance with a similar idea.

A church in the suburbs of London had a new reredos put up. It was a beautiful piece of wood carving, the work of some Ober-Ammergau carvers. The old verger was very proud of it, and liked to explain it. One day he said, pointing to the carved halo around the head of a saint, "I suppose they do wear them things in hot countries."

We may not agree with all that Dr. Theodore Cuyler said to the reporter of the New York *Tribune*, who asked him if he thought the world was growing better, but there is food for thought in it, and therefore it is worth quoting: "In this country there is an advance in some respects, and in some directions we have retrograded. There is more unity among the Churches, better sanitary conditions in our cities, and popular education has advanced. There is a lowering of tone in reference to the Sabbath [Sunday], and I am afraid that in our commercial life there is a larger infusion of the gambling element, making it more exciting and trying to the consciences of men. There is an increase in social extravagance, an aping of things in Europe. It makes the country less severely Republican. Our old American stock is diminishing every year, and we must stand more and more for our old ideas against the influx of foreign ideas."

"Voluntary? What's that?" says Sam.

"Why," said Milly, "it's a hymn that the

choir, or somebody in it, sings of their own accord, without the preacher givin' it out; just like your tomatoes come up in the spring, voluntary, without your plantin' the seed. That's the way they do in the city churches."

It seems strange, says *The Interior*, that a nation which enforces the laws of the Bible in its courts and its penitentiaries, and even executes its penalties upon its scaffolds, should refuse to teach that Bible code in its schools. The anomaly will seem more and more startling as the question is the more discussed. Eventually the common precepts of our common Christianity will be taught in our schools, or be no longer required by the State. The question is coming to a head in our next Congress, when it will be found by the Mormon issue, whether we hold the Christian view of marriage as a principle or as a fad. The fact is, that Christianity is rooted deeper in the mind and heart of the nation than demagogues and trimmers know.

Music is the latest developed of the arts; therefore, says *The Literary Digest*, "it is not surprising if we are still at the day of small things in American music." Mr. John S. Van Cleve, writing in *Music*, speaks thus on the subject:

American musical life is in much the same heterogeneous, even chaotic, state as American society. Here is a country fashionable on one side of the street and plebeian on the other; proud of its progressiveness, yet patiently tolerant of abuses of public franchises such as would disgrace the most despotic nation of the Old World; dividing itself sharply more and more into two classes of human beings, those who have more money than is good for them, and those who have less money than is good for them; a nation which is no longer a country, but an empire, which contains every climate of the globe, every nation of the human race, and keeps its citizens in every possible degree of varied circumstance. Is it strange that such a people should pay thirty thousand dollars per year in royalties to such a march-maker as Sousa, and such a waltz maker as the author of "After the Ball," should feed its religious life upon such a mild mixture of milk, warm water, sugar and bread crumbs, as the Gospel hymns and the like outputs, yet patronize the great artists of the operatic world with such lavishness that they may well bless us and laugh at us alternately? Demand of the orchestral director all the latest works of the Germans, French, and Russians, and pour themselves in tumultuous waves to hear the most abstruse creations of Bach, Brahms, and Berlioz, as they do at the Cincinnati May Festivals? Surely, a strange land this dear America, with her muddy stream of street music and her crystal fountains of most sacred art, with her worship of Handel, and her toleration of banal Sunday school ditties.

The Philadelphia Times draws attention to a condition of things which demands serious thought. It is certainly not a promise of good to the country: "Continental Sunday gaiety seems to have struck New York with a force which almost causes milder-mannered places to stand aghast. Nearly everybody now has Sunday afternoons at home, and the avenue is crowded with turnouts almost as much as on a week day in mid-season. *Musicales* are given in the smartest of style, and the restaurants are crowded with dinner parties in evening dress—quite a departure from the staid old notions of just dropping in, in frock coats and wraps for a

few minutes' chat after church. But such a condition is immensely popular, and, like as not, the fever will spread."

The permanency of a true work of art has for us an inspiration, expressed thus by *The Outlook*:

"An artist pours his life into his book, his statue, his building, his painting, with the conviction that he has laid up for himself that fame which is the human synonym for immortality, and men guard and cherish the perfect work because, being perfect, they are persuaded that it must endure. So the marbles remain though the Greeks are gone; the Madonna survives though Raphael has departed; the Fifth Symphony speaks though Beethoven is silent; Westminster abides though its builders have perished. In its art the race sees the visible emblems of its immortality."

The effect of stimulants on the endurance of fighting men has been tested in various ways of late. The Sirdar in his Soudanese campaign, sent out three regiments, one to whom whiskey had been given, one to whom beer had been allowed, and one to whom nothing but tea had been permitted. The men to whom the whiskey and the beer had been given evinced renewed vitality at certain stages of their journey, but all showed reaction and a certain collapse before the march was finished. The men who had taken nothing but tea showed the most endurance, and the regiment was the only one to reach its destination in good condition. No stimulants were therefore allowed afterward in the campaign. During our late war with Spain, says *Harper's Bazar*, two of our men-of-war were sent out without a drop of any kind of stimulant on board, and as all of us now know, the fighting qualities of naval men have proved themselves beyond the suspicion of reproach. A substitute for alcoholic stimulants was given in the oatmeal water, a tank of it being always on tap, as it were. Both nourishment and stimulus are given by this harmless and innocent beverage, which has been used for some time by the denizens of large cities.

— X —

The Resurrection

WE like to look on the mountains because heights are in us, and on the ocean because far shores and horizons still farther are in us. We like life, because life eternal is in us. What we want is that amity which will knit into a whole, height and distance and eternity, with brief time and hindering space, and the scars and seams and shadows we carry. It was with the Resurrection that the new reconciliation began its career.

Death is ever before us, as the glacier pass girt on either side by snowy precipices which we fear to cross, an arrangement of which we do not approve, and which we think might have been something different. But the worship of Christ has so wedded death to life, so joined the country here and the country transalpine, that snow and glacier have lost their terror, and the pass invites adventure. There are times, oftenest at evening, that the snow glows into a rose and the peaks are tipped with gold and a purple gathers on the sky beyond, and we cannot keep our eyes off the landscape, and what is beyond becomes an inquisitiveness. Every religion lifts the line of this horizon on to another; the evolution of religion which the Ascension pressure has effected, has so

lifted the horizon as to make a friendly unity of two worlds, so expanded the religious faculty that we regard our interests and relations far away with wonder, curiosity, desire. The years bring us a deepening solitude, the memory of what has been a deepening sadness, the sorrow of the world a deepening pathos, but there is no sense of wrong or anger at the heart as we communicate with the Resurrection power.

Rather we go deeper into trust and hope, we touch the element of infinity, we wait our assumption into the unseen. Our last shall be as the first, a birthday into light and love. Much remains to be explained—the misfits, jars, tragedies which confuse us here; but we see enough to wait the reversion into which we are coming in the Resurrection, when we shall find, past all doubt, that all is love. A modern lyric of this reversion was written by Newman:—

"Praise to the Hollest in the height
And in the depth be praise;
In all His works most wonderful,
Most sure in all His ways."

A second life is an assurance confided to us in the medium of the Resurrection. Mixed in this mystic being is the sense of our continuance beyond death, "a presence which is not to be put by," as Wordsworth has it. Somehow we have not had a freehold in it. It is an awe in many religions, a silence in others, a gleam of the homeland from which we have come, the murmurs of a memory. It has at last resulted into confidence and persuasion. Life and immortality have been brought into light.—*W. W. Peyton in Contemporary Review.*

— X —

The King of Musical Instruments

BY THE REV. FRANK J. MALLET

THE evolution of the modern pipe organ must ever be of interest to Churchmen. It has a history, unique and attractive. A few facts will remind us of the slow, but sure, development of this instrument that has been of such inestimable benefit to God's saints throughout the centuries. We read in the history of a time not far from the deluge, that "Jubal was the father of all such as handle the harp and organ," but the tyro understands that "the organ" there mentioned could mean nothing more than a mere set of Pandean pipes, a number of reeds, of different lengths, placed side by side, so as to be conveniently blown by the mouth.

Who could have predicted that, from such an unpretentious beginning, the marvelous and complicated instrument of our days could possibly be evolved? What toil of hand and brain all this implies! What skill and devotion! What success and failure! What romance and biography hover around this mighty instrument!

To one standing, as some of us have been privileged to stand, before the organ in St. Paul's or King's College chapel, it seems almost impossible to conceive of the "former day"—to realize that the majestic tones of "to-day" were the shepherd pipes of the far-away "yesterday."

The organ was introduced into the service of the Church probably about the end of the seventh century, but the development of the instrument was slow, for as late as the twelfth century, there were seldom more than twelve or fifteen notes in the entire compass, and as the keys were six inches wide, if "reports are true," the work of

bringing forth music was pretty hard, and, moreover, required a strong man to manipulate them—striking each with the clinched fist. Those were not the days for "women organists."

A description of the organ in Durham cathedral, as it existed in the fifteenth century, runs thus: "Such organs as you have built are seen nowhere; twice six bellows above are ranged in a row, and fourteen lie below; these, by alternate blasts, supply a quantity of wind, and are worked by seventy strong men laboring with their arms, covered with perspiration, each inciting his companion to drive the wind up with all his strength, that the full-bosomed box may speak with its four hundred pipes, which the hand of the organist governs. Two brethren of a religious order sit at the instrument, and each manages his own alphabet; they strike the seven differences of joyous sound, adding the music of the lyric semitone; like thunder the iron tones batter the ear, so that it may receive no sound but that alone. To such an amount does it reverberate, that echoing in every direction, every one stops his gaping ears, being in nowise able to draw near and bear the sound. The music is heard throughout the town, and the flying fame thereof is gone out over the whole country."

Thus we find the good citizens and Churchmen of Durham were made to suffer, that we might enjoy our noble organ-heritage. Verily we are debtors to the past, debtors to a long line of inventive geniuses and devotees to the art divine—some lay, some clerical—and no man can estimate the study, devotion, and piety that through the ages have been freely lavished on the magnificent instrument.

That their labor has not been in vain, the world knows full well, for as among the arts music holds a foremost place, claiming a larger constituency than any of the sister-arts; so the work of these men was fraught with greater results, not only from an ecclesiastical, but from a secular, standpoint, than if they had devoted their energies to some other artistic end.

These men believed that there was some real connection between music and morals, between consecrated art and religion, and so it has come to pass that just as the military band evokes, and is expressive of, the patriotic spirit, and the orchestra stands for, and evokes, the "gay and festive" spirit, so the pipe organ stands for, and ever evokes, the soul's highest and best emotions.

The orchestra is adapted for the footlights and the ballroom; the military band, for outdoor, patriotic, and public purposes; and the organ—the Church's own instrument—seems most at home within the hallowed courts of the Lord's house, the temple. All this the Anglican Church has ever practically emphasized, and so it has come to pass that the Independents and other Reformation-begotten bodies, have at last been moulded to her model, and the interdicts have gradually been removed, except in the case of a few sects who will ere long also add themselves to the admiring throng who recognize the part the organ plays, in more senses than one, in the worship of Almighty God. In the "light of other days," it is amazing to read Henry Ward Beecher's eulogy on the organ. Some years before his death he said: "I would not be thought unduly enthusiastic in speaking of this instrument, which I look upon as a historian looks upon a great nation, that through a thou-

sand years has been evolved by great providential events and eductions, until it has reached a place in which manifestly it stands a prime power in the world. It is the most complex of all instruments, it is the most harmonious of all instruments, it is the grandest of all instruments. Beginning far back, growing as things grow which have great uses, it has come now to stand, I think, immeasurably, transcendently above every other instrument, and not only that, but above every combination of instrument."

This is not mere empty eulogy; yet how strange it sounds, coming from a leading preacher representative of Puritan elements who, in former years, hated and anathematized this noble instrument, and the Church which it stood for and represented. What would the predecessors of Beecher say to this glowing tribute?

The Church clung tenaciously to the "box of whistles," because it has ever been "the outward and visible sign" of stately and elevating ideals in Church music, embodying the best ideas of worship. The organ has stood as the representative of chaste and solemn music, and this instrument is the most potent factor in the expression of our liturgy and offices.

Through all the clamor raised against the Church and her ways, against her "forms and ceremonies," her architecture, her symbolism, through all this, the Historic Church has stoutly and consistently maintained her position, and she has already seen the harvest of such faithful sowing; and so to-day we find that the prominent religious bodies are coming to acknowledge that our position is right, hence they are copying our architecture and liturgical worship, and even our vested choirs.

The organ has taken with it into the outside religious bodies, the *Te Deum*, the canticles, the chants, the Churchly hymnology of the Anglican Communion. In a word, the various denominations, or at least their leaders, are about ready to endorse the utterance of one of their own number, a professor in a certain institution of learning, who, lately writing on "Religion and Music," said: "Christianity has borne consummate flowers of song, hymns that palpitate with precious heart-throbs, melodies that mount up on eagle's wings, anthems and oratorios that seem to be foretastes of the angelic praises, and yet these very blossoms have been so imitated and reproduced in clumsy wax and flimsy paper, that thousands of would-be worshipers know nothing of the fragrant and fruitful originals, and are even disgusted with the sham and paltriness of everything called sacred music; this prevalent vulgarity of music in religious uses is a grievous evil."

Surely, this kind of utterance indicates a yearning for "better things" in religious music, and may we not credit this growing dissatisfaction to the influence of the organ and its inherent accompaniments? The historic branches of the Church have been using, and, by the grace of God, will continue to use, what the professor says the other religious people have not—"the fragrant and fruitful originals." Some of these are in our possession, and can be enjoyed, in some portions of the Church, in their "original" purity and power.

The organ, in neither prelude nor postlude, should ever lend itself to light or unseemly music. It is set apart for sacred use. Its message is sacred. The organ is "a poor

thing to play a waltz on." Its office is to express for each worshiper the "inarticulate, heavenly speech," the dumb craving of the soul that comes heavily laden to the "holy place," there to find this good angel waiting to waft the soul towards God and heaven.

Easter Victory

BY THE REV. JOHN POWERS

Rejoice, ye sinless spirits bright,
Ye first-born, fadeless sons of light,
Extol your Victor-King, for He
Hath spoiled the spoiler mightily.

O Ye, His ransomed saints, proclaim
Triumphantly your Saviour's Name,—
The Christ who died but lives again,
And evermore shall live and reign.

Ye sons of men, exultant sing,
Loud let your thankful psalms ring,
Your direst foe, the monster death,
The Great Redeemer conquereth.

Let all things that have breath give praise,
Be this, henceforth, the day of days,
For life to death no more is thrall,
But Christ, the Life, is Lord of all.

Hastings, Neb.

Book Reviews and Notices

The Garrison Church. Sketches of the History of St. Thomas' Parish, Garrison Forrest, Baltimore Co., Md. 1742-1852. By the Rev. Ethan Allen, D. D., Baltimore. Edited by the Rev. Hobart Smith, M. A., Rector St. Thomas' Parish, 1898; with additional sketches. New York: James Pott & Co. 1898. Price, \$2 50.

Would that every colonial parish had had such careful historians as the author and the editor of this handsome volume, for we should not only know more about the beginnings of the American Church, but we should also be able to form a far better estimate of those struggles with political disaster and sectarian jealousy which the Church in so many individual parishes sustained, sometimes with success, but not always. In this book there is a most interesting and valuable account of the efforts of one rector of St. Thomas', the Rev. John Andrews, D. D., in conjunction with the Rev. Wm. West, rector of St. Paul's, Baltimore, to persuade the two Methodist leaders, Messrs. Asbury and Coke, not to separate from the Church by setting up a formal, organized schism. The effort was futile, but it is worth noting that Mr. Asbury professed that "the difference between us lay not so much in doctrines and forms of worship as in experience and practice." As the historian justly remarks: "These relative differences between the Church and the Methodists have since that day materially changed. . . . Now, after seventy years have passed away (1784-1852), it is seen that the difference lies not so much in experience and practice as in forms of worship and government." (P. 47.) After all the vicissitudes of colonial and revolutionary days, and the hardly less discouraging epoch of 1789 to 1820, this old parish, after seeming to be almost extinct, or at any rate, moribund, took on new life. Its roots were planted too deep in the soil to allow of its perishing. It is now one of the strongest country parishes in Maryland—in fact, it is now a mother of parishes and chapels. "Within the limits of St. Thomas' parish, as constituted in 1742, there are now seven parishes or organized congregations, with ten churches and chapels, 656 communicants, and appropriations, \$10,371.95. The historical notes, appendices, and biographical sketches make this a very valuable "original," under the category, "*Americana*." The illustrations are excellent, and so is the press work.

The Kingdom of Heaven, Here, and Hereafter. By Rayner Winterbotham, M. A., LL. B., B. Sc., Canon of St. Mary's Cathedral, Edinburgh. New York: The Macmillan Company. 1898. Price, \$1.

Our Lord set forth the salient characteristics of the Kingdom of Heaven in parables, which have been an inexhaustible mine for the Christian students of every age. This volume is an

other contribution, and in many respects a very valuable one, to the Parable literature. The author confesses that his undertaking is an arduous one, in which any large measure of success can scarcely be looked for. Nevertheless, he has given a fresh and helpful exposition in most instances, and has endeavored to avoid the common snare of finding, or trying to find, much more in the Parables than our Lord appears to have intended we should find in them. It has been pointed out by many expositors that we should be on our guard against this tendency to find a hidden meaning for every detail of a parable, yet nearly all of them fall under the temptation to do so. We would particularly commend Excursus III., "On the Destiny of the Lost," which is appended to this volume. While it is as broad a treatment of the subject, from the Scriptural point of view, as we could have, yet it is clean contrary to the rather mawkish Universalism which has such a prevailing power in Christian thought.

Workers Together With God. A Series of Papers on Some of the Church's Work by Some of the Church's Workers. Edited by Nathaniel Keymer, M. A. Second edition. Oxford and London: A. R. Mowbray & Co.

If we ventured any criticism on this collection of papers, we would suggest that rather too much has been attempted, and that the result is in many instances disappointing. Here are sixty-seven papers, on as many separate topics, besides a series of notes on the work of the district visitor, by the compiler, occupying thirty-nine pages; and the whole collection fills three hundred and seventy-eight pages. Quite a number of the papers are scrappy, and seem to have been hastily written. However, one can gain many helpful suggestions from them, as a whole, and one of the impressions the reader will doubtless take away is that of the magnitude, variety, and searching minuteness of the work of the Church of England among all sorts of poor and needy folk. Most of the papers are thoroughly practical, and will repay study.

The Federation of the World. By Benjamin F. Trueblood, LL.D. New York: Houghton, Mifflin & Co. Price, \$1.

The noble dreams—are they prophecies?—which Tennyson utters in "Locksley Hall," and "Locksley Hall Sixty Years After," give the germic motive of this sympathetic essay for the hoped and longed-for betterment of man. Is it a dream, or is it a prophecy, to imagine that America may yet be the key-stone of an arch of peace which shall embrace within its shadow all races of men upon this earth! May not our gradually increasing consciousness that America has a higher destiny than to be a well-fed, self-sustaining nation, help on the greater idea that she is to lead all people to true life, liberty, and happiness in a world made one by universal light and a world-wide peace? The book in question is well worth reading, and no one can read it without hoping and wishing for the federation of the world.

Guesses at the Riddle of Existence. By Goldwin Smith, D. C. L. Chicago: A. C. McClurg & Co. Pp. 295. Price, \$1.25.

Prof. Smith is widely known as a clever man of letters, and a destructive critic of Christianity. His attitude towards Christian institutions is so hostile that no one but an advanced free-thinker or open infidel could read his writings with patience. So biased and distorted are his views, that they lie at most beyond the range of reasonable consideration. What, for instance, is to be done with a man who can make such a statement as the following: "Christianity, as it came from the lips of Jesus of Nazareth, was like the philosophy of Socrates, unliturgical and unsacerdotal; its liturgy was one simple prayer." What further errors could be crowded into a single sentence? His view of the inspiration of Holy-Scripture may serve as another example of the sort of ideas which are embodied in this book: "An inspiration which errs, which contradicts itself, which dictates manifest incredibilities, such as the stopping of the sun, Balaam's speaking ass, Elisha's avenging bears, or the transformation of Nebuchadnezzar, is no

inspiration at all. It requires the supplementary action of human criticism to winnow the divine from the human, the truth from the falsehood; and the result of the process varies with the personal tendencies of the critics. The use of the phrase 'inspiration,' when the belief in inspiration has been abandoned, is worse than weak; it is Jesuitical, and will end as all Jesuitry must end." To those whose business it is to combat the prevailing forms of unbelief, this book may be of interest. We could not recommend any one else to read it.

The Hebrew Prophets. By the Rev. R. L. Ottley, M. A. (Oxford Church Text Books). New York: James Pott & Co. 1898. Price, 30c.

The Oxford text books are cheap but scholarly manuals, dealing with the more important branches of religious knowledge. This little volume on the Hebrew prophets is a marvel of condensed learning and information. We were about to say accurate information, but as the book is written from the point of view of the "Higher Criticism," we are precluded from attributing accuracy to it until it is settled that the conjectures of certain modern scholars are certainly true. Aside from this aspect of the matter, however, the little handbook cannot fail to be welcomed by laymen and students of theology both, as a valuable summary of what is known concerning the prophets and their writings, together with their historical setting. The books in this series are published at the low price of one shilling sterling each.

The City Wilderness. A Settlement Study, by Residents and Associates of the South End House. Edited by Robert A. Woods, South End, Boston. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

This is an exhaustive study of a slum district of Boston, drawn up by people connected with the South End House, one of those useful institutions now found in every great city, and of which Hull House, in Chicago, is a conspicuous example. It treats of the public health, work and wages, amusements, criminal tendencies, religion, and education of this district, and it is accompanied by most carefully drawn and thorough maps. Such a book as this is not only invaluable to those studying sociology, or engaged in philanthropic work, but it cannot fail to interest every man who has at heart the good of his fellows. The district contains 40,000 people, and there are 22 churches in it, besides four rescue missions, two corps of the Salvation Army, and one Corps of Volunteers of America. It might seem as though the spiritual needs of any nationality, class, and type, would be adequately met. Only one of these churches is Episcopal. It is St. Stephen's, and while the contributors to this book are not Churchmen, they speak in glowing terms of the work done for the poor in that well-known parish. Speaking of the Protestant ministers, this impartial critic says: "Their preaching is exceptionally genuine and sincere, but except at St. Stephen's, it misses that call to devotion in which Catholicism, with its vivid sense of the nearness of God, is so strong. One has the feeling that something of the ritualistic sacrificial system is almost necessary to express the struggle of life in such a district as this."

The Archdeacon. By Mrs. L. B. Walford. New York: Longmans, Green & Co. Pp. 274. Price, \$1.50.

The conversion of an archdeacon to Christianity is a rather serious undertaking for a novelist, but it is very thoroughly accomplished in this book. That some archdeacons do need to be converted from the error of their ways, there can be no manner of doubt. We only wish their conversion might be effected as surely and swiftly as that of Theobald Yorke. But we fear many of them have become so hardened in sin, as to be beyond such means of grace as were brought to bear upon this one. To all who are interested in such cases, as well as to the sinners themselves, we would recommend this tale. The archdeacon is almost worthy to take his place along with those famous clerical characters whom Anthony Trollope made known to the last generation, and who ought to be more

familiar to the people of to-day. Bishop and Mrs. Proudie, the warden, and Mr. Crawley belong amongst the immortals, and he who does not know them misses one of the true joys of life.

The Heart of Denise; and Other Tales. By S. Levett Yeats. New York: Longmans, Green & Co. 1899.

A collection of short stories, all full of action, and some of them rather lurid, after the style of Dumas, Weyman, and Kipling. They are quite readable, and are published in time for the idle days of summer, when this sort of literature can be enjoyed with a clear conscience. The author exhibits considerable power at times, and his tales are skillfully told, the interest being sustained to the end.

The Principles of Protestantism. By the Rev. J. P. Lilley. Imported by Charles Scribner's Sons, New York. Pp. 250. Price, 75cts.

It would seem to many minds a most difficult and forbidding task which this author has set before himself. To define the principles of a religion of negations, whose every professor is an infallible pope, and to harmonize its contradictory teachings, is a gigantic undertaking. But the author has the courage to enter upon it, and we are bound to confess that he has done his work wonderfully well. He is an able writer, and possesses the true judicial temper. His effort is to exhibit the teachings of Protestantism, in contrast with those of Rome, in such a way as to show the superiority of the former. This is of course an impossible task, as the "views" of Protestantism are legion, and no one Protestant can speak for anyone but himself. Many of his statements of Protestant teaching would be violently repudiated by large bodies of his brethren, and others would be unrecognizable by the original Protestants. For instance, in defining the doctrine of "total depravity," he defines it away, making it merely a statement that unredeemed human nature is (not wholly given over to sin, but) more or less prone to evil throughout its whole range. Our good old New England Puritans would hardly recognize this form of total depravity. We give the author great credit, however, for having made the best of a very difficult undertaking, and recommend his book to those who wish to discover, if possible, what the distinctive features of Protestantism are.

Theological Encyclopedia and Methodology. By Reverend Franklin Weidner, D.D., LL.D. Chicago and New York: Fleming H. Revell Company. Price, \$1.50.

The information given in this work is very extensive, and in a form that is attractive to the Biblical student. The book is a very useful one to place in the hands of seminary students, because it gives the names of the most prominent writers on the Bible, and their works, and at the same time a brief summary of the principles of criticism and exegesis they followed. Dr. Weidner has added a valuable work to our theological library.

Jesus Only. By Albert L. Gridley. Chicago and New York: Fleming H. Revell Company.

Mr. Gridley dedicates his book to his congregation in Kidder, Missouri, and in the preface states that his design is to help them to a fuller sense of the Godhead of our Lord. This is necessary, he says, on account of the spread of Unitarian influences. The writer is very earnest, and there are many excellent points about the book. For men and women troubled with doubts, the suggestions of a nearer approach to the heart and life of the Saviour are very useful. Many of our clergy might glean some helpful thoughts from this book.

The Bishop of Springfield writes as follows, of "The Hill Called Calvary," addresses for Good Friday, recently published by the Young Churchman Company, Milwaukee: "I have read with personal profit the excellent addresses of the Rev. Dr. Thomas E. Green, D.D., rector of Grace church, Cedar Rapids, Iowa. There can never be too many addresses based upon the Seven Utterances of our Lord while He was on the Cross, provided they are well done, and on this condition these sermons of our brother of

Iowa must not only be admitted, but must claim, a high position in the list of such instructions. We are grateful to the Rev. Dr. Green for placing the results of his studies and meditations at the disposal of his brethren, clerical and lay, for their edification."

Periodicals

Most readers of *The Critic* will agree that, in its present form, it is more pleasing in appearance, more convenient to read, than formerly. The March number contains many good things in the way of sketches, essays, and illustrations. The enterprise of the editor is shown in three hitherto unpublished portraits, those of Washington, Gladstone, and Thackeray. The painting of Washington, from which this is taken, was made by Rembrandt Peale, in September, 1795. It is claimed for this portrait that it is the best, as it reflects the striking features of Washington, without idealizing him. An interesting article of two pages gives an account of the circumstances under which this noteworthy portrait was made. There is a discriminating essay on Cable, with portrait; some original sketches by Thackeray are reproduced, with a portrait, never before published; about six pages are given to Dickens and his illustrators, and there is a lengthy review of the Browning letters, with portraits and extracts. So much, the table of contents leads the reader to expect. What it modestly withholds, however, is any hint of the rich variety of comment and brief criticism to be found in the pages furnished by "The Lounger," and others. There is no mention made, either, on the outside page, of the painting of Gladstone, never printed before. Readers of *The Critic* will be repaid for the time spent in discovering for themselves the many enjoyable features of the March issue of this readable journal. [The Critic Company, 289 Fourth Ave., New York. \$2 a year.]

Opinions of the Press

Christian Advocate (Methodist-Episcopal)

POISONING THE ATMOSPHERE.—The character of children is affected much more powerfully by the quality of the atmosphere in which they are brought up than it is by formal instruction in morals and religion. There is such a thing as the unconscious inhalation of right or wrong notions, sentiments, and convictions. Could parents only realize this fact, they would surely be more careful than the most of them are to create and maintain a right order of home life. We were once deeply impressed by the remark of a thoughtful friend who said in our hearing: "The home in which I was reared was narrow, poor, and almost hard; but it was as pure as the breath of a May morning in the mountains. Never once did I hear a word spoken there that was irreverent, vulgar, or even of doubtful propriety. The recollection of the high and almost austere virtue that surrounded my early days has braced me in the thick of every fight during my later life." What a word was that!

... Speaking lightly or contemptuously of religion, as if it were a matter to be despised or, at least, ignored, in the regulation of conduct, and a fit subject for jest and merriment; indulging in a constant flow of censorious and critical remarks concerning the Church, its institutions, and its ministers; sneering at all pretensions to consistent uprightness in character and action; speaking of honor and honesty, of truth and purity, in terms which intimate that they are not to be found in the world; laughing at sin as if it were a mere peccadillo, and not a damning fault; toying with all high and sacred things, and thus dragging them down to the level of the commonplace and the profane—such follies as these serve the purposes of Satan, and drive away the influences of the Holy Spirit from the heart. We have listened, with a wonder that bordered on amazement, to fathers, and even to mothers, as they filled the sensitive minds of their children with false lessons of irreverence and doubt, of suspicion and mistrust, of dishonesty and uncleanness, and so closed and barred the doors to all better and holier teaching.

The Household

The Meadow-Lark

MARGARET DOORIS

Oh! when I hear the meadow-lark at morn,
My pulses quicker beat;
My heart is thrilled to hear the wild notes sweet.
Oh! then I know that flowers will soon adorn
The ground beneath my feet.

The chill March wind is blowing as he sings,
And cold the March sun beams;
But in its rays I see the glinting gleams
Of yellow gold upon his outspread wings—
How beautiful he seems!

I look around, the while I stand to hear,
The lilac buds are green;
The crocus and the snowdrops new are seen;
In graceful boughs of willows, bending near,
Are mossy catkin's sheen.

I give you joyous welcome, meadow-lark!
Your singing makes me glad—
Earth without songs and blossoms would be sad;
Ye wake in me sweet hopes of days afar—
And happy days I've had.

Oh! sing, and sing; my soul is listening—
What is it that ye say?
Methinks your an' hem is of Easter Day—
It lifts my thoughts to Christ, the Risen King,
A song of victory.

London, Ohio, Eastertide.

Easter

BY JEANNETTE GRACE WATSON

"The world itself keeps Easter Day,
And Easter flowers are blooming."

IS it not true that all of the world is coming to keep Easter Day, as all of the world has come to keep Christmas?

"The world itself keeps Easter Day."

Not long since it was cold and wintry, heaps of brown leaves lay huddled in the hollows and fence corners, and men and women were happy to be at home sitting before the blazing logs, and thankful for the cheer and charm of it all. Then a change began to creep over the face of the old, brown earth: the wind came and swept away the leaves; you went to sleep predicting a storm, but awoke to find the miracle of new life again showing itself. A gentle shower had fallen; the grass seemed to have turned green in the night, and everywhere the lovely carpet lay unrolled for our admiration. A bluebird sang so sweetly that it was almost a pain to hear him.

The days creep on, and the children who live near the country go to gather the blossoms that have come to embroider the emerald carpet; for

"Out on the hills in the mild spring weather,
So early that only the bluebirds knew,
Thousands of little flowers grew together,
Pink and purple, and white and blue."

Lent means springtime, and Lent rightly used is a season of meditation, of prayer and of special spiritual preparation for the crown, the pre-eminent festival of the Christian Year, Easter.

The Saxon name Easter is derived from the old German festival of Ostra, the goddess of spring, which was celebrated at the same season.

As the Lententide draws to a close we come to Palm Sunday. How the shouts of the throngs who crown the Saviour King ring in our ears. Up the city streets he goes, meek and lowly, and riding on an ass, and the fickle multitude cry Hosanna! Hosanna! On Thursday we draw near with reverent awe to watch in memory the institution of the Lord's Supper. Good Friday—why, the world is keeping that day. The

busy hum of Wall street is hushed, the children leave their accustomed tasks, and all are learning to remember the sufferings of Him whom we welcomed at Christmas.

Long, long ago, there were solemn night services on Easter Eve, and these vigils marked the transition to the joyous Easter celebration. An old legend that on this night Christ's second coming would take place, rendered the service particularly solemn, and as the first hint of the dawning came into the sky the people began to sing, "The Lord is risen," and the response rang out, "He is risen indeed."

The little Babe in the manger at Bethlehem is to-day not only Lord of Life, but Lord of Death as well.

Early in the morning Mary saw her glorified Lord in the garden, and she knew Him and heard Him speak.

To all that have eyes to see, and ears to hear, and hearts to understand, He is speaking to-day in His visible creation, in the soft, red coloring of the maple tree that is just leafing into beauty, in the ripple and dance of the stream lately bound in icy fetters, and in every blossom that has found beginning and nurture beneath the earth's brown mold.

There is a good deal of talk and of jeering in these days about Lent and its social observances; about Easter and its Easter gowns and its Easter bonnets; about the Easter openings and the Easter gayeties.

Pray, why shouldn't one have an Easter bonnet? To be sure, ostentatious display is always bad taste, and having the new gown and bonnet may or may not be that; and then the pretty things are so fascinating. It is the festival of the springtime, of risen life, of deathless glory, and we do well to deck our churches with flowers and to remember with

"These stars that in earth's firmament do shine,"

the sick and the lonely and the old who can not come to church.

The little children bring their carefully hoarded pennies to church to be put upon the altar, and their united offerings are used to send the Gospel to the man who sits in darkness because none have come to show him the light—the Resurrection Light of Christ.

And so the world keeps Easter Day, and God's children are learning to sing, with some glimpses of its true meaning:

- ARMSTRONG & McKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
- DAVIS-CHAMBERS Pittsburgh.
- FAHNESTOCK Pittsburgh.
- ANCHOR } Cincinnati.
- ECKSTEIN }
- ATLANTIC }
- BRADLEY }
- BROOKLYN } New York.
- JEWETT }
- ULSTER }
- UNION }
- SOUTHERN } Chicago.
- SHIPMAN }
- COLLIER }
- MISSOURI } St. Louis.
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The Queen's Glebe

BY FRADERICA EDMUNDS

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CHAPTER VI.

AND what of Griffith? It had happened on that pleasant September afternoon, as he leaned carelessly against the door jamb at the smithy, that Veeder's wife, a good soul who had some reason to be grateful to the Underhill family, offered the young master a drink of her home-brewed ale. Griffith tossed off the draught with a smile and a pleasant word. Another moment, however, he asked for a cup of water; the ale had not quenched his thirst, he said.

While the goodwife was fetching the water, a strange giddiness and weakness of the limbs seized him. He leaned heavily against the door, and heard as if in a dream the pounding of the anvil within. Then all grew dark about him. He knew nothing more, except that he seemed to be passing through great spaces of blackness, on and on, perhaps in the body, perhaps out of it. After what seemed an eternity of this half-conscious dream-like progress (it had actually lasted some twelve hours perhaps), some realization of outward things came back upon him. He was indeed journeying, but why this darkness? Was he in truth a disembodied spirit?

Suddenly he felt a hand upon him, then a heavy covering was thrown down and a bandage removed from his eyes, while a harsh voice said: "And now the day is somewhat advanced, you may as well guide your own beast. We are far enough on our journey, and you will do well to follow peaceably."

Griffith for a moment was blinded by the sudden access of light. He passed his hand across his forehead and asked: "On what planet am I then?"

"You are where your own tongue is still spoken," laughed another discordantly, "but you may as well spare your breath from asking further questions, for the answers will be forthcoming but at the journey's end."

Griffith now saw that his companions were three mounted men, one of whom rode beside his own bridle. Their appearance and dress was that of traders or trappers, but they were evidently strangers to the neighborhood of the Queen's Glebe. Instinctively the young man felt in his belt for his purse, and a small pistol. The weapon was gone, but the purse was there with its contents, for he could feel the coin with his fingers. What did it all mean? But to that question he could extract no reply, and he found himself compelled to journey ignominiously onward with his strange companions, who, however, treated him with some degree of respect.

The party traveled steadily for two days, merely stopping for hasty lunches, or to rest their horses, but at nightfall on the third day Griffith was glad to sup with them more bountifully at a small public house on the outskirts of a village, where the host was as taciturn as he himself was apathetic.

After the meal that strange giddiness again seized him, and he knew nothing clearly for what might have been hours, days, or weeks of continuous travel. When full consciousness at last returned, he knew that he was at the unknown goal of his strange journey. The bare walls of a small,

neat apartment confronted him. He walked stiffly and rather feebly to the window and looked out. To his astonishment it commanded a view of the roofs and chimneys of a large town. Almost directly opposite was a great, many-windowed building having a dome-like cupola. His own room was evidently several stories from the ground, and his window was barred. At one side he caught a glimpse of a vast sheet of water, masts, and sails, and even the side of what looked like a gunboat. A parapet of earth stretched away toward the distant horizon. Griffith tried the door for form's sake, but he knew before he touched it that he was a prisoner, a prisoner with no knowledge of his crime or sentence!

Scarcely had he turned away from the door when it was opened, closed, and locked within by a new guardian. There was something forbidding in the solemn unctiousness of this man's appearance and speech. In person he was tall, swart, and rather heavily built. In garb he was a cross between a Dissenting minister and a militia captain.

"My young friend," he began, "the time is come to tell you wherefore you are here held in bondage, though you know well that no harm has been done you, either in person or goods. Naturally, however, you are chafing at the restraint on your liberty. It rests with you to remove it, as you will."

"Conditions," cried Griffith fiercely, "do you make conditions? Let me hear them at once, and end this folly."

"Softly, softly, good young sir, and hear

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the reasons first. It is only in the Papal Church, and that of her cruel English daughter, that conscience works aside from reason."

"What prating is this?" muttered Griffith, but the other spoke on calmly.

"Know you then, first, that you are held as a hostage for your father."

"For my father?" exclaimed Griffith.

"Yea, verily; he is known as an upholder of royalty and prelacy, and now you are surety that he shall not be known further for treachery."

"Treachery!" burst out Griffith, pulling unconsciously at his belt, "What call you the seizure of an innocent man, the carrying of him drugged and blindfolded to a prison?"

"The enemies of the Lord shall be taken in a snare," replied the other coolly. "Will you hear further reason?"

Griffith assented somewhat savagely.

"Your purpose has been to journey across the sea, to receive ordination from a foreign potentate, and to urge the establishment of such usurpers here. You have been detained until your party and your good ship have sailed, in hopes that the way may be impossible shortly. Lastly, you may choose under godly training to change your career. I could convince you of your errors."

"Fool and traitor, whoever you are," cried Griffith, hotly. "Think you your prating would weigh a hair's heft with me?"

"I think you are not so rash as you speak. Do you desire liberty?"

"Assuredly; and look you—"

"Patience! Your liberty may be obtained immediately, or indefinitely postponed. It rests with you."

"Your conditions?"

"You shall take no steps against your captors who have treated you with indulgence."

"Hah!"

"And you shall pledge yourself, on God's Holy Word, to give up your purpose of entering upon the ministry of the English Church."

"I take no such oath to any man."

"You are speaking rashly. Take time to think."

The elder man looked at Griffith steadily, patiently, imperiously. The young man, in spite of himself, dropped his own eyes. Then he looked up and shook his head.

"Why tempt me to forswear myself?" he said.

"Stay, I will compromise with you," returned the other. "Will you swear to give up for one year the attempt to procure ordination?"

"And after?"

"After, you shall do as you will."

"I shall not be kept in durance for that period?" inquired Griffith suspiciously.

"You shall be free in two weeks. It will take that long to hear—but consider."

The young man again dropped his head, supporting it with his hand. An inward vision passed before him. Was it of Him whose follower he had sworn to be, refusing the kingdoms of the world and the glory of them? Or was it of honors laid aside, of a social and spiritual eminence yielded? Perhaps, indeed, it was a double vision, and all these elements entered into it in the strange complexity of our humanity.

But when Griffith looked up it was but to say, with the free drawn breath of temporary reprieve, "I cannot give answer now. Make your arrangements, and you

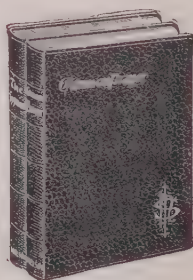
shall have my decision before the time is up."

About three weeks later, a solitary man of military bearing was pacing to and fro before a low, one-story building upon the water front of Boston Harbor. The storehouse, or whatever it might be, which he appeared to be guarding, was in total darkness. But the moon emerging now and then from an overcast sky, to shed a transient illumination on the dark waters, threw his figure into bold relief, as that of a well-made and stalwart man.

As he turned in his rounds towards the bayside, voices came up to him from the water. Cautiously he stepped nearer to the shore, at the same time flashing out a weapon hitherto concealed. One of the men in the approaching boat ran up a colored light, at sight of which the pistol arm of the solitary watcher again dropped to his side. In a few moments the newcomers were alongside, and one of them had sprung ashore, exclaiming, yet not over loud, "Good evening, Captain McKaye. Here be some dispatches just received from the militia men of Concord and Worcester, and there be also private letters. As I am to relieve you in the care of this store-house whose grains are leaden, and whose blades are other than those of the harmless, rustling corn, you may read in peace."

Capt. McKaye took the papers, only say-

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ing, "Look well to the signals, comrade, and make known to your companions the requirements for to-morrow's training," then passed on to his comfortless lodging not far off, where he read by the light of a stinking whale-oil lamp.

The dispatches were unimportant, but they were accompanied by a personal letter from Schenectady, with which McKaye toyed uncertainly before opening. Then crimsoning even in the solitude, as if ashamed of his own fancies, he hastily broke the seal and read:

"Honored Commandant:

'Tis not like You have forgot more than I, for your Heart was always in the right place and so thank God was your Stomach which I have often filled with good victual, and hope the same again, the Good friends of the Valley whose heads now mayhap are somewhat addled by the stirring Events of these Times. And so methinks You will have heard of the taking off for I mis-doubt me if it were of his own Will and Consent, but willy-nilly as the learned say, of Mynher Griffith Underhill and the sore Distress of all his Volk, particularly of the Juvrouw Darcy who grieves for her junker like a Lamb that bleats for the ewe till her sweet Face is not like You remember. And no wonder for she loves they say the Junker though such Things are not to be spoke of to men Volk, who are puffed up enow with Pride since the Day they ate the Apple in Eden which Adam did. Though he blamed the Vrow no Doubt he got the Apple all but one bite. And now we hear the junker is confined in Boston Town where he was brought after Anneke saw him at the Tavern, which Peter would almost choke her if he knew this Letter, and now mayhap if You could give some knowledge of him to the Sorrowfull Volk at the Glebe, and help him to escape, the Good Lord will reward You. And now honored sir no more from,

JUVROUW KATRINA MYNDERT.

It took the Captain some time to study out this epistle of scant punctuation, in that fine, irregular writing, and he dwelt especially long upon one sentence—that concerning Evelyn Darcy. As he gazed, his face lost those stern lines which these days were fast writing, but his dark eyes were full of sadness.

He knew not how time was passing, but when, with a heavy sigh, he at last refolded the letter and placed it in his coat, the cocks were crowing for the dawn.

(To be continued.)

The Easter Message

BY HOPE DARING

Rap, rap, rap.

The sound penetrated the room where Doctor Bailey lay sleeping. He stirred uneasily.

Rap, rap, rap, it came again, clear and incisive. The doctor sat up, then sprang to the floor and rapidly began to dress. A moment later he opened the outer door, but it was too dark to see who his caller was.

"Who is it?"

"Please, sir, it's me."

"And who is me?" the doctor asked, striking a match and lighting the hanging lamp which was suspended in the hall. "Oh, Tim Dunn, whatever are you after?"

The light of the lamp fell upon an eager, freckled little face. The boy's clothing was faded and patched, but clean, while a cheery good nature looked out from his sunny blue eyes.

"Please, doctor, you are to come out to Higly Farm right off. Mr. Higly, he's took awful bad."

"Humph! Higly Farm is two miles away

How did you come to be sent from there after me?"

"Why, you see, I am working for Mr. Higly. There hain't any other hired man, so I had to come."

"Come two miles in the dark! Wasn't that pretty hard on a little fellow like you?"

"Oh, not very. I wasn't afraid—not much, I mean."

"Working for Mr. Higly, are you, Tim? What do you do?"

"Most everything, sir. Been picking stone part of the time."

The doctor shook his head. Tim was too small for such work, but there was no one save an invalid, half-demented father to care for him. The two lived in a tumble-down cottage near the doctor's house. Tim was always on the lookout for chances to earn money, thus bringing many comforts to that forlorn home.

While this conversation was going on, the doctor had lighted a lantern, made his way to the barn, and, with the help of Tim, harnessed bay Fancy, and hitched her to the carriage. As he put his medicine case under the seat, he said cheerily, at the same time looking at his watch:

"Jump in, my lad. Morning is here. See, it is growing light in the east."

The doctor stopped to draw the heavy robe carefully about the thinly-clad form of his companion. Then he chirruped to Fancy, and she stepped off at a brisk pace.

They had gone but a little distance when from the bells of the village churches rang out a glad peal.

"Easter morning," the doctor said thoughtfully.

"Please, sir, what do them bells say?"

"Say? Why, Tim, they tell us it is Easter."

"And what's Easter, please, sir?"

"Don't you know, you poor child? It is the anniversary of the day when our Savior rose from the grave. The bells say, 'He is risen! He is risen!'"

"Not is, Doctor Bailey. You don't mean that He is alive now, and cares what comes to a fellow like me?"

Doctor Bailey looked sharply at Tim. The light was still too dim for him to see plainly, but the eagerness of the child touched him.

"Surely you have heard all about it—" he commenced, when Tim interrupted him to say:

"Yes, sir, I heard it to Sunday school. Somehow it didn't seem to mean me, though. Daddy can't explain things to me, and there hain't any one else. Poor Daddy! He would if he could. If them bells say, 'He is risen,' he must be here, and—"

He paused. His eyes were fixed on the east, where the sun was peering above the horizon and painting the sky with gold and crimson. In the south, these colors paled to

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soft yellow and pink. Gradually the light grew brighter. The doctor heard the boy's breath come fast between his parted lips.

"That is just what Easter means, Tim," and the voice of the strong man trembled. "Christ is indeed alive up in heaven, and, best of all, He cares for you and me."

"Oh, it seems most too good to be true. Why, sir, everything will be all right. He'll take care of daddy and me. I couldn't jest understand 'bout trust before, but I see now. I can trust Him."

They had reached the gate of Higly Farm. The doctor descended slowly from the carriage.

"I want to see you a moment before I go back, Tim," was all he said, as he strode up the path, his medicine case in his hand.

All the time the doctor was listening to Mr. Higly's complaints, and Mrs. Higly's explanations, he was considering an idea which had come to him. Doctor Bailey was a man of wealth, and alone in the world. Many good deeds were done by him. Still, this was different.

"I'll do it," he said to himself at last. "I really believe it's my duty."

"Tim," Doctor Bailey began, tenderly laying one hand on the lad's shoulder, "I want a boy. Want him to take care of my horse and office, go to school, and grow up to be a good man. In return for this, I will buy his books and clothes, besides furnishing a comfortable living for him and his father. What do you think about it?"

Tim's face flushed, then grew white. "Please, sir, do you mean—" he began, but he could go no further.

"Yes, my boy, I mean you."

A moment's silence. Finally Tim said slowly:

"Please, sir, I don't know how to thank you. You shan't ever be sorry, for I'll try hard to please you. I know now that what the bells said is true. You've proved it to me, sir, 'cause He must be alive, or you could'n't do so near like Him."

Doctor Bailey looked off across the fields, sudden tears dimming his eyes. Again the Easter bells took up their message of joy and love. Once more there floated through the air the glad tidings, "He is risen!"

That was fifteen years ago. Tim is Doctor Timothy Dunn now, Doctor Bailey's partner, and his son in love and confidence. The truth and beauty of the Easter message are still dear to both men, and their lives are noble and useful ones.

Fifty Dollars or Fifty Cents

THERE is on the borders of the Connecticut a small town, which, though weak and feeble, still, with the help of a "home missionary society," supported a minister and maintained regular divine worship. About the time when it became necessary to pay the minister's salary, there moved into the place a man who gained his living by carting coal, and by other similar labor. It was noticed that this man was very regular in his attendance at church, and was never absent from the prayer-meeting, but from a pecuniary point of view was not considered important. It was the custom, when the salary was due, for one of the deacons to collect all he could from the people, and then get the balance from the home missionary society. In accordance with this custom, one fine morning, Deacon A., a man of considerable means and considerable penuriousness, started forth, subscription paper in hand, to see how much he could squeeze

out of the parish for the support of the minister. The first person he met was the above-mentioned coal-carter, moving along the road with a cart load of that material. The deacon considered within himself that it might be worth while to ask him to contribute, seeing that he was a good sort of person, and every little helps, and so accosted him with, "Good morning, Mr. B., are you willing to give anything toward the support of the pastor?" at the same time handing him a paper. The man stopped, stood thoughtfully for a moment or two, drew a pencil out of his pocket, and with his dirt-begrimed hand he headed the list with the sum of fifty dollars.

The deacon was so taken by surprise that he could scarcely believe the evidence of his eyes; and thinking the man had made a mistake, and not wishing to take the advantage of him, he asked: "Did you mean that for fifty cents?" The coal-carter turned, drew himself up to his full height, and with great earnestness replied, "I do not value the gospel at fifty cents a year."

The answer placed the case in a new light. The deacon went immediately to the pastor, related the incident, and said: "If that man can give fifty dollars I can give five hundred." The same spirit actuated the rest of the parish on hearing the story, and in a few days the salary was raised by the people themselves without the necessity of applying for outside aid.—*The Lutheran Evangelist.*

Cuzzi's Long Imprisonment

During my fifteen years' imprisonment I never saw a mirror, and gradually all interest in my personal appearance faded, completely away. When it became sure that an expedition was on its way to Omdurman I began to live again. When at last the cannon began to thunder and the wild cries of the battle penetrated the city, I laid my sword ready, determined, should this last hope be destroyed, to put an end to my life. When finally the noise of the cannon ceased and the victor, Kitchener, stood before me, congratulating me on my release, I thought I should suffocate with emotion. The next day I made my toilet in an officer's tent, and held in my hand the first looking-glass I had seen for fifteen years. I looked curiously at my reflection in it and started back. I had gone out into the world a young, active, strong man, and the image which now stared at me was that of a sick, hollow-eyed, wrinkled, broken man. Never did all that I had suffered enter my mind with such strength as at this moment, and I wept, wept like a child, the first tears in fifteen years! The day after I was made a prisoner I saw my wife die, but my grief was too great for the relief of tears; my child was torn away from me, and died of starvation far away, and I could not weep; I suffered deprivations and ill-treatment without a sign of weakness, but now, before this small looking-glass, I was overwhelmed. The pain of all that I had lost seemed concentrated in the grief-stricken features reflected in the mirror. At one glance I saw the story of my sufferings.—*The Egyptian Courier.*



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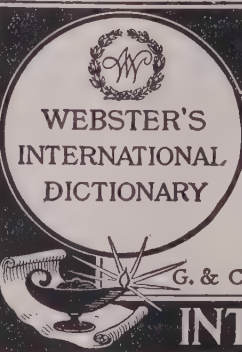
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"The world is ever as we take it,
And life, dear child, is what we make it."
Thus spoke a grandma bent with care,
To little Mabel, flushed and fair.
But Mabel took no heed that day
Of what she heard her grandma say.
Years after, when no more a child,
Her path in life seemed dark and wild.
Back to her heart the memory came
Of the quaint utterance of the dame:
"The world, dear child, is as we take it,
And life, be sure, is what we make it."
She cleared her brow, and smiling thought:
" 'Tis even as the good soul taught!
"And half my woes thus quickly cured,
The other half may be endured."
No more her heart its shadow wore;
She grew a little child once more.
A little child in love and trust,
She took the world (as we, too, must)
In happy mood; and lo! it grew
Brighter and brighter to her view.
She made of life (as we, too, should)
A joy; and lo! all things were good
And fair to her, as in God's sight,
When first he said, "Let there be light."

The Brook's Easter

BY S. ALICE RANLETT

THE dark, green firs were powdered with glittering snow-dust, the ground beneath was buried under white drifts, and the brook, which usually leaped down the hill in tinkling cascades and ran through the wood in a series of merry rapids and still pools, was strangely silent; no dancing bubbles on its waves, or flecks of creamy foam; indeed, no waves at all, but a smooth, gleaming floor built over it, and hiding its merry play.

"O mamma," cried little Irene, out on her winter walk, "where is the brook? It always laughed and chatted and played with me; now it is so still; why, mamma?" sorrowfully, as she saw only the icy floor over the stream, "the dear brook is all dead!" and sadly she turned away.

If Irene had put her ear close to that icy floor, she would have heard a gurgle of silver laughter and, a little more softly sung, but still quite clearly, the old brook-song, with its trills and ripples, and a thousand sweet notes known only to brook-music, and those who lovingly listen to it. And if she could have peeped under the icy floor, she would have seen much besides music that meant life; sparkling wavelets, cold, yet clear and bright, in some of the pools, swaying gently with the currents; tiny water-weeds; emerald-green mosses, and swift, slender pickerel darting through the icy current; but Irene did not see these things.

For a long time the snow lay deep in the forest, and Irene did not go there again till it was early spring and Easter. A soft, warm wind had been blowing for some days, and ice and snow had melted away, but on the night of Easter Eve came a sharp frost.

When Irene saw the brook, it was dancing in sparkling waves and singing as gayly as on any summer day, only in a little hollow beneath some over-spreading rocks, near a bit of a cascade, the frost had caught the spray and made a wonderful grotto; above a clear pool, green-floored with emerald moss, hung tiny gleaming icicles, and a

thousand jewels of ice flashing out the many-colored fires of the diamond.

Irene called joyfully: "The dear brook is alive again! But a little of the dead is left, and makes it more beautiful than ever."

Her mother thought of the Life which, arisen from the dead at Easter and taken into heaven at Ascension, was beautiful, was glorified, in that it had been through death; and of those who sleep but who shall pass "through the gate of death to a glorious resurrection," and she said to the child: "The brook has never really been dead; its beautiful life has been there all the time, waiting the day when God would call it out again into light, and so help us to understand a little better how brook-life lives on by God's power through the winter, as soul-life, through Christ's Resurrection, lives on through death."

A Cat's Household Duties

MISS ANGIE EDDES, a lady living near Stockton, Cal., owns a cat bearing the euphonious name of Bildad that is a marvel of feline intelligence and industry. Miss Angie lives on a little place of her own, where she has her busy hands pretty full in looking after the ranch work and attending to her father, who is a cripple; and the cat, Bildad, has come to be very helpful to her in many ways. Among other sources of revenue, Miss Angie has a dozen fine bearing almond trees that bring in no inconsiderable amount, and Bildad is invaluable to her in taking care of the nuts. Every morning in falling time Miss Angie sets a large basket out in the orchard and Bildad begins work, frisking back and forth under the trees, picking up the plump brown nuts, never ceasing till the basket is full, when he goes in, letting his mistress know, by pulling at her apron, that he needs her help. Aside from thus relieving Miss Angie of all the trouble of gathering the nuts, Bildad's services are called into requisition to protect them from rats, which otherwise would begin to ravage the trees as soon as the young almonds show evidences of maturity.

Another one of Bildad's accomplishments is that of churning, at which he is quite an adept. Old Mr. Eddes, who has quite an inventive faculty, has manufactured a little churn, with a unique, light-running treadle, upon which Bildad mounts and treads away with the most praiseworthy industry till the work is done. So expert has the cat become that he can tell by the sound of the milk when the butter has come, and strikes with his paw on the little bell which is attached to the churn to let his mistress know.

In the midst of all this industry Bildad finds time for as much fun and frolic as the average cat, and is a source of great amusement and pleasure to the old man Eddes, relieving him of many tedious hours.—*Happy Thought.*

Gratify= ing Success

Mellin's Food was recommended to us and we have been using it now for some time with gratifying success; our baby, 11 months old, is teething and Mellin's Food is the only thing he would take. I think it is the best infant's food made. In this town there are a large number using Mellin's Food with telling results. Thos. R. Harvey, Sault Ste. Marie, Mich.

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To the mother who has tried many different kinds of infant foods we should like to send a sample of Mellin's Food and our book, The Care and Feeding of Infants. The book tells how to use Mellin's Food and it may give the mother some ideas about feeding.

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Who Loved Mamma?

THE sun had gone down, and it was dark in the sitting-room. Great flakes of snow were flying through the air outside. The wind whistled and blew through key-holes and under door-sills.

Mamma sat in a big Boston rocker in front of a blazing grate fire, surrounded by her little family—Willie, the youngest, on her lap, Janet on one arm of the chair and Jack on the other, both with their heads leaning on mamma's shoulders, while Sam, the eldest boy, sat on a stool at her feet with his back up against her.

"I love you, mamma," said Janet.

"So do I," "So do I," "So do I," chimed in the three other voices.

"I love you more than anybody else can love you," said Sam, because I am the oldest. I loved you the longest."

"I love you the most, because I'm the only girl," said Janet.

"I love you so much that I wish a big bear would come after you and I'd shoot him," said Jack.

"I love you more than I can tell you," said Willie, putting his arms around his mother's neck and kissing her again and again.

Then all the children kissed her at once, and poor mamma was almost suffocated with their embraces.

"Do you love me, children?" she asked.

"Do you really know what love is?"

"Why, love is love—something you feel inside of you that makes you want to do something for somebody."

"Yes, love is doing something—not at your own pleasure, but doing something for some one else, perhaps something hard and unpleasant."

Just then the postman whistled at the door, and the children ran to see what he had brought.

"It's a letter for me," said mamma, as she opened it, "and I must write an answer at once, so it will go in this evening's mail. Who'll take a letter to the lamp-post for me?"

Sam looked out of the window. How the snow blew around! His rubber boots were away upstairs. Oh, dear, he had five hard examples to do. Why couldn't that letter wait until morning! He'd take it on his way to school.

Jack looked out of the window, too. Ugh! how dark it was. He didn't like being out in the dark alone. It made him scary. Suppose there should be bears somewhere about the street corners! In the stories he had read, when they came, it was always in a snow-storm.

Janet thought: "Why, certainly mamma doesn't mean me to go as long as Sam and Jack are in the house. I've got my slippers on. I hate going out in the cold."

So when mamma had finished writing the reply to her letter, and looked up, she found Sam busy with his slate and pencil, Jack with one of his games, and Janet knitting away very industriously on a hood for her doll. Only Willie stood before her, with his big boots on, and his overcoat turned up about his ears.

"I'm all ready, mamma," he said.

"But, Willie, aren't you afraid to go alone?" she asked. "It's getting dark, and it's cold out of doors."

"I love you, mamma," he answered. "I'll run fast, and I don't believe anything will hurt me."

"Yes, you may," said mamma.

"Don't get lost in the snow-drift, little man. I'll watch you from the window. I know who loves me truly to-night," she added, with a sorry smile. "Love does not think of itself, and love conquers even fear, doesn't it, Willie?"—*New York Observer*.

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Also 350 Greenbacks.

To secure some desired information direct from the people, it is proposed to send 5 little boxes, each containing \$10.00 gold; 20 boxes, each containing \$5.00 gold, and 350 envelopes, each containing a \$1.00 bill, to persons who write the most interesting and truthful descriptions of their experience on the following topics:

1. How have you been affected by coffee drinking?

2. Do you know anyone who has been driven away from Postum because it came to the table weak and characterless at the first trial?

3. Did you set such a person right regarding the easy way to make Postum clear, black, and with a crisp, rich taste?

4. Have you ever found a better way to make it than to use 4 heaping teaspoonsful to the pint of water, let stand on the stove, until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time, stirring down occasionally?

5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Decision will be made on May 1st next, by three judges not members of the Postum Co., and one of the \$10.00 boxes of gold sent to each of the 5 best writers, one of the \$5.00 boxes of gold sent to each of the 20 next best, and one of the \$1.00 bills sent to each of the 350 next best writers.

These 375 persons will earn money prizes, and each and every person who fails to win a money prize, but whose letter contains 20 true names and addresses of persons who would be benefited by leaving off coffee, will receive 25 cents worth of Postum Food Coffee free.

Almost everyone interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. A request to omit name will be respected.

Every friend of Postum is urged to write, and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends, and see how many among you can win prizes. It is a good, honest competition, and in the best kind of a cause. Cut this statement out, for it will not appear again.

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Does he want your chimneys to break?

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A school for girls, under the care of the Sisters of St. Mary. The twenty-ninth year begins September 21, 1899. References: Rt. Rev. L. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address, THE SISTER SUPERIOR.

Finance and Commerce

Bank clearings for the last week show the enormous increase over last year of 73 4 per cent. Baltimore heads the list with a gain of 129 per cent., with New York next, with a gain of 100 per cent., Boston, 47 per cent., and Philadelphia, 45 per cent. Probably the average outside of the centres of stock speculation would be fully 25 per cent. increase. These figures fairly represent the growing industrial activity of the country. The first rush of buying naturally following an advancing tendency of prices in leading standard commodities, is probably over, and business has settled down somewhat to the more moderate movements of actual demand and supply. Following this, however, there are no indications of decreasing products, for in nearly all departments actual wants are still pressing on supply. In the iron trade there has been a pause in some products, and a further advance in others, but in few can new orders be filled except for delivery at considerable periods in the future. In copper the recent advance carried the price far beyond export figures, and even with the reaction to 17 cent's, sales abroad are still prohibited.

In the wool market an increased pressure of selling by interior holders, has caused a further recession in price, and the volume of transactions have been materially increased. It is thought that a prospect of combination among manufacturers for the time being lessens the demand from that quarter. There is an improved demand for manufactured goods over last year, but the full capacity of mills is by no means yet employed.

There has been a slight decline in cotton. Stocks in the hands of mills and speculators are liberal. The demand for manufactured articles is good, but no further advance in prices has been established. Wheat took a sharp turn up the latter part of the week. The principal incentive was the poor appearance of the growing crop in the South-west, mainly in Kansas and Nebraska. The complaints so far come through commercial channels direct from the farmers. None of the leading authorities, like Snow, *The Statistician*, *The Cincinnati Price Current*, or *The Modern Miller*, yet accept these reports as conclusive, as they are regarded as being premature, no warm growing weather having yet pervaded these localities, to demonstrate the real conditions. The speculative buying that has resulted, has, however, carried the price up several cents, per bushel. Receipts at primary markets are decreasing, as is usual, and a gradual reduction of visible stocks may be expected. Corn has also advanced about 2 cents per bushel the past week. This has been partly in sympathy with wheat, but the receipts at Western markets are well below last year, and with the good demand which prevails, a rapid reduction in the speculative load is not unlikely. A fair upward reaction in provisions has also taken place. Receipts of hogs are still larger than last year, and the largest on record, but a little better foreign buying the past week, mainly for lard, gave the market a better tone. In the money markets there is a slowly hardening tendency. The New York bank statement last week was less unfavorable. Reserves only decreased slightly, while loans and deposits increased. The tendency, however, still seems to be for currency to go to the interior to handle the constantly growing volume of business. There is as yet no movement of gold either way, and financiers are still in the dark as to the extent and ultimate effect of the recent selling of American securities heretofore held by foreign investors. All signs point to greater activity in real estate this season.

Foreign Trade Statistics

A picture of the foreign commerce of the United States from the adoption of the Constitution to the present time, is presented in a single table which forms a part of the recently issued report of the Chief of the Bureau of Statistics. This table shows the imports and exports, and excess of imports or exports in each year since the adoption of the Constitution, and includes both merchandise and specie. The total imports of merchandise in the entire period are \$29,979,961,487, and the total exports, \$30,952,202,985, making the excess of exports of merchandise, \$972,241,498. The total imports of gold and silver are \$1,940,150,320, and the exports, \$3,400,623,581, making the excess of exports of specie \$1,460,473,261. Combining these, the table shows the total imports of merchandise and specie in the entire period, as \$31,920,111,807, the exports, as \$34,352,826,566, and the excess of exports, \$2,432,714,759. Commenting upon these figures, the report says: "The fact that the statement gives the total exports of merchandise since 1789 as practically a billion dollars in excess of the imports of merchandise, and the grand total of exports two-and-a-half billion dollars in excess of the imports, seems susceptible of explanation.

"All statements of values of imported merchandise, give merely the cost of the goods abroad, and do not include the sums paid for their transportation to the United States, which of course enter into their real cost to the importer, and their real value. Statements of value of goods imported into the United States are, therefore, to that extent misleading. To obtain the real value of imports at the point where the value of exports is taken, the cost of freights should be added. A recent elaborate computation puts the average cost of freights on imported goods at 3.5 per cent. of their original cost. If this be accepted as a fair addition to be made for freights to the stated values of the importations since 1789, it would make their real value \$31,029,260,139, a sum which about equals the value of the merchandise exported."

With the exports of merchandise practically equalling the imports of merchandise, the excess in the grand total of exports must be found chiefly in the specie account, and amounts approximately to \$1,500,000,000. This excess of exports of specie seems to be accounted for by the fact that large sums are annually sent abroad on account of foreign capital invested in the United States, and considerable sums also expended abroad by our citizens temporarily sojourning in foreign countries.

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[Popular Science Monthly.]

Languor, loss of appetite, indigestion, and often feverishness, are the common symptoms of a physiological condition termed "malaria." All these symptoms may be, and frequently are, the effect of the use of alum baking powders in food making. There is no question about the poisonous effect of alum upon the system. It obstructs digestion, prostrates the nerves, coagulates and devitalizes the blood. All this has been made clear, thanks to physicians, boards of health, and food commissions. So "highly injurious to the health of the community" does the eminent head of the University of Pennsylvania, Dr. Barker, consider the alum baking powders, that he says "their sale should be prohibited by law."

Under these circumstances, it is worth the while of every housewife to employ the very little care that is necessary to keep so dangerous an element from the food of her family.

A pure cream of tartar baking powder, which is the only kind that should be used, ought to cost about 45 cents to 50 cents a pound. Therefore, if you are paying much less, something is wrong; if you are paying 25 cents, or less, per pound, the powder is certainly made from alum.

Always bear these simple facts in mind when purchasing baking powder.

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Paste and Cement for Family Use

A good paste, warranted to stick tight to almost anything, can be made as follows: Take 3 parts lead acetate (sugar of lead), 3 parts alum, 5 parts gum arabic, and 16 parts wheat flour. Dissolve the gum in two quarts warm water. When cold, stir in the wheat flour, and add the sugar of lead and alum, both previously dissolved in warm water. Cook the mass until it shows sign of boiling. Then set away to cool.

To stick paper to wood, take gum arabic, $\frac{1}{2}$ oz.; powdered gum tragacanth, $\frac{1}{2}$ oz.; water, $1\frac{1}{2}$ oz.; acetic acid, 20 drops. If the paper is good, this paste will not stain it. Give the paper, when dry, a coat or two of gum arabic.

A paste that will keep several months is made by dissolving a teaspoonful of alum in a quart of warm water. When cold, stir in flour to give the consistence of cream, beating out all the lumps. Then stir in as much powdered rosin as will lie on a dime. Pour boiling water over the mass, and stir until it is as thick as treacle, which will occur in a few minutes. Cool in an earthen vessel, by covering and putting in a cool, dry place. When needed, take out a portion and thin with warm water.

Paste suitable for scrap-books is made by taking equal quantities of glue and alum and dissolving them in water. Add flour, and beat until the mass is mixed together and quite smooth then add boiling water, stirring constantly. A good keeper in a cool place.

To keep paste from spoiling in warm weather, add a few drops of oil of sassafras, or oil of cloves; essence of wintergreen and carbolic acid are also good. Alum will harden or stiffen paste, and oil of pennyroyal will keep the flies from it. Two grains of hydronaphthol to a pint of paste will preserve it. The oils named are apt to discolor or grease delicate paper. Hydronaphthol (which must be dissolved in a little alcohol) is free from this objection, as is carbolic acid.

CEMENTING CHINA, GLASS, ETC.—Plaster of Paris, mixed with gum arabic water, makes a white cement that hardens quickly, and must be used at once.

Five parts of gelatine to one part of acid chromate of lime gives an insoluble cement. Press the edges together and expose to the sunlight.

Plaster of Paris, mixed with a cold solution of alum, makes a slow setting, but very hard cement, for stoneware.

For mending fine china, dissolve three parts of fresh casein in one part of silicate of soda, or soluble glass.

To mend glass or porcelain, to eight and one-half ounces of a strong solution of gum arabic add 30 grains of a solution of sulphate of alumina, dissolved in two-thirds ounce of water.

For china and glass, mix milk and vinegar, a half pint of each. Take the resultant whey and beat the white of eggs with it; then sift in powdered alum. Stir well to form a paste. Rub, or cover, with it, and cover the outside crack also, and allow to dry for hardening.

—Good Housekeeping.

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No foul seeds, no weeds.
New crop, sure to grow.

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The Living Church

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The Golden Day

BY THE REV. FRED. C. COWPER

Throned on the golden car of day,
Enters the monarch of the morning!
Holding the sceptre of mild sway,
A radiant crown his brow adorning.
His subject vassals all do greet him—
The birds, the brooks, the trees, the flowers;
All spring in joyful mood to meet him,
In certain hope of happy hours.

So doth my soul salute the Dawn
That brings to earth transcendent brightness;
New light, new joy, new life is born,
When Easter glows in purest whiteness.
It tells me that my Lord is risen—
The Righteous Sun with healing wings;
It bursts the bars of Death's grim prison;
In the abyss my jailer flings.

Hail! Hail! All hail! thou Easter Day!
Ten thousand voices sing thy praises;
So gleaming glorious is thy ray,
Its splendor my rapt soul amazes.
Thou art the Sum of treasured story—
The Golden Day without alloy!
The Risen Christ is all thy glory!
The Risen Christ is all thy joy!

Ashland, Pa., Easter, 1899.

The Living Church

C. W. LEFFINCWELL, Proprietor.

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The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

Notes of the World's Progress

WIRELESS TELEGRAPHY IS NO longer a theory, but an accomplished fact. A test of the apparatus invented by Marconi resulted in the successful transmission of a message between points in England and France, a distance of thirty-two miles, wind and thick weather proving no obstacles. Further experiments are now contemplated between New Haven and Dieppe, a distance of sixty-four miles. The method by which the result is achieved is not new to the scientific world, but the young Italian inventor is the first to discover a means of practical application. In discussing the matter, Professor Sylvanus Thompson, England's most distinguished electrician, says: "Marconi's demonstration is the natural development of principles propounded by Hertz and Oliver Lodge. It will be possible to establish direct communication across space, either between England and the Cape, India, or even Australia, far cheaper than by submarine cable. Nine years ago I offered to establish telegraphic communication with the Cape, provided \$50,000 was forthcoming, but the scheme was treated as visionary. Before long I believe you will see it realized." The cost of the method of transmission is infinitesimal compared with cabling. The whole installation by which these demonstrations are carried out cost only about \$1,250. With a multiplication of appliances the expenditures would be greatly reduced. A recent issue of the *Electrical Review* contains the first elaborate description of Tesla's experiments in wireless transmission of electricity. They involve handling currents up to 8,000,000 volts produced by his perfected oscillators with entire safety. Photographs of the experiments actually performed make it appear that not only can the energy be transmitted in this manner, but also directed to any point desired, regardless of distance and environment.

THE ALASKAN BOUNDARY CONTROVERSY, has attracted considerable attention, and assumed great importance, owing to the development of gold fields. The British claims to Skaguay are based on treaties made several decades before Alaska came into possession of the United States. In the early part of the present century, when Russia still owned Alaska, Great Britain, starting from the south, claimed jurisdiction along the coast as far north as sixty degrees. Russia, starting from the north, asserted claims to a coast line as far south as the fifty-first degree. The rivalry of the British and Russian fur companies was so intense it soon became necessary to reach an understanding. Accordingly, in 1825, a treaty was signed definitely limiting the boundaries of Russia and British America, and it is upon this treaty Great Britain bases its present claims to Skaguay.

THE TREATY GAVE TO RUSSIA A STRIP of territory thirty miles wide, and running down the coast for a distance of 500 miles. The main point for discussion in the present controversy is whether in the treaty with Russia in 1825, Great Britain did or did not reserve certain gateways in this fence through which to reach the interior. The British diplomats contend now that it gave them three. In proof they point to the wording of the Anglo-Russian treaty, by which they claim the 30-mile line granted to Russia was intended to be measured from the waters of the ocean and was to be carried at the 30-mile limit across the waters, not around the shores of such narrow inlets as indent the coast

more than thirty miles. Of the inlets which penetrate farther than thirty miles inland, the most important is the Lynn Canal which extends nearly a hundred miles into the interior. It forms two harbors, one at Dyce, the other at Skaguay.

DURING THE LAST YEAR THE UNITED States Department of Agriculture has had four agricultural explorers at work in different parts of the world, having in view the introduction into the United States of such seeds and plants as may prove to be of economic value. Professor Mark A. Carleton has just returned from Russia. He is confident that some of the seeds he secured will prove of benefit. He mentions a winter rye which is grown at Ust-sislolsk, which is in about 60 degrees north latitude. The climatic conditions are similar to those of Labrador. It is believed that this rye will do well in Alaska. The cereal that promises best results is the Kubanka wheat from the Kuban territory, in the Volga region. While this is a spring wheat in Russia, it is believed it can be changed to a winter wheat here. It is harder than any of our wheats, and is the great bread wheat of the Volga region. This wheat needs a warm climate, and is expected to give good results in Texas, No-Man's Land, Western Kansas, and Eastern Colorado. It does best in Russia, where the annual rainfall is only fifteen inches. In Western Kansas the annual rainfall is eighteen inches. A variety called Polish wheat, which was obtained, has the largest grain of all wheat in the world, the average length of the kernels being about five-sixteenths of an inch. Like the Kubanka, it is exceedingly hard, but is not a bread wheat. Its use is in pastry, and as a macaroni wheat. The Polish wheat needs a warm climate.

AFFAIRS IN CUBA SEEM TO BE AT A standstill, so far as steps toward further reorganization of conditions are concerned. A peculiar situation has developed. The Assembly, a creation of the army, stands between the latter and the United States government, and absolutely blocks the plan to disband the Cuban army and distribute \$3,000,000 to those soldiers who fought for independence, by refusing to turn over muster roles to the proper authorities unless accorded official recognition. As the latter course might lead to complications, it will not be considered by the United States. General Gomez, leader and backbone of the insurrection, and commander-in-chief of the Cuban army, has been deposed by the Assembly, not being in accord with its views and believing that the welfare of Cuba depends in large measure upon the continued friendship of the United States. Fortunately the Assembly does not represent the sentiment of Cuban people. Its action in refusing to surrender muster roles is probably due to the hope that an issue of Cuban bonds can be floated, and a sum of money thereby realized largely in excess of that which the United States proposes to distribute. The probable outcome will be a dissolution of the Assembly, or curtailment of the powers and functions it has assumed.

NEWIS IS CONVEYED, BY DISPATCHES of an encounter on the frontier between Turkish and Bulgarian forces. Relations between Turkey and Bulgaria have been particularly strained since the beginning of the present year, owing to a renewal of the demands for enlarged political rights for the Macedonians. On Jan. 21st, the Macedonian committee, sitting at

Sofia, presented to the Porte a note demanding autonomy for Macedonia, a Christian governor appointed for five years, a legislative assembly elected by universal suffrage, and a local militia. The Sultan notified Austria and Russia of the Macedonian demands, and also made representations to the Bulgarian government. Russia, in a note dated Jan. 23d, informed the Powers it was not disposed to make representations to Turkey in favor of the reform, as such a step might encourage the Macedonian agitation. On the same date, Russia sent to Odessa orders for nine cruisers and two torpedo boats, to be kept in readiness, in view of expected trouble in Macedonia.

WHATEVER FEAR MAY HAVE EXISTED over international complications arising from trouble in Samoa, has been dispelled by the agreement on the part of Germany to the commission proposed by Great Britain, and accepted by the United States. This removes the Samoan question from individual negotiations entirely, as the commission can act on a majority vote; and only in the improbable event that two of the commissioners cannot agree, will an umpire be necessary. He would, of course, be the King of Sweden and Norway, as stipulated in the original treaty. The outcome, it is believed, will be an entirely new form of government for the islands, which will probably wipe out the sovereignty of the natives entirely, as they have shown themselves wholly incapable of self-government. It is even probable there may be a partition of the islands into "zones of influence," where each nation will exercise an undisputed protectorate. This will protect the American interests in the naval station at Pango Pango.

INFORMATION COMES FROM THE PHILIPPINES that the insurgent army is broken and that the end of opposition in force is in sight. Guerrilla warfare may obtain for a time, but little danger of hostilities on a large scale is looked for, unless Aguinaldo should be successful in effecting a re-organization of his army during the unhealthy season, when our forces cannot act on the aggressive. Continued reverses have affected the prestige of Aguinaldo to the extent that many natives have deserted his standard. The Philippine Commission is expected shortly to issue a proclamation offering amnesty to those who lay down their arms, and it is believed the majority will take advantage of these terms, as they are already beginning to show confidence in Americans by asking protection of them.

THE NEXT CHURCH CONGRESS IS TO be held in St. Paul, Minn., Oct. 10-13, 1899. The list of topics for discussion is as follows: 1. Does National Expansion Involve Imperialism? 2. The Value to Christianity of the Comparative Study of Religions? 3. The Bearing of the Newspaper on Intellectual and Moral Life. 4. Is Nature Christian? 5. Lessons of the Recent Ritual Crisis in the Church of England. 6. The Sunday Question. 7. The Prayer Book in the Life of the People. The speakers have not yet been appointed.

THE CITY OF DETROIT, MICH., IS TO solve the problem of municipal street railway ownership. The measure was backed by Governor Pingree. A commission is appointed with power to negotiate for properties, and if acquired, to operate them. Opponents of the plan resisted strenuously.

The News of the Church

The Church Abroad

Honor Paid to Bishop Williams

At a meeting of the Aberdeen and Orkney Diocesan Council at Aberdeen, Scotland, the Bishop of the diocese prefaced the proceedings by speaking of the death of Bishop Williams, of Connecticut. It will be remembered that it was at Aberdeen that Bishop Seabury, first Bishop of Connecticut, and of the Church in America, was consecrated. This relation of the Bishops of Connecticut to the Scottish Church has never been forgotten on either side. The Bishop of Aberdeen recalled the visit of Bishop Williams to Scotland on the occasion of the Seabury Centenary in 1884, and spoke of the way in which he had endeared himself to them all by his own goodness, and by the hearty sympathy he showed for everything relating to the Scottish Church. At his suggestion, they had undertaken to erect a tablet in commemoration of the consecration of Bishop Seabury. This had been placed upon the walls of the University of Aberdeen, close to the spot where the consecration took place. It was intended to unveil this tablet sometime in March, under the auspices of Lord Lothian, and it was a matter of sincere regret that the Bishop of Connecticut should have passed away before an event upon which he had set his heart had been accomplished. The Rev. Dr. Dawson, of St. Andrew's church, Aberdeen, spoke very warmly of his personal impressions of Bishop Williams, of his genial dignity and his magnificent personality, his strength as a preacher, and his relations to the clergy who had been prepared for ordination under his eye at the Berkeley Divinity School. Wherever he went in Scotland he made friends and won admirers. It had been said by one of these that if all the English episcopate consisted of men like Bishop Williams, no power on earth could disestablish the Church of England. A resolution of sympathy with the Church in America was then passed, in which it was said that "Bishop Williams was always most genially kind and helpful to all Scottish Churchmen, invariably expressing in the strongest terms his deep sense of the debt which the Church owed to her Scottish sister." "His kindly feelings were warmly reciprocated in Scotland, especially in the diocese" of Aberdeen. The resolution concluded by expressing the hope that Bishop Williams may have many like-minded successors.

The Assyrian Mission Committee

At the February meeting of the Board of Managers, a resolution was offered to the effect that the work of the New York Assyrian Committee should be recognized by the Board as an auxiliary. The matter was referred to the Advisory Committee, consisting of two bishops, two clergymen, and two laymen, to carefully consider and report to the March meeting. At this meeting, as already reported in our columns, the Advisory Committee having reported favorably, the Board gave its moral support to the work of the Assyrian Mission, by formally recognizing it as an auxiliary. It should, of course, be clearly understood that no grant of money was asked for or desired, but merely the sanction and sympathy of the Board in its endeavor to extend its work in this country. The committee therefore remains a separate organization, depending, as heretofore, entirely upon the special contributions of Church people for this particular object.

Notwithstanding the new responsibilities devolving upon the American Church, as a result of the late war, the actual needs of our Syrian brethren are such as to fully justify the wisdom of the present effort to extend and develop this special work. The recent upheavals and risings in Turkey, Kurdistan, and Persia, against the native Christians, have been of a most ominous character, and although originally directed against the Armenians, have had at the same time a most disastrous effect on the Assyrian Chris-

tians, just south-east of Armenia, who have suffered acutely from the raids of the Kurds. If our government is in no way able to help these Christians, the Church, at least, is privileged to extend to them a helping hand. We have been urgently entreated by the Syrian Church itself, not only to relieve the sufferings of its members, but also to do positive missionary and educational work. In the whole empire of Persia and Turkey this Church has but one single missionary, the Rev. Mr. Neesan. The Church of England supports five other missionaries engaged in the same work with Mr. Neesan. The Assyrian mission is, therefore, the only mission of our Communion through which American Churchmen can show, in a practical way, their sympathy with these suffering Christians. It is the one effort of the Anglican Communion to perform its duty in this respect, and repay in part the debt we owe to the Christian East.

It is therefore earnestly hoped that the members of the Church will make use of this means to send to this suffering Church their message of sympathy and love. Assistance is greatly needed at present, not so much to support or increase the existing staff of workers, as to extend the work which is going on under their supervision, by helping to supply schools, to print books, to furnish necessary hospital provision, and in various ways to lighten the burden of Mahomedan tyranny and extortion, by lessening its inevitable accompaniments of misery and want. To assist in this effort, it is proposed to take immediate action in the formation of a women's society, as an indispensable means of enabling the women of the Church to take their rightful place in this important field. Perhaps the crying need of a physician and hospital may thus be secured. Will any Church woman who reads these lines, and desires to have her part in this work, send in her name at once to the Rev. D. Parker Morgan, D.D., 3 East 45th st., New York city, who is acting as chairman of the organizing committee.

Canada

Diocese of Ontario

The sum asked for aid in rebuilding St. George's cathedral, Kingston, was \$10,000. This amount has been subscribed, the lists indeed amounting \$10,350. The Archbishop of Ontario who is in failing health, and who is residing in England, has deferred his intended return to Kingston. There has been a proposal to secure his residence in that city for the purpose of a private hotel, for which it is said to be suitable. The Ontario Diocesan Fund is increasing steadily; St. Mark's church congregation, Deseronto, have given \$1,000 towards it.

Diocese of Niagara

There has been a very good attendance at the noonday Lenten services in Christ church cathedral, Hamilton. Very encouraging reports were read at the meeting of the local assembly of the Brotherhood of St. Andrew for Hamilton, in St. Thomas' church schoolhouse, March 9th. Bishop Du Moulin opened the meeting with prayer. The Rev. C. H. Dixon, of Toronto, held a Mission in St. Thomas' church, St. Catherine's, the second week in Lent, which seems to have been very successful. Mr. Dixon also held a six days' Mission at Campbell's Cross, beginning March 14th. Reports given at the annual meeting of the Woman's Auxiliary of the church of the Ascension, Hamilton, show it to be a very active branch. Amongst other work, it supports a missionary at Athabasca Landing, and two Bible women (natives) at Trichoor, India.

Diocese of Quebec

A circular letter has been sent to the clergy by the Bishop, reminding them of the centenary services to be held all over the world in April, to commemorate the hundredth year of the Church Missionary Society. He authorizes a thanksgiving prayer to be used at the services held in the diocese for the purpose, and hopes that the

offerings made then will be devoted to the society's fund. Dean Norman has resigned his position as rector of Quebec and dean of the cathedral, on the ground of ill-health and advancing years. Steps have been taken by the cathedral congregation and the Bishop to make choice of a new rector. The eighth annual report of the Quebec Church Helpers' Association, which has for its primary object the improving of the condition of the clergy in the poorer parts of the diocese, shows work done which is not covered by any other society. Aid has been given in the repairing and improving churches and parsonages, in sickness in families of the clergy, and in providing suitable vestments and vessels for country missions.

Diocese of Fredericton

The mid-day Lenten services in the Church of England Institute, St. John, under the auspices of the St. Andrew's Brotherhood, have been well attended. The Rev. J. A. Richardson, rector of St. Luke's church, Winnipeg, has been holding services and preaching in St. John. He was sent by Archbishop Machray, in the place of Archdeacon Fortin who was prevented from going, by illness, to plead the cause of Ruperts' Land missions in Eastern Canada. He gives very telling and practical accounts of the development and present needs of Manitoba. Dr. Richardson conducted a course of children's services in St. John's stone church school room, which were so successful that there was not room enough for all who wanted to come. Much regret has been expressed at the sudden death of Archdeacon Brigstocke, of St. John. The new church at Baie Verte is free from debt, and it is expected will be consecrated in May by Bishop Kingdon. A large number of the clergy were present at the meeting of the deanery of St. John, in St. Luke's church, on the 21st.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The mid-day Lenten services in Handel Hall were quite up to those of last year in average attendance, but the offerings fell short of expenses by about \$7.

Here is the abstract of the city missionary work on Easter Day: By the Rev. J. M. Chattin, service morning and afternoon in the County Jail, and at 5 p. m. in the Home for the Friendless; by Mr. Knickerbocker, service in the County Hospital at 9 a. m., and at the Bridewell at 1:30 p. m.; by Dr. Rushton, at 3:30, in the Home for Incurables, where there was fine music with beautiful flowers, and, as usual, a large congregation which included a few visitors.

In all of the churches where such an arrangement was possible, the celebrations of the Holy Eucharist on Easter were numerous, often four in the parish, between the hours of 6 a. m. and noon, and in most parishes, by far the larger number of Communion were made at the early services.

Services of Holy Week

The season of Lent was well observed by all of our churches by services more frequent and better attended than ever before. The large number who staid for the prayers and meditations of the "Three Hours on the Cross" on Good Friday, gave indication of vastly improved appreciation of the solemnity of the season. At the cathedral, where the Bishop worshipped, the service was in charge of his secretary. At St. James', Grace, Trinity, St. Peter's, St. Mark's—indeed, in a majority of the parishes—the addresses by the respective rectors were not simply appropriate, but, in most cases, delivered with that earnest force which enlarged and ever increasing congregations seldom fail to inspire. Nor was beautiful music, well rendered by full choirs under splendid training, absent as incentive to the careful following of the Church's invitations and instructions to her children, especially during Holy Week. On

Wednesday evening, Grace church was filled by those who listened to the tenth annual rendering of Gaul's Passion music; on the evening of Maundy Thursday, at Trinity, Haydn's "Passion" was given by the choir trained by Dr. Rudge; on Good Friday evening, Mercadante's "Seven Last Words," drew a large number to St. James. Similar account might be given of St. Peter's, Lake View; of St. Paul's, Kenwood, and of the Redeemer, South Park, as of the rest of our large churches.

Guild of St. Barnabas for Nurses

After several weeks of preparation, a movement took shape at Trinity parish house, on March 21st, which is calculated to be of great and general use to the trained nurses of Chicago—a branch of the Guild of St. Barnabas was organized, with a membership, at the start, of nearly 70 nurses. The rector, the Rev. Wm. C. Richardson, was made chaplain, and the guild will meet at Trinity House hereafter, regularly. It supplies a long-felt want.

A Large Offering

Easter Day was a joyful one at the church of the Redeemer, Chicago, the Rev. Percival McIntire, rector. The church was beautifully decorated with palms, Easter lilies, and spring flowers; and the four services were largely attended, many at the 11 o'clock service being unable to obtain seats. About 300 communicated at the two Celebrations. The offerings at the services made a grand total of \$4,500.

Trinity's New Swedish Mission

Easter Day saw the beginning of St. Sigfrid's Swedish mission in the hall of Trinity parish house. Bishop McLaren has licensed Mr. Shontrom to officiate as lay-reader. The rector of Trinity has opened the handsome hall of the parish house and provided an altar, properly arranged, and an organ, and the altar chapter of Trinity dressed the altar for Easter, and will assist the Swedes thereafter. A goodly number of Swedes attended the services, hereafter to be held every Sunday at 11 A. M. and 7:30 P. M.

The seven Sunday schools of Trinity parish had a festival service in the church Easter Day, filling it with bright faces and banners and music. At Trinity, the communicants were 420.

The Cathedral

At the cathedral, the Bishop was celebrant at the chief service, assisted by the now officially announced dean, the Rev. Luther Pardee. There were nearly 200 communicants at the four services. The Bishop preached, and confirmed a class of 45. The present cathedral staff of three priests is to be supplemented by a fourth on May 1st. A monthly cathedral paper is contemplated in the immediate future, and a printing apparatus for the Boys' Club of 45.

St. James' Church on Easter Day

The healthy spirit pervading St. James', reaching of late the height of enthusiasm, is very encouraging to the rector of the mother church of the diocese. At the three Celebrations over 600 received, two thirds of them at 6 and 8 A. M. At 10:45 the congregation numbered over 1,500. At 3 P. M., the building was completely filled for the Sunday school function, admirably planned and carried out by the superintendent, Mr. Addison. With the evening congregation the number in attendance at the six services must have aggregated 5,000. An offertory of \$6,000 was asked for, and over \$4,000 has been already reported, contributed in the main by about 800 individuals, for there were only three contributions of \$100 or more; and as nearly 20 of the more prominent families are out of town, and pledges are still coming in, there is no doubt that the amount asked for is coming; one-half of it put the parish out of debt on Easter Monday. On May 1st, the veteran trainer, Mr. Smedley, comes from New York, to resume his old position as choirmaster.

A beautiful bronze tablet was seen for the first time in St. James' on Easter Day. The inscription reads:

In loving memory of Elizabeth Hammond, widow of Edward Swan Stickney, died July 11th, 1897. And in recognition of her helpful and gracious life, and of her

many gifts to this parish, this memorial is made by the congregation.

"Make them to be numbered with thy saints in glory everlasting."

Easter at Grace Church, Chicago

Here there were over 4,000 at the three services, 8 A. M., 11 A. M., and 7:30 P. M., with considerably over 600 communicants. It was a delight to those attending the first service on Easter morn to find their old rector, Dr. Clifton Locke, officiating as celebrant. An interesting event was his finding among those receiving from his hands their first Communion, one whom he had baptized, whose mother, also receiving at the time, he had baptized, prepared for Confirmation, given first Communion to, and married. The music at the High Celebration was pronounced to be the finest ever heard in Grace, long famous for its choir, now under Harrison Wild, organist and choirmaster, who has recently been appointed to succeed Mr. Tomlins as conductor of the Apollo Club. An offertory of \$3,700 was asked for, and one of over \$4,000 given. The Rev. John Mark Ericsson assumes, this week, his duties as assistant to the Rev. E. M. Stires, rector.

Easter at the Epiphany

Bishop Morrison, of Iowa, officiated as celebrant and preacher, assisted by the Rev. Mr. Van Ingen. The church was densely filled, the congregation according their late rector a welcome second in intensity only to that splendid reception accorded to him on entry into his new diocese. The communicants numbered about 550, and the offertory amounted to \$3,000.

Enlargement Needed at St. Peter's

The record of last year was broken, the total of communicants being 569, or 30 above last Easter's number, and of these nearly 400 were at the early services. It was impossible to seat the congregation at the mid-day service, though every available nook had its chairs. An offering of \$3,500 was asked for, to enable the vestry to pay off \$3,000 on mortgage due Oct. 2nd. This sum is now assured, for \$2,500 is already reported. An architect is being consulted as to enlargement (now become a necessity), by occupying with a side aisle the vacant space between church and guild hall on the west. Bishop Edsall is to be in the city on Thursday, and will preach on Low Sunday. The rector's father, the Bishop of Niagara, will be here on the 20th, and will stay over two Sundays. The Rev. Frank Du Moulin has moved into the house, 1697 Wellington place. He desires to say that our notice of his work in Cleveland should not be construed as a reflection on that of his predecessor, because Emmanuel had been vacant for some months before he took charge.

Easter Day at Churches on the North Side

At the Ascension, 200 received in the re-occupied church, and the offering was over \$1,300.

At the church of Our Saviour, Fullerton Ave., at the early Celebration, 219 received, and 127 at noon. The offering was \$1,350, that of the Sunday school, \$100. A handsome memorial window has been placed to the memory of Mary Brent, by the little one's parents, the subject being Christ blessing a little child.

At St. Chrysostom's, 150 received at the early Celebrations, and 95 at noon. The offering was \$2,550, of which \$1,000 goes to the building fund, the rest to liquidate floating debt. Communion vessels, very rich and beautiful in design, were given and used for the first time.

In the church of the Atonement, Edgewater, the offering was \$1,150, with nearly 100 communicants. In All Saints', Ravenswood, the Holy Week services were well attended, especially the "Three Hours." At the three Celebrations of Easter, 162 received, of whom only seven at the late service; offerings, \$400. In St. John's, Irving Park, the Rev. J. M. Chattin officiated for the Rev. C. E. Bowles, at 7 A. M., having 57 communicants; offering, \$150. At 4 P. M. Evensong, there was an attendance of 200. In St. John's mission, Clybourn ave., 44 received at 8 A. M.

Easter at the West Side Churches

At St. Andrew's the Rev. Dr. Fleetwood and Professor Hall took the services for the rector who is still confined to his bed, but is improving and may be out on Low Sunday. Two hundred and thirty received at 6 and 8 A. M.; 130 at 10:30 A. M., when Dr. Fleetwood preached. Mr. Hall delivered the sermon in the evening, and also addressed the Sunday School. There was an offering of about \$1,200, in addition to that of the Sunday school.

At Calvary, 208 received, and the offering was \$400.

At St. Barnabas' the communicants numbered 107 and 29 at the two Celebrations. The offering was \$105; that of the Sunday school over \$30. At the early service 93 received in St. Luke's, Western ave., and 9 at the later service. The offering was \$200, including \$40 from the Sunday school.

The Rev. F. F. Beckerman reports 8 communicants at Douglas Park mission, and 118 at the 10:30 A. M. service in the church of the Good Shepherd, Lawndale, being 6 more than ever before. The offering was \$200. At St. Ann's 85 received at the early service, and 28 at the later.

South Side Churches on Easter Day

At St. Paul's, Kenwood, the Rev. C. H. Bixby was cheered by an offering of \$9,800, being the result of a special appeal for the building fund of the new church, the foundations of which are laid, and which may be soon commenced.

There were 454 communicants in St. Mark's, of whom 199 received at 6:30 and 8 A. M. The offering was over \$1,600. A special feature of the late service was a musical setting to processional hymn 105, composed by the choir-master, F. H. Bradley.

At St. Alban's 69 received at 7:30 A. M., and 67 at 10:45. The offering was over \$400. There is a remarkable showing from Christ church, Woodlawn, where 363 received at 6 and 8 A. M., and 98 at 11 A. M. The rector was assisted by the Rev. C. C. Tate, and the offering was about \$1,500, with \$100 from the Sunday school. The recent effective improvements include decoration of the chancel and choir, electric lighting, and a beautiful reredos. At the Park Macor mission, with 90 children, an offering of \$83 was presented. At St. Thomas' 76 received at 6:30 A. M., and 46 later; offering \$120; Sunday school \$7. The priest-in-charge, the Rev. Alf. Lealtad, rejoices over the gift of a beautiful white stole. Immediate efforts will be made to erect a guild room in the rear of the church.

At Holy Trinity, communicants numbered 82; the offering, \$110, was the largest in years. Over 150 children were present at the afternoon Sunday school service, and 75 at the 9:30 A. M. service of Good Friday.

In the church of the Annunciation, Auburn Park, the number of communicants, 62, was the largest ever made. The offering, including that of Sunday school, was over \$400. At the new mission of Holy Cross, 55th and Halsted sts., the attendance, 150, tested the capacity of the room at evening service, which was full choral. The decorations were beautiful. Offering, \$20; Sunday school attendance, 117. At the 8 A. M. Celebration in the Incarnation, Fernwood, 15 received, and at Evensong the offering was \$25.

St. Margaret's, Windsor Park, reports at 7 A. M., 26 communicants, and 30 at 11 A. M.; offering, \$98. In the evening, Mr. Roland held service for 100 men at Whiting, which is in the diocese of Indiana. At Pullman, Dr. Rushton celebrated for 30, at 9:30 A. M., and at 11 A. M., for 45, at the church of the Mediator, Morgan Park, where the offering was over \$200. He had previously administered the Holy Communion to 21 in Harvey, at 7:30 A. M. He also reports a full evening service at Pullman.

Easter in the Suburban Churches

In St. Mark's, Evanston, there were 267 at the 7 A. M. Celebration; 57 at 8:30, and 58 at 11 A. M. Of the large offering, \$1,250 at the late service forms the nucleus of a fund for a rectory and parish house.

No rector has more reason to feel encouraged than Dr. Fawcett, of the Redeemer, Elgin, who while reporting 147 communicants in the parish last year, with 122 receiving at Easter, has this year 152 at the three Celebrations; offering over \$800. Good Friday was a surprise, the Three Hours' Service being attended by a congregation which completely filled the church.

In Emmanuel church, Lagrange, the Communions made were 146 and 108 respectively; offering, to clear off floating debt, \$4,400, for which preparations were begun in July last by getting 100 pledges of \$40 each payable in eight monthly installments. Sunday school offertory, \$100.

At St. Matthew's, Evanston, there were 39 communicants. In Trinity, Highland Park, there were about 120 communicants. In Christ, Winnetka, there were 47 communicants, and an offering of nearly \$200. In St. Paul's, Glencoe, 35 received. In St. Paul's, Roger's Park, 75 received at the early Celebrations, and 27 at noon. The offering was \$1,100.

At St. Michael's, Berwyn, there was not a vacant seat at the single service which was at 11 A.M. The communicants numbered 35, and the offering was \$140, besides \$17—Lenten offerings of the little Sunday school. A fine new brass altar cross had been presented on the previous day by an unknown donor.

The Holy Communion, Maywood, reports nearly 60 at the early Celebrations and 11 at the chief service, which was full choral. There were Celebrations on the four days of Holy Week, and many services on Good Friday.

In Grace church, Hinsdale, 62 received at the later of the two Celebrations; there were large congregations, with fine music, both vocal and instrumental; and an offering of \$402. At the afternoon service in St. Andrew's, Downers Grove, there was also a large congregation; offering, \$45.

St. John's, Naperville, being in charge of a dean, there was no Celebration. The music, largely instrumental, was excellent; the offering, \$76. A pleasing episode was the recent confirmation of one who for ten years was an Evangelical missionary.

New York

Henry Codman Potter, D.D., LL.D., Bishop

A Churchman of New York City, Mr. C. C. Jackson, has given \$25,000 for the erection of a rectory for St. Saviour's church, Bar Harbor, Me.

The Woman's Auxiliary of St. Philip's church, of colored people, has just presented an Easter gift of brass altar vases to St. Cyprian's church, St. Augustine, Fla.

At the church of the Holy Trinity, Harlem, the Rev. Alexander S. Cummins, Jr., priest-in-charge, the Bishop administered the rite of Confirmation on Wednesday in Easter week.

At St. Peter's church, the Rev. Olin S. Roche, rector, a memorial window to the rector's father, the late Dr. John A. Roche, was unveiled on Easter Day, the subject being "Christ in the home at Bethany."

The general secretary of the American Church Missionary Society, the Rev. Dr. W. Dudley Powers, has just returned from a visit to Cuba, in the interests of the mission work now under way at Havana and Matanzas by this society.

Easter-tide at the church of the Holy Communion has been made a happy one by the return of the beloved rector, the Rev. Henry Mottet, D.D., who, as noted in the columns of THE LIVING CHURCH, has been absent for some time on account of illness.

This year was remarkable in the increased observance, not only of Easter, but also of Good Friday, and, to some extent, of Holy Week, by the Protestant denominations. The methods of observance were in all cases closely taken from the uses of the Anglican Church.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, the Rev. J. O. S. Huntington, of the order of the Holy Cross, conducted

the Three Hours' Service on Good Friday. For Easter Day, the choir was augmented with orchestral instruments. There were three early celebrations of the Eucharist, followed by High Celebration.

A remarkable series of lectures are being delivered on the Ely foundation, at the Union Theological Seminary, by Dr. Thomas C. Hall, on "The social significance of the religious revival in England in the eighteenth and nineteenth centuries." The course which began April 4th, and is open to the public, deals directly with matters affecting the Anglican Church, and discusses the Low, Broad, and High Church movements.

Gift to Trinity College, Hartford, Conn.

Friends resident in this city, of Trinity College, Hartford, Conn., have presented to President Smith, D.D., LL.D., the sum of \$25,000 for the science building of the college, which it is intended to begin this spring. The gift came from five individuals.

Gift of a New Floating Hospital

A new floating hospital for St. John's Guild, long contemplated, has been rendered possible by a gift of Mrs. Augustus D. Julliard, of this city, who has directed that whatever is necessary shall be supplied at her cost. The estimates exceed \$80,000.

Easter Memorials

At St. Andrew's church, Harlem, the Rev. Dr. George R. Van de Water, rector, a notable feature of Easter Day was the unveiling of the new memorial window to Dr. Bottome, already described in the columns of THE LIVING CHURCH. The chancel is about to be tiled in memory of another parishioner.

The General Theological Seminary

A legacy of \$5,000 comes to the seminary by the will of the late Ven. Archdeacon Cooper, D.D., who left similar bequests for Nashotah Theological Seminary and the University of the South. In each case the capital is to be kept intact, and the interest used to aid poor students in prosecuting their studies.

Fresh Air Work for Boys

The church of the Holy Cross is already moving vigorously to secure funds necessary for the summer fresh air work for working boys and their little brothers at St. Andrew's Holiday House. Last year the House gave outings to more than 200 boys, at a total cost of a little over \$350. The economy, though great, is not able to meet the pressure probable in the approaching season, and enlarged funds are needed.

Passion Music

At St. James' church, the Rev. E. Walpole Warren, D.D., rector, the vested choir finely rendered Haydn's "Passion," during Passion Week, under the direction of the organist and choirmaster, Mr. Walter Henry Hall. At St. Matthew's church, the Rev. Dr. Krans, rector, the choir rendered the cantata, "The Cross of Christ," on the evening of Palm Sunday. At All Souls' church, Gounod's "Daughters of Jerusalem" was rendered by the parish choir on the evening of Good Friday.

The Church Club

At the March meeting of the Church Club, just held, the new rector of the church of St. Mary the Virgin, the Rev. Geo. M. Christian, D.D., discussed "Personal religion." He was followed by the Rev. A. L. Wood, of the archdeaconry of Richmond. The speaking of the evening was closed by the Rev. Prof. J. C. Roper who considered "Personal religion and the creed." The Church Club has made a provision by which the privileges of the club rooms are extended at all times to the clergy of the Church resident in this diocese, and the neighboring dioceses of Long Island and Newark. Many of the clergy have responded heartily to this generous invitation.

Churches Opposing Railway Extension

The board of trustees of the cathedral of St. John the Divine and the managers of St. Luke's Hospital have joined in the movement started by the Rev. Dr. John P. Peters, of St. Michael's

church, and which has now spread to the entire population of that portion of the city, and has been backed up by the city press, to antagonize projects of railway extension in the vicinity, which threaten to endanger life. A severe contest has been carried to the Legislature of the State, and Governor Roosevelt who is a Churchman, has taken sides on the issue, in the interest of the people. The action of the cathedral and hospital authorities has practically settled the question by withdrawing consent of property ownership to nearly 1,000 ft. on the thoroughfare involved.

Columbia University

Through the efforts of President Seth Low, LL.D., the indebtedness of the institution, rendered unavoidable by removal to the new location, and amounting to about \$3,700,000, has been rearranged in a fund, saving \$35,000 in interest annually. There will be a rival debate between the students of this university and those of the University of Chicago, in Chicago, on April 14th. A friend has given \$150,000 for a new building in connection with the Teachers' College; this, with other sums for the same object already in hand, will enable the erection of an edifice to cost about \$350,000. It will be built to the westward of the college, and will be connected with the latter by a covered passageway. The building will be a fine addition to those now surrounding the cathedral of St. John the Divine, and will be 100 by 200 ft. in size, and five stories in height.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

The Rev. Allan Sheldon Woodle, rector of St. Luke's church, Altoona, is undergoing treatment for an injured knee at the Episcopal Hospital, Philadelphia.

The Bishop held a visitation service on the Feast of the Annunciation, in St. Mary's church, West Philadelphia, the Rev. W. W. Steel, rector, confirming a class of 11.

The Rev. Floyd W. Tomkins, rector of Holy Trinity church, addressed a students' meeting in Houston Hall, University of Pennsylvania, on the 29th ult. His subject was "The ministry as a life work."

In the will of George W. Lukens, of Frankford, Philadelphia, probated on the 25th ult., the larger portion of his estate, valued at \$55,000, is bequeathed to the Grand Lodge of Masons for a specified purpose. If the bequest is refused, then the estate is to go to St. Mark's church, Frankford.

An Easter gift has just been sent by the Woman's Auxiliary of St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, to the Rev. A. B. Clark, Rosebud Agency, S. D., containing an outfit for a native helper and his wife; also six cassocks and six cottas for the first vested choir among Indians, besides a pulpit fall; value of the box, \$75.

Good Friday services were generally well attended in all our churches, especially those which observed the "Three Hours Service." In addition to the several services at St. James' church, the Rev. Dr. J. N. Blanchard, rector, there was a special one at 8 P.M., for those who were prevented by their daily work from attending at earlier hours.

Death of Col. Edwin Jefferies

Colonel Edwin Jefferies, a retired railroad superintendent and iron manufacturer, entered into life eternal on the 29th ult., in the 84th year of his age. For 25 years he was a vestryman of Christ church, Germantown, and was active both in Church and charitable work.

A Studious Indian Girl

Margaret Nason, of the Sitting Bull tribe, came to the Lincoln Institution, Philadelphia, some ten years ago, where she received an education preliminary to her being a student at the Girls' High School, and is now its only Indian girl graduate. She was a proficient student in history and languages; and during her post-

graduate work, took an advanced course in English, while she imparted the Indian tongue to her instructors. She has just returned to her people in the Far West.

Reunion of Confirmees at St. Peter's

A special service for all who have been confirmed during the 25 years' rectorship of the Rev. Dr. T. S. Rumney, was held on the evening of Palm Sunday, at St. Peter's church, Germantown, when a special sermon was preached by the rector who endeavored in earnest words to strengthen the faith, and increase the zeal of those who were striving to fulfill the vows they had taken. The church was completely filled.

Palm Sunday at St. Mark's

A very large congregation was in attendance at the high celebration of the Holy Eucharist at St. Mark's church, Philadelphia, which was preceded by a solemn procession, the vested choir singing "All glory, laud, and honor." The crucifer, bearing the crucifix veiled in violet, was attended by two acolytes bearing lighted candles. The choristers, the rector, and the clergy who took part in the Celebration, carried branches of palm. The music, under the direction of Minton Pyne, organist and master of the choir, was Lloyd's Communion service in E; at the offertory, Gounod's "There is a green hill far away," was beautifully rendered. The sermon by the rector, the Rev. Dr. A. G. Mortimer, dwelt upon Christ as the Perfect Man and the Perfect God.

Sacred Music for Passion and Holy Week

On Thursday evening, 23d ult., Haydn's "Passion" was rendered in the church of Our Saviour, Jenkintown, by the choir of that church, assisted by the choir of St. Timothy's, Roxboro, under the direction of Charles T. Murphy, Jr. Stainer's cantata, "The Crucifixion," was rendered by the choir of St. Paul's church, Chestnut Hill, at Evensong, on Sunday, 26th ult. The same composition was sung on the 27th ult., in the church of the Ascension, Philadelphia, by the united choirs of St. Andrew's, West Philadelphia, and of the Ascension, consisting of 100 voices, under the direction of Howard R. O'Daniel, and was again given by the same musical talent on the 29th ult., in St. Andrew's church, West Philadelphia, in which church, also, the united choirs, on the evening of Good Friday, sang Haydn's "Passion." Dudley Buck's beautiful cantata, "The Story of the Cross," was rendered on the 28th ult., at old St. Andrew's, Philadelphia, by a quartette and a chorus of 50 voices, under the direction of Prof. W. R. Barnes, J. P. Rowland, organist. The Passion service, "The Throne of Calvary," composed by Dr. Carl Hempel Reed, was sung by the choir of St. Paul's church, Chestnut Hill, on the evening of Maundy Thursday, in that church, assisted in its rendition by a quintette of local talent.

Church Club Work Among Boys

The Church Club of Philadelphia held a meeting at the Church House on the 27th ult., and considered the offer made by the president, George C. Thomas, of land and money for a building to meet the demands of the work among the boys of Kensington. As was stated in THE LIVING CHURCH last week, the land has already been conveyed to the club, and action was taken, by the appointment of a finance committee of seven, to raise the necessary funds, and a building committee of five members. The club also agreed by resolution, that its members, as individuals, will subscribe \$2,500 a year, for the term of five years, to maintain the building and work. In addition to the fund offered by Mr. Thomas (\$13,000, not \$12,000, as was stated last week), \$5,000 has been subscribed by one donor, and \$500 by another. This makes a total of \$18,500. It is planned to build, at a cost of about \$30,000, so that more than half the amount needed is already in sight. The plans for the structure have not yet been drafted, but the intention is to have a building with club accommodations for 1,000 boys. In the present quarters, from 300 to 350 boys are accommodated

each week, and as many as 150 have gathered at a meeting. There are about 1,000 names on the roll, and it is intended to have the house large enough to meet the demands of the work fully.

St. Clement's Church, Philadelphia

The ceremonial benediction of the palms took place at 6:30 A. M., on Palm Sunday, after which pieces of palm were distributed among those present at the three celebrations of the Holy Communion at later morning hours, and also at the High Celebration at 11 A. M. In the procession preceding this service, all the priests, acolytes, and members of the choir carried great branches of palm. The music was Tours in C. Before the sermon, preached by the rector, the Rev. G. H. Moffett, a letter was read from Bishop Whitaker, dispensing the members of the parish, on account of the prevalence of sickness at this time, from the strict fast on Good Friday, and allowing them to take some food in the morning. A new set of vestments of a rich purple silk embroidered in thorns, shields, and Jerusalem crosses, was used for the first time at the High Celebration. The celebrant's chasuble has opheys of blood red silk, with the pillar in front and the Y cross on the back, and on these are shields containing designs indicative of scenes and incidents in the Passion described by St. Matthew in the Gospel for the day: the bag with the 30 pieces of silver, the chalice and consecrated wafer, the lantern, staves and sword, the ewer and bason, the pillar, cord, and scourges, the nails, hammer, and pincers, the ragged scarlet robe, crown of thorns and reed, the cross with the inscription, I. N. R. I., the coat without a seam, and the ladder, spear, and sponge. Where the arms of the cross join is an embroidered *Eccce Homo*, which was done in the work room of the All Saints' Sisters, Baltimore. On the ends of the stoles are five Jerusalem crosses, to typify the five wounds. This gorgeous set of vestments has just been completed by the Altar Guild of the Sodality of St. Clement.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D. D., Bishop-Coadjutor

On Sunday, March 19th, A. M., Bishop Whittle confirmed a class of 19 persons, at St. James' church, Richmond. He preached an able sermon. The Bishop also confirmed a class of 10, at All Saints' church, Richmond, in the evening.

Much interest has been manifested in the Lenten night services which have been held at Christ church, Richmond. The addresses have been made entirely by laymen.

Bishop Gibson visited Holy Trinity church, Richmond, on Sunday A. M., March 26th, preaching and confirming a class of 22 adults. Stainer's "Crucifixion" was rendered by the choir on Good Friday night.

One of the special features of the Good Friday devotional services of St. Paul's church, Richmond, was the rendering of the "Messiah" by the choir. In spite of the mixed congregations which gather at such a time, the devotional character of the service is never lost sight of.

Bishop Jaggard who, as before noted, has been in temporary charge of St. Paul's church, Richmond, during the past four months, and who expected to remain until Oct. 1st, when Dr. Carmichael's leave of absence would expire, has been obliged by physical infirmities to resign his charge at once, and leave Richmond after the services of Easter Day.

Bishop Gibson visited Epiphany church, Barton Heights, on Holy Thursday night, preaching, celebrating Holy Communion, and confirming a class of seven candidates. This is the second visitation of the Bishop to this parish during Lent.

Bishop Jaggard's Sermon to Men

A special service for men was held in St. Paul's church, Richmond, on Sunday, March 26th, under the auspices of the Brotherhood of St. Andrew of that church, and Bishop Jaggard had been asked to preach a sermon on that oc-

casional that would have special reference to the needs and aspirations of men. The church presented a sight that has been rarely witnessed in this city, a large congregation filling it to overflowing, composed almost entirely of men from every walk and calling in life. The Bishop preached a sermon of great spirituality and power, the dominant thought of which was that every truly successful and heroic life must lose itself in its endeavors for the upbuilding and blessing of others.

Lenten Services by non-Episcopal Ministers

The mid-day Lenten services for business men, conducted by the Brotherhood of St. Andrew, which for the last four years have been held in the downtown part of Richmond, have not this year proved the success that was hoped for. Last year the plan was tried of having non-episcopal ministers of the city make addresses at these meetings. There was then some objection to this, and when the same plan was used this year, these objections became more pronounced, especially as the Prayer Book was not made use of at such services. The city clergy have not favored it, and *The Southern Churchman*, speaking of it, says: "We see 'that all the denominations' will take part. Though these are services for all persons, we think it would be better that our own clergy should conduct them. They know how best to do this work. Let them do it."

Michigan

Thomas F. Davies, D. D., LL. D., Bishop

Being convinced that the missionary work of the Church is her first and greatest work, the rector of St. Thomas' church, Detroit, the Rev. F. B. Hodgins, is pursuing the plan of preaching a missionary sermon once every month. He invites the congregation to make use of a "Cycle of prayer," which he has prepared in order to make the subject more definite. The "Cycle" is as comprehensive as possible, and if faithfully used, should deepen and quicken interest in the great work committed to the Church. There is a special topic for each day of the week.

Bishop Davies visited St. Luke's, Ypsilanti, on Passion Sunday, and preached and confirmed at the morning service. The rector, the Rev. Wm. Gardam, presented 20 for the "laying on of hands." The Bishop's sermon, on the "Peace of God," was very beautiful and profitable.

Iowa

Theodore Nevin Morrison, D. D., Bishop

St. John's Church, Clinton

On Tuesday of Holy Week, Bishop Morrison made the first visitation of St. John's parish, Clinton, the Rev. H. H. Morrill, rector, confirming a class of 32, making 154 Confirmations, and an equal number of Baptisms, during the present rectorate of less than three years. The new church, just completed upon the site of the old St. John's, which was torn down last summer, is a spacious edifice of stone of Gothic architecture, and with a seating capacity of about 500. The furnishings throughout are among the best in the diocese, and almost entirely memorials and special gifts, as follows: The altar and reredos to the memory of the late Mr. P. S. Toole, the recently deceased senior warden; the Bishop's chair, the gift of Mrs. George McDaid, in memory of her sister; the clergy chair, given by Mr. George Goodwin; the credence table, by Mrs. H. H. Morrill, in memory of her mother; the cruets and ciborium, the gift of Mr. Marvin Pool; the large brass receiving bason, and four collecting basons, a memorial of Mr. Samuel Cook, by his wife; the altar cross and vases, a memorial of the late Mrs. Orrin C. Eston; the altar service book, a memorial to William Graham Rice; altar book rest, to the memory of Mrs. Sarah Williams McDonald; one altar Prayer Book and Hymnal in memory of Mrs. I. P. Brewer, another, in memory of Mr. and Mrs. Risely. The altar rail of carved oak is the gift of Mrs. E. H. Thayer, in memory of her brother, Mr. J.

Osborn Payne; the choir stalls were given by the Sunday school; the brass eagle lectern, by the young ladies of St. Agnes' Guild; the lectern Bible, by Mr. and Mrs. Henry Sabin, in memory of their daughter, Bessie; the brass and oak pulpit and carved oak rood-screen, by the ladies of St. John's Guild; the brass litany desk, by St. Cecilia's Guild, and the litany book, in memory of Mr. Chas. G. Roberts, by his wife. This work, now so happily completed, marks a new era in the life of the parish, ushering in what gives every promise of being the period of its greatest prosperity.

The Bishop's Visit to Muscatine

On Passion Sunday, Bishop Morrison visited this parish, it being his first visit and Confirmation outside of the see city of Davenport. The rector, the Rev. Dr. Paget, and his sister entertained the Bishop and his eldest son at the rectory, and on Saturday evening, a number of the men of the parish, and others, called informally upon the Bishop, and were delighted with his manly greeting and unaffected cordiality. The Bishop's sermons and addresses to the congregations and Sunday schools of Trinity and All Saints' won all hearts, and it is safe to prophesy that Dr. Morrison will be greeted with delight, and with overflowing congregations, at each future visit, as he was on his first. A class of 10 was confirmed in the evening.

Visitations of the Bishop

APRIL

6. St. Paul's, What Cheer.
7. St. James', Oskaloosa.
9. Trinity, Ottumwa. 12. Grace, Albia.
13. St. Andrew's, Chariton.
14. St. Paul's, Creston.
- 16-18. Des Moines: St. Paul's, Good Shepherd.
21. Trinity, Iowa City.
23. Sioux City: A. M., St. Thomas'; P. M., St. Paul's.
25. St. George, Le Mars.
26. St. Mark's, Fort Dodge.
30. Hope church, Fort Madison.

Indiana

John Hazen White, D.D., Bishop

The Rt. Rev. John Hazen White, D.D., made his annual visitation to Howe School and St. Mark's parish, March 22d. The rector, the Rev. John Heyward McKenzie, Ph.D., officiated at Evensong, after which the Bishop laid his apostolic hands upon a class of 18—three boys and three girls from the parish, and 12 boys from the school. He made an excellent and helpful address to the class. The Bishop expressed great joy at the work accomplished, and said he was highly pleased with the school and its influence for good in the Church.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

March 22d, the local council of the Brotherhood of St. Andrew held a public meeting, when an eloquent address was delivered by Bishop Kinsolving, of Brazil.

On Palm Sunday, the Bishop of Washington administered Confirmation to a large number of candidates, in the morning, at the church of the Epiphany, and in the evening, at St. John's, Georgetown.

On Wednesday evening in Holy Week, "The Crucifixion" was sung at St. John's, Washington, by the vested choir, under the direction of Mr. H. H. Freeman, organist and choirmaster.

The Bishop's Anniversary

On the Feast of the Annunciation, the Bishop of Washington observed the third anniversary of his consecration, by a special service at the pro-cathedral, to which he invited the clergy and people of the diocese. The chancel and altar were beautifully decorated with palms and lilies. After the processional hymn, the *Te Deum* was sung, and the Bishop celebrated the Holy Communion. In an informal address, he spoke of the association of this diocese with the Feast of the Annunciation, chosen by the late beloved Presiding Bishop for the consecration of its first bishop, and also of a much earlier historical association; for on this day, the first set-

tlers of Maryland landed on the beautiful shores of St. Mary's river, within the diocesan boundaries, and the place where they knelt—many of them of the Church of England, though the leaders were Roman Catholics—is in the churchyard of St. Mary's, one of the old parishes of this new diocese. On the afternoon of the same day, the first annual meeting of the Bishop's Guild took place at the episcopal residence. On both these occasions, the Bishop spoke of his plans and hopes for the diocese, and of the spirit in which clergy and laity should work together.

The Churchman's League

The postponed lecture was given on the evening of the 27th ult., in the church of the Epiphany. The subject was, "Cathedral work of the future in America," and the Bishop gave a comprehensive sketch of what it should be, and pictured the great national cathedral which the Churchmen of this day hope to found for the blessing of future generations.

North Dakota

Samuel C. Edsall, D.D., Bishop

The Bishop's Visit to Park River

March 19th, Bishop Edsall made his first visitation to St. Peter's mission. On Saturday evening, an informal gathering at the house of one of the parishioners, afforded the Bishop an opportunity to meet the people of the mission. On Sunday, services were held in the Baptist edifice, and the Bishop confirmed two persons. He preached both morning and evening, the later service being in the Presbyterian building. The Bishop's visit has created renewed enthusiasm in Church work in this city, and he hopes soon to secure the erection of a small mission church. For that purpose, Mrs. C. D. Lord has deeded to the Bishop two lots near the Wadge residence, and the lot adjoining has been secured by Mr. Lord for rectory purposes.

Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop

The mission at Horton has been presented with an altar by Grace church, Ottawa.

A beautiful altar, presented by the Daughters of the King of Grace parish, has been given to the church at Chanute. The service of blessing by the rector, the Rev. H. M. Carr, D.D., will be held on April 7th.

The new church for Calvary mission, Yates Centre, will be consecrated by Bishop Millsbaugh on April 6th. Dean Hill will preach the sermon.

Through the efforts of the rector, the Rev. J. M. Rankin, the parish church of the Ascension, Burlington, has been repaired throughout, and was re-opened for service recently.

Bishop Millsbaugh has been making a series of visitations in the western part of Kansas, known as the short-grass-country, about 300 miles from the see city, Topeka. On account of the severe and unusual winter in the West, the Bishop says his Confirmations this year will not be as many as last year.

Memorial of Bishop Thomas

On March 9th, a memorial service was held in Grace church, Ottawa, and a beautiful oak altar placed in the church by the local chapter of the Daughters of the King, in memory of the late Diocesan of blessed memory, the Rt. Rev. Elisha S. Thomas, S.T.D., second Bishop of Kansas. The rector who preached the sermon on this occasion, drew lessons from the beautiful character of the late Bishop.

Deanery of Wichita

The convocation of this deanery met in St. Matthew's church, Newton, presided over by the Rev. Dr. Krum, the dean. All the clergy of the deanery, with two exceptions, attended. The Bishop and Mrs. Millsbaugh were present. The Rev. Dr. Beatty, the rector of the parish, added much to the success of the convocation. His excellent boy choir also assisted at each service.

St. John's Church, Wichita

The energetic rector of this parish, the Rev. J. F. von Herrlich, has announced that the parish church is freed from the debt that has burdened it for a long time, and that it will be ready for consecration at the meeting of the diocesan convention at Wichita in September next. An effort is being made to have the present chairs replaced by pews.

Southern Ohio

Thomas A. Jaggard, D.D., Bishop
Boyd Vincent, D.D., Bishop Coadjutor

A Mission in Urbana

Archdeacon Webber, of Milwaukee, has just concluded a week's Mission of marvelous power in the parish of the Epiphany, the Rev. David Wright, rector. There was a great outpouring of the Holy Spirit, great conviction of sin, comfort to the sorrowful, strengthening of the weak. The spiritual life of the Church has been revived. As a direct result of the week, a large class of candidates were on Easter Day presented to the Bishop for Confirmation. On Easter Day the parish also celebrated its 50th anniversary with appropriate services. Never has it been in a better state spiritually and materially to hold a jubilee service than at the present time, one of the causes of rejoicing being the final payment of the building debt that has rested upon the parish for many years, the last \$500 of which has been raised since the first of January.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

In most of the churches of Brooklyn on Good Friday, there were three services, Morning and Evening Prayer, with addresses, and the observance of the Three Hours, and in all, the congregations were unusually large.

On Easter Day, in nearly all the churches there was one early celebration of the Holy Eucharist, and in several, two—one at sunrise, and another at 8 o'clock.

The Bishop of the diocese recently visited St. Joseph's church, Queens, and confirmed 10 persons, eight of whom were males, presented by the priest-in-charge, the Rev. G. Wharton McMullen.

For two weeks the Rev. Fr. Watson has been holding a Mission at St. Michael's church, N. 5th st., Brooklyn, the Rev. Floyd E. West, priest-in-charge. There is much interest displayed, the congregations being large, and at the evening services, the church is crowded.

At Christ church, E. D., the Rev. James H. Darlington, rector, on a recent Friday a series of Quiet Hours were held by the Rev. W. H. Barnes, at the request of the associated chapters, Daughters of the King, of the diocese.

Memorial of Dr. J. B. Elliott

At Easter, a beautiful memorial window was unveiled in the church of the Messiah, Brooklyn, the Rev. St. Claire Hester, rector. It is in memory of Dr. J. B. Elliott who was at the time of his death, in July last, junior warden, having been connected with the vestry for nearly 35 years. The window is the gift of the church, its purchase being authorized by vote of the vestry.

Legacies by Rev. E. D. Cooper, D. D.

The will of the late Archdeacon Edmund D. Cooper contains the following bequests: To the University of the South, at Sewanee, Tenn., all his theological library, and to the theological department of the university, \$5,000, the interest on which is to go to the support of a divinity student, to be appointed by the rector of the church of the Redeemer, Astoria, L. I.; to the General Theological Seminary and Nashotah House, Wis., each \$5,000, for the support of a divinity student, to be appointed by the same rector. The estate is valued at \$30,000, and the will made some 14 years ago, has been admitted to probate.

A Growing Mission of St. Luke's, Brooklyn

The mission in charge of the Rev. Frederick P. Swezey has outgrown its present quarters,

and Dr. Swentzel, rector of St. Luke's, suggests that the work be made permanent by the purchase of a lot on which to erect a building. This would contain a restaurant, rooms for lodgers, and a commodious assembly room for services, lectures, entertainments, mothers meetings, kindergarten, industrial school, and a general reading and club room. Recent costly improvements have been made on the organ at St. Luke's church, which is the largest in Brooklyn.

Confirmation in Brooklyn Churches

The Bishop of Easton who for several weeks has been officiating for Bishop Littlejohn, visited St. Peter's church, the Rev. Lindsay Parker, rector, on the evening of Palm Sunday, and confirmed a class of 52. Bishop Adams gave a very earnest, helpful charge to the class, and after the service greeted the members individually as they passed through the vestry. On the evening of March 28d, at Grace church on the Heights, the Rev. Frederick Burgess, rector, Confirmation was administered to 28 candidates, by Bishop Adams. On the following evening, at the church of the Atonement, the Rev. E. Homer Wellman, Ph.D., rector, a class of 40 was confirmed, and on the evening of Good Friday, in St. Ann's church on the Heights, the rector, the Rev. Dr. Reese F. Alsop, presented a class of 59, ranging in age from 14 to 74 years.

Memorial to Former Rectors

In Christ church, Brooklyn, the Rev. A. B. Kinsolving, rector, a beautiful memorial window was unveiled on Ea ter morning. It is in memory of three former rectors: The Rev. John Seeley Stone, D.D., who was rector from 1841 to 1852; the Rev. Eli Hawley Canfield, D.D., from 1853 to 1869, and the Rev. Lucius Whiting Bancroft, D.D., from 1869 to 1889. The window is the gift of present and former parishioners of Christ church. The subject is St. Peter's great confession. In the foreground is a grove of cypress, the roofs of the city showing over the low wall in the background, and a yellow twilight sky above, with reddish clouds. This warm golden tone is carried up through the Gothic architectural forms that fill the upper part of the window, varied with olive, dull red, and purple. The whole window glows with color, the most vivid tones appearing in the drapery of the figures in the lower part, relieved, however, by masses of gray, dark green, and brown. The window is of Favril glass, and is the work of the Tiffany studios. The inscription is composed of the text St. Matt. xvi: 15, 16. A memorial service for the three clergymen was held in Christ church not long since. On Palm Sunday a Mission was begun, lasting through Holy Week. The Rev. Nelson P. Dame, general missionary of the Parochial Missions Society, who was the preacher throughout the week, drew large congregations. He speaks *extempore*, and with vigor, directness, and effectiveness.

Louisiana

Davis Sessums, D.D., Bishop

The Church Club Lectures

These have been exceedingly interesting. Bishop Sessums gave the initial lecture, on "The pre-Reformation period," on March 13th; Prof. Chas. L. Wells, Ph. D., of the State University of Minnesota, gave the second, "Charles the Great and the foundations of the Western Church," on March 20th, and Judge W. W. Howe, president of the Church Club, the third, "Contributions to law by some English Churchmen," on March 27th. The lectures have been greatly enjoyed, and have proven very instructive.

A New Church for St. George's, New Orleans

St. George's parish has given the contract for a new church to Mr. Julius Koch, one of the best architects and builders in New Orleans, and the contractor to whom was given the erection of the present cathedral. The parish is located in the most favorable part of New Orleans, and under the present rector, the Rev.

J. W. Moore, has been rapidly increasing in influence and importance.

Kentucky

Thomas U. Dudley, D. D., D. C. L., Bishop

Mid-day services were held during Passion Week at 454 Main st., Louisville. The services were conducted by the Rev. John K. Mason, D. D., rector of St. Andrew's church. Bishop Dudley will address the men during Holy Week.

The Rev. Wm. H. McGee, of Anchorage, has accepted an appointment as missionary to Cuba, and has departed to his field of work.

On Passion Sunday, Psalm xlii, "God is our refuge and strength," etc., music by Dudley Buck, was sung at Christ church cathedral. The vested choir was re-inforced for the occasion by a double quartette of ladies. The music was beautifully sung, under the direction of Horatio Browne, *Mus. D.*, organist and director of music in the cathedral. A month ago Stainer's "Daughter of Jairus" was sung, with even better tonal effects.

The Bishop's Anniversary

The 24th anniversary of the Bishop's consecration, on Jan. 27th, was celebrated by the usual service at the cathedral, the Bishop being celebrant, assisted by the Rev. Messrs. Craik and Grant, his assistants. In the afternoon he gave a luncheon to his clergy. There were present: the Rev. Drs. Perkins, Snively, Estill, Minnigerode, Mason, and Craik; and the Rev. Messrs. Smith, Johnston, Kirkpatrick, Chrisman, and Klenzie, of Louisville, and McGee, of Anchorage, and Marshall, of Owensboro. The Bishop entertained in his usual pleasant manner, and the lunch was very good. A cheerful smoker wound up the pleasant occasion.

Ohio

Wm. Andrew Leonard, D.D., Bishop

At Emmanuel church, Cleveland, Canon Hall has charge of all services till a new rector is chosen. Congregations have been large, and Lenten services well attended.

The Rev. L.W. Applegate, of Tacoma, Wash., has given valuable help in different parishes in Cleveland: at Trinity cathedral, at the church of the Holy Spirit, and at Emmanuel church.

During Passion Week, noonday services were held at Trinity cathedral, with a brief address, the Bishop of Oklahoma being the speaker on Monday and Saturday. On Good Friday the usual Three-Hour Service, beginning at 12 m. and closing at 3 p.m., was conducted by the Very Rev. Chas. D. Williams, dean of Trinity cathedral.

The class in ecclesiastical embroidery, of which Miss Neff is president, will adjourn April 17th for the summer. On Monday, March 27th, there was an exhibition at the cathedral house of the altar linen made this year for gifts to missions. Each set consists of a fair linen cloth, one corporal, one chalice veil, a credence cover, a pall, and three purificators. In all, 12 missions have been helped in this way, at different times.

Bishop Brooke visited Trinity church, Toledo, on Passion Sunday, March 19th, and confirmed a class of about 50 persons, prepared by the Rev. E. S. Barkdull.

Confirmations in Cleveland

On Palm Sunday, Bishop Brooke, of Oklahoma, visited Trinity cathedral, preached and administered the rite of Confirmation to a class of 20. On the evening of the same day he preached at St. Paul's church. A class of 12 were confirmed.

Springfield

Geo. F. Seymour, D.D., LL.D., Bishop
Chas. R. Hale, D.D., LL.D., Bishop-coadjutor

St Paul's Pro-Cathedral

A local paper of March 17th, has the following agreeable announcement: "At a meeting of the vestry of St. Paul's pro-cathedral last night, the Rev. Dr. Frederick W. Taylor was requested to withdraw from the meeting for a time,

and Hon. Charles E. Hay was called to the chair. Then a resolution was passed by unanimous vote, that the Easter offering should be devoted to the personal use of the rector. This was a very happy recognition on the part of the vestry of the valuable services which Dr. Taylor has rendered the parish." Archdeacon Taylor became rector of St. Paul's, Sept. 1, 1886, so that this is his 13th Lent and Easter in the parish. The parish is free from debt. The Old Ladies' Society (we have yet to hear of another society of that name in the Church) have just voted to erect a substantial steel picket fence around the church property, which is situated in the heart of the city, only one block from the public square.

Maryland

William Paret, D.D., LL.D., Bishop

The Bishop has licensed Dr. Robert Atkinson as lay-reader for the Johns Hopkins Orphan Asylum, for colored children, at Remington ave. and 31st st.

Large Confirmation Classes

Bishop Paret visited the church of St. Michael and All Angels, Baltimore, the Rev. C. Ernest Smith, D. D., rector, on March 21st, and administered the rite of Confirmation to a class of 66 persons. Of the whole class, only 28 had been from infancy members of the Church; 21 were from the Methodists, 5 from the Presbyterians, 1 from the Reformed, 5 from the Roman Church, 3 from the Lutherans, and 3 from the Baptists; 32 members of the class were adults, among them a large proportion of men. The Bishop made an address to the candidates, after which he preached a strong sermon on Sunday observance. On Sunday, March 26th, the Bishop confirmed a class of 41 persons in the morning at Emmanuel church, the Rev. J. Houston Eccleston, D. D., rector; in the evening, 19, at the church of the Messiah, the Rev. Peregrine Wroth, rector. The Bishop also recently confirmed 12 at Ascension church, 28 at St. Barnabas', 27 at Christ, 17 at St. John the Baptist, and 14 at St. James' First African (colored).

Accident to the Rev. Dr. Brand

The Rev. William O. Brand, rector of St. Mary's church, Emmerton, Harford Co., whose portrait appeared recently on our cover page, has met with an unfortunate accident. He was visiting at the home of Miss Elizabeth Oliver, 1200 Cathedral st., Baltimore, an intimate friend, and fell down an elevator shaft from the first floor to the cellar, breaking one of his legs. He is reported to be improving. Dr. Brand is 84 years old, has been rector of St. Mary's church for over 50 years, and is the oldest clergyman in active work in the diocese.

St. Michael and All Angels', Baltimore

On Sunday, March 12th, the Rev. C. Ernest Smith, D. D., celebrated the 7th anniversary of his rectorship at this church. Before beginning his sermon, he read a pastoral letter to the congregation, and also mentioned the appeal of the vestry for \$5,000 at Easter, to be used toward the liquidation of the debt, and announced that already he had received 16 responses, pledging the sum of \$435. The statistics presented in the letter showed that during the past seven years there had been 248 Baptisms, 354 Confirmations, 70 marriages, and 81 burials. There are now 616 families connected with the parish. The communicants have increased from 471 to 1,110. The Sunday school numbers 418 children and 45 officers and teachers. The contributions of members of the church amounted to over \$93,000. The work of the parish has grown rapidly. When the Rev. Mr. Smith took charge, one clergyman was sufficient; now three find ample work to do. Besides the Rev. Messrs. Clarence D. Frankel and Robert S. W. Wood, there are two lay-readers, and some 200 or more voluntary workers in the parish. The result is that the parish is an exceedingly live and active one. About two years ago the church established a mission near Hampden, which has an average attendance of 35 children in the Sunday school, and two services are maintained every Sunday.

Editorials and Contributions

The Ebb of Some Tides

A JEWISH preacher of Chicago recently declined a call to New York at a large advance of salary. He now repents him of his decision, and has uttered a wail loud and tearful over the non-attendance of his co-religionists at his lectures. He regards this as an insult to him, and denounces it as "a tendency toward American humbuggery." One of the daily papers says:

Dr. — has brought the high distinction of rare scholarship to the pulpit of Sinai Temple. He has impressed his strong and original personality upon the social, literary, and political life of Chicago. His name has given weight to civic movements for good government, and his voice has been lifted with rare eloquence and beauty, for every cause that was calculated to elevate the standards of citizenship, or to promote culture or stimulate learning. He is known in all the land as a deep student of current problems and a broad thinker.

There is a strong flavor of "American humbuggery" in this exaggerated praise which has been the continual refrain of the press for some years past. Two lessons may be drawn from this affair, and one is that a preacher who is the pet of the press, cannot necessarily and for that reason fill the pews, and is not the success he seems to be. The papers parade by preference whatever in religion may be sensational, grotesque, or "liberal," meaning, by that term, destructive. One of our rectors was requested by a reporter to furnish abstracts of his sermons, provided they were not too religious, and did pitch into old ideas! The other lesson is that the position which a preacher may take in the community, however it may flatter the pride of his denomination, does not fill the pews, nor does it assure him against the bitterness of a contrast between civic notoriety and the indifference of his parishioners, a fact which seems to hold true whether the sermonizing voice possess "rare eloquence" or only the strident tones of the pulpit mountebank. Dr. — says: "Your pulpit was never of the *opera bouffe* type; if your pulpit was of national reputation, you never recognized what you owed the men who filled it."

IN the same paper which chronicles the Rabbi's wail, we hear another from a Methodist minister who said:

The Methodist Church was face to face with a crisis, and during the twentieth century would undergo startling changes. Of course the time limit on pastorates would be removed, and the presiding eldership would be abolished, but these were trifles. Other changes were impending which threatened the very life of the Church. It might just as well be confessed that the Church was not now winning men as it had done in the past, that it was failing to meet the spirit of the age; that the preachers were no longer revered for the sake of their office, and that multitudes of its members were dropping out and identifying themselves with literary societies or with Christian Science.

He added that he knew that his particular church contained mighty little vital Christianity, that even after he got men converted it was hard to get them into the Church, and that if he got them in, it was hard to keep them from falling out. If they ever moved away it would take a whole detective agency to watch one of them, and get him to join a church in the place to which he went. The consequence was that in the Methodist churches in seven cities of

over 500,000 inhabitants in this country last year, there was a net gain of only 635 members, and that in the Methodist churches of all the cities in the country last year there was a net gain of only one-half of one per cent.

These depressing views of the current situation seem to be accepted as more or less justified by the facts, and the more is the pity. But the most significant feature of this confession is that the other preachers could not divine the cause of the decline, at least none of them were in agreement. One said the "liberals" had "captured the field by proving that there was no need for any Church." Another thought "the doctrine of hell ought to be preached more." Another said "a revolution is in progress, and it is towards Christ." Another charged that the Methodists were "shedding no light on the social and economic problems of the day." Another said "the mistake was that the doctrine of the Holy Spirit was not preached." It was also contended that some new inspiration and enthusiasm must be found. The time had come "when it is the mission of every man to rediscover Christianity." "In the twentieth century there will be a tremendous reassertion of the essentials of Christianity." In all which there is much food for thought.

—X—

Christian Science

TWO utterances are before us from clergymen of the Church on the subject of "Christian Science," so-called. This system is rapidly assuming startling proportions. There are said to be four hundred regular societies of its adherents in the United States and Canada, including a membership of two hundred and fifty thousand people, and five thousand teachers and healers. No doubt a large proportion of these people have been attracted by the claim that through the principles of this sect, diseases are healed. Much, also, is said of its effects upon character. Dr. Newton, one of the clergymen referred to, speaks of "the singularly gracious influence that has been exerted, through this movement, upon the character of multitudes of men and women. Doubt has given way to faith; fear, to quietness and confidence; irritability and lack of self-control, to a sunny serenity of spirit; weak wills have been braced into strengthfulness; evil habits, of long duration, have been mastered; the sense of God has come as an unspeakable benediction into lives which had been 'without God in the world.'" We leave this sweeping claim without criticism for a moment. With the better class of minds who have been drawn into this movement, it is probable that the reaction against the crass materialism which in these days constitutes such a tremendous force in life and thought, has been a strong motive. The hungry soul, striving for something to satisfy its deepest needs, eagerly grasps at that which substitutes spirit for matter, even to the extent of denying the existence of the material altogether.

DR. NEWTON is bold enough to call "Christian Science" "the youngest child of Christianity." Subsequently, he shows himself fully conscious that it has its antecedents in the misty theosophies of the East, and in the extreme philosophic idealism of

some modern teachers. He does not betray in this pamphlet any knowledge of Gnosticism, that most instructive analogue of Christian Science in the early days of the Church; and, so far from being a "child of Christianity," its most deadly foe, the worse because it assumed the name of Christian, and confused the minds of untutored men. Gnosticism took the ideas of the Eastern theosophists as its starting point, and endeavored to interpret Christ and Christianity by that "higher" light. It produced a combination wonderfully similar to this modern development. The ancient movement was not so popular as this of more recent date, inasmuch as it did not concern itself so much with physical disease and infirmity, but rather with the profounder mystery of sin. Without denying the existence of matter, it made matter the essence of evil, and asserted that the spirit of man was properly independent of matter, and consequently of the body, which is material. Among many earnest souls, Gnosticism, inducing a struggle to make this independence real, led to an ascetic standard of morality, in which those effects were seen which Dr. Newton admires in Christian Science—quietness, self-control, confidence, greater strength of will, and overcoming of evil habits. Stoicism already, through somewhat similar ideas, had produced similar results. The constancy of a stoic has become proverbial.

NOTWITHSTANDING his glowing eulogy of the type of character which Christian Science has evolved, Dr. Newton gives us in an appendix, another side. He takes note of the want of any recognition of the discipline of pain and sorrow. This discipline, with them, "has no place in that schooling of character which life is ordained to carry on." Yet Jesus was the "Man of Sorrows." He is constrained to say that "such a view of life tends to drop out of recognition the value of those heroic qualities which suffering, borne bravely, has always developed, and which man has always accounted his noblest crown of honor." He thinks this may be overcome, but how can it, if logic has its way? There can be no room for the idea of patient submission and cheerful endurance of pain, if the pain does not exist, and the patient is only, for the time, the prey of an imagination which he must repudiate and trample upon. He has noticed, also, a certain conceit, "a most ungracious" thing, an assumption of superiority. But this is airily dismissed as "incidental to all new illuminations of the soul." It has been incidental, doubtless, to the illuminations of philosophy at all times, but we deny that it is any fruit of the Gospel, or that it has shown itself as a result of the illumination of the Holy Ghost. The Gospel set itself to destroy this enemy from first to last. On the other hand, it seems a perfectly legitimate fruit of a teaching which says "you are what God is," "you are by nature a part of God." The poet Heine saw this when, in his later days, he escaped from the trammels of a proud philosophy which, as he says, had taught him that he was a god.

ANOTHER indictment which this friend of Christian Science brings against it, is the absence of sympathy for the sick and suf-

fering. These people, according to him, "shut themselves up in a comfortable ignoring of the pains and aches around them, and go on their way as if there were no 'ills that flesh is heir to'." He tries to condone this by contrasting it with the ill-bred and inconsiderate attempts at sympathy which many well-intentioned people indulge in to the aggravation, rather than the alleviation, of suffering. But he cannot escape the logic of the system by hoping that his friends will fall back upon the ancient ways faithfully pursued always by those whose souls have been formed in the old paths of Christian discipline. He does not see what the pronounced Christian Scientist sees clearly, that to show by word or touch, or glance of the eye, "solicitude for the comfort of the invalid," is to sacrifice the ruling principle, for it is to humor the unreal imagination, and tacitly to acknowledge the "reality" or the "actuality"—it is all one—of that which is declared to have no existence.

WE deny, as Christians, the thesis upon which Dr. Newton expends much futile labor, that the healing of physical disease was meant by our Lord to occupy a leading place in His religion. On the other hand, we assert that the discipline of pain, humility and not conceit, sympathy and not indifference, are root principles of that religion. The miracles of mercy have their outcome, not in a constant gift of healing by magnetism, or any other natural force, or even miraculous powers to be possessed perpetually by Christian believers, but in the works of mercy which the Church ever inculcated, and which as soon as possible she embodied in permanent institutions. The legislation of Justinian shows how abundant these systematized works of mercy were which the Church understood to be a part of her regular mission. Already there were houses for strangers, houses for the sick, houses for widows, orphanages, houses for the rearing of foundlings or waifs, houses for the aged. The blind and beggars were cared for, and the insane were received into the monasteries. It is a strange thing that Dr. Newton should not see in this wealth of Christian institutions the true sequence of our Lord's works of mercy, rather than in the systematic exercise of that kind of power over disease, which "for a sign" was manifested by Him, and now and then by His followers, in the first age and afterwards.

WE need no other witness than Dr. Newton to prove that the "theology" of the Christian Scientists is Pantheism. It denies the personality of God. This he regards as "grave." Grave is a mild word. This is utterly destructive of religion in any sense of the word that has the least utility. Religion is based upon a relation with a person. If there is no personal God, there can be no worship, no prayer, no love, no faith. The only thing which remains is a stirring of the religious instincts and emotions, as an end in and for itself. This is what Dr. Newton seems to mean by "religion." In view of this, which is the fundamental idea of this system, can it be otherwise than amazing that a Christian priest should dare to say that in these teachings of Christian Science, now "systematized into a philosophy and formulated into a theology, and, in their practical application, vitalized into a religion," there is "nothing which is in conflict with the inner heart of Christian orthodoxy"?

WE very gladly turn to the saner utterances of Dr. William R. Huntington. First, he indicates this system of Pantheism, and shows that it is a charge which cannot be denied or evaded. The consequences are then pointed out: "By turning God into a 'principle' our conception of what it means to be spiritually minded becomes hopelessly vague, and people are deluded into thinking that they are taking an interest in things spiritual when they are merely playing in a feeble way with metaphysics. No spirituality without personality. No righteousness, that is to say, without a righteous person, no love without a loving person, no compassion without a merciful person, is a good formula of protection against error under this head." Dr. Huntington next takes up the Christian Science idea of Christ, which Dr. Newton appears to accept, and has no difficulty in showing that it was no such "idea" in which St. Paul believed or for which martyrs died. On the third head, namely, the nature of sin, Dr. Huntington contents himself with showing that the definition which he quotes is meaningless. We could wish he had gone on to shew the evil results which are liable to proceed from a teaching that sin is only a false idea connected with non-existent matter. Is it not a logical result of this that our actions, at least so far as the material body is concerned in them, have no moral character? We alluded above to an ascetic Gnosticism which has a parallel in certain developments of character which Dr. Newton admires. But there was another kind of Gnostics who considered that the doings of the body could not taint the soul. If the body is non-existent, this position is rendered stronger.

THE best that can be said of Christian Science is: first, that it has made some contribution to therapeutics, by emphasizing in a high degree the control of the soul over the body. This may, no doubt, affect the practice of medicine. In fact, with hypnotism and other such phenomena, it has done so already. But this will not lead the physician to lay aside his other methods of ministering to disease. This, as a later contribution of science, will simply take its place with previous discoveries, and be added to the sum total of those remedies which the modern physician has at his command. Secondly, this system, we are convinced, owes much of its attractiveness to many minds to a revolt against materialism in thought, and still more in practical life, which leads them to grasp at anything which professes to be spiritual. The same thing is exhibited in Theosophy, which is also gaining numerous adherents. These movements warn the Church of the direction in which her work is most needed. They constitute a call to hold up before the longing soul the glory and the beauty of the Incarnation. The Church is called upon in every age to bring forth from her treasures things both new and old to meet the needs of those to whom her Lord has sent her to minister. The truths of the Catholic religion are alone satisfying, but men may often miss their meaning for want of adequate instruction. Everything is allowed to become too external, the inner and spiritual significance escapes those who hear only conventional phrases to which they have been accustomed to attach imperfect and shallow meanings. They have not discovered the hid treasure. Thus they become a prey to those who say "Lo here!" or "Lo there!"

Father Austin and His Teachings--XIV.

BY THE RT. REV. DR. McLAREN,
BISHOP OF CHICAGO

(Copyright, 1899.)

FATHER AUSTIN rebuked one of the choir boys for being late at rehearsals. Perhaps he was unduly severe, for if he was usually all softness and sweetness, he could be quite impatient sometimes. The boy accepted the chiding handsomely, but was bold enough to say that he did not think it was enough of a sin to be so severely reprovied. Rebuked in his turn, the clergyman humbly begged the boy's pardon, agreed that tardiness was comparatively a minor fault, and confessed that fretfulness was another. This incident furnished the theme for the next Sunday's sermon, of which some notes were taken by a hearer.

He began by quoting some one who had said there are no little sins, because there is no little God to sin against. He thought the remark more rhetorical than theological, for certainly some sins are less aggravated than others, as the prick of a pin is less dangerous than the thrust of a dagger. Some sins are wholly bad because they are done deliberately with knowledge and foresight; others are less bad, because done in ignorance. The full strength of the will put into a wrong act is something to think of with a shudder, for it slays the soul as to its vital relation to the active favor of God. Sins that terminate the union of the baptized man with God are fitly called "deadly" or "mortal." If the harm that comes from little sins is not so great as in the instance of grave offences, they are certainly displeasing to God, and they do prevent us from securing much that is helpful and uplifting. This is, in itself, a sign that God is not pleased; but they also enfeeble the chiefest of graces, charity, and impair the fervor of the spirit in the discharge of its religious duties. But the worst effect is that they smooth the way to greater faults. He who lets them pass with little notice depresses the sensitiveness of the conscience and adjusts himself to a lower plane of behavior. A diminished power of resistance attends him as increased temptations assail him, and the inevitable finality will be his succumbing to greater sins. We have seen good men go down into depths of shame. Was it St. Augustine who said he had seen saints who stood among men like cedars of Libanus, crash into ruin and lie prone in the filthy dust? No doubt their downward progress began in heedlessness about little sins.

The preacher added that little faults are dangerous because they are little. They do not appear to demand more than trivial notice. They do not strike the conscience with terror. Annoy, they may, as the flies do, but they do not frighten us like lions. Nevertheless, it is foolish to underrate their power of mischief. We should be heroic in avoiding the little sins, and as heroic in cultivating the little virtues which are their opposites; and this is the very best way of overcoming them. We should also practice repentance for them, and pray not only for pardon, but for grace to oppose and uproot them. God is well pleased with those who fight them, and at the same time (the secret of victory!) cultivate the lesser graces and virtues of the Christian life. In that tragic picture of the last times, contained in St.

Matthew's Gospel, it is the servant who has been faithful over a few things who receives the plaudit, "Well done, good and faithful servant," and the reward, "I will make thee ruler over many things: enter thou into the joy of thy Lord."

Boston Correspondence

Professor John Fiske read an admirable paper upon the everlasting reality of religion before the Boston clergy, in February. It was an original, analytic study of religion, and was well deserving of the praise bestowed upon it. Like all such attempts outside of revelation to account for the religious belief of the individual, it may at no distant day be supplanted by some other ingenious production. It is, however, a pleasure to find this disciple of Herbert Spencer falling into line with others who admit that the supernatural is a stimulating factor in the evolution of conduct, especially when Herbert Spencer, in his "Data of Ethics" many years ago, regretted the persistent adhesion of men to the supernatural.

I was tempted a short time ago to go to a religious medley to listen to four champions of the various Christian bodies. One minister defended Congregationalism, another, the Baptist body, another, the Episcopalians, and the last speaker, the Methodist. The defence of the Church's position was far too broad. It gave the impression to the impartial observer that the absorptive rather than the adhesive power of the Church's position was very strong. I doubt very much whether we gain anything in a defence of this kind. If this Church has the properties of rubber, so that it may be stretched to suit all tastes, we are only belittling our true character. It is invariably weakening to picture the Church's position as broad. No one really feels convinced by such a representation, and very few are converted through such reasoning. We get the credit for being broad and cold and starchy. The last quality was attributed to the Church in Tremont Temple, when one defender of the Christian denominations reached this climax: The Methodist lifts the sinner out of the gutter, the Baptist washes him, the Presbyterian blues him, the Episcopalian starches him, and then he is ready for heaven!

The Rev. Dr. Lindsay has concluded to remain at St. Paul's church, where he has done effective work for over ten years. The genial doctor is popular, and like a true Virginian, understands the New England type of character, which he pleases in many ways. I think this is the secret of his growing popularity in Boston. He does not simply speak well of our historic relations, but he has the rare gift of saying at the right place just that which has the art of gratifying the conscience of Boston; for Boston has a conscience, and it likes every one to know it.

The Massachusetts Catholic Club is an able and zealous company of Churchmen who are not afraid to make it known that sin exists. Fr. Huntington has been giving effective addresses upon "The Fact of Sin," "The Consequences of Sin," and "The Remedy for Sin." I really don't know what we should do without these plain, helpful addresses upon sin. Some preachers think that we have conquered all sin here, and have graduated from a reference to it. It is really characteristic of the High Churchmen to be talking about sin during Lent, and while another kind of Churchmen are walking arm in arm with Browning and Ibsen and Matthew Arnold.

Emmanuel church, with its new structure, is a great and striking advance for the Episcopal Church in Boston, and no other Christian body except the Romanists could have enlarged its church building, without meeting great obstacles. But Emmanuel church is very prosperous and deserves to be. With Trinity not far away these two parishes show the strength of Episcopacy in this city. The Unitarians and Congregational bodies near by, are losing their quota of strength. They are declining, because there is a reaction towards the Episcopal Church. Emmanuel spreads out its feathers in

its old nest, enlarged, beautified, and equipped with every modern convenience. No preacher in Boston ranks higher than Dr. Parks, and though his theology may be unattractive to not a few, yet it is a fact that the greatest theologians are often the poorest preachers, and Dr. Parks cannot claim this latter distinction.

I went to the morgue of the City Hospital a short time ago, and in the little chapel erected to hold services over the dead, I was glad to find the authorities have placed a Book of Common Prayer. This may seem a small matter. It is not. In this weird place, this dismal abode of sorrow, where many broken hearts have met and paid their last homage to the departed, it is a wise tribute to the power of the Prayer Book to place it alongside the Bible.

The serious problem is still before the Church in this city, what to do with the down-town churches, or what to do with parishes in localities where the poor are congregating. There is only one just answer to this question. Parishes that are capable of doing a missionary work in their several localities, but can no longer draw entirely their support from the worshipers, should have their resources supplemented by donations from the City Missionary Board. Any other policy, like the one attempted, of putting another church near the old parish church, is merely to impoverish it or to destroy its existence. Yet this is done without comment, even when the policy seems to be of pulling down one parish to support another. Nothing is more important to the welfare of the Church in this city, than to anchor the old churches where missionary work may be done, and keep out new ventures, when the old, if properly equipped, would be less expensive and less embarrassed with increasing difficulties.

One of the most depressing conditions in Boston is the growth of intemperance among women. The increase of saloons in the poorer districts arouses the indignation of well-meaning citizens, and rejoices the hearts of those who gain by this iniquitous traffic.

"Afternoon teas" of a new kind have established themselves in the homes of the poorest, and mothers will congregate in certain places to gossip over a cup of tea surcharged with whiskey. The consequences of these gatherings have lately demonstrated their evil, in the increase of drunkenness among women. This matter strikes at the home with terrible effect, and the Society for the Prevention of Cruelty to Children could many a tale of woe unfold.

Our latest "fad" is war against the sparrow. Poor little creature! he has arrayed against him the powers in authority in Church and in State. Several indignant protests have been made against the wholesale destruction of these birds, which is about to take place in the spring, and the society with the long name is about to criticize the clergy who advocated this warfare.

Every ardent advocate of the proper support of the clergy, should read the report of Mr. Robert Treat Paine, which has just been circulated throughout the diocese. Mr. Paine is a splendid reformer, and never undertakes any cause without first grasping its details, and then proceeding to make every one else feel the importance of the subject. He has certainly championed the cause of the clergy, and the report puts these pertinent questions to every warden: "What has your parish done within two years in the direction of providing (1) ampler salary; (2) a rectory; (3) insurance for the benefit of the minister, or his wife and children?"

At the March meeting of the Colonial Society of Massachusetts, a speaker brought out the interesting information that there were formerly two Sandemanian meeting-houses in Boston. This sect were called "Glasites," and Faraday belonged to them in England.

The Rev. Morton Stone, of Taunton, Mass., has lately written entertainingly upon ecclesiastical garments in his own parish paper, and among other good things, he says: "It is therefore simply willful individualism for a priest when on duty to discard the uniform of his vocation." As sixty-three priests out of two hundred priests in Massachusetts do this, it

would seem as if his words were striking for a needed reform in this particular. He makes a mistake in this article, however, in tracing the black gown to the Puritan divines. Did it not come from the monks? BOSTONIAN.

Letters to the Editor

"OUR BOUNDEN DUTY AND SERVICE"

To the Editor of *The Living Church*:

With regard to the points in dispute between your contributor of March 4th and your correspondent of March 25th, I have nothing whatever to say. But in answer to your correspondent's query: "What is the voice of authority upon the subject?" I should like to say, with all deference, and subject, of course, to correction, that it seems to me that, inferentially at least, behind (or should I say before) all charges of bishops, pastoral letters, rubrics, or canons, comes the voice of the custom of the Primitive Church in the days of the Apostles, as recorded in the Book of Acts of the Apostles—Acts xx: 7—which, taken in connection with Acts ii: 42 and 46, would seem to infer a custom of, at first, daily, and then at least weekly, celebration of the Holy Communion.

This voice of authority (if such your correspondent will admit it to be), so far as I know, and your correspondent, himself being the judge, admits, has never been officially contravened by any command of the Church.

I cannot see that the rubrics referred to, in either the English or American Prayer Book, are germane to the subject at all; a provision for certain contingencies can hardly be fairly construed into evidence of a custom, or a voice of authority, any more than can a "minimum requirement."

And I do not see with your correspondent, when he so triumphantly writes, "Such is the voice of the Church," that he has even proved that the voice of the Church as thus quoted, reaches the question at all.

The statement that "monthly Communion" has been the "universal practice" of the Church of England for 350 years, and of the American Church (I suppose this is meant by "our own") for nearly 200 years, is such astounding news, that I really feel that one who has been in such dense ignorance and darkness, as it seems I have been, with regard to such an important historical fact, should refrain from making any further comment, unless it be that I must have all this time been confounding the practice of "some individual communicants" acting in accordance with their Christian liberty, with the "universal practice" of the Holy Catholic and Apostolic Church in England and America.

CLARENCE WATTS McCULLY,
Presbyter.

Winooski, Vt.

"DO THIS IN REMEMBRANCE"

To the Editor of *The Living Church*:

Your correspondent of the 25th, objecting to hallowing the Lord's Day with the Lord's Supper, protests and denies with more warmth than wisdom. He asks: "What is the voice of authority on this subject?" and demands the rulings of bishops, rubrics, and canons. As for bishops, the authority of the Lord Jesus Christ, the Shepherd and Bishop of our souls (I St. Peter ii: 25) is sufficient. His words are: "Do this, as oft as ye drink it" (I Cor. xi: 25, 26). There are three hundred and sixty-four days in the year when "this" may properly be "done," and to "do this," as your correspondent proposes, once in a hundred and twenty, or even once in thirty times, is certainly not often.

As to its being "done" on Sunday, the universal teaching of the Catholic Church is far higher authority than rubric and canon. Because the Lord Jesus Christ is the same God who gave the Fourth Commandment on Sinai, He both claimed and exercised the right to alter it. How He altered it can be known only through the teaching (oral and written) of that Church He has promised to guide into all truth.

Of the Primitive Church, we read that "on the first day of the week" the disciples "came together to break bread" (Acts xxv: 7). History shows that for the first fifteen hundred years of Christianity, while there were trifling disputes as to the day of the week the Lord's Day should be kept, there was never any question at all about its being kept by the Breaking of Bread. Thus the manner of the Lord's Day observance has, if anything, higher sanction than the time. Even supposing, therefore, that the "general usage" of a small part of the Church for the past two hundred years had been to neglect its plain duty, instead of glorying in such shame, it would be high time to repent and amend our doings.

Every few months we hear the wail that Sunday is being more and more desecrated, and the churches becoming more and more empty. Your correspondent will find food for reflection in the fact that these laments never come from those who teach boldly that the breaking the Fourth Commandment by turning one's back on the Lord's sacramental Presence on His Holy Day is sin. Why is this? Would it not be wiser for cavaliers to follow Gamaliel's advice: "Refrain from these men and let them alone . . . lest haply ye be found even to fight against God" (Acts v: 38, 39)?

ELLIOT WHITE.

Newark, N. J., March 28, 1899

"THE VOICE OF THE CHURCH"

To the Editor of The Living Church:

I should, by your courtesy, like to take exception to some statements in a letter against weekly Communion, in your issue of March 25th. It seems he has lost sight entirely, perhaps unwittingly, of the spirit of the rubric which commands the faithful to make their Communion at least thrice a year. Was it not "for the hardness of our hearts" that this rubric was given to us? Was it not to set before certain lax and backsliding communicants their duty? Such was the case, for the rubric was framed for the class of people who staid away from the Lord's Table, and who neglected the Sacrament of His Body and Blood.

There is most certainly an implied censure in this rubric for those who speak against frequent Communion, and if Mr. Phelps means to say, as his language surely implies, that the ideal Christian may receive but thrice a year, it seems most plain that he cannot use this rubric to support his position, for its intention is to discourage just such a practice.

In the early life of the Church there was no need for such a command to careless people, for Christians in those days were only too glad to accept these blessed opportunities for the worship of their Risen Lord; they were only too anxious for a reception of that Living Bread for which we pray in the prayer of prayers by our Lord's own command.

I beg also, by your courtesy, to take exception to his statement: "Such is the voice of the Church" (referring to infrequent Communion). Does he consider the voice of the Church to be a voice which has spoken in some small corner of the world, and for only the last three centuries? Surely he must be making history, or purposely misstating facts. If he really finds force in the fact that what his forefathers have practiced is good enough for him, I would beg to remind him that his progenitors extended back of the Reformation. He will appreciate the fact that "the old-time religion is good enough for him," but let him remember that the religious views which he quotes as belonging to the last three centuries are extremely new-fashioned.

W. L. D.

Boston, Mass.

"LOW SUNDAY"

To the Editor of The Living Church:

Why should the octave of Easter Day be termed "Low Sunday," as if any Lord's Day can be called "Low"? Among the Lutherans and Roman Catholics the 1st Sunday after Easter is named *Quasimodo*, and the *Unitas Fratrum*, or Moravians, designate it as *Quasimodo geniti*, being the first word or words of the Epistle for the

day, which is identically the same in the former as well as in the Anglican Communion: "Whatsoever is born" (1 St. John v: 4).

SOMETIMES hear an offertory anthem, constructed on a certain musical plan more or less florid, occupying twice as much time as the office needs, which adds nothing at all to devotional impression, conveys not a single idea, lifts no soul to God, moves nobody to charity, confirms nobody's faith. Except in intention it is entirely irreligious. Standing weary through such a trial I have found myself straining my sense half the time, and yet in vain, to find out what words the choir was singing, and the other half wrestling with my spirit to let patience accomplish there her perfect work. We hear a good deal said reproachfully of going to church to "hear preaching." St. Paul, who had some respect for preaching, would tell us that it is certainly no worse than to go there to hear singing. Too much of the forum, the stage, the laboratory, and the magazine, some sermons are. What the singing may be of, is told in the advertisements of Saturday and Sunday newspapers, the printed programmes of city churches, and the flippant comments of handsomely dressed hypocrites to whom the sanctuary is a play house, sermons are a tolerated propriety, and sacraments a make believe.—Bishop Huntington.

Personal Mention

The Rev. Jacob Gibson Gantt, rector of Whitemarsh parish (Trappe and Oxford), Talbot Co., Md., has accepted a call to Berlin, Md., and will enter upon his duties there the first Sunday after Easter.

The Rev. Chas. E. Hutchison has accepted the rectorship of Grace church, Avondale, Ohio, and entered upon his new duties on Easter Day.

The Rev. James Le Baron Johnson has just been re-elected an honorary chaplain of the New York fire department, and has also been elected to succeed Canon Nelson as chaplain of the Prison Guild, which does active work among a poor and suffering class.

The address of the Rev. Joseph W. Murphy is changed from 927 M. st., N. W., to 2217 Pennsylvania ave., Washington, D. C.

The Rev. A. J. Nock has accepted the rectorship of St. James' memorial church, Titusville, Pa.

The Rev. G. W. Preston has resigned the charge of Grace church, South Cleveland, Ohio, to take effect April 15th.

The Rev. G. F. Smythe, rector of St. Paul's church, Mt. Vernon, Ohio, has resigned his charge, and will become rector of Trinity parish, Bridgewater, Mass., on the first day of May.

The Rev. George W. Thomas, rector of St. John's church, in Western Run parish, Baltimore Co., Md., has accepted the rectorship of the church at Antietam, Md.

The Rev. Dr. C. Ellis Stevens who has been suffering for some weeks from the effects of *grippe*, was welcomed back to Christ church, Philadelphia, Palm Sunday, fully restored to health.

Official

THE secretary of the synod of the diocese of Springfield is the Rev. Frank D. Miller, of Elkhart, Illinois. Applications for copies of the diocesan journals, etc., etc., should be sent to the Rev. Mr. Miller, and not to Archdeacon F. W. Taylor who is secretary of the Standing Committee.

Died

BACON.—In Brooklyn, Conn., March 29th, of pneumonia, Anne Putnam Bacon, aged 74 years.

DERBY.—Entered into rest, March 24, 1899, at Essex, N. Y., Sarah J., beloved wife of Stephen D. Derby, in the 65th year of her age.

"The beloved of the Lord shall dwell in safety by Him."

Obituary

THOMSON.—At Lakewood, N. J., Friday, March 24, 1899, Helen E., widow of Milton H. Thomson, of Utica, N. Y.

The president and board of managers of the House of the Good Shepherd record with deepest sorrow their great loss in the death of Mrs. Milton H. Thomson, on the Eve of the Annunciation, 1899. Though the death angel came so suddenly, we who have known her cannot doubt, that like blessed Mary of old, she was able to acquiesce perfectly in the will of God concerning her. Our bereavement is indeed overwhelming. For many years our faithful and efficient presi-

dent, and since her resignation of that office, one of our most active and devoted managers, Mrs. Thomson has labored steadily to promote the best interests of the House of the Good Shepherd. Her kindly heart, which ever went out in truest tenderness to helpless little children, inspired her continual activity in our most worthy charity; while her almost unerring judgment and sterling common sense, rendered her on all occasions an invaluable counsellor. Courage, loyalty, patience, faithfulness—qualities which are such marked characteristics of the chastened and matured Christian character—were hers to an unusual extent. The remembrance of the perfect womanliness and delicate refinement which caused Mrs. Thomson to shrink from publicity and ostentation, deter us from saying all we would like to say of her generous benefactions and constant acts of kindness, in her connection with our home for destitute children, as well as in the Church and in the city which has been for so many years her home.

Her hosts of friends will sadly miss the quiet dignity and charm of her presence, and the rich privilege of her friendship, but while we sorrow that we shall see her face no more in this present world, we rejoice in our membership in the blest communion whose fellowship is unbroken by death, and which reaches up through the courts of Paradise to the Eternal Throne. In that "fellowship divine," we are able to praise God for this noble life, and to re-echo the prayer of the early Christian Church for those who have fallen asleep: "Eternal rest grant unto her, O Lord! and may light perpetual shine upon her!"

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 231 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY asks help from congregations and individuals in providing scholarships for students preparing for the ministry. Its work is for the whole Church, and is not confined to any one diocese or institution. Scholarships are granted only to those taking a full college and seminary course. Address,

REV. F. D. HOSKINS,
Hartford, Conn.

THE undersigned, General Missionary to Deaf-Mutes in the Middle West, finds himself again in need of funds. For twenty-five years this people have cheerfully given towards the expenses of this mission of the Church, but have never been able to bear the burden alone, as they are few in number, widely scattered, and of the working classes. Hence the necessity of asking Church people to help.

REV. A. W. MANN,
Gambier, Ohio.

Church and Parish

EXPERIENCED organist and choir-master desires engagement. Good record. Address ANGLICAN, care THE LIVING CHURCH.

EUCCHARISTIC WAFERS,—priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

CHURCHMEN can purchase good drug business, or an established weekly paper, in excellent location, and where Church privileges are to be had. For particulars, address E. B. LEWIS, Elk Rapids, Mich.

FOR SALE OR RENT.—The beautiful school property known as "The Noble Institute for Girls," at Anniston, in the mountains of North-East Alabama. Delightful climate all the year round. A great opportunity for one who knows how to teach and manage a school. Apply to the Rector of Grace Church, Anniston, Alabama.

The Editor's Table

Kalendar, April, 1899

1. EASTER EVEN.	Violet (White at Evensong).
2. EASTER DAY.	White.
3. Monday in Easter.	White.
4. Tuesday in Easter.	White.
9. 1st Sunday (Low) after Easter.	White.
16. 2d Sunday after Easter.	White.
23. 3d Sunday after Easter.	White.
25. ST. MARK, Evangelist.	Red.
30. 4th Sunday after Easter.	White.

Not Dead, but Risen

BY EMMA PLAYTER SEABURY

She wore her life, as violets wear
Their rich, deep coloring and bloom,
In some sequestered, mossy place,
But cannot hide their dainty grace;
Diffusing round them everywhere
The scented breath of their perfume.

She bore the cross we all must bear
To our own Calvarys, alone,
With sweetness, giving joy to all,
With meekness, waiting for His call,
His steadfast earnestness to share,
With patience, like the Master's own.

She took her blessings, day by day,
With reverent heart and humble praise,
As some sweet gift, divinely wrought
With care for her, by love's own thought;
A something she must give away,
Dispense again, in lowly ways.

She gave her ministry of love
Where'er had led her Master's feet,
"A cup of water" to a child,
A hand to Magdalens defiled,
A sympathy, their needs above,
A helpfulness and solace sweet.

Her heart encompassed every land;
For every human need and wrong,
Its quick responsiveness was sure,
Each thought and impulse were so pure;
She gave humanity her hand,
And voiced its suffering in her song.

The measure of her good flows on
To deeper music, sweeter strains,
Her memory lives enshrined apart
In many a warm and loving heart;
The stone that blocked the door is gone,
And but the empty tomb remains.

Life holds its own for future store;
It only bursts its fragile shell
After the cruel thorny crown,
After the burden is laid down;
The angel opens wide the door,
And the soul answers, "All is well."

We see transfigured through our tears,
What the beloved Apostle saw,
We feel what they have felt before—
That love and truth forever more
Have triumphed over death and fears,
That God is King, and love is law.

— x —

MR. JOHN M. COOK who died in London on March 3d, was the inventor of the irrepressible and omnipresent Cook's tourist, and the head of the house that for half a century has promoted the peregrinations of inquisitive travelers. Since the days of Peter the Hermit, there has been no man whose incitements have been so potent as Mr. Cook's, to induce folks to leave comfortable homes and wander over the face of Europe. It is interesting to read that he finally came to what must be regarded as a fitting and glorious end. He had lived by the tourist; he finally died by him. A reputation based on a record of extraordinary efficiency in the care and transportation of willful nomads, finally brought him the opportunity of conducting the Emperor of Germany from Berlin to Jerusalem. He took the job, after some haggling, on his own terms, and accomplished it. It was the

greatest undertaking of the sort ever handled, and brought Mr. Cook the applause of mankind, and the order of the Golden Crown of Prussia. But it was his crowning achievement. The twenty-seven pashas, with seventy-nine attendants, who unexpectedly hooked on to the imperial party at Constantinople, necessitated feats of provision and management which, though successfully performed, proved too great a strain on powers impaired by age. The Emperor made his trip, changed his plans every day, and got safely back to Berlin. Mr. Cook received his congratulations and sat down to rest. But it seems that his strength did not return. We are told that he never went to his office after the conclusion of the Emperor's tour, and a month ago he formally retired from business. His fame, however, is secure, and the future historian may discuss whether, after all, it wasn't a bigger job to carry the German imperialities and the twenty-seven supplementary pashas to Jerusalem, than to steer 25,000 able-bodied soldiers across the desert to Khartum.—*Harper's Weekly.*

— x —

Pen-and-Ink-lings

A CORRESPONDENT sends another curious epitaph to add to the list recently given in our columns. It is to be found in Illinois:

"Thou'rt gone, my husband, to the better land.
Vainly I look for another in thy place to stand."

A MEMORIAL to Jane Austen is planned, in the form of a window to be placed in Winchester (England) cathedral. The designer is to be Mr. Rempe who has lately done important and successful work of this sort in Lichfield cathedral. American contributions to the fund are being gathered in Boston.

A GENTLEMAN in a rural district drew down upon his head a storm of adverse criticism by marrying a second wife shortly after the demise of his first. Two of those good ladies who look generally upon the surface of things, and who are over-ready with condemnation, were discussing the disgraceful affair. "Why, my dear, there's his poor wife hardly cold in her grave, and he goes and marries another." "Dreadful!" declared the other, "I never heard of such a thing." "I should think not, indeed," went on number one angrily, "marrying wife after wife like that—why the man's a regular polyglot!"—*Cornhill Magazine.*

FATHER DOHERTY, of the congregation of St. Paul, who has just returned from the Philippines, says, in his second lecture on those islands, that there are twenty different dialects existing there to-day, and, roughly speaking, five hundred variations of these. "It is the duty of every friar who goes into the interior," he says, "to learn at least two dialects. The splitting up of the language into so many dialects may account for the apparent absence of a native literature, but the people are not illiterate. A writer in *The Independent* asserts that only seventeen per cent. of the population are unable to read and write, which, strange to say, corresponds with the figures in the United States brought out by a recent census."

A CINCINNATI evening paper states that the average consumption of liquor for each man, woman, and child, is 16.42 gallons, of which the average value is about 20 cents. That means that as much is spent on liquor as would pay taxes on a comfortable home for every family of five persons in this broad land.

THE liquor traffic pays a big part of the taxes: 183 millions a year. What would we do without that sum? In the first place, some of that tax is on property, and would be paid if the property were used for making shoes, or anything else. In the second place, the laws requiring a special tax are based on the fact that the liquor traffic makes expense for the State. The experience in Kansas and elsewhere shows that the loss of liquor revenue is followed immediately by a loss of expenses in jails and almshouses. In the third place, this money comes mostly from the people who can ill afford it. It is a good deal like robbing a man of fifty dollars, and claiming credit for giving back five, when caught at it. Gladstone said: "Give me a temperate nation and I will take care of the revenue."

MOST people would not think of taking the Chinese as models to be imitated, except perhaps in the matter of filial reverence. Here is an instance cited by Lord Charles Beresford in his recent visit to this country, which may suggest points in which we could take lessons from the "heathen Chinese." Other travelers have recently borne like testimony to their honesty and fidelity to their engagements. Lord Beresford says:

I went to all the bankers, bankers of all sorts and kinds. I went to the merchants of your country, and to the Russians, and the French, and to all of them, and asked each for his opinion of the Chinese. I got but one reply: "They are scrupulously honest traders. A Chinese merchant's word is as good as his bond. One gentleman who trades in silk said: 'I will tell you my case. I ordered £25,000 worth of silk at six months' order. Between the time of delivery and the time of my order, without any documentary evidence, the Chinese never put his hand to a note, but between the time of the order and the time of delivery there was a tax put on, and there were other circumstances that happened that made the Chinaman lose on his contract, yet he never said one word, but his delivery was to the very day.'"

JOSEPHINE

When winds were blowing and the sky was gray,
And when the moon shone cold before the day,
I woke to pray.

"Dear Lord, good Lord, his life is not half done,
And his best work, thou know'st is but begun.
Thou Christ, his weak heart strengthen,
Do Thou the brave life lengthen."

But on that day
I quite forgot to pray
For little Josephine.

And later, when the sun was bright and fair,
Though chilled with ice and snow the wintry air,
Uprose my prayer.

"Good work he's done, dear Lord, and bravely striven;
Good friends and kindly folk to us has given.

O pity, Christ, the mother,
The sisters and the brother!"

But on that day
I did not really pray
For little Josephine.

Then full of care and work when noon was high,
In gusts the snow clouds blew across the sky,

I prayed, "He must not die!
The soldier boys, the captains out at sea,
The children, too, will miss him wofully."

Thou, Christ, the sick canst strengthen.
 Dear Lord, this dear life lengthen."
 Oh, why that day,
 Did I not also pray
 For little Josephine?

And when, with drifting snow, came down the night,
 And blotting out the sun shut off the light,
 "Lord, brave has been the fight
 For life. O Lord, now let him live.
Te Deums gladly will the people give."
 He'll stay with us yet longer,
 His breath is growing stronger,
 So glad that day;
 Still thought I not to pray
 For little Josephine.

But when at morn again the sun shone red,
 Dear little Josephine upon her bed
 Was lying dead,

Without one touch of her dear father's hand:
 That hour her mother near her might not stand;
 And now I find I'm crying,
 For when the child was dying,
 That very day,
 Alas! I did not pray,
 For little Josephine.

HETTA L. H. WARD, in *Harper's Bazar*.



Reminiscences of Bishop Williams

BY AN OLD BERKELIAN

WHEN Bishop Williams, one of the grandest patriarchs and prophets who have ever adorned the Church of God in any age, was called to a rest from his labors, every Berkeley divinity student was in his heart exclaiming to all the others, as well as to the brother bishop upon whom his mantle fell, "Knowest thou that the Lord hath taken away thy master from thy head to-day!" Elijah had not been more devoted to his labor of love in training the young men of Bethel for their duties in the prophetic office, than was the late Bishop of Connecticut to the same (or similar) kind of preparation in behalf of the students of the Berkeley Divinity School. Probably no one ever has been drawn more closely into sympathy with the feelings of Elisha, lonely and sad after the departure of his master, and almost overcome with the sense of his responsibilities as the bearer of his master's mantle of office, than he who, having read the concluding words of the burial service at the grave of the revered Bishop of Connecticut, went forth his successor in office, in toil, in responsibility.

It was impossible that any class of men should know Bishop Williams as the students at Berkeley knew him. To them he was not more really a father in God than a father in his constant, patient, pains-taking interest in, and provision for, their material needs. Only the students themselves knew all that he did for their comfort and happiness. He aided them with that delicate, refined quietness of love which distinguishes the Christian gentleman when providing for his own family. And, indeed, in his mind and heart we were a real part of his family.

I entered the Berkeley Divinity School shortly after the close of the Civil War. Having passed my entire life in the far South, rarely out of sight of fields of cotton or sugar cane, having never been farther North than the southern part of Tennessee; having never seen a person whose home was north of the Ohio river, my first experience in arriving in Middletown was that of a feeling of loneliness and homesickness as despairingly intense as that of a ten-year-old girl off for the first time at a boarding school.

The dear old Bishop seemed to realize my suffering by an intuition born of a gentle, vining, sympathetic heart. Only one other

Southerner was in the school, and we were room-mates. Bishop Williams soon made us feel that we were in a home where the influence of his sympathizing nature pervaded the entire institution. Almost every night found the Bishop in our room, and the sound of his cheerful tones and hearty laughter was all that was necessary to call in a room full of students; it was just his genial method of making the "young rebels" (his favorite name for us) feel entirely at home with all the other members of the family. Ah! what Berkelian can ever forget the familiar picture of the dear Bishop wearing dressing gown and slippers, and with the inevitable candle to light his way! And he seemed never happier than when surrounded with students, for he appeared to have become a boy again, and in his heart he really was a young student all over again. And how we loved him! What a faculty he had of being all things to all men, and of condescending to men of low estate! Only those who knew the utter simplicity of his character can appreciate its true greatness.

If all those who knew him as a profound theologian, eloquent orator, majestic power in the House of Bishops, and able administrator of his diocese, could also have known the greatness of his unconsciousness of his greatness! To fully realize this, one needs only to see the Bishop as being one of the many young students who gathered round him in the room to which he jokingly gave the name, "The nest of secession!"

Bishop Williams, as is well known, had an almost exhaustless fund of humor; and his humor sometimes had a practical point to serve. Every student who then roomed on our floor (among them one of the present bishops of Ohio) will remember the occasion on which each one of us, on arriving in our rooms one morning after chapel service, found a pair of common felt slippers! How the Bishop managed to get the slippers in the rooms without our knowledge, we never discovered, but there was afterwards less noise on that floor!

His love of humor once was the indirect means of leading me into a mistake which gave the Bishop much subsequent amusement. He had appointed me as lay-reader for one of the suburban villages, and took much pains in giving me necessary instruction about the duties which were entirely new in my experience. He was standing in the door-way of the Washington street entrance of our building as I started on my first missionary journey. He knew that I had served in the Southern army, and also that during the war (just ended) there was in the South an ecclesiastical organization called "The Protestant Episcopal Church in the Confederate States of America." As I was about to drive off, he came to me and said: "Now, you young rebel, don't make any blunder when you come to the prayer for the President; remember, you are now in Connecticut."

During my drive out to the village, my mind became impressed with the reflection that a misuse of that prayer would be rather bad. This so completely took possession of me, that I was anxious and unhappy during all the preceding parts of the service; and the nearer I came to the prayer above-mentioned, the more I nerved myself to read it as it was written. The result was that I paralyzed that loyal congregation by praying for a blessing upon "Thy servant, the President of the Confederate States, and all

others in authority!" No harm was done, save to my own feelings; and on my return to Middletown I made haste to go to the Bishop to unburden my mortified feelings. He laughed the laugh of the keenest amusement, and said: "Never mind, don't worry about it, they are all Democrats out there."

One Fourth of July, as I was returning from breakfast, I was surprised to see an immense American flag waving from the main street window of our room. If all the flags on that block had been sewed together, their combined size would not have been nearly so great as that of the flag that floated from my bedchamber window, reaching nearly, or quite, to the library on the floor underneath our room. I hurried upstairs to try to discover what had given my roommate such a sudden impulse of loyalty. Entering the room, I found it apparently unoccupied, although the door was wide open. I stood there in the middle of the room for a moment, lost in perplexity, and then left the room on a tour of inquiry; as I passed through the door I heard a little laugh, and looking through the crack of the open door, was rewarded by the sight of dear Bishop Williams, with all the merriment of a school boy, looking at me with his laughing eyes and thoroughly amused countenance! Then he came out from his hiding place, and told me how he had watched for his opportunity to place the flag in the window, and actually had stood behind the door for nearly an hour to note my surprised entrance.

The Bishop once gave me a demonstration of his capacity for sudden and rapid action. An old Southern friend made us a visit, and I gave him my bed, and accepted the Bishop's kind offer to share his bed that night. In those days it was as hard for me to wake early in the morning as it now is to do anything else. So I had a small alarm clock set to explode (that describes its tone) at 6 o'clock. I placed this alarming mechanism on a marble-slab table at the head of the Bishop's bed, and thus very near his own head. In the winter season six o'clock comes in darkness. I was in bed when the Bishop came in with his candle, and too nearly asleep to think of explaining the presence and purpose, and probable disturbance, of the alarm clock. The next thing of which I was (very!) distinctly conscious, was a combination of sounds—the clanging whirr of the alarm, the bouncing out of bed of the Bishop, an opening of the window, and the crash of broken machinery in the quadrangle below, and a voice, "What is it?" He lighted the candle, and it is simply impossible to describe the mingled look of dazed astonishment and righteous resentment on the Bishop's face! My explanation and apologies proved satisfactory, and we lay there laughing over the event till it was time for us to prepare for chapel service. Before noon a new alarm clock was sent to my room, with a request that I keep it there. It seems that the awful whirr of the alarm on the marble slab roused the Bishop from a sound sleep, and his first thought was to get it out of the window; which he did.

No one could be long in his company without discovering that Bishop Williams was one of the wittiest of men; that his wit was of the quick-as-a-flash kind; seldom satirical, never sarcastic, always under the control of his characteristic gentleness. It was my privilege to go often with him on his visitations to parishes within driving distance of Middletown, and if my memory were retent-

ive of all his puns and witty sayings, I could fill a book with them. One Sunday morning we were journeying to Middle Haddam, and as we were passing through Portland (of brown-stone fame), our progress was stopped by a lot of men who were standing in the road violently quarreling. I remarked that it was strange to find people behaving that way so early Sunday morning. The Bishop replied, as he forced the horse past the angry crowd, "Not a bit strange, this is quarry-le-some place; and they always begin work early."

I never saw the Bishop laugh more heartily than when one of the students (now a bishop) told him of how a number of students were entertained by being the witnesses of a young woman's delight on the arrival of her new spring bonnet!

Bishop Williams was the equal of President Lincoln in his readiness to tell an anecdote to fit the present occasion. It is related of him that he once was accosted by a Congregational clergyman, on the subject of the Church's teaching about Apostolical Succession. This clergyman asked the Bishop if he did not think that God's blessing upon a man's work was all that was necessary to prove that he was divinely set apart as a minister of God's Church? If the man's pastorate accomplished good results, was not that enough to verify his claims of being a regularly ordained minister of the Gospel, as being a sign that God recognized him as such? The Bishop gave his reply by this story: A selfish, worldly, careless young woman was riding a spirited horse along a narrow path through a forest. Suddenly a small (and not always welcome) animal ran across the path in front of the horse, causing him to run away madly; the young woman was seriously hurt and placed in jeopardy of her life. On her bed of sickness she resolved that if her life were spared she would lead a Christian life; which she did from the moment of her restoration to health. "Now," said the Bishop, "that small animal was the blessed means of the girl's true conversion. Shall we argue the point whether that proved the animal to be a regularly ordained minister of the Gospel?" *Verbum sap, etc.*

I presume every Berkelian of the late classes has heard of the very pointed and pithy reply the Bishop is said to have given a man who came to him for information of what it would be necessary for him to believe in order to become a communicant of the Church. The Bishop repeated the Creed, explaining the several Articles of the Faith as he went along. The man, in the impulsiveness of hopeless disappointment, jumped to his feet and exclaimed: "I'll be damned if I can believe all that." Quick as lightning came the reply: "You will be damned if you don't believe it!"

And now he has gone from us. Only his form is gone. The impress of his work and his character is permanently fixed upon the entire American Church. Throughout this broad land, from the California coast to the Gulf of Mexico, from the North-eastern shores of the Atlantic ocean to the South-western boundary lines of ocean and gulf, the sons of that prophet—bishops, priests, and deacons, are performing the duties and exercising the functions for which his learning and his love prepared them. He will never die out of the revering and grateful hearts of Berkeley divinity students.

The last time I saw the Bishop was in 1875, a quarter century ago. But to me, as

to every alumnus of the institution which he founded, and to which he gave the services of his life, the memory of Bishop Williams will be always fresh. To each one of us he will always be bishop, father, friend, elder brother. None of us will ever attain the high position of usefulness to which his love, his work, his prayers in our behalf, would gladly elevate us; perhaps some of us have far fallen below the mark of his hopes of our consecration to the Master to whom he sought to lead us. Yet all will love him. And it is the comfort of our love to feel whatever, whoever, has been touched by the power of his example as being steadfast, immovable, always abounding in the work of the Lord, will in some degree, at least, demonstrate that "his labor was not in vain in the Lord."



Book Reviews and Notices

Letters of Robert Browning and Elizabeth Barrett, 1845-1846. With portraits and facsimiles. In two volumes. New York: Harper & Bros.

More than four generations ago, there was said of a certain distinguished man and the devoted wife whose love followed him even to the scaffold: "One of the most charming sights in the world is this of a married pair, united by a true affection, based on congeniality of sentiment and principle"—such a union was that of Elizabeth Barrett and Robert Browning. The records of their life and love are contained in the two volumes of letters now given to the world by their son. That the latter has done well to reveal to the world what their own reticence withheld in life, many will question. But to Mr. Barrett Browning himself may be left the settlement of that score. Readers may better spend their time in making use of the opportunity here offered, of reading what is equivalent to an old-fashioned novel of the letter-writing sort, only infinitely more thrilling because it is all true. This account of a love between two poets of such high rank, is unique in the annals of literature. Of how the invalid poet, Elizabeth Barrett, feared to accept the great gift that came to her; of how the whole world changed to her because of that gift, is known from the impassioned Portuguese Sonnets which have been accepted as her real feeling, slightly disguised. In the first letter, dated Jan. 10, 1845, Browning tells Miss Barrett, with the most delightful directness imaginable, how he loves her verses with all his heart, and loves her, too, for writing such "great, living poetry," which "took root and grew" in him. Miss Barrett promptly "thanks dear Mr. Browning" for the pleasure given her by his letter of sympathy—"the quintessence of sympathy"—she calls it, coming from such a poet. It is amusing to reflect, in reading this letter, that, at this time, it is likely that Miss Barrett herself was almost the only one in Europe, with the possible exception of Mr. Hugh Boyd, who did not consider her the greater poet. At the time of their marriage, Mr. Browning was referred to as "the poet who had married Miss Barrett." The unusual circumstance of this marriage, the world has long known. It took place in Marylebone church, on Sept. 12, 1846, without the knowledge of Miss Barrett's family. This was unfortunately rendered necessary by the peculiar hostility shown by Mr. Barrett to marriage, as an institution for other people. One week later Mr. and Mrs. Browning departed for Italy. There is no record here of those years of perfect union—the life and work together in Italy; for after marriage husband and wife were never separated. The last letter is dated Sept. 19, 1846—not two years after the first, and is mainly devoted to the settlement of details relating to their journey. It shows strong agitation and a woman's fear, tempered with the trust of a loving heart. "By this time to-morrow," writes Mrs. Browning, "I shall have you only to love me. You only! As if one said *God only!* And we shall have Him beside, I pray of Him!" Ameri-

can readers will feel a pang of unavoidable regret at the revelation of Mrs. Browning's lack of faith in the ability of their countrymen, though no one can resent an opinion given in confidence to a fellow-poet, and certainly not intended by one of the kindest and gentlest of women to reach the ears of those whom such utterance would hurt. She says of Poe: "There is poetry in the man though now and then, seen between the great gaps of bathos. . . . The 'Raven' made me laugh, though with something in it which accounts for the hold it took upon people, such as Mr. N. P. Willis and his peers." Referring to Lowell's kindness in writing to her, she comments upon him as "poetical, if not a poet," and generalizes upon the state of poetry in America, most poets being, she avers, "shadows of the true, as flat as a shadow, as colorless as a shadow, as lifeless, and as transitory." But that will not spoil for any honest American reader this valuable record of the life and love of two poets, for whose honest work and noble lives he must cherish affection and reverence.

Military Europe. By Nelson A. Miles. With fifty-six illustrations. New York: Doubleday & McClure Company. Price, \$1.50.

This is a narrative of personal observation and experience by the major-general commanding United States armies during the Greco-Turkish war in 1897. It is a handsome volume, the illustrations being very numerous and excellent. Gen. Miles had an opportunity to witness the great Jubilee ceremonies in London, of which he gives a fine description in the chapter entitled, "The Military and Naval Glory of England." This is especially noteworthy as given by an eye witness so expert and capable, who from his position enjoyed unusual opportunities for observation. Gen. Miles was also fortunate in being able to witness the autumn manœuvres in Russia, Germany, and France. He received everywhere such courtesies as were due to his rank, and made such use of his fine opportunities as will doubtless be of value to our own military progress, as well as enabling him to make a very interesting book.

Aspirations of the Devout Soul Expressed in the Psalter. With Preface by the Rev. H. C. Pollock, Canon of Rochester. New York: Longmans, Green & Co. Pp. 164. Price, \$1.

The purpose of this book is to arrange the Psalms topically, grouping scattered passages in such a way as to illuminate the great themes with which the Psalter deals. The author has arranged them under thirty heads which include the whole wide range of devotion. This plan is well executed, and has in itself certain merits. Yet we cannot but think that the Psalms are more useful for devotional purposes in the form in which they were originally given to the world. Interesting as it is to see how their separate passages group themselves about important subjects, yet they have a disjointed appearance when so treated, which is not altogether agreeable. The book is a model of typographical excellence.

The Book of the Ocean. By Ernest Ingersoll. Illustrated. New York: The Century Company. Price, \$1.50.

This is one of the holiday books which was overlooked in our notices at that time, but its interest is as great at one time as another. The mystery of the sea and the struggles of man in mastering it, never lose their interest. We have in this book descriptions of the ocean in all of its divisions and conditions; information about ships and navigation; narratives of great voyages and explorations; Arctic adventures; accounts of war ships and naval battles, of merchant vessels, and pirates and yachts, and dangers of the deep, and fishing, and sea plants, and other animal life of the sea. There is an index of illustrations and a general index. It is an attractive and valuable book.

Puerto Rico and Its Resources. By Frederick A. Ober. With Maps and Illustrations. New York: D. Appleton & Co. Price, \$1.50.

What with war correspondents and magazine articles, and books galore, the reading appetite

has been pretty much cloyed, as far as anything about "our new possessions" is concerned. Here is, however, a very good and useful book, written by a well-known writer, Frederick Ober, who is quite familiar with his subject. The book is a compilation of everything one wants to know about the island—its climate, its resources, its manners and customs, its future. There is not much about its religion, but as Father Sherman says it has none, not much could be said. December, January, and February would seem to be delightful months there, and some smart Yankee will, beyond a doubt, be soon putting up hotels, and crowds will be flocking there to avoid the *grippe*. There is no literary merit in the book, but it had no such aim. It is to instruct, not to entertain.

The Wire Cutters. By M. E. M. Davis. New York: Houghton, Mifflin & Co. Price, \$1.50.

The name "Wire Cutters" gives little, in fact, no clue, to the thrilling contents of this well-written novel. The plot is weird and sad, dealing with strange physiological possibilities, and it violates the traditional termination of most stories of life, which usually mete out punishment to the bad, and reward to the virtuous. In this respect, however, it is more like the sad reality of things as they are. The characters in this clever novel seem actual people, and the scenes depicted are well drawn and colored; in it you have glimpses of Southern life, a lurid outlook over some incidents in the War of the Rebellion, and most truthful delineations of life in Texas. Begin the book, and you will have no rest until you finish it.

The Golfer's Alphabet. Illustrations by A. B. Frost. Rhymes by W. G. Van T. Sutphen. New York: Harper & Bros. Price, \$1.50.

The time is at hand for the golfer to fare afield, and if they would see themselves as others see them, and have a little fun before they go out to make fun for others, they should get this comical book with its droll verses and its funny sketches. One does not need, indeed, to be a golfer in order to enjoy the book. Even the children will laugh over it, if they do not cry for it.

Wherein? Malachi's Message to the Men of To-day. By the Rev. J. Campbell Morgan. Chicago and New York: Fleming H. Revell Company. Price, 75 cents.

These studies in the Book of Malachi were delivered in the Moody institute first of all. There are some excellent points in them. One of them deserves special attention, that in which the writer deals at length with the thought why God's glory should be uppermost in our thoughts, and his conclusions are very satisfactory. There are some other thoughts which the reader of the book will find useful.

Books Received

THOMAS WHITTAKER, New York

The Battles of Peace.—By Dean Hodges, Theological School, Cambridge, Mass. Cloth; \$1.

The Chief Things; or, Church Doctrine for the People. By the Rev. A. W. Snyder. Paper, 50c.

T. Y. CROWELL & Co.

Between Caesar and Jesus. By G. D. Herron, D.D. 75c.

THE MACMILLAN COMPANY

The Gospel of the Atonement. By the Ven. J. M. Wilson, M. A. \$1.

HENRY T. COATES & Co., Philadelphia

St. Mary's Hall Lectures. By Henry Budd.

FLEMING H. REVELL COMPANY

Jesus Christ and His Surroundings. By the Rev. N. L. Walker, D.D. \$1.25.

Missionary Expansion Since the Reformation. By the Rev. J. A. Graham, M. A. \$1.

The Two Covenants. By Andrew Murray. 75c.

D. APPLETON & Co.

The Story of Geographical Discovery. By Joseph Jacobs. 40c.

Letters to a Mother. By Susan E. Blow.

The Fairyland of Science. By Arabella B. Buckley. \$1.50.

General Sherman. By Gen. Manning F. Force. \$1.50.

THE CENTURY COMPANY,

The Hymnal, Revised and Enlarged, with Tunes Old and New; including the Morning and Evening Canticles. Second Edition. \$1. J. Ireland Tucker and William W. Rousseau, musical editors.

DODD, MEAD & Co.

I, Thou, and the Other One; a Love Story. By Amelia E. Barr. \$1.25.

DOUBLEDAY & MCCLURE COMPANY
A Voyage to the Moon. By Cyrano DeBergerac. 50c.
The Minister of Carthage. By Caroline A. Mason. 50c.
How to Plan the Home Grounds. By S. Parsons. \$1.

Periodicals

The Nineteenth Century for March (The Leonard Scott Pub. Co.) is giving the other side of the Church controversy. Last month two leading High Churchmen presented their views, and now the Rev. Dr. J. Guinness Rogers, a prominent Nonconformist, contributes a trenchant article on "The Nation and the Ritualists," and the well-known Liberal, Mr. R. Bosworth Smith, writes on "The Crisis in the Church." The former assails the fact of the "establishment" of the Church, and the latter has much to say against auricular confession. Prince Kropotkin has a valuable paper on "Recent Science." Another article, "The Menelik Myth," by the Vicomte de Poncius, is very instructive, as it tells us much at first hand concerning Abyssinia and its ruler.

So much interest attaches even to the name of the "Oregon" since her achievements at the time of the Spanish-American War, that the well-written description of the testing of the great vessel, given by the president of the Trial Board, in *Harper's Monthly* for April, will attract many readers. It is really a fascinating account, and the pictures of the ship are very beautiful. Arthur Symons, in his "Aspects of Rome," analyzes keenly the attractiveness of the Eternal City, and compares its effect upon the traveler with that of London and Paris. His way of handling the subject is fresh and readable. He makes interesting distinction, also, as to the beauty of the women of Rome and those of Venice and Naples. Russell Sturgis continues his paper on "The Equipment of the Modern City House."

The first chapter of a new serial by Amelia E. Barr is the leading feature of the April *St. Nicholas*. It is a story for girls, written in Mrs. Barr's most attractive manner, and bearing the pleasant and suggestive title, "Trinity Bells." The scene is laid in New York, and when the tale opens, "a young man named Napoleon Bonaparte is making the French behave themselves." "'Prince' in the Battle of Santiago" and "The True Story of the 'Christobal Colon'" are stories of a dog and cat who were in the war. "Lost in Russia" is a good story of a boy's adventures while canoeing on the German-Russian border, by Poulney Bigelow. The popular serials of Mr. Henty, Miss Carolyn Wells, and Mr. House are continued, and as usual the magazine abounds in pictures and verse.

Scribner's Magazine for April is an Easter number, with a special colored cover, designed by Maxfield Parrish. It contains a poem for Good Friday, by Mrs. Dorr, with decorations by Henry McCarter; "Easter in Town," a poem with a picture by W. Glackens, and a story with a great deal of religious feeling in it, by Henry van Dyke, entitled "A Lover of Music." A literary feature beginning in this number is the first serial story in an American magazine by Quiller-Couch, with the poetic title, "The Ship of Stars." It is a tale full of the delightful fancy and exquisite writing which has made "Q," in the opinion of many, the successor to Stevenson as the master of a certain style. Colonel Roosevelt reaches the climax of his narrative of the Rough Riders, in the description given in this number of the battle of San Juan Hill. William James, the eminent psychologist, writes an essay entitled, "The Gospel of Relaxation"; it is a special plea for a more intelligent use of energy. The eminent artist and critic, John La Farge, writes of "The Limits of the Theatre."

The Century Magazine for April contains an account, by the American director of the School at Athens, of recent American discoveries at Corinth, and an entertaining description of Jerusalem and its environments, by the distinguished French artist, J. James Tissot. Prof. Peckham's article on "Absolute Zero," gives with scientific authority an account of recent inventions for

the production of liquid air. A striking literary feature of this number is a new poem, "Cities of Hell," by the young English poet, Stephen Phillips, author of "Christ in Hades." One of Mrs. Wilcox's most serious poems is "Recrimination," a series of three sonnets. Lovers of art will be specially interested in Cole's "Stable Interior," exquisitely engraved after George Moreland, which is the frontispiece of the number; Gilbert Stuart's portrait of Mrs. Rawle, and Julia Weir's "Green Bodice," both engraved on wood by Henry Wolf.

The Fortnightly Review for March contains a notable article on "Vatican and Quirinal," by Wilfrid Ward. It reviews the relations of these two powers with one another during the past thirty years, in a temperate spirit, and with an evident desire to deal justly with the whole subject. It is certain that some *modus vivendi* must be found, and that now, after much patient endurance on the part of the Vatican, the period of three decades has brought it into a very strong position, while the government of King Humbert is greatly weakened, and is in dire need of the support of the Vatican's adherents to save it from the revolutionists and social anarchists. Few Americans have received more unqualified praise than that accorded our military governor of Santiago de Cuba, by Henry Harrison Lewis in his article, "General Wood at Santiago." This number contains also a delightful appreciation of "Jean Ingelow" and her poetry, by Mabel C. Birchenough.

Opinions of the Press

The Advance

DEATH CONQUERED.—The assurance of immortality which rays forth like a glorious aura from the Person of Christ, is more convincing than any argument, however perfect it might be logically. There was in Him such fullness and power of life that an unprejudiced mind can hardly avoid the conclusion that in Him there was persistence of life which death could not touch. The mind is drawn towards such a conclusion as gravitation draws matter towards its centre of attraction. Peter, on the Day of Pentecost, told his polyglot audience that though by wicked hands Christ had been crucified and slain, God had raised Him up, "having loosed the pains of death; because it was not possible that He should be holden of it." He submitted to death voluntarily, but the Prince of Life could not long be holden by the power of death. Nay, this Glorious Being, in whom all fullness dwells, will at last drown death, not, as some one has expressed it, "in his own dark lake," but drown death in a sea of life, swallowing him up in complete victory.

The Congregationalist

THE RESURRECTION.—The Resurrection was necessary to complete the revelation of Christian truth. Christ came to teach not merely repentance, forgiveness, and salvation, but also immortality. What need of any other lesson upon the subject! His victory over the grave is the victory, as He declared, of every believer. Because He rose, we shall rise, too. Because He lives forever we shall live forever, and but for His Resurrection the world never would have been convinced of the solemn and glorious truth of immortality, as it now is. The Resurrection, also, was essential to inspire the Church, and in respect to not merely its faith, but also its aggressiveness. It was no longer a conquered and despondent, but a victorious, hopeful body of believers which encircled our Lord. It was not yet as triumphant or as assured of the prevalence of the Gospel among men as it afterwards became. It was not without forewarnings of the terrible trials surely to be undergone, which by scattering the seed of truth throughout the world, should stimulate, instead of hindering, its advance. Yet it was a Church uplifted and encouraged, assured that its faith rested upon solid foundations, knowing as it had not known before in Whom it had believed, and therefore inspired for faith, service, and endurance as it could not have been otherwise. Truly, the Resurrection was the crown of Christ's career.

The Household

Our Church Neighbors

BY EMMA PLAYTER SEABURY

She was only just across the aisle,

Like a June wild rose, as fresh and fair,
The bluest eyes and the sweetest smile,
And the sunny drift of her golden hair:
And free as an angel is from guile.

And I watched her kneel in the Lenten days,
With a shy rose flush on her lifted face,
And I heard her voice in the hymn of praise,
And I marveled still at her winsome grace.
Then she flitted away in the city's ways.

But I never thought I could speak a word,
Till I missed her awhile, and the rector said,
With a manner and voice that were strangely stirred,
"O yes, I know, and the girl is dead,
Is it very strange that you have not heard?"

"She was so alone, and her tender heart
Just pined for love in this atmosphere.
With the selfish souls that were all apart
From the world of sympathy, to her dear:
A Lenten thought, it is well to start."

"And the young man, too? Oh, yes;" a pause—
"You know he was handsome, brave, and strong:
Well, he is not coming here now, because
'We were all so cold,' he is going wrong,
And another circle tempts, and draws.

"He was used to the friendly country ways,
Familiar friends, and their seeming care:
We are to blame that he went astray.
We did not give, and they gave elsewhere,
The tempter found him an easy prey."

"Do you think if Christ were in church again,
He would carelessly pass his neighbor by,
With never a look at his fellow-men,
Nor a clasping hand, nor a beaming eye;
He would go his way to his people there?"

"O recreant Church, in these latter years,
The spirit of Christ is in you yet,
But the love of self, and of Mammon sears,
We are so weak, and we do forget!"
And the rector's eyes were filled with tears.

These needs and sins are upon your head
And mine; with their human wants they came,
We gave them stones, when they asked for bread:
They sought Christ love at our altar flame,
We turned away from His own instead.

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER VII.

GRIFFITH UNDERHILL, sitting alone in his chamber, after a somewhat lengthy visit from his custodian, was feeling slightly chagrined. The two had had a long polemical argument, and Griffith was surprised to find himself unable to cope with the older man, and miserably worsted before the keen and satirical tongue of his adversary. From musing in this not altogether agreeable strain, he turned with a sigh of relief to the book which lay on the table beside him. Distasteful as its tenor might be, at any rate it was a silent counselor.

Hardly had he begun to read, however, when he heard a step upon the stair. Could his grim visitor, only welcome as a break to the monotony of a solitary day, be coming back? The ascending tread seemed now to be accompanied by the clanking of a short sword, a new accoutrement, but anything was to be expected in the conduct of that strange man.

The door opened, and an erect military-looking figure entered—certainly not his guardian, and yet not altogether a stranger. In fact, it was he who had solately held command at their own fort.

"Well, friend," began the commandant, as Griffith still called him, though he refused that designation by a wave of his hand, "are

you ready to leave your somewhat cheerless quarters, and accompany me on an hasty march towards the Queen's Glebe?"

Griffith would a short time ago have answered impulsively. Now he scanned his visitor before replying. The captain, he saw, was no longer dressed in the uniform of the British service, but in a civilian garb, which, nevertheless, wore a military air, and that he carried short arms.

"On what conditions?" he questioned, hesitatingly.

"Conditions? Is the boy mad? The conditions of an open door, a stout pair of legs, and a good horse!"

"Do you mean that I am liberated before—"

"I mean that your protracted and painful incarceration is at an end," replied the ex-officer.

Griffith, in his new joy, ignored the sarcasm. "And you are my liberator?" he asked.

"'Tis as good a name as another for the factor! I would advise you to take advantage of the fact, before your aimable jailer recants his consent, which I have not wrung from him of his own good will. He talked of a better bargain he could make for you, but I told him that freedom now and unconditional would be quite satisfying."

As Griffith made his few preparations for departure, the captain watched him narrowly. It seemed as though he were trying to reconcile the young man's free and gracious bearing with some preconceived opinion.

"And how came you to be my rescuer?" asked Griffith further, his eyes flashing at the recollection of his wrongs.

"I will tell you," responded McKaye dryly, as we go. "We shall have to hasten, young sir, and a horse for you is at the door. Do you take your book?"

"No, no," replied Griffith, abhorrently, "'tis heresy."

The captain smiled.

Griffith grew to understand better the strange story of his capture and detention, as well as the folly of much of his own idle talk, during the horseback *tete-a-tetes* of the next few days. Doubtless the scheme had originated in the fanatical brain of Enoch Mott, his late jailer, who had so recently returned from the valley with his mind full of rumors of the papistical and royalist sympathies of the Underhill family. Of course he had had abettors. The plan was just such as would appeal to the whimsical mind of Sandy

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Cairnewas, and though Direk Myndert would be harder to persuade to such a lawless proceeding, he was capable of almost infinite implacability and stubbornness when once engaged in it. These men and Veeder, the smith, had doubtless arranged the details of the journey under escort of the traders.

The captain, indeed, was inclined to be annoyingly nonchalant over the whole affair. It had been a most unreasonable and abortive attempt, and could serve for naught but an indication of a restless and embittered temper. Though what did it matter, he asked, when the patriots were all arming, from Maine to Virginia, if a few royalists should talk more or less indiscreetly? Of what avail could it be thought among rational men, to waste time and custodians on a young man whose only desire was to escape from the scene of conflict? The broad ocean would prove a more effectual barrier than any four walls in Boston town.

One thing more the captain spoke of to the listener who rather winced under his observations, and this was that he himself had pledged his word for Griffith that no steps should be taken for the prosecution of the young man's captors. "I shall have hard work to persuade Mr. Underhill to this," said McKaye, "but I think he will not willingly cause me to forfeit my word, and a bargain is a bargain." To which Griffith as-

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—Mr. E. P. Edwards, in "Painters' Magazine."

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sented with an almost unlooked-for eagerness.

That was indeed a joyous reunion which was announced by the leaping of the delighted dogs upon two wayfarers at the Glebe one night. Captain McKaye turned away from the sight of so much happiness with a most unselfish reverence for its sacred rights. If any temptation came upon him to amplify Griffith's own account of himself, he was able to stifle it, and if he carried away with him the memory of Evelyn's head, silhouetted against the lighted casement, as the one most cherished reward of all his efforts, there was none the wiser.

And so again Griffith's departure was imminent, but this time Evelyn was buoyed up by a new hope, for had he not spoken of his affection? and had not her guardians gladly given their sanction and blessing?

"I know," said Evelyn, on the last day before the parting, "that our Griffith will come back safe. Such a precious instrument for the Lord's work here will not be cast aside." But her eyes shone with pathetic appeal as she spoke.

"No man is necessary to the Lord's cause," replied Mr. Underhill, sadly, and when He shall work, who shall let it? But I mean not to croak, and we will trust our dear one in the hands of Him who hath called him to His vineyard."

Evelyn raised her head to smile at Griffith standing there, hopeful, radiant, handsome. No tears were in her eyes now, yet her pillow that night could have told a contrary tale.

Mr. Underhill accompanied his son to New York, and left the young man even under the protection of a royal governor who had found the new world somewhat distasteful of late.

And so the good ship had sailed, and after Mr. Underhill's return, the months passed on as before, their dreary monotony only broken by thickening rumors of war. The colonies seemed now shaking as with the muffled roar which precedes some calamitous upheaval. "Watchman, what of the night? what of the night?" was the cry in the hearts of all.

And then at last came tidings of Griffith, good news of his safe arrival, and of his welcome among the friends to whom he had been commended, accompanied by assurances of the good-will of the mother Church toward her daughter in the colonies. There was also a special missive for Evelyn, fastened with a seal of two turtle doves, beginning: "To my own most Deare and Honoured Sweethearte," and signed, "From your always Faithfull and Enamoured Griffithh."

(To be continued.)

Scattering "Deeds of Kindness"

"THAT'S a Canadian dime. I can't take that," said the post-office clerk. The child looked at the rejected coin, and then at her unstamped letter perplexedly.

"Here's a dime—I'll change with you," said a young woman standing by.

"Oh, thank you!" said the little one gratefully, "I ran all the way to get mamma's mail in in time—and it would have been too late if I had had to go back."

"How thoughtful that was," I said to myself. "How few people, comparatively, would have bothered to do that for a child; and yet how little it costs—and how much it often means."

A little later in the day, it so chanced that



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I met again the young woman of whom I have spoken. It was at a restaurant at the noon-hour, in a hurried, crowded throng.

"Dear me, isn't it warm!" sighed a flushed nervous looking girl near me, to her companion.

"Won't you take this fan?" said a sweet voice. I looked, and lo, the speaker was the angel of the stamp! I was very much interested in the young woman by this time, and ensconcing myself comfortably in my corner took more time to my meal than was necessary, in order to observe her. I did not have long to wait to see another proof of her kindness and consideration.

"This is the last order of Indian pudding," said one of the waiters to a pale, poorly dressed girl, as she set down a steaming plate before her neighbor, the young woman whom I was observing.

"Oh, dear!" murmured the girl, disappointedly.

"Won't you take this? I would exactly as soon have something else for dessert." Quick as a flash a dish of pudding was transferred.

"That young woman is worth her weight in gold," I said to myself as I rose to go. "I wonder when I shall ever see her again."

It was months before I did see her again. This time it was at a reception. I wondered whether she would be able to do any kindly act in such a formal gathering, and observed her closely. It was not ten minutes before I saw her talking to a shy, unattractive looking girl in a corner, and introducing her to her friends. Nor was this all I noted. As I left I heard her saying something to the soloist of the afternoon, to which the reply was: "You tell me that you have enjoyed my singing. I want to tell you how much I appreciate your telling me so." The sparkling eyes and animated face attested the appreciation.

These three brief occasions were all upon which I ever saw "the angel of the stamp," and yet how fraught they were with acts of friendliness and consideration! At the end of such a life how manifold must be the good deeds placed to the account.

The giving of ourselves because we can no more help giving than the flower can help unfolding its petals, or the rose exhaling its fragrance, that is Christliness, indeed; it is the most potent of all levers for bringing about that blessed day, "to which the whole creation moves."—*Eleanor Root in The Standard.*

Tricks of the Tongue

“MAINLY about people” has collected the following curious slips of the tongue:

A fashionable congregation was once startled by hearing the reverend gentleman announce that they were about to sing “Hymn No. 358—From Iceland’s Greasy Mountains.” After this they listened with equanimity, when they were reminded that they should not covet their neighbor’s house, “nor his ’oss, nor his axe.” Preaching before a varsity congregation on the queen’s diamond jubilee, he remarked, impressively: “Now, my brethren, you have a queer dean, a very queer dean, a very queer dean indeed.” As it was widely known that he had recently a serious difficulty with the dean of his college, the slip was intensely enjoyed.

The same reverend gentleman once assured his hearers that they all knew what it was to have “a half-warmed fish” within them. “A half-formed wish” he meant. On another occasion he referred to “Ben the Japtist.” Feeling dimly that there was something wrong, he tried to correct matters: “No, no; I mean the Japtist Bon!”

Another dear old college gentleman had occasion to reprimand an undergraduate who had wasted two consecutive terms in youthful follies. After lecturing the delinquent severely in his queerly high-pitched voice, the dean finished by saying: “I am sorry to have to speak so severely to you, but I am credibly informed that you have broken many rules of the college; you have been incorrigibly lazy, and, to cap it all, you have deliberately tasted two worms!”

“Are you fond of music, Mr. —?” “Yes,” was the divine’s answer, “but I don’t know very much about it. I don’t think I have a very good ear; in fact, the only two tunes I really know well are ‘God Save the Weasel,’ and ‘Pop Goes the Queen!’”

And this reminds one of a dinner tale. The stage was dessert. Hostess—What will you have Mr. Jones? There are nuts, or angels, figs. Mr. Jones—Pigs, fleas!

At the licensing session held in a certain west-country town recently, the chairman, dealing with the statutory limit for *bona fide* travelers and getting his expressions a little mixed, referred to it as being “three miles as the ‘fo cries.’” A limb of the law who was engaged in the case ventured to correct his worship. With a deferential smile, this exponent tried to amend the phrase: “Your worship means as the ‘fly crows’—or rather,” he added hastily, “as the ‘cry flows!’” No one was sufficiently rash to make a further attempt.

It would not be fair to mention the name of the modern Mrs. Malaprop, who recently made the quaintest *faux pas*. The conversation turned on a forthcoming fancy-dress ball, to which all the house party was going. She was asked what dress she proposed to wear. “I’m having a dress copied from an old French print. It’s the period of the revolution. The picture is one of Marat being murdered in his bath by Charlotte Brontë!” It would have been most impolite to correct her, and no one ever knew whether it was mere ignorance, confusion of ideas, or absence of mind.

FROM PENNSYLVANIA: “This is merely a business letter, yet I would like to add a word of gratitude for the strong, true guidance which your paper gives to Churchmen, and for its staunch upholding of our Church’s teaching.”

Loving Service

A LADY was walking homeward from a shopping excursion, carrying two or three packages in her hand, while by her side walked her little boy. The child was weary; the little feet began to lag, and soon a wailing cry arose.

“I’m too tired. I want somebody to let me wide home!”

The mother looked about her, but there was no street car going in her direction. She took one of the parcels and gave it to the child.

“Mamma is tired, too, and Willie must help her to get home. She is glad that she has such a brave little man to take care of her, and help her to carry the bundles.”

Instantly the little fellow straightened, his step quickened, and he reached for the proffered parcel, saying stoutly:

“I’ll tarry ’em all, mamma.”

It was only the old, old lesson that our Father is always teaching us: “Is the homeward way weary? Try to lighten another’s burden, and the loving service shall smooth thine own path.”—*Lutheran Observer.*

TWO STOMACHS.

The Upper for the Proteids and the Lower for the Greater Part of the Food.

It is an interesting study to observe how the digestion of food is accomplished. The greater part of vegetable food is starch, and this is never digested in the stomach proper, nor is it effected by the pepsin in the upper stomach.

Starch (a Carbo-hydrate) is passed out of the stomach into the duodenum or second stomach, and there treated by the pancreatic juices, when, in time, a microscopic fungi is grown from a part of the grain, if that has been eaten, and these elements, with moisture, heat, and time, transform the starch into grape-sugar, which is the first act of digestion.

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Children's Hour

Easter at Nuremburg

BY EMMA PLAYER SEABURY

Away in the ancient city
Of Nuremburg long ago,
The little lads and the lasses
Shut in by the winter's snow,
With great high walls around the place,
And ponderous gates that hung
Open wide through the winter day,
And at night together swung—
Looked longingly out to the stretch of plain,
Where the river swept along,
When the springtime to the far-off hills
Brought blossoms and bursts of song.

There were gentianellas and star flowers there,
And violet banks abloom.
And butterflies fluttered without a care,
And lapsed in the sweet perfume.
And at Eastertide, a festival day
For the children was, in the town:
They formed a procession and marched away,
The winter to bury or drown.
The gay streets blossomed with dear little girls,
From the burgomaster's own,
To the baker's, barber's, and butcher's child,
Who fitted abroad alone.

They had wealth of braids like a golden crown,
And velvet bodice of blue.
And skirts of embroidery, quaint and rare,
And buckles on every shoe.
And they tripped to the burgomaster's house,
Where the door stood open wide,
And the gracious mistress with loving care,
Made ready the flock inside.

There were coins of gold in her netted cap.
She wore ruffles of costly lace,
And a chain of gold on her velvet gown,
And a smile on her handsome face.

Then the best woodcarver of all his craft,
Who wrought with quaint device,
Brought in a casket, all richly carved,
And fit for a jewel's price.
And they placed a doll that was dressed as fine
As a lady within, they say,
And two little maids took the casket up,
And merrily led the way;

Two and two, through the streets of the town,
Through Nuremburg quaint and gray,
Out to the sunshine, out to the spring,
They carried the winter away.

Every one came to the windows to look,
Or stood on the balconies high,
Or waited and leaned on the fountain of stone,
To see them all pass by.
And they sang as they walked, those Nuremburg
maids,
"We have chased the death away,
And brought in the summer so gay and glad,
The summer and month of May."
"We bring sweet flowers, many a one,
We bring the spring and its dawn;
We bring the rays of the golden sun,
For Death and the winter is gone."

Twice the river that flows through the town,
The feet of the maidens crossed,
Over the bridges of stone looked down
Where the waters raged and tossed.
Then came again to another bridge,
And swinging it over the pier,
They flung the casket into the stream,
Drowned winter with never a tear.

Then back to the burgomaster's house,
To the banqueting hall they sped,
And with cakes and jellies, and meats and tarts,
And dainties, they all were fed.

And a blind old fiddler came and played
The merriest, gladdest tune,
And weaving around in an endless chain,
They danced in May and June.
And Easter Day was a festive day;
How Nuremburg used to ring,
When the maidens buried the winter in glee,
And danced to the tune of spring!

An Open Question

BY CHARLOTTE WHITCOMB

TWO little girls, Joyce Bennett and Effie Marten, had been sent after school on an errand to a distant neighbor's and were now returning, when, passing a vacant house, they espied a large cat darting across the yard.

"That is Mrs. Fairchild's cat," exclaimed Joyce.

"A maltese with a white breast, a white spot on her forehead, and one white foot. Yes, it is," said Effie. "Come, kittie! kittie! kittie!"

Kittie stopped a second, but on the approach of the little girls set off on a run.

Both girls ran after it, but it constantly escaped them; it hid in fence corners, it crept under a brush pile, and seemed ever more terrified as the girls grew more in earnest for its capture. When they got their hands upon it, it fought for liberty, and gave each child more than one vicious scratch.

"Oh dear!" sighed Effie, "we never can catch it, and I'm so tired."

"Let's try once more, Effie; I think if we get a good hold of her we can fasten her paws down, and then it will be easy carrying her. There! she has put her head in that hen coop. Now—" and with a masterly movement resolute little Joyce caught the big cat and held her while Effie tied a knitted neck scarf over the pretty cat's head and paws. The little girls were both tired, and would have been glad to rest, but they were still a long walk from home, and so they trudged bravely on, carrying their burden, which presently lay still and warm in their arms.

The cat, two days before, had strayed away from Mrs. Fairchild, to whom it had recently been presented, and that very morning the lady had called at the school-house and offered a reward of twenty-five cents to whoever should bring the pet home. The money seemed a good deal to our little friends, and they were already planning what they could do with it, when Effie exclaimed:

"Oh, I hope she's not being smothered!"

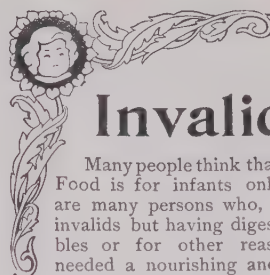
"I'm most afraid she is," said Joyce, "she doesn't move. Let's sit down on this barn door-sill and rest while we look at her."

The big doors were closed, but the sill was broad and high enough to afford a comfortable seat, and with many misgivings as to the condition of pussy, the little girls seated themselves, and, little by little, undid the wrappings.

No sooner were the cat's head and fore-paws released, than with a wild "mieu" she leaped from Joyce's arms, Effie meanwhile holding on to the neck scarf; the latter came off in the struggle, and pussy jumped through a hole under the door-sill and was lost to sight under the barn.

The children called, "kittie!" over and over, and poked as far as they could reach with sticks and poles, but all to no purpose; and, as it was growing dusk, they sorrowfully gave up the hunt and went home.

(CONTINUED ON NEXT PAGE.)



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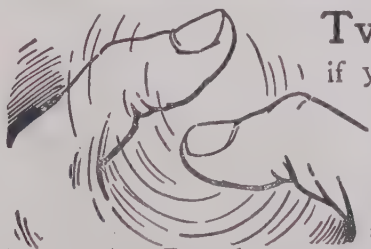
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"Too bad!" exclaimed Effie, "when we had got her almost there!"

They would have stopped and told Mrs. Fairchild of their adventure, but seeing a carriage at her door, they were sure she would be engaged with callers, and so they passed on.

Effie went into Mrs. Bennett's with Joyce, where they found Willie Tait, one of the school boys, and he heard the narrative of their adventure with the cat while Mrs. Bennett bound up their injured fingers and soothed their injured feelings with the statement that probably kittie could be lured from her hiding place the next day with some food.

An hour later, when Willie went home, the moon had risen, and as he passed Mrs. Fairchild's house he heard the "mieu" of a cat. He entered the yard and saw puss sitting on the porch. He rang, and a maid opened the door, the cat at the same instant darting in.

Said Willie: "This is your cat, isn't it?"

"Yes," was the reply; "Mrs. Fairchild is engaged just now. Who shall I tell her brought it?"

The boy hesitated a moment, and then answered, "Willie Tait."

The next day was Saturday, and when Willie went into dinner his mother handed him a silver quarter, saying: "Mrs. Fairchild left this for you, with the message that she is very grateful to you for bringing home her cat."

Willie laughed, as he answered: "I gave the girl at Mrs. Fairchild's my name, but I do not deserve the money. The cat knew it had got home, and was only waiting for some one to open the door, when it was glad enough to go in. Effie Martin and Joyce Bennett earned the reward, and they must have it."

Willie's brother said: "The reward was offered to the one who should deliver the cat at the house, and you did that; so the money is yours fairly enough."

Monday morning the little girls came to him, saying: "We are so glad Mrs. Fairchild has her kittie, and that it did not stay under that barn all Friday evening and night when it was so nearly starved. Did you find it on the way home?"

"No," said Willie, "I found it on Mrs. Fairchild's front porch, and all I did was to ring the door bell. The money belongs to you, and I won't touch a cent of it."

But the little girls argued that if he had not seen the cat and let her indoors she might have strayed away again and died of starvation, and they proposed that he should keep one-third of the money. This he refused to do, and the matter was laid before the teacher. The teacher made it the subject of a debate by the school, and it was found to be a question of such general interest that it lasted two whole afternoons.

The entire neighborhood of grown folks turned out, so that the school-room was filled to overflowing.

The friends of the little girls argued that they had brought the cat so nearly home that she knew her whereabouts, and went the rest of the way of her own accord, and would have got into the house very soon, even if Willie had not happened along. Also, that the girls had earned the money by the work of carrying the cat and suffering her scratches, and the wounds were shown in evidence.

Willie's friends declared that the girls virtually abandoned the chase when they left the half-starved and frightened cat under the barn. Also, that Willie had, by his opportune arrival at Mrs. Fairchild's, prevented further wanderings, and probable death, of the cat, and that he had fulfilled Mrs. Fairchild's requirements by delivering the cat to her.

The money had been restored to Mrs. Fairchild to await the decisions of the judges, but this only complicated matters, for the judges decided that, though from the weight of argument, the question should be decided in the affirmative, still, judging from the merits of the question, it should be decided in the negative.

"But who is going to get the money?" demanded the children, and as nobody seemed to know, it was left to Mrs. Fairchild to decide.

That lady would only say that she thought Joyce, Effie, and Willie three very unselfish, fair-minded children, and she invited them and their schoolmates to her house for a frolic party, to be followed by cake and ice cream. You may be sure that they all went and had a delightful time, and as it transpired afterward, Willie, Effie, and Joyce each received a quarter of a dollar; but to which party the reward rightfully belonged was not decided, and it still remains an open question.

What do the young readers of this story think?

Why Women are Nervous

[British Medical News]

The frequent cases of nervous prostration, or utter collapse of the nervous system, under which women "go all to pieces," as the saying is, have caused much thought and investigation on the part of physicians.

Certain inorganic substances are well known to cause various forms of nervous diseases which are readily traced to the poisons producing them. Further research leads to the belief that alum is a prevailing cause of so-called nervous prostration, for the symptoms it produces on the nervous system after its absorption into the blood are very remarkable indeed. Experiments physiologically made upon animals by Orfila, Professors Hans, Mayer, Paul Seim, and others, show that alum frequently produces no visible symptoms for many days after its introduction into the body. Then follow loss of appetite and other alimentary disturbances, and finally a serious prostration of the whole nervous system. The most prominent physicians now believe that "nervous prostration" and many affections of the nerves from which both men and women suffer are, caused by the continued absorption of alum into the system.

It is probable that many medical men are unaware of the extent to which salts of alumina may be introduced into the body, being under the impression that the use of alum in bread is prohibited. Alum, however, is still used surreptitiously to some extent to whiten bread, and very largely in making cheap kinds of baking powder. In families where baking powder is generally used great care should be exercised to procure only those brands made from cream of tartar. The alum powders may generally be distinguished by the lower price at which they are sold.

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Finance and Commerce

At the moment there seems to be a pause in the growth of the demand for many leading industrial commodities. The buying rush has received a check. Prices for many articles are regarded as high enough, and there is a more general disposition on the part of buyers to purchase for the time being as their needs require.

This is manifestly true in many departments of the iron trade, and in the boot and shoe trade, and elsewhere. Consumption as a whole is no doubt still at a maximum, but distributors are more disposed to eliminate somewhat the element of speculating in future higher prices in determining the quantities of stocks on hand. This is a good sign, inasmuch as it is not accompanied by any pessimistic views of the future. There are no reactionary signs in business, and nothing in our domestic affairs on which such apprehension could be based. Our experiments in foreign relations, while drastic, in a sense, so far, seem to cause no feelings of uneasiness in business affairs, either at home or abroad. Dunn's weekly review of trade shows the total liabilities in failures during the first quarter of 1899, to be only 26 million dollars, against 31 millions last year, and 48 millions in 1897. Bank clearings were 68.5 per cent. greater than last year, and railway earnings for the first three weeks in March were 4.1 per cent. larger than 1898, and 9.8 per cent. more than in 1892.

Generally speaking, there is a hardening tone to the money markets. Rates are higher. In New York the ruling rate to borrowers on stocks has been 5 and 6 per cent., but higher rates have at times obtained. The country is using more money to transact its growing volume of exchanges, and currency is being drawn from city banks for that purpose. In fact, currency is scarce at the banks, and the government treasury finds it difficult to force specie, either gold or silver, into circulation, and under existing laws there seems no way to expand the currency to meet ordinary demands. The New York bank statement was again unfavorable, in that the legal resources were again reduced more than \$3,000,000, and are now less than 2 per cent. above legal requirements. Speculation in stocks keeps up at a surprising rate, but is now more confined to specialties, industrials, street railways, etc. The conservative element of investors is leaving the market, and much of the buying the past week is the rankest speculation. Railway shares, particularly the grangers, which at the moment are slightly oppressed by backward cash conditions, have responded feebly to the advance in the others.

Wheat scored a sharp rise. The incentive was the continued unfavorable appearance of the growing crop, and the prospects of a late seeding of the spring-wheat lands in the Northwest.

Complaints of severe damage to winter wheat have been numerous, and the localities claiming it have bought freely on this theory. On the other hand, standard authorities almost uniformly hold that while conditions have been unfavorable, yet it is too early to tell. Even if the plant has life and vitality, we have had no weather to demonstrate it. This is the view largely taken by professional traders, and experience with crop damage reports year after year in the early spring seems to justify their conservatism.

Corn showed a sympathetic strength early last week, but later lost a good part of the advance.

Provisions continue dull, and prices do not recover in a very encouraging manner. Receipts of hogs continue beyond all precedent, although perhaps not larger than had been generally expected, but the market lacks good speculation support.

The Samoan Situation

The people, productions, and commercial and strategic importance of the Samoan Islands, are discussed in the current number of the monthly summary of commerce and finance just issued by the Treasury Bureau of Statistics. The islands are located about 2,000 miles south, and 300 miles west of the Hawaiian Islands, and 14 degrees south of the equator. They lie in an almost direct line between San Francisco and Australia, and slightly south of the direct steamship line connecting the Philippines with the proposed Panama or Nicaraguan inter-oceanic canals. Their special importance, therefore, lies more in their position as coaling and repair stations on these great highways of commerce, rather than in their direct commercial value, their population being small, and their imports and exports of comparatively little importance.

The group consists of ten inhabited and two uninhabited islands, with an area of 1,700 square miles, and an aggregate population, according to latest estimates, of 36,000 people, of which something over 200 are British subjects, 125 Germans, 25 Americans, 25 French, and 25 of other nationalities, while the remainder are natives, of the Polynesian race. The bulk of the population is located in the three islands of Upolu, Savaii, and Tutuila; the number in Upolu being 16,600; in Savaii, 12,500, and in Tutuila, 3,700. The islands are of volcanic origin, but fertile, producing coconuts, cotton, sugar, and coffee; the most important, however, being coconuts, from which the "copra" of commerce is obtained by drying the kernel of the coconut, the "copra," which is exported to Europe and the United States, being used in the manufacture of coconut oil. The exportation of copra from the islands in 1896 amounted to 12,565,909 pounds, valued at \$231,372. A considerable proportion of this was exported to the United States; a larger proportion, however, to Germany whose citizens control its commerce through a trading company which has long been

established there. The coconut and copra production, however, varies greatly from year to year, owing to the fact that many of the coconut trees have been destroyed in recent wars between native factions, a single individual being able, by cutting out the crown of the tree, to permanently destroy in two minutes' time the fruit-bearing qualities of trees which require several years for their growth.

The government of the Samoan Islands had been from time immemorial under the two royal houses of Malietoa and Tupea, except on the Island of Tutuila, which was governed by native chiefs. In 1873, at the suggestion of foreign residents, a house of nobles and a house of representatives were established, with Malietoa Laupepa, and the chief of the royal house of Tupea, as joint kings. Subsequently Malietoa became sole king. In 1887 he was deposed by the German government, upon the claim of unjust treatment of German subjects who formed the bulk of the population on the island, and was deported, first to German New Guinea, and then to the Cameroons, in Africa, and finally, in 1888, to Hamburg, Tamasese, a native chief being meantime proclaimed by the Germans as king, though against the protest of the British and American consuls at Samoa. Mataafa, a near relative of Malietoa, made war upon Tamasese, and succeeded to the kingship.

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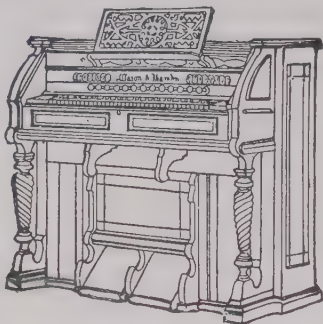
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Piano Decoration

How to make a piano an ornamental, as well as a useful, article of furniture has been a serious problem to people who wish to have the instrument in their drawing-room, for, in itself, the piano is a cumbersome piece of furniture, and the rule is that any piece of bric-a-brac placed upon it interferes seriously with the tone thereof. However, pianos are necessary—absolutely necessary—and so all that can be done is to make them look as attractive as possible.

The upright piano is more generally used in the ordinary drawing-room than the square or the grand. The square piano, indeed, is very rarely seen, and the grand piano is limited to the music-room, or to a very large drawing-room. For a grand piano, the finest kinds of Indian embroidery, pieces of rare old tapestry that are laid on velvet of some color which will either harmonize or contrast with the colors used in the decorations of the room. This rule does not apply to pianos that are made to match the furniture in the room or its wood work. Large photograph frames do not look badly on a grand piano, and a pretty idea is to have a large three-leaved frame holding photographs of the great composers. It is most inappropriate and in very bad taste to have a variety of cheap pictures, even though they may be in handsome frames.

Very much depends upon the position of the piano in the room, and it is really very amusing to see at what different angles people manage to dispose of it, for it is the exception now to see it pushed back against the wall. A piano should be set well out into the room, at right angles, so that the light from the windows will fall upon the keys. To conceal the back of an upright piano, the Eastern embroideries again come into play, and tapestry is also used, or oddly-colored brocades. Often the most conspicuous thing in the room will be this drapery. On the top of the piano may be placed small articles of bric-a-brac, and an excellent effect is obtained by a plant, a palm—not a large one—or a rubber-plant, with some bright bow, or set in a dark Indian-red flower pot. When the room is so constructed that it is impossible to get a good light from the window without blocking the room with the piano, it must be turned so that only the back is visible. This, of course, shows the drapery to great advantage. Another clever way is to place it in the corner of the room, standing out from the wall, and just behind it have a high stand with a plant, while near the piano one may use a tall and imposing lamp with a beautiful shade.

A very odd fashion, but one which seems to gain in favor in very many New York houses, is to place the piano so that the back comes nearly across the door, and the drapery is the first thing which one sees on entering the drawing-room. Here, again, it is well to have a plant on the piano. The drapery is, of course, very much more effective when the expensive materials are used, but a great deal depends upon the colorings. In figured brocades and tapestries, there are many effective designs to be found in short lengths that will drape very well, whereas the plain colors, plushes, and velvets are not at all satisfactory.—Harper's Bazar.

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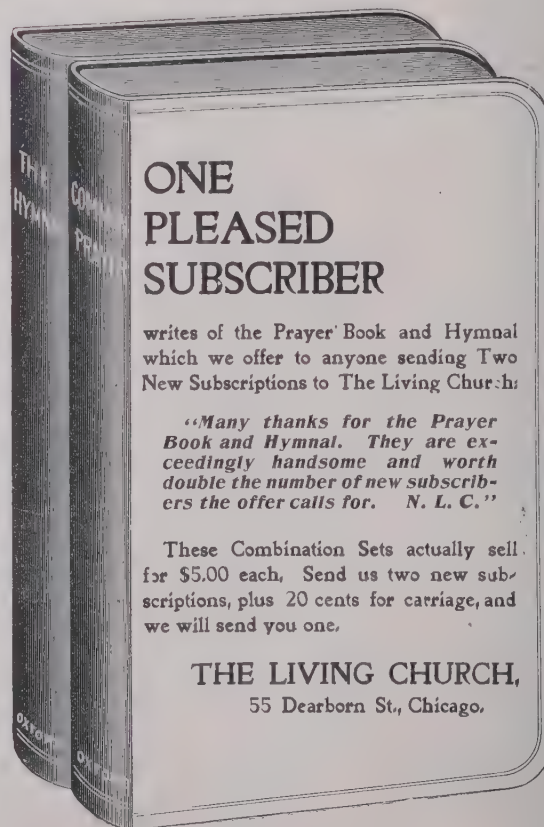
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The Living Church

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Notes of the World's Progress

WOMEN ARE COMING TO THE fore in politics, at least in certain sections, as demonstrated in recent elections. At Chattanooga, Tenn., a proposition was before the city council to repeal the ordinance requiring the early closing of saloons. There was a probability of its passage, but the women put a quietus on the matter by marching to the council chamber, where a prayer meeting was held, and aldermen were besought to vote against the repeal. The saloonkeepers were routed. At the city election in Beattie, a Kansas village with a population of 628, there were two tickets in the field, one composed of women, the other of men. The former, profiting by the example of politicians, worked assiduously on election day, and brought out almost the entire feminine vote, which, by aid of the disloyal masculine element, resulted in the election of a mayoress, five alderwomen, and a clerk of the gentle sex. The men elected one alderman who, however, is not expected to have much voice or influence, or be of much consequence in the conduct of municipal affairs during the coming year. In Rio Township, Illinois, Mr. James Mansfield was the Republican, and Mrs. James Mansfield, the Democratic candidate for school trustee. The ladies rallied to the support of Mrs. Mansfield who defeated her husband by a good majority. The campaign was an exciting but good-natured one.

THE FINANCIAL REPORT OF THE UGANDA Railway Company, which has recently been made public, calls attention to an African enterprise, regarding which little has been written, and which has an important bearing upon African development. Great Britain is building a railroad, 660 miles long, to connect Uganda with the east coast of Africa, and the road, when finished, will be used largely for the transportation of beads and ivory. At least, ivory is about the only present commercial product of Uganda, and beads make up the largest part of the imports. The Uganda railroad was surveyed in 1892. It runs from Mombasa, on the east coast of British East Africa, to Unyoro, the capital of the Uganda protectorate, on the north shore of Lake Victoria Nyanza. The survey indicated a feasible route, and in 1895 the British government appropriated \$15,000,000 for the construction of the road. In December, the chief engineer and a large number of laborers from India arrived at Mombasa, and work began. By September, 1898, fully 200 miles of the Uganda railroad had been completed, and work has progressed steadily ever since. It is expected the road will be completed early in 1900. Eventually, the road already running from Cairo to Khartum will be extended to a juncture with the Uganda railroad.

THE DECISION OF THE NAVY DEPARTMENT, that it would be impracticable to float the Spanish armored cruisers, Cristobal Colon, Vizcaya, and Almirante Oquendo, sunk by the United States fleet, has been vindicated by an investigation made by the Neptune Wrecking Company, of Sweden, with a view to determining whether it would be profitable for the company to undertake to raise these vessels on a contingent contract with the United States. The company sent an engineer and divers to examine the wrecks, and the result of its investigation has been made known to the Navy Department in a report from the general manager of the company. The Oquendo was found to be beyond hope of saving. The Vizcaya, the manager says, can be floated, but would be of practically no use as a warship. As for the Cristobal Colon, which

Hobson was confident he could raise, saying he would appeal to the country for funds to do the work if the government would not undertake it, the Swedish company will agree to attempt to save her only on condition that the United States guarantee its expenses if the attempt should fail. As there is no appropriation for this work, the Navy Department will not accept the proposition. If any wrecking concern is willing to undertake the floating of any of these ships, it will be permitted to do so at its own expense, the government guaranteeing salvage, in the event of success.

RUSSIANS FULLY APPRECIATE THE fact that if their influence is to predominate at the court of the Shah they must make him commercially dependent on them. According to the Frankfort *Zeitung*, the Railway Department of the Russian ministry has under consideration a project for connecting Russia and Persia by rail. The line from the Alexandropol station of the Kars railway to the border station of Nakhichevan, offers few difficulties to the engineer, and can be built immediately. The continuation of the track on Persian territory to the custom-house at Julfa, presents serious difficulties, however, on account of the mountainous nature of the country, so that further surveys are necessary before the work can be begun. At the same time, a plan has been outlined to run a branch line from the Transcasian railway to Karadagh, and preliminary work has been begun. The present commerce between Russia and North Persia, which embraces articles of great value, is carried on mostly by means of camels—a system that is slow and expensive.

MINISTER CONGER SENDS FROM PEKIN a printed translation of an edict issued by the Dowager Empress of China, and posted in all provinces of the empire. Following extracts will be of interest: "The people do not understand that the preaching of Christianity by Westerners is permitted by and stipulated for in the treaties with foreign nations. The missionaries of the different nations come here and preach to our people what is in their books, and though each has a distinct doctrine, the common aim of all is to induce people to begood and do good. All evil and crime are not only prohibited by our laws, but are also prohibited by the Christian religion. For instance, the would-be rebellion in Kiangsi which Yang Kungchen tried to raise, was found out and reported to us by a man belonging to the Christian religion. Thus it will be seen that a good man, whether he is a Christian or not, will obey the principles of being honest and true to others. We, therefore, immediately rewarded the said Christian, Lin Tsai-to, in order to show our impartiality to all. Hereafter, I desire that all people will treat foreigners as their own countrymen, and avoid all misunderstandings with them. I explain this fully now, and command all Viceroy and officials in provinces to emphasize my sincerity by exerting themselves to suppress all agitation among the people before any anti-Christian prejudice is displayed."

THE UNITED STATES DELEGATES TO the Disarmament Congress, which will meet at The Hague in the latter part of May, will be Andrew D. White, United States Ambassador at Berlin; Mr. Newell, United States Minister to the Netherlands; President Seth Low, of the Columbia University, New York; Captain Crozier, Ordnance Department, U. S. A., and Cap-

tain A. T. Mahan, retired, U. S. N. Mr. Frederick Holls, of New York, will be secretary of the delegation. The American commission, as a whole, is regarded as an exceptionally strong body, being made up of men well known not only in public and political life, but in the world of letters and international affairs. They are all men of scholarship, fine linguists, and those attainments helpful in a congress representing the nations of the world, conducted under the diplomatic usage which makes French the accepted language.

FRANCE IS PASSING THROUGH A RE-newal of excitement attending the Dreyfus case. The *Figaro*, an influential daily newspaper, has made some startling revelations which, if true, prove conclusively that the conviction of the famous prisoner was the grossest parody on justice in the annals of the French nation. The conviction of Dreyfus was based on a secret dossier, the documents comprising which neither the accused nor his counsel were permitted to see. Men high in civil and military life declared the prisoner to be guilty, and he was accordingly condemned. The *Figaro*, by some means, has obtained copies of these secret documents, which have been so zealously guarded, and has made them public. Further revelations are to follow. The outcome is problematical, for although much of the evidence of the dossier, it is believed, can be proven to be false, revision would mean the indictment of men of such prominence, that even the scandal attending the Panama revelations would be outdone.

A CORRESPONDENT OF THE NORTH China News gives some remarkable information regarding Russian progress in Manchuria. Russians in Manchuria are acquiring land as they please, and are already working mines. The railroad, too, is obviously a military one, and he asserts that there are 30,000 Russian troops at Port Arthur, 3,000 at Talien Wan, 2,000 at Kin Chou, 200 at Luchow, 200 at Wafanglien, 200 at New Chwang, 200 at Haicheng, 200 at Liao Yang, 300 at Kirin, 20,000 at Haipion, north of Kirin, and, in fact, Russian soldiers are all over Manchuria. In Haicheng the Russians have taken a shop, and fortified it by mounting guns. At Liao Yang, they have a site 200 yards square, where they are building barracks. At Kirin the Russians have possession of the Chinese barracks, and 300 soldiers, with 20 officers and mining engineers, are quartered there.

ADVICES FROM CAIRO STATE THAT Emperor Menelek, of Abyssinia, has unexpectedly refused requests to both Russia and France. To France he has refused to promulgate a decree that all exports from Abyssinia shall pass through the French port of Jibuti, the Red Sea gateway to the only bit of French territory in East Africa. To Russia he has refused a proposal to reorganize the Abyssinian army, and place it under control of Russian officers. Russian activity in Abyssinia has puzzled those diplomats who are students in possible reconstruction of European, African, and Asiatic maps. For three years, the Czar has been profuse in presenting gifts to Menelek, recent ones being rifles, cartridges, and rapid fire guns. Some Englishmen see a purpose in the Abyssinian situation, believing that the far seeing Czar is preparing trouble for England in Egypt, should England attempt to forcibly interfere with Russian designs in the Orient. This, however, is pure speculation.

The News of the Church

Conference of Theological Seminaries

THE sixth Conference of Theological Seminaries was held at the General Theological Seminary, New York, on Tuesday, Wednesday, and Thursday in Easter week. The following seminaries were represented: General Theological Seminary—Dean Hoffman, Professors Cady, Hall, Richey, Jewett, Body, Riley, and Roper; Theological Seminary of Virginia—Professor Angus Crawford; Berkeley Divinity School—Professor Johnson; Philadelphia Divinity School—Professor James; Cambridge Episcopal Divinity School—Dean Hodges, Professor Drowne; Nashotah House—President Webb; Western Theological Seminary—Rev. Dr. Gold, warden; King Hall, Washington—Warden Tunnell.

The conference proceedings began with a paper upon the present position and methods of the study of liturgics, by Dr. Gold. The literature of this important subject was carefully reviewed, its increasing value in view of present needs emphasized, and helpful suggestions made for its treatment in the seminary course. The next subject taken up was that of "Beneficiary aid to divinity students." Papers were read by Dr. Hodges and Prof. Johnson, ably reviewing this difficult subject from different standpoints. After a full and careful discussion, the following recommendations received unanimous approval:

That it is desirable to remove, as far as possible, from the question of aid to students, any eleemosynary character.

That the normal method of giving aid to students who stand in need of it, should be by the requirement of a high grade of previous academical attainment, to be ascertained by a special scholarship examination, or otherwise, at entrance to the seminary, and the maintenance of a correspondingly high grade through the seminary course.

In cases where the preceding method is inapplicable, high character and the promise of special pastoral ability, may be taken into account.

That to remedy any cases of hardship which may result from such examination standard, as well as to meet in certain cases the evils of excessive strain arising from unwise attempts to earn money at the expense of health and time for study and devotion, the system of supplementary loans of smaller additional amounts with due precautions as to security and repayment in a reasonable time, seems worthy of consideration.

The subject of Honorary Degrees in Divinity, came before the conference in the report of a special committee appointed last year. The following recommendations, which are to be regarded as supplementary to those accepted by the conference last year on the subject of Divinity Degrees in course, were unanimously adopted:

That under no circumstances should the Degree of B. D. be given *honoris causa*.

That it is inexpedient that the Degree of D. D. should be given *honoris causa*, save in two clearly marked and exceptional cases: (a) where it is desirable to mark the Church's recognition of position of special ecclesiastical dignity. That the only persons of this class upon whom the Degree of D. D. should be conferred *honoris causa* are Bishops of the Church and Professors of Incorporated Seminaries; (b) where it is desirable to reward a really strong and important contribution to theological science, although the author's training has not made him eligible for the Degree in course. That whereas the present requirements for the Degree of D. D., approved at the last Conference, correspond generally in the Faculty of Theology to those usually required in general educational work by American universities for the Degree of Ph. D., the Conference is of opinion that this degree sufficiently covers the ground, and that it is undesirable that the degree of Doctor in Sacred Philosophy should be conferred by our seminaries.

One of the most useful features of the meeting was the earnest discussion of methods of aiding and maintaining missionary interest, and of promoting the systematic study of missions among the students. The general opinion was expressed that much could be done in this direction

by increased library facilities, by the co-operation of the faculties in the organization and direction of classes for special study, and where practicable, by lectures on Comparative Religions in the seminary course.

The last morning was devoted to the subject of the spiritual preparation of candidates for Holy Orders. A suggestive paper was read by Professor Crawford, explaining the method of "faculty meetings" of a devotional character, which had been found so helpful at the Seminary of Virginia.

The conference accepted the invitation of Dean Hodges to meet at Cambridge next year. The executive committee of the conference, (to whom the general details of arrangement are entrusted) consists of Dean Hodges, and Professors Clark and Drowne. Special committees were appointed to report next year on the following subjects: "Is the ministry over supplied?" chairman, Prof. Body; "Summer schools for clergy or for Church workers," chairman, Dean Hodges. It was referred to the executive committee to arrange for the presentation of the subject of "The duty of the clergy in relation to social movements and problems of the day."

The Rev. W. H. K. Pendleton, traveling secretary of the Church Students' Missionary Association, was introduced at the close of the conference, and requested the aid of the faculties in promoting the Association's work. The chairman assured him of the interest of the conference, and explained the steps which had already been taken in the matter.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

At St. Ansgarius', Chicago, there is beginning on Wednesday of this week, a conference of the Swedish priests of the Church from the various States, with the rector presiding. The Bishop will confirm there on Sunday.

The Western Theological Seminary has received a valuable collection of old Church papers and other religious literature, from the library of the late Rev. Henry G. Perry, of Chicago. This gift is due to the kindness of Mr. Perry's surviving brother and sister.

At the monthly meeting of the Clerics on Monday, about 25 members were entertained at 6451 Woodlawn ave., by Mrs. Williams, wife of the rector of Christ church, and Mrs. Dunham, widow of the late rector, and founder of the church of the Redeemer.

The Rev. W. C. DeWitt was able to be out, and to preach on Sunday morning last; also the Rev. D. S. Smith, of St. Luke's, South Evanston, who was assisted by the Rev. A. T. Perkins.

The Rev. H. C. Goodman, who has for a year been temporarily in charge of St. John's mission, Clybourne ave., has been appointed by Bishop Morrison to supply St. John's, Dubuque, Iowa, during the vacancy of that parish.

A beautiful brass book-rest for the altar in Christ church, Winnetka, has lately been presented by Mr. W. H. Martin and Mrs. Martin, in memory of their son David, who fell asleep January, 1898; and a pair of brass altar vases by Miss Mary Wakem, as a memorial of her mother. Both these memorials were solemnly blessed by the Rev. H. G. Moore, at Evensong, on Easter Even.

The Rev. Dr. Stone will deliver on the 20th, a lecture on "Some doubts and difficulties of the day," in St. Philip's church, Toronto, in which, his first rectorate, he ministered for four years, nearly 20 years ago. On the 21st, he will be principal speaker at the annual banquet in Hamilton, of the St. George's Benevolent Society, and preach the annual sermon in the same city on the morning of St. George's Day, Sunday, April 23d, leaving the same afternoon for Philadelphia, to speak at the annual banquet of the

St. George's Society in that city on Monday evening.

Gifts to Church of the Transfiguration

A valuable organ (Lyon & Healy, two manuals) has been presented to this parish by Mrs. Beatrice Champlin Pulsifer. It bears the inscription of her father and brother's names: "In memoriam, George W. Champlin and William Raymond Champlin." This organ was first used during the Easter service, and proved an admirable addition to the voices of the large vested choir. A carillon was presented to the parish by the choir.

Confirmation Classes Presented

On Low Sunday the Bishop visited St. Chrysostom's in the morning, and laid hands upon a class of 20; in the evening he confirmed in the church of the Ascension. Bishop Seymour confirmed for him in the Atonement, Edgewater, a class of eight, presented by the Rev. J. M. D. Davidson, and one of five from St. Luke's, South Evanston; there was an offering of \$21 for the Bishop's Students Fund.

Bishop Edsall's Visit

On Low Sunday the Bishop of North Dakota addressed his old congregation of St. Peter's, and after congratulating the vestry and people upon the choice of his successor, gave many interesting facts and incidents of his new work. He made a similar address at St. Chrysostom's in the afternoon, and assisted in the service at St. Peter's in the evening. He returns in a week to his work.

Woman's Auxiliary

At the usual monthly meeting in the Church Club rooms last Thursday, the 6th, there was a fine attendance to hear Miss Carruther's paper on "The Junior Auxiliary," and another very interesting one by Sister Margaret Clare, Superior of the order at Kenosha, on mission work, with emphatic reference to work of the Sisters of St. Mary for children at that place.

Girls' Friendly Society

The annual meeting of the Chicago diocesan organization of the G. F. S. was held at All Saints' church, Ravenswood, on Tuesday of this week, preceded by a celebration of the Holy Communion and a sermon by Bishop McLaren. After lunch, served by the ladies of the parish, the election of officers was held, and a conference of associates.

The New Rector of Epiphany

The Rev. J. Henry Hopkins entered upon his work by officiating on Friday evening, the 7th, in the chapel, which was filled, meeting the parochial chapter of the Brotherhood afterwards. On Sunday morning last a large congregation heard his first sermon to his new charge. The rectory, 260 Ashland ave., being too large for Mr. Hopkins and his wife, the vestry have rented it, and leased a smaller place, 348 Ashland ave., into which the new incumbent has moved.

Presentation to the Rev. W. R. Cross

On the evening of the 6th, at a reception for the parishioners of Grace church, Hinsdale, the rector, the Rev. W. R. Cross, and his wife were made the recipients of a set of Limoge china and a very handsome sideboard, with \$55 intended for application on a summer vacation trip.

The Church of the Redeemer, Elgin

The parishioners, in vestry meeting assembled, on Easter Monday, after listening to the very favorable reports—for instance, that the Easter communicants exceeded, by three percent, the total number in the parish returned to the last convention—made a substantial increase to Dr. Fawcett's salary. On the following day, the rector united in marriage the Rev. A. G. Musson, of St. Paul's, Pekin, Ill., and Mrs. Ida S. Richards, the service concluding with a celebration of the Holy Eucharist.

Easter in Suburban Churches

Grace church, Oak Park, the Rev. C. P. Anderson, rector, had 208 at the early Celebration, and 110 at the later, with an offering of \$3,880. In St. Paul's, Riverside, the Rev. G. Davis Adams, had 121 communicants, and an offering of \$450; and used a newly furnished solid silver Communion set, the donor of which is not named. Emmanuel, Rockford, is recovering slowly from the effects of commercial depression. The Rev. N. B. Clinch reports 100 communions at Easter, and an offering of nearly \$300. In Grace church, Freeport, gradually being built up again by the Rev. F. W. Keator, 52 communed at Easter.

At St. George's, Grand Crossing, the Rev. T. J. O'Curran reports, communicants, 44 and 30; offering, \$61, and from Sunday school, \$20; three adults and six infants were baptized on Easter Eve. In St. Luke's, Dixon, there were 66 at the early Communion, and many at the late; large attendance at the Maundy Thursday preparation service, on Good Friday at the Three Hours' Service, and on Easter, the offering being sufficient to meet all obligations. At the Holy Communion, Maywood, nearly all of the actual communicants, *i. e.*, 65, relieved at the early services, only five at the High Celebration which was full choral. At Trinity, Highland Park, the offering was over \$400.

Christ Church, Joliet

One of the surprises of Easter was that coming to the Rev. W. Bohlen Walker, where the communicants numbered 79 at 6:30 A. M., and 110 at 11 A. M. There was an offering of \$2,004, which includes a cheque for \$1,000 from one parishioner, and this against previous Easter offerings ranging from \$100 to \$250. The ladies of the parish have recently furnished exquisitely one of the rooms in the rectory, and sent the entire furnishing for the guest chamber in the rectory of St. John's, Lake Benton, Minn.

St. Bartholomew's, Englewood

On Good Friday there were large congregations at 10 A. M., from 12 to 3 P. M., and at 7:30 P. M. On Easter, at sunrise, the church was well filled; service, full choral, 146 receiving, and 35 at 8:30. At 11 A. M., 149 communicated. At the children's service, at 3:30, four infants were baptized. Offerings for the day were a little over \$2,000. The music, rendered by Mr. Chas. Kirk and his choir of 75 faithful men and boys, was exceptionally good. A special note of rejoicing was a telegram from the rector, the Rev. B. F. Matrau, now in Florida, read by his *locum tenens*, the Rev. G. D. Wright, conveying the gratifying intelligence of improved health, and intention to return early in May.

Easter at St. Paul's, Kankakee

A congregation of 1,200 filled the church at 11 A. M. Dean Phillips reports 97 at the early Celebration, and 106 at the later, a larger total than ever before in one day. The offering, including \$70 from the Sunday school, was \$503. In the evening, the very last service in the old church was held, and it partook largely of the character of an *agape*. Addresses were made by Messrs. Emery Cobb, senior warden, Hon. S. R. Moore, one of the founders, Clark, and Rogers; all highly extolling the work of the Rev. Duane S. Phillips who has been rector for nearly 32 years. On Low Sunday, the services were held in the public library room, seating barely 160, pending the erection of the new and larger St. Paul's, on the recently purchased site.

Increase in Easter Offerings

The offering of Christ church, Woodlawn, has to be supplemented by \$100 from a kind anonymous donor, who signs himself "A Friend." The offering of St. Mark's, Evanston, is now \$1,500. St. Paul's, Kenwood, had 415 communicants at the three services. Additions to the offerings received at Calvary on Easter, made the total \$560, and at the Good Shepherd \$280, besides \$73 at Douglas Park mission. Emmanuel, La Grange, the total has risen to \$4,670, and on Monday of this week every cent of floating debt was cancelled. Communicants at Our Saviour numbered 354. At the Transfiguration the new or-

gan was used. At St. Ann's the offerings aggregated over \$219, including \$42 from the Sunday school.

By way of summary it might be stated that the Easter communions of the diocese were nearly 10,000, and the offerings aggregated about \$70,000, the two figures fairly indicating the glorious Easter of 1899.

New York**Henry Codman Potter, D.D., LL.D., Bishop**

The rector of St. John's church, Yonkers, the Rev. A. B. Carver, D.D., has been suffering for some time from malaria.

At St. James' church, the Rev. E. Walpole Warren, D.D., the Easter offering amounted to \$3,000. It is contemplated completing the tower of the church.

The archdeacon of Westchester, the Ven. Dr. Van Kleeck who has been absent in Europe in search of health, is so far restored that his return at the end of this month is looked for.

At St. Andrew's church, the Rev. George R. Van De Water, D.D., a new window has been placed in position as a memorial of the late Irene Clifford Baily. The subject is the Angel of Faith. The window adjoins the door leading to the tower.

At the General Theological Seminary, the Very Rev. Dean Hoffman, D.D., LL.D., D.C.L., was celebrant at the Easter Eucharist at the chapel of the Good Shepherd. At sunrise the students sang Easter carols from the summit of the chapel tower.

On Saturday in Easter week, the choir of St. Peter's church, Port Chester, consisting of about 50 men and boys, was entertained in New York by Mr. and Mrs. N. F. Palmer, given an afternoon outing, and a dinner in the evening. The rector, the Rev. Chas. Edward Brugler, was with the party.

Easter at St. George's

At the early celebration of the Holy Eucharist on Easter Day, there were 1,380 communicants. Important repairs are contemplated in the sacred edifice, at an estimated cost of \$33,000. The Easter offering was for this object.

Easter offering at Grace Church

An enlargement of the chancel and other improvements of the sacred edifice are contemplated, including increased light and ventilation—the cost being estimated at \$50,000. Towards this sum, \$18,000 was presented on the altar on Easter Day.

Site for a New Church

A site has been secured on Longwood av. for the building of a new edifice for St. Margaret's church, which is under the general supervision of the Ven. Archdeacon Tiffany, D.D. St. Agnes' chapel has been co-operating earnestly with this congregation, both through its clergy staff and its lay forces.

Heroism of a Nurse

At the last meeting of the trustees of St. Luke's Hospital, a resolution was passed commending one of the trained nurses of St. Luke's Training School, Miss Frances C. Troop, for her heroism at the disastrous Windsor Hotel fire. Miss Troop who was in attendance on a sick person in the hotel, risked danger by remaining at her post, and finally succeeded in rescuing her patient and in herself escaping.

St. Agnes' Chapel of Trinity Parish

The new vicar, the Rev. Chas. T. Olmsted, assumed his duties on Low Sunday. During Lent, the Rev. Prof. R. H. Starr, of the University of the South, has been officiating. On Easter Day, the first of a series of new stained glass windows was unveiled. The window contains figures of SS. Jerome, Ambrose, Augustine, and Gregory, Fathers of the Church.

St. Bartholomew's Church

The offering on Easter Day reached nearly \$13,000. Part of this will be used for work in Cuba, and \$2,000 will be added to the capital of the loan bureau of the parish. The rector, the

Rev. David H. Greer, D.D., whose mother died shortly since in California, has started for a visit to his father in that State. During his absence, his place will be partially supplied by Bishop Kinsolving, of Brazil, and the Rev. James H. McIlvaine, D.D., lately of the Brick (Presbyterian) church.

Easter Memorials

At the church of the Transfiguration, the Rev. Geo. C. Houghton, D.D., rector, a feature of Easter Day was the unveiling of several small stained glass windows in the baptistry, as memorials of the founder of the parish, and first rector, the Rev. Geo. H. Houghton, D.D. At the church of St. John the Evangelist, a memorial window was unveiled in honor of the late Sarah Fuller Minch, from designs by Mr. R. Geissler. It represents Charity protecting a child. In the lower section of the window is an ornamental medallion with annunciation lilies. At Christ church, the Rev. Jacob S. Shipman, D.D., D.C.L., was used for the first time on Easter Day, a handsome new marble pulpit, as a memorial of Lucie Hitchings Hall.

Memorial to Dr. Chas. F. Hoffman

At the church of All Angels, the Rev. S. De Lancey, Townsend, Ph. D., rector, the Easter music was arranged by Mr. Lacey Baker, of St. James' church, Philadelphia, the new organist, who will not, however, enter into residence until the end of the present month. The church choir was augmented for the occasion by orchestral pieces. Bishop Potter was the preacher, and celebrated the Holy Eucharist. In closing his sermon, the Bishop took occasion to refer to the project for a memorial to the late rector of the parish, the Rev. Dr. Chas. F. Hoffman. The memorial is to be an altar, reredos, and mural decorations, and subscriptions of \$10,000 are being sought to meet the expense. Besides his long service as rector of the parish, Dr. Hoffman was a benefactor to the extent of many thousands of dollars, having practically created the present parish plant out of his own pocket.

Cathedral of St. John the Divine

Bishop Potter, aided by several women of the diocese, is busily engaged in planning a method for Sunday transportation of the poor people of the pro-cathedral mission in Stanton st., to the cathedral of St. John the Divine, on Cathedral Heights. The Bishop is anxious to have the poor, as well as the rich, consider the new cathedral as a home in which all have equal rights, and a certain number of the poor will be freely taken on Sunday from the more squalid parts of the city to get acquainted with the new headquarters of the ecclesiastical life of the diocese. The grounds around the cathedral are to be arranged as a park, open at all times to the public. The plan includes the arrangement of playgrounds for children located near by, and open on week days. The first Easter in the cathedral was observed this year. The Ven. Archdeacon Tiffany, D.D., was celebrant at the Holy Eucharist in the morning, and Bishop Potter the preacher in the afternoon.

Pennsylvania**Ozi William Whitaker, D.D., LL.D., Bishop**

George W. Jacobs, treasurer of the Lenten and Easter offerings of the Sunday schools of the diocese, reports that already 21 schools have sent in the sum of \$1,176 03. In almost every case there has been an increase.

The Rev. J. J. Joyce Moore, rector of the church of the Covenant, Philadelphia, was united in holy matrimony on Thursday, 6th inst., to Miss Grace Browning. The marriage was solemnized at the church of Zion and St. Timothy, New York city, by the rector, the Rev. Henry Lybeck, LL.D., D.C.L.

An Easter Donation

The 590 boys and 530 girls—pupils in the A. D. Bache primary school, Philadelphia—on Thursday, 30th ult., brought to the school large quantities of canned goods, eggs, fruit, and delicacies, as Easter gifts for the sick, which were distributed among the following institutions: The

House of St. Michael and All Angels' for Crippled Colored Children, the North-west Sick Diet Kitchen of the City Mission, and the children's ward of the (unsectarian) Hahnemann Hospital.

Calvary Church, Conshohocken

The Good Friday services were unusually helpful and impressive. At the Three Hours' Service, the rector, the Rev. Herbert J. Cook, gave a new series of addresses upon "The Words from the Cross." In the evening the Rev. Addison Atkins Lamb preached. The Easter services, three in number, were well attended. New altar linen and ante pendium, recent gifts to the parish, were used for the first time. After the children's carol service at 7 P.M., the customary tokens were awarded for regular attendance at church and Sunday school.

Easter Services in Philadelphia

With an orchestra of brass and stringed instruments supplementing the organ, the well-trained vested choir of St. James', under the direction of Lacey Baker, rendered a wealth of harmony. A field of lilies in front of the chancel, yellow tulips on either side of the white, and gold-draped altar, and a profusion of azaleas and palms, made an exquisite picture. At Holy Trinity, a great cross of greens studded with lilies and azaleas, overhung the choir. The musical part of the service was rendered by the chancel vested choir and a volunteer choir in the organ loft. At the fifth celebration of the Holy Eucharist at St. Clement's church, the vested choir, under the direction of W. A. Goodwin, organist and choirmaster, sang "O Filii et Filie," the Communion service being Horatio W. Parker's in E. At the fifth celebration of the Holy Eucharist at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, the vested choir, under the direction of Minton Pyne, rendered Gounod's "St. Cecilia" in C, and at the offertory, Spohr's "All glory to the Lamb."

At the midnight hour before Easter Day, 14 members of the parish chapter Brotherhood of St. Andrew, sang from the belfry tower of the church of the Saviour, West Philadelphia. The choir during the day was augmented by a number of voices and accompanied by a full orchestra. In the afternoon, the 66 classes of the Sunday school decorated with flowers a large cross set up in the chancel. A long list of children received gifts for good attendance; one young girl, especially favored, had not missed one Sunday in ten years. In the evening, the choir observed its 31st festival, under direction of the Rev. J. G. Bierck, rendering Bruce Steane's service in Eb, with the anthem, "The trumpet shall sound," Handel.

Death of the Rev. G. C. Bird

The Rev. Gustavus C. Bird, who was until recently rector of St. Martin's church, Marcus Hook, entered into rest eternal on the 5th inst. About the beginning of March he was prostrated from anxiety concerning parish affairs, and resigned the rectorship which he had held for 27 years. He went to a sanitarium for treatment, his family removing to Philadelphia. Mr. Bird's condition was considerably improved under the treatment until Easter, when he suffered a relapse which proved fatal. He was born at West River, Md., in 1839, was a graduate of Dickinson College, Pa., and of the Alexandria, Va. Theological Seminary. His first pastoral charge was at Centreville, Md., which he left to become rector of Grace church, Honesdale, Pa. Subsequently he was rector's assistant at Emmanuel church, Baltimore, Md., and in 1872, accepted the rectorship of St. Martin's, an old colonial church at Marcus Hook, Pa. The funeral services were held at the church of the Resurrection, Philadelphia, on the 8th inst., and the interment was at Chester rural cemetery, Chester, Pa.

Parish House for St. Peter's, Germantown

On Tuesday in Easter week, the parish building on the grounds of this church was formally opened. It is a gift of Mrs. H. H. Houston, in commemoration of the 25 years' rectorship of

the Rev. Dr. T. S. Rumney, and the existence of the parish. Bishop Whitaker presided, assisted by Dr. Rumney and the curate, the Rev. J. M. Hayman. Mr. Samuel F. Houston presented the building on behalf of his mother, and the gift was accepted in behalf of the vestry and parish by Dr. Rumney. Addresses were made by Bishop Whitaker and the Rev. R. W. Forsyth. Special music was rendered by the vested choir of the church. The new building is of the Gothic style of architecture, and is built of Holmsburg granite, with Indiana limestone trimmings. The first floor will be used by the kindergarten school attached to the parish, and contains also a sewing-room and a ladies' parlor. The whole of the second story is arranged as a lecture-room. The basement contains a kitchen, also a gymnasium for the boys and young men of the parish. A handsome tower, 14 ft. square and 60 ft. high, is the most imposing feature of the building, and through this is the main entrance. Over the doorway, in a niche to the right, is a figure representing St. Peter, and in another niche on the left is a figure of St. Christopher—both carved in Indiana limestone. Over the hallway in the tower is a room which will be used as the rector's library and meeting room for the vestry. The top of the tower is battlemented, and is an attractive piece of architecture. The windows in the building are all of handsome design, particularly the bay-window in the tower; all are filled with colored glass. The wood work is of yellow pine. The ceiling in the lecture room is in open work. The building cost about \$20,000. The old parish house, which is connected with the new building by a covered cloister, will be used for Sunday school purposes.

New Pulpit at the South Memorial

At the G. W. South memorial church of the Advocate, Philadelphia, on Easter Day, just prior to Matins, the rector, the Rev. Dr. W. W. Silvester, standing in front of the new pulpit, read a special prayer, which was artistically wrought upon a tablet held in the hands of the Rev. R. E. Brestell, one of the curates. This was followed by the rendering of Handel's "Hallelujah Chorus" from the "Messiah," by the vested choir of 50 voices, under the direction of Paul P. Kirchner, organist. The dedicatory sermon was preached by the rector who paid a glowing tribute to the one who built this massive and costly church. The pulpit, which cost \$2,500, is a thank offering from the trustees and congregation, to Mrs. Harriet South Moore, in commemoration of the part taken by her in the founding of the parish and completion of the buildings. In addition to the brief notice given in THE LIVING CHURCH of the 25th ult., it may be stated, that in shape the pulpit is an octagon of nearly five feet in diameter. The body is placed on a large, round, central shaft, with eight small columns in an outer periphery, all resting on a large base, and each column surmounted by an elaborately carved ornamental cap. The stairway of six steps leading to the pulpit, is in a graceful curve, and is surmounted by a massive balustrade of solid stone. Carved figures enrich the stairway and pulpit, and give the work a striking character. On the newel post is a full length figure of an angel with face upturned, and bearing in the right hand a palm branch. The balustrade is divided into four elliptical panels, with carved figures: "Truth," bearing a burning lamp in either hand; "Faith," with her arms folded across her breast; "Hope," holding in one hand an anchor, the other at her brow, looking into the future; "Charity," with the dress caught up in the left hand, indicating the holding of gifts, her right hand open and empty. At the angles of the pulpit are figures of ecclesiastical significance, symbolical of the growth and periods in the Christian Church.

Iowa

Theodore Nevin Morrison, D.D., Bishop

A public reception was given to Bishop Morrison at Library Hall, Davenport, April 5th. The hall was handsomely decorated, and an orchestra, stationed in the alcove, played through-

out the evening. Bishop and Mrs. Morrison were assisted in receiving by the Rev. Messrs. S. R. J. Hoyt and C. H. Weaver, and their wives. Bishop Morrison was greeted by several hundred residents from all walks of life. There was an especially representative attendance of the local clergy, including the Very Rev. James Davis, vicar-general of the Roman Catholic diocese of Davenport, several Roman Catholic priests, and the pastors of the First Presbyterian, St. Paul's, Lutheran, Edwards Congregational, Calvary Baptist, United Presbyterian and the Methodist churches.

Debt Cleared at Cedar Rapids

Easter Day at Grace church was in many respects the most marked day in the history of the parish. A well-kept Lent and a devout Holy Week issued in a bright and joyous festival. The service sung by the choir of eighty voices, was superb; the number of communicants the largest in the succession of Easters. And the crown of the day was what the people did in response to the request of their rector, the Rev. Dr. Thos. E. Green. On Palm Sunday morning the congregation were informed that the rector had obtained gifts from those to whom parish indebtedness of \$15,600 was due, making it possible to discharge the whole for \$12,000 in cash. Dr. Green announced that he proposed to raise this sum during the one week before Easter Day. When the offering was counted it amounted to \$12,241.09.

Grace Church, Cresco

Congregations on Easter Day were very large, especially in the morning. The music, under the leadership of Mrs. Marshall, organist, was well rendered. At the Celebration many communicated, more than for many years in this parish at any one time. At the hour for Sunday school the sacrament of Baptism was administered to five persons—one infant, two children, and two adults. Easter eggs in various colors were distributed to the scholars who were instructed upon the validity of Baptism and the vows assumed in that sacrament, by the priest-in-charge, the Rev. A. W. Gorrell, whose services the people hope to retain.

South Carolina

Ellison Capers, D.D., Bishop

Bishop Caper's Appointments

APRIL

6-8. Columbia.

9. A. M., St. Philip's, Charleston; P. M., Mt. Pleasant.

12. St. Thomas and St. Dennis, Wando.

14. P. M., Calvary, Charleston.

16. Charleston; A. M. St. Michael's; P. M., St. Mark's.

18-20. Columbia.

23. St. John's, Berkeley.

30. St. John's, Richland, Columbia.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. John B. Skilton, assistant minister of St. Paul's church, Cleveland, has tendered his resignation, to take effect April 15th, and will become principal of Cheltenham Military Academy, at Ogontz, Pa., succeeding its principal, Mr. J. C. Rice, who died last January. Mr. Skilton has been assistant at St. Paul's since 1892, with the exception of one year which he spent abroad.

A joyful Easter was kept in all the Cleveland churches, in spite of the fact that winter held supreme sway outside. Large numbers of communicants at both the early and later Celebrations, proved that the people had not merely gone to see and hear.

Trinity Cathedral

The services were conducted by Dean Williams, assisted by the curate, the Rev. H. L. Gaylord. The music given by the choir of men and boys, supplemented by a number of fine soprano voices, under the charge of Mr. Joseph B. Hopley, organist and choirmaster, was elaborate and beautifully rendered. The number that came to the Holy Communion at the three services, was the largest in the history of the parish.

The children of both Sunday schools attended choral Evensong at the cathedral in a body.

Emmanuel Church, Cleveland

The very beautiful musical service was rendered by the vested choir, under the leadership of Dr. Frederic Rogers, organist and musical director. All of the flowers about the altar were memorial gifts. The service was conducted by the Rev. Francis M. Hall, minister-in-charge, who was the celebrant at the 7:30, and also at the 10:30 Communion. At the festival of the Sunday school a large floral cross was constructed by each class, bringing with its offering of money in a white silk bag, a beautiful bouquet of flowers to place upon the cross. The Easter offering of the school for diocesan and general missions was \$82 50.

St. Mark's Church, Cleveland

A set of very tasteful dossal hangings was given as an Easter gift, and a litany desk, given by friends of the parish, and designed by a member of the vestry, was used for the first time at the Easter services. New choir stalls have been added, and the choir now numbers 40 voices. At the six o'clock Celebration, 70 communed, an event unprecedented in the history of this parish, the Rev. Frederic E. J. Lloyd, rector.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

St. Matthias, Omaha, organized as a Parish

On the evening of Maundy Thursday, Bishop Worthington visited this mission and confirmed 22 persons, one of the largest classes ever confirmed in it. On Monday in Easter week a large and enthusiastic meeting of the congregation was held for the purpose of incorporating as a parish, adopting a constitution, and electing a vestry and wardens, St. Matthias having been a mission ever since its organization. A vestry of representative men was elected, and parish life begins with promise of great success. During the past winter the number of people attending the services has doubled, and all the work and services of the Church are well sustained. Dr. J. E. Reilly who has been priest-in-charge of the mission, becomes rector of the new organization, greatly beloved by a loyal and united people, and St. Matthias' church takes its place among the strong, self-supporting parishes of Omaha.

Connecticut

Chauncey B. Brewster, D.D., Bishop

Easter Sunday ushered in a period of bright, pleasant weather. Large congregations were the rule at all the churches. The Easter offerings show a gratifying increase in most instances. In many churches special offerings were made, and memorials unveiled.

St. Thomas' Church, New Haven

The Easter offering, which is believed to be the largest ever given on that day during the parish's more than half century of organized existence, amounted to \$1,062. The rector had asked for \$600, and the response was beyond measure surprising.

Christ Church, New Haven

Easter was a joyous day. At the morning service the beautiful house of God was still further enriched by two massive memorial tablets, the gifts of parishioners. The tablets are of brass, with black and red letters, and excepting a richly chased border, are perfectly plain. The tablet in the nave is inscribed as follows:

Ad Majoram Dei Gloriam

In gratitude to Mrs. Lucy Hall Boardman whose munificence in the day of adversity made possible the erection of this church unincumbered by debt, and who further enriched and completed it by the gifts of its east window and tower, this tablet is placed here by the parishioners of Christ church, Easter Day, A. D., MDCCCXCIX.

Give her the fruit of her hands, and let her own works praise her in the gates.

The chancel tablet inscription is:

Ad Majoram Dei Gloriam

In gratitude to Mrs. Mary Elizabeth Ives whose mu-

nificence made possible the beginning of this church by the erection of its chancel, this tablet is placed by the parishioners of Christ church. Easter Day, A. D., MDCCCXCIX.

God is not unrighteous that He will forget your works and labor that proceedeth of love.

Another gift this Easter is a beautifully carved credence table, the gift of the Sunday school. It is of oak, to match the woodwork of the chancel, and is richly carved with a border of the symbolical vine about the top, and the linen fold on the front panels. The table will be placed in the little morning chapel.

St. John's Church, New Haven

Over \$1,000 was the amount of the Easter offering. The vestrymen of the church during the preceding three weeks had raised about \$9,000. The funded debt of the church is about \$12,000. When the announcement was first made that an attempt would be made to pay off that amount by Easter, few anticipated such success. At the Easter services it was announced that nearly \$10,000 of the \$12,000 had been collected or pledged. Of that amount, \$3,000 was contributed by Trinity church, and \$2,500 and \$500 by two individual members of St. John's, who did not wish their names made public. Other contributions ranged from one dollar up. The rector, the Rev. Stewart L. Means, and the parishioners hope to be able by the first Sunday in May to announce that the whole \$12,000 has been collected.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The officers of the South Side Clericus, are the Rev. J. C. Stephenson, president, the Rev. Geo. D. Sparks, vice-president, the Rev. William Wiley, secretary and treasurer.

The auxiliary societies of St. Ann's church on the Heights united through Lent, and at its close sent to missionaries boxes amounting in value to \$365.12.

The Rev. S. R. Bailey, rector of the church of the Holy Comforter, Brooklyn, has recovered from a very severe attack of pneumonia.

The repairs on the organ at All Saints' church, Bayside, the Rev. Geo. W. Eccles, rector, have been completed, and services are again being held in the church. Since the accident which rendered the organ useless, services have been held in Literary Hall.

The treasurer of St. Luke's church, Sea Cliff, reports that during the year, the receipts from all sources, were \$4,488 45, and total expenditures, \$3,542.40, leaving a balance in hand of \$946.05.

A valuable window will soon be placed in St. George's church, Flushing. It is being made by Henry Holliday, of London, and will be placed in the north aisle of the church. the subject is the Nativity.

Funds for a New Church

An association has been formed by the young men of St. Matthew's church, Brooklyn, the Rev. A. A. Morrison, rector, to be known as the Young Men's Association of St. Matthew's church. The primary object is the obtaining of funds for a new church to cost not more than \$50,000, and the secondary, to create a more social feeling in the congregation.

Central Pennsylvania

Ethelbert Talbot, D.D., LL.D., Bishop

Debt Lifted at Marietta

The parishioners of St. John's church are rejoicing over their release from a debt of \$200, which has been a burden on the parish for several years. Up to the present it seemed almost impossible to meet the interest, but at the beginning of Lent, the rector, the Rev. Bert Foster, D.D., pleaded for the lifting of the whole debt, and suggested a simple plan by which he thought it could be obtained. This was nothing more than for each society and every parishioner to make a willing offering as the result of special Lenten work and self-denial. God so blessed the efforts of the people, that at evening service on Easter Day the rector was en-

abled to announce that not only \$200, but \$810.98 had been handed in that day, and now the parish is on safe ground. In addition to this large sum, the children increased their missionary offering from \$22 in 1898 to \$42 this year. A handsome electric-light fixture has just been placed in the chancel as a memorial by one of the parishioners.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The 31st annual convention of the diocese will meet in Christ church, Oswego, Tuesday, June 13th, at 4:30 P. M., by order of the Bishop.

At the April meeting of the Utica Clerical Union, held in Grace church parish house on the 10th inst., the secretary, the Rev. J. E. Ramsdell, read an essay on, "How better to instruct the children of the Church."

Appointments

APRIL

14. A. M., Greene; evening, Good Shepherd, Binghamton.
17. Evening, Windsor.
18. Harpersville, commemoration and conference.
19. A. M., Guilford.
22. Evening, New Hartford.
23. A. M., Clinton; P. M., Chadwicks, Clark's Mills.

Reception to the Rev. Dr. Olmsted

A farewell reception was given Dr. and Mrs. Olmsted by the parish of Grace church, Utica, on the evening of Easter Monday. A large company gathered to say regretful adieu to him who had served faithfully as rector for 15 years, and his charming wife, before they removed to St. Agnes' vicarage, New York. The sentiment of the parish was expressed in formal resolutions of the vestry, read at the reception.

Easter Offering at St. Paul's, Syracuse

Easter Day was wintry in aspect throughout Central New York. The festival was joyfully celebrated, however, with Holy Eucharists and worthy offerings of praise to the Risen King. In St. Paul's, Syracuse, the Dr. H. R. Lockwood, rector, a feature of the day was the offering of \$1,700 for current expenses. At the evening service the children of the Sunday school joined in the processional with the vested choir, and occupied seats in the nave.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

The Queen of Festivals was observed in all the churches with services as full of beauty and brightness as each could offer. There were large numbers of communicants at the early Celebrations, as well as crowded congregations at the later hour.

Easter Day Services

In the morning, the Bishop preached and administered Confirmation in Christ church, Georgetown, the Rev. Dr. Stuart, rector, and in the evening he officiated at the mission chapel of the Good Shepherd, now vacant by the transfer of the Rev. H. S. Smith to be rector of St. Margaret's church. On Easter Even, the Bishop confirmed a class at Grace church, South Washington, presented by the rector, the Rev. Mr. Sontag. At St. Paul's, there were three early Celebrations; and at 11 o'clock, choral Matins and Celebration. A memorial gift of a handsomely carved prayer desk of oak, for the Bishop's chair, was placed in the sanctuary; and the tiling of the choir and baptistry, lately completed, were also Easter offerings. At the children's festival service, Bishop Kinsolving, of Brazil, interested them with stories of his far-off field of labor. Prizes were bestowed for punctual attendance. A joyous choral Evensong closed the glad day, when the rector took occasion to express his appreciation of the work of the choir, not only at this festival, but at all times.

The Bishop's Guild

On Easter Monday, the members of the Bishop's Guild met at the pro cathedral for their annual corporate Communion. The Bishop referred to the first service of this kind, a year

ago, when they gathered at St. Alban's, under the shadow of coming war. That occasion, he said, became historic, for out of it grew the idea of the Peace Cross. As those present left the church, they were given copies of "The Peace Cross Book," a little volume quaintly and beautifully gotten up, in which are collected various accounts of the unveiling of the cross, and other incidents connected with the cathedral site, with illustrations.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

Easter in Detroit

The weather was cold and blustry on Easter Day, but warm and bright services succeeded a well-kept Lent. The Church services were distinguished throughout the city by richly decorated chancels, fine music, and very large congregations. There were two Celebrations in almost every parish, and three in the larger ones. Bishop Davies was with St. Thomas' congregation, and administered Confirmation there. The children's services in the afternoon were a marked feature. The congregation of St. Andrew's parish contributed \$1,800 toward the building of their Bishop Harris memorial church, which is now in course of erection. The day was specially observed by nearly all the religious bodies in the city.

Easter Music at St. John's, Detroit

The music on Easter Day was marked by that excellence and worshipful spirit which has always characterized it. Besides the customary festive features of chant and song, "The trumpet shall sound," from "The Messiah," finely declaimed by Mr. Krolik, the baritone, followed by the "Hallelujah Chorus," was given as an offertory anthem, and during Holy Communion, Gounod's *Sanctus*, *Benedictus*, *Agnus Dei*, and *Gloria in Excelsis* were admirably rendered. Subdued music, admirably played by Mr. Fruttchey, the painstaking organist of the church, and accompanied by a harp, added much beauty and solemnity to the office. The Rev. Dr. Prall preached at the 10:30 A. M. service, and was assisted throughout the day by the Rev. Messrs. F. S. White and W. Warne Wilson.

St. Luke's, Ypsilanti

Beginning with a six o'clock Celebration and address, Easter Day in St. Luke's was very blessed. About 200 received at the two Celebrations, and in the neighborhood of 2,000 worshippers must have attended the four services at 6 A. M., 10:30 A. M., 4 P. M., and 7:30 P. M. The music, under Prof. Whittaker, was most effective. The offerings amounted to \$998.

West Missouri

E. R. Atwill, D.D., Bishop

Christ Church, St. Joseph

On Tuesday in Holy Week the Bishop visited the parish and confirmed a class of 38, half of them adults, and 16 being men and youths, presented by the rector, the Rev. John Henry Hopkins. On Easter Day there were 305 Communions (186 receiving at the early Celebration). The Easter offering for the rectory debt and other indebtedness was nearly \$3,400, the largest in the history of the parish. The children's Lenten savings for domestic and foreign missions were ten dollars more than last year, reaching \$159.03. The local commanderies of Knights Templar attended at choral Evensong. This was the last Sunday of the present rectorate, which has lasted nearly four years. A large reception was given for the Rev. and Mrs. Hopkins on the evening of Tuesday in Easter week, in the guild rooms of the church, when resolutions of regret were read by the vestry, and a large chest of silver tableware was presented to the retiring rector by the men of the parish. The Rev. George Heathcote Hills, the new rector, is expected to take charge on the 2d Sunday after Easter. The parish is in a strong condition, numbering about 700 confirmed persons and with only a very small indebtedness remaining from the \$8,000 debt of four years ago.

The Rev. Mr. Hopkins assumed charge of the church of the Epiphany, Chicago, on Low Sunday.

Maine

Rev. Henry Adams Neely, D. D., Bishop

At Grace church, Bath, on Easter Day, there were appropriate and forcible addresses by the rector, the Rev. W. C. Stewart, and delightful music rendered by the mixed vested choir, under the direction of the talented conductor and composer, Arthur S. Hyde. The attendance at both Morning and Evening Prayer was large, while the number out to the early Celebration was very fair. The Good Friday services, consisting of the litany and stations of the Cross in the morning, and Evening Prayer and sermon in the evening, were also well attended. One of the joys of this Eastertide is the paying off of a long-standing debt of \$500, through the efforts of senior warden T. Klippel.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

The Easter term at St. Mary's Hall, Faribault, begins Thursday, April 13th. The Rev. Chas. D. Andrews, of Christ church, St. Paul, gave the Three Hours' Meditation at St. Mary's, Good Friday. Bishop and Mrs. Whipple sent Easter greetings from New York on Saturday, as they were leaving for England.

On the afternoon of Easter Day, Bishop Gilbert visited the State's prison, Stillwater, according to his annual custom, and left a word of hope for the unfortunate prisoners. In the evening, he visited the parish church of the Ascension, and confirmed a class of 20. A handsome font was presented to the church by Mrs. Helen M. Toribus, and dedicated with appropriate ceremonies.

Holy Week and Easter in St. Paul

On Good Friday, the Three Hours' Meditation was held in a number of churches, the attendance was very large. Bishop Gilbert conducted the service at Christ church. Vincent's Passion Service was rendered at St. Paul's church before a large congregation, by the vested choir of 50 voices. During Holy Week, Bishop Gilbert visited St. Stephen's, St. James', St. Mary's, the Messiah, and St. Peter's parishes, confirming large classes.

Easter Day, the Holy Eucharist was celebrated in almost every parish, very large numbers receiving. Bishop Gilbert confirmed a class of 20 candidates at Christ church.

Minneapolis Churches

On Palm Sunday, Bishop Gilbert confirmed a class of 42 candidates at Gethsemane; amongst them were six colored people and the Rev. A. Bruce, late pastor of the African M. E. Church. He has applied for orders, and while preparing, will have charge of the St. Thomas' mission, recently started amongst the people. The Easter Day services in Minneapolis were similar to those in St. Paul. The parish vestry meetings revealed substantial progress, increased membership, and finances in a healthy condition. At Gethsemane parish meeting, \$1,000 of the rector's salary, voluntarily surrendered by the rector last year, on account of financial depression, was unanimously restored. The meeting was very harmonious throughout.

Holy Trinity out of Debt

Provision has been made for the payment of the \$5,000 mortgage on July 1st. The entire \$5,000 has been pledged. It was a joyous Easter to the parish and its rector, the Rev. S. B. Purves. The satisfaction of this mortgage will set the church well on its feet again, and it will be able to continue its work from now on with renewed vigor. The parish has done remarkably well in caring for this indebtedness. Seven weeks ago the possibility of such a thing had not even been thought of, but about that time Bishop Gilbert, in his address one evening to the congregation, mentioned, among other things, that it would be a glorious thing if the church could be freed from the burden by the beginning

of the year 1900. On the morning of the day following the Bishop's visit, one of the parishioners called upon the rector and offered to give \$1,000, if the other \$4,000 for the satisfaction of the mortgage could be secured by pledges payable on or before July 1st, by Easter Day. The offer was discussed in the vestry, and on the following Sunday was told to the members of the church. A committee was appointed, which has been at work ever since, and the full amount has been secured. When the rector announced the success of the work, the members of the congregation rose to their feet and enthusiastically joined in singing the Doxology. The church has just received a handsome white marble font, the gift of Mr. and Mrs. C. A. Heath as a memorial to their daughter, Alice V. Heath, who passed away a day or two before last Christmas. The font was dedicated Saturday afternoon at the annual Easter Eve baptismal service.

East Carolina

Alfred Augustin Watson, D. D., Bishop

The Bishop's Appointments

APRIL

9. A. M., Christ church, Rockfish; P. M., St. Andrew's, Flea Hill.
16. New Bern: A. M., Christ church; P. M., St. Cyrian's.
17. St. Thomas, Craven Co.
18. St. Paul's, Vanceboro.
19. P. M., Stonewall. 20. A. M., Stonewall.
21. P. M., Grace church, Trenton.
23. Wilmington: A. M., St. John's; P. M., Good Shepherd.
30. St. James', Wilmington.

MAY

- [7. Lake Waccamaw.

The Church people of St. Paul's, Clinton, are rejoicing in the consecration of their church building. Before this service took place, the pews were repainted and grained, a new carpet put down, and the old organ exchanged for a new one.

Newark

Thomas Alfred Starkey, D.D., Bishop

Memorial to Rev. O. Valentine

A special service was held in St. John's church, Bayonne, N. J., on Easter Day, at 4 P. M., at which time a beautiful memorial window to the late rector, the Rev. O. Valentine, was unveiled and blessed. The rector, the Rev. E. L. Jenner, preceded by crucifer and attendants, banner-bearer and acolytes, went to the window which is on the north side of the church, and pulling aside the curtain which veiled it, read appropriate prayers. The return of the procession to the chancel was to the music of "Blest are the departed," Spohr. Festal Evensong was then sung, the music being well rendered by the efficient choir of men and boys. Following Evensong, there was a procession of choir and clergy through the aisles of the church, during which the hymns; "The strife is o'er," and "Jesus lives," were sung. The design of the window is a large and beautiful figure of St. John the Divine, with a rich and effective canopied background. The lower part is in panels, the centre one bearing the appropriate inscription. Among the subscribers to the window were Bishops Seymour, Talbot, and Coleman, also many friends of the deceased priest among the clergy and laity. The window was made by Archibald D. Sawyer, successor to E. J. V. Stent, New York city.

Funeral of Mrs. Martha B. Stevens

The burial service of Mrs. Martha B. Stevens, of Castle Point, was held Tuesday in Easter Week, in the church of the Holy Innocents, Hoboken, which she founded in memory of her daughter. There were two early celebrations of the Holy Eucharist, and at 9:30 A. M., a third, at which only members of the Stevens family were present. At 11 A. M., the church was crowded, and nearly 3,000 people, many of whom remembered Mrs. Stevens for her charities, packed the adjoining streets which intersect the poor portion of the city. Bishop Starkey officiated, assisted by the Rev. Ernest Magill, rector of the church, the Rev. Dr. George C.

Houghton, long the rector of the Stevens family parish, Hoboken; the Rev. James Clayton Mitchell, and the Ven. Archdeacon Jenney. The choir of the church of the Holy Innocents was augmented for the occasion by the choir of the church of the Transfiguration, New York, under the direction of Prof. Dod, with orchestral accompaniment. The president and faculty of Stevens Institute of Technology, one of the philanthropic foundations of the Stevens family, attended in a body. The pall bearers were old male servants of the family.

Springfield

Geo. F. Seymour, D.D., LL.D., Bishop
Chas. R. Hale, D.D., LL.D., Bishop-coadjutor

Appointments of the Bishop

APRIL

16. A. M. Bloomington; P. M., Alton.
19. Springfield: 8 P. M., address to the citizens of Springfield on the anniversary of the battle of Lexington.
20. Night, Osco. (Diocese of Quincy.)
21. Night, Galva. (Diocese of Quincy.)
23. A. M., Martinsville; 7:30 P. M., Marshall.
26. Night, Pittsfield.
30. Elkhart.

May and June appointments will be given next week.

Massachusetts

William Lawrence, D. D., Bishop

A new lecturn has been placed in the chapel of the Church Home, South Boston. It bears this inscription: "In memory of Martha Dexter."

A solid silver chalice and paten, costing \$200, were recently stolen from St. Luke's church, Chelsea. The wafer-box, valued at \$15, was also taken.

Easter in Boston Churches

Easter Day called together large congregations in all the churches. The music and floral decorations at Trinity were unusually good. Emmanuel church, with its improvements, renovations, and decorations, presented a picture of beauty. The church of the Advent was obliged to close the door upon the crowds that flocked there. The Rev. Pelham Williams, D.D., preached the sermon. At St. Paul's church, a throng of worshippers not only filled the pews, but stood during the service in the three aisles. Old Christ church is always a centre of attraction on Easter Day and was well filled. The parishioners of St. John's, East Boston, welcomed the return of the rector, the Rev. L. D. Roberts, who has been ill. The large oak lecturn was used for the first time. It is a memorial of the Rev. J. H. Waterbury, who was a former rector of this parish.

Christ Church, Hyde Park, and Its Rector

The Rev. Samuel G. Babcock has just completed the seventh year of service here. The debt upon the organ, \$1,000, was cancelled at Easter: There were over 200 communicants on this feast day. During his rectorship, the list of communicants has doubled, a new church has been built, and the community has been visibly influenced, to a large extent, by the worship and teachings of the Church.

St. Matthew's, South Boston

Easter Day was one long to be remembered in this parish. There were over 300 communicants at both Celebrations. The rector, the Rev. A. E. George, has been here nearly 12 years. In that time, 606 have been baptized, 480 confirmed, and 672 buried.

Confirmations in Boston

Bishop Lawrence recently confirmed 20 candidates in the church of the Advent, 25 in St. Paul's, 25 in All Saints', 25 in St. Matthew's, and 13 in Grace church.

Death of a Faithful Churchman

Mr. Thomas Mair, who recently died, was for 20 years either a warden or vestryman in All Saints', Dorchester, and was one of the early supporters of this parish. He was a faithful worker, and labored in his community with zeal and consecration to teach the Church's ways, and was no inferior champion of her history and

claims. He was a frequent contributor to the columns of THE LIVING CHURCH.

Grace Church, New Bedford

The departure of the Rev. E. S. Rousmaniere from the rectorship, has called forth many expressions of great respect from the parishioners and citizens. Mr. and Mrs. Rousmaniere, with the assistance of the Rev. F. L. Whittemore, have presented to the parish a sedilia, organ screen, and lecturn. An anonymous giver has presented a brass baptismal font.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Visitation Appointments

FOR CONFIRMATION ONLY
APRIL

13. P. M., Christ church, Hazel Green.
14. P. M., St. Paul's, Beloit.
16. A. M. Grace church, Madison.
18. P. M., Trinity, Monroe.
21. P. M., St. Paul's, Hudson.
23. P. M., St. Mark's, South Milwaukee.
24. P. M., St. Paul's, Columbus.
28. P. M., Holy Innocents', Pine Lake.
30. Janesville: A. M., Christ church; P. M., Trinity church.

On Feb. 21st, at St. Andrew's church, Milwaukee, the Bishop gave an interesting lecture based on personal experience, and illustrated by stereopticon views, on the noted Passion play, which is held every ten years at Ober Ammergau, in Bavaria. The receipts were for the benefit of the building fund of this new and prosperous church. He repeated the lecture for the benefit of St. Stephen's, Milwaukee, on March 23d.

The Bishop addressed the students of the Milwaukee-Downer College, on the morning of March 7th.

Holy Week and Easter at the Cathedral

The many services at All Saints' cathedral, Milwaukee, during Holy Week and Easter-tide, were especially impressive and devotional in character this year, and attended by larger congregations than heretofore. On Palm Sunday there was the usual solemn procession with palms before the High Celebration. Portions of the blessed palms were distributed to all the people. On Maundy Thursday at the High Celebration, at 10:30 A. M., the Bishop, as has been his wonted custom, consecrated the holy oil for use in the diocese during the coming year for the unction of the sick and dying. He also preached the sermon. In the evening a large class was confirmed, several being converts to the Church from the Roman and Protestant bodies. On Good Friday, nearly every hour of which was taken up with services, meditations, and sermons, the Reproaches were chanted at 11:45 A. M., followed by the devotion of the Three Hours, beautifully and effectively preached by the Bishop. The sacred edifice was well filled during this entire service with a devout and earnest body of worshippers, most of whom remained throughout. On Easter Day there were Low Celebrations at 6, 7, and 8 A. M., at which the bulk of the congregation made their Communion; at 9:30 a high Celebration for the children, preceded by a procession with banners; at 11 o'clock a solemn procession and High Celebration with a sermon by the Bishop. The money offerings amounted to over \$900. After the evening service a solemn *Te Deum* was sung. Amongst the Easter gifts to the cathedral may be mentioned six stained glass memorial windows, made by Lavers and Westlake, of London, Eng., and three wrought brass sanctuary lamps (the first instalment of a set of seven) patterned after those in St. Mark's, Venice.

St. Matthias' Church, Waukesha

This parish is rejoicing over the hearty and inspiring services held on Easter Day, under the guidance of the Rev. John Brann, rector. A very pleasant and helpful part of the service was the dedication of a new dosel, given by Mrs. Jackson; a pair of magnificent brass candlesticks, presented by the organist and choirmaster, Mr. Ball. Never before had the choir sung so well. They seemed to feel that Christ hath risen. The whole day was one of rejoicing and thank-

fulness to our risen Lord and Saviour; 75 received at the 7:30 A. M. Celebration, nine at the Sunday school Celebration at 9 A. M., and 65 at the 10:30 A. M. service. With those at the Celebrations Monday and Tuesday, and some private Celebrations, it is certain that, with the exception of two or three individuals, every confirmed person in the parish has received during this Easter-tide. About \$160 was received as an Easter offering, and at a very pleasant parish meeting Monday P. M., a good vestry was elected, the mayor of the city becoming senior warden.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

The Rev. J. B. Funsten, rector of Trinity church, Portsmouth, has reconsidered his decision, and has accepted the bishopric of Boise.

The English evangelist, Mr. John R. Matthews, has been holding a series of services in St. John's church, Houston, which have resulted in much good to the Church and community. The rector, the Rev. J. G. Shackelford, has been aiding Mr. Matthews.

Bishop Randolph visited Christ church, Amelia Court House, on March 14th, preached and confirmed a class of four persons.

On Sunday morning, March 19th, Bishop Randolph visited Trinity church, Portsmouth, preaching an eloquent sermon and administering the rite of Confirmation to a class of 20 persons. At night the Bishop preached at St. Peter's church, Norfolk, and confirmed a class of 18.

In old St. Paul's church, Norfolk, on Good Friday night, the Bishop preached an eloquent sermon, afterwards confirming a class of 11 men and women.

On the night of March 30th, Bishop Randolph visited St. John's church, Portsmouth, preaching and confirming a class of 19 candidates. The Bishop's sermon on "The Cross" closely held the interest of his hearers. He was assisted by the rector of St. John's, the Rev. Z. S. Farland, and the Rev. J. B. Funsten.

Easter in Lynchburg

Elaborate music and beautiful floral decorations were an important feature. Large congregations were present at St. Paul's and Grace churches, where special offerings were taken up. At St. Paul's, the sum reached \$2,450, while at Grace church, which has a much smaller membership, it amounted to \$300. An attractive part of the children's service at St. Paul's was the erection in the chancel of a tall floral lighthouse, each of the classes contributing a section of the structure which was built during the service, and when completed, was surmounted by a floral cross, beneath which beamed an electric light.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

The 62nd annual council of the diocese will be held in Trinity church, Geneva, beginning Tuesday, May 16th.

Lenten Services

The noon day Lenten services held in St. Paul's church, Buffalo, were attended by larger congregations than in any previous year, the interest being maintained up to the last day of Holy Week. In this connection, it is matter for grateful recognition that the comment of the daily press on these services was both dignified and sympathetic. In Rochester the change this year from two services a week at noon, as in former years, to a daily service at St. Luke's, was a marked success, as testified by the increased attendance.

Offerings and Gifts

St. Mary's church, Buffalo, made an offering on Easter Day of \$6,000.

Five thousand dollars have been contributed by a devoted Churchwoman for the erection of a parish house for St. Peter's church, Geneva, as a memorial to the late rector, the Rev. J. Rankine, D.D.

A brass eagle lecturn of massive proportions has recently been presented to St. James' church, Batavia, a memorial to a deceased parishioner.

Editorials and Contributions

The Later Papal Policy

THE works of a German professor, of the Roman Catholic Church, have recently been condemned by the Pope. The strange mutations which accompany human affairs are illustrated in this action, when we reflect that the positions criticised are not very different from those once ventilated by the present Pope when he was simply Archbishop of Perugia. The professor maintained the possibility and expediency of some better understanding between the Church and modern society. But more than usual significance attaches to his condemnation, inasmuch as he quoted in support of his position the writings of certain American prelates, including Archbishop Ireland. The censure of his book is, therefore, regarded in line with the recent papal letter on "Americanism," as another indirect blow at these American prelates. The discipline so far has been of a rather gentle character, though two bishops from America, Keane and O'Connell, are even now retained in honorable retirement at Rome, a fate which it is not impossible may yet overtake the frank and irrepressible Ireland himself. At present, to outward seeming, the chances are evenly balanced between that result of his labors and a cardinal's hat.

BUT while the Vatican is pursuing a careful policy in this country, there is little question that in general a radical change has come over the relations of the venerable pontiff to the questions of most pressing importance which the Church has to encounter in the modern world. Professor Flamingo, in *The Contemporary* for February, traces the history of this change from the large and conciliatory spirit of the earlier period of Pope Leo's pontificate, to that shown at the present time. That earlier policy, which aroused the interest if not the hopes of the Christian world, has given place, it would seem, to an undisguised reactionary tendency. Professor Flamingo dates the change from the time when on the death of Cardinal Jacobini, Cardinal Rampolla succeeded him as papal secretary of State. There is certainly, on the surface, a broad contrast between the earliest of the numerous encyclicals on the unity of Christendom, and that on Anglican Orders two or three years ago. In the former, there was a marked avoidance of "every subject or allusion that could in any way have offended the prejudices or the *amour propre* of non-Catholics." But in the latter, there is a return to the old stereotyped position of the Papacy of the past. The arguments of the popes of the sixteenth century are reaffirmed, and where they failed, an entirely new argument is brought forward and elaborated. Anything must be resorted to rather than admit that the orders of the English Church are even possibly valid. That utterance has settled the question of the reunion of Christendom, so far as Rome is concerned, for many a long year to come. No platitudes from that source on that subject are likely to be received in future as having any serious significance.

A SIMILAR change is observed in the Pope's attitude on the subject of Christian democracy. He began in his famous encyclical, "*Rerum Novarum*," and in vari-

ous allocutions to workingmen's pilgrimages, by warmly encouraging the democracy. He ends by silence, or by censure, upon any particular development in this direction. The theories of the "*Rerum Novarum*" appear to have been virtually disowned, and the Papacy now for a long time has sought alliances with emperors and governments, rather than with the people. If Professor Flamingo is right, the first noble enthusiasm for humanity has given place to a narrow political policy. The promise of this pontificate to introduce a new era in the history of the Papacy is fast being extinguished, and greater causes are lost sight of in the one aim of recovering the temporal power. "In short," says Professor Flamingo, "we must arrive at this surprising conclusion; namely, that the holy see, instead of giving its attention to the spiritual needs of humanity, instead of dedicating itself to the progress of civilization, and to the comfort and welfare of the poor, is devoting all its energies and all its attention to regaining possession of a few square kilometres of land, or, in other words, of the temporal power!"

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Shall We Drift?

CHRISTIAN Unity is much talked about, but we confess we see very few signs of its coming. The Presbyterians, after one achievement in that line years ago, have been unable to go one step further in the direction of healing the breaches among them. Multitudinous varieties of Methodists continue to exist. Even the geographical distinction of North and South still remains. As to Lutheranism, its very genius tends to subdivision. And so of all the other most notable sectarian names. We hear of no establishment of organic relations between those which, in origin and theological tenets are most closely allied. Sectarian jealousy, though it assumes new forms, is, in its essence, as rife as ever. With a curious obliquity of logical vision, ministers exchange pulpits with those of other denominations with a tacit agreement to suppress their peculiar convictions. They fail apparently to see that this is an admission that the peculiar principles of their sects are, after all, of no vital consequence, and that, therefore, such sects have no right to exist. But, on the other hand, let the Presbyterians or Congregationalists set on foot a "Christian Endeavor" society, and proclaim it as loudly as possible "non-sectarian," or "undenominational," the Methodists, instead of hailing such a universal solvent, and, in fact, implying that the profession of neutrality is not true, make haste to establish an "Epworth League." The Baptists in like manner organize a Young People's Union. Each is determined to preserve its own people from the malign influences of the other. We fail to see, when the facts are squarely faced, any real friendliness to the idea of organic unity.

YET, without doubt, there are movements going on, and movements of importance, which, we are told, show, in a larger and more general way, a marked trend toward an ultimate unity of Christians, at least here in America. We have lately read such words as these: "Foremost among these trends of thought is reaction against an excessively metaphysical theology, which

erected speculations into systems that left outside the pale all who could not assent to them as final. To-day the aspiration everywhere is less for an ultimate Christian metaphysic than for a fuller Christian life." Again: "The readjustment of ideas, the new definitions necessary to save the supernatural while making just acknowledgment of the humane element, are bringing Churches once widely separated closer together, through a common effort to meet a common emergency." That "the excessively metaphysical theology which erected speculations into systems," includes the theology of the Catholic Creeds and the doctrinal decisions of the Ecumenical Councils seems plain from the writer's allusion to the "great speculative discussion of the patristic period into which the Church was forced in her controversy with error," which "issued in dogmas which saved the divinity of our Lord, but almost hid from men His real and tender humanity"; and to the necessity of returning "from metaphysical speculations."

NOW we fully acknowledge the necessity of returning from metaphysical speculations in theology, or speculations of any sort, as terms of communion. Such speculations have been erected into dogmas in modern times by John Calvin, and many other founders of sects. It is a mark of the period that those dogmas are losing their hold upon men just in proportion as they come to see that they are of merely human origin. This is very well. But the trouble is that, divesting themselves of these dogmas, they are substituting nothing for them. It is very clear, from popular literature, that Calvinism is commonly confounded with the Christianity of the ancient Church. The only refuge then is the "Bible only," but the discussions of the day have shaken confidence in the Bible, and there is nothing left to fall back upon except this vague prattle about "a fuller Christian life." But the fuller Christian life is not a growing feature of our times. Any one of the slightest observation or experience must be aware that the lives of a large proportion of the people who bear the Christian name, are not exhibiting any marked increase of fullness, at least in a religious sense.

THE implications of the article from which we have quoted, seem to us very serious, and as they are clearly enough the starting point of much of the reunion sentiment among ourselves, they are worth careful attention. In the first place, the American Church appears to be counted as one among the Protestant sects of the land. It owes its theology, like them, to metaphysical speculation. Like them, it must readjust its ideas and frame new definitions. Especially must it return from the patristic speculations about the Deity of Christ, and have a "fresh and vivid vision of His humanity." We deny these implications. As part of the one Holy Catholic, Apostolic, and Historic Church, this Church refuses to be classed with the sects, whether of ancient or modern origin. To recede here would be to stultify ourselves, and give up the claims which furnish our excuse for being. It is also contrary to the position of the Church to represent her theology, expressed in the Catholic Creeds and the Councils which the Church has universally

accepted, as the outcome of metaphysical speculation, and thus merely a product of fallible human thought.

THE really instructive and illuminating fact is to observe to what a remarkable degree the Church of the patristic period in the formal definitions of the Councils, refused to indulge in speculations, and contented herself with stating the great facts of revelation. If men through metaphysical speculation denied the Deity of the Eternal Son, the Church asserted it. If in reaction from this, they denied the true humanity, again she asserted that. The great Council of Chalcedon places these two great truths side by side. Precisely what the Church does not do is to attempt to explain the unexplainable. The mystery of the Incarnation admits of statement, very clear and explicit statement, but it does not admit of explanation. The union of the divine and human in One Divine Person is a mystery which it is not possible to comprehend in its profoundest aspects. It is one of those great foundation facts which present to faith a double truth. These two elements, the heavenly and earthly, may be separately apprehended, but the problem of their combination cannot be solved by the human intellect. It has recently been alleged as a defect in the early Church, that she failed to solve this mighty problem, that even in the decrees of Chalcedon this solution is not effected. In fact, the Church did not attempt any such solution. Her office was, through the great Councils, to state the two truths, the truth of the Divinity, and the counter-truth of the Humanity, and to guard the integrity of each by expressing a certain necessary relation. Beyond this she could not and would not go. But when it is indicated that in her zeal to vindicate the Divine, she neglected or obscured the truth of the human in Christ, we reply that the history of monophysitism, and afterwards of the monothelite controversy, prove the contrary.

DOUBTLESS many things which men have held, speculations which controversialists and individual theologians have insisted upon as true, and to which they have tried to give a place in the realm of dogmatic theology, may have to be given up or readjusted, but this is not the case with the Catholic Creeds, the doctrinal statements of the Ecumenical Councils, or any of the things which, as involved in the Faith once delivered to the saints, have from the beginning been universally held as part of the sacred deposit. These things the Church holds, not from man, but under the guidance of the Holy Ghost. As to the unity of Christendom, it will not be promoted by proving to the world that we hold our Christian Faith subject to change, according to the demands of human thought or whim in every age. The Church is always able to minister to the needs of human nature, and for that purpose to bring forth out of her treasures things new and old, new adaptations, old and unchangeable truths. Nothing is to be gained by evaporating the strong statements of a divinely authorized dogmatic system into a thin and intangible mist, nor yet by turning from the positive Faith to aspirations after a fuller Christian life, as if the latter had no need of the former. If there is ever to be any renewal of a Christian Unity worth the having in this land, at present so distress-

fully torn by religious division, it will be through a common attraction to a centre which has something in it that is firm and unshaken. Such a movement can never have any satisfactory result through the way of compromise. The greatest influence in bringing about a true Catholic unity, will be a body which shows itself ever confident of a divine mission, which has the courage of intense conviction, and the consciousness of a divine life. It is to a "kingdom which cannot be moved," that men will finally come when the things in which they have trusted begin to fail.

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Father Austin and His Teachings.-XV.

BY THE RT. REV. DR. McLAREN,
BISHOP OF CHICAGO

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FATHER AUSTIN often urged his people to ask him questions, a privilege which some of them did not fail to embrace. These questions ranged "from grave to gay, from lively to severe." Some of them were answered according to their folly, but with the good intent to make wisdom more attractive. He was ever prompt and ready to reply, and could not have done better had he enjoyed hours in which to prepare an answer.

A young lady from his own State of Connecticut who was teaching in the high school had an inquiring mind, and was much impressed by an Advent Sunday sermon, in which he advised every one to choose a spiritual motto for the year ecclesiastical, upon which they were that day entering; but she neglected to do so, through having been much occupied with the examinations of her pupils. Not long after the Feast of the Epiphany she met her rector at the door of the church, and said she was trying to fasten upon a motto for the year.

"Well, my child," replied Father Austin, "at this speed the year will run out before you get your motto. What procrastination!"

The smile with which he said it robbed the rebuke of its smart, and forestalled the irritation of a temper that was known to ruffle that fair brow at times. Children will tell tales out of school! But Father Austin was, as he thought, particularly qualified to sympathize with that kind of mental agility which our forefathers called choler, and that was the reason why he "sugar-coated" his rebuke with a smile. The artifice had good result, for Priscilla of the thin lips and eyes that flashed, returned smile for smile, and begged her spiritual pastor to choose for her a motto that should take in at a word the whole duty of a Christian, if such a word there were!

"And there is!"

"Then give it me, Father Austin!"

"It is this: 'I am the Almighty God; walk before me, and be thou perfect.'"

Just what was the significance of this command, as applied to her, did not appear; and she was about to ask an explanation, when the chimes began to ring for Evensong, and the good priest turned towards the sacristy; but the desired explanation came soon, for, strangely enough, the first lesson that evening was Genesis xvii: 1 to 23, and at the proper time the rector made an address on the first verse: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am

the Almighty God; walk before me, and be thou perfect."

Father Austin reverently alluded to these words as a birthday motto given of God to the old man who was nearing the end of his first century of years. What motto could have been more appropriate or beautiful? What more inclusive of every known duty? To walk before the Lord was thus inclusive, and well did the father of many nations, our father through faith, walk in that way. There is no other way. To walk before the Lord is to recognize His Presence continually. This is the very foundation of practical religion, for he who lives as seeing God shall attain perfection, with impossibility of default. St. Chrysostom contended that if we keep ourselves in God's Presence we shall think no evil, we shall say no evil, we shall do no evil.

But if faith's vision of the Presence is the foundation of the spiritual life, the vision presupposes love. It is love only which can truly walk before God. Fear may seek out the Presence when danger is nigh, and tremble as it cries for pity and help; but fear is nothing better than self-love in straits, and feels no drawings towards God when immediate distress or danger passes. What a despicable thing it is to neglect God when all goes well, and then, when only He can help, to turn to Him as the last resort. It does not appertain to mortal man to assign limits to anything so divinely mysterious as the forbearance and patience of God toward those who thus insult Him; but we may righteously condemn their conduct, and pray for them and for ourselves that we may serve Him with a generous affection all our days. It is possible to know God only by loving Him. It is possible to love Him only by loving Him for His own sake—not for the benefits it brings, not for future reward, but because His character constrains us to love. It is passing strange how many there are who never find God out, nor try to, who never come to know how glorious He is, and how irresistible the attraction of His Being is to those who do seek and find. They see Him to be Love, and their love is the recognition of His. They realize that, for all that He is, faith is not a sufficient response of appreciation, nor hope, which cannot sing the *Te Deum* that is His due; it is charity (love) only which can answer back in kind the wonderfulness of His love, and therefore it is love alone which has the power to keep the soul abiding in His Presence.

It may be objected that it is impossible to keep our attention consciously applied to the Divine Presence every moment. Certainly it is not possible. God has fashioned us with limitations as well in our intellectual as in our physical being. We cannot be in two places at one time, neither can we think of two things at one time. Thought has the velocity of light, but it is consecutive. It is therefore true that one could not engage in direct contemplation of God without intermissions and to the exclusion of all other objects of thought. A thousand duties press upon us, some of them most importunate, and to discharge them, entire concentration of the faculties becomes necessary, during which it may be said of us that God is not in our thoughts, in the sense of the conscious elevation of the soul to His Presence. But this does not create a difficulty. We have limitations, and must accept them. He who made us expects us to observe the laws of our being. What He forbids is that

we shall engage in other duties or plunge into other absorptions without holding strongly to the intention of doing everything that we do as in His sight and unto Him, that He may be honored in, and we sanctified by, all that we do.

There is not any danger of our spending so much thought upon our Heavenly Father that we shall neglect other duties. The danger is quite in the opposite direction. If we cannot be always thinking of God's Presence, it does not follow that we should think of Him only at long intervals. The length of those intervals is the curse of the Christian. We must learn to practice the Presence of God, both by direct cognition and by casting over our whole lives the general intention that whatever we do we shall do to the glory of God.

Then he went on to mention three ways in which to practice the Presence of God:

1. The way of the reason.

One of the attributes of God is His immensity. By this it is meant that nothing exists save in Him. "In Him we live and move and have our being." All finite things, reason teaches, are included in His infinitude. Nothing by virtue of its greatness is too great, nothing by virtue of its insignificance is too small. They are in Him as fish are in the ocean, and yet their finiteness does not impart itself to Him, nor does His infinitude impart itself to them. They are creatures; He, the great Creator-Spirit, and although they are inclosed in His spirituality, there accrues to Him neither pain nor suffering nor composition of nature nor derogation of His holiness. It would then be contrary to reason to infer His absence. "Whither shall I go from Thy Spirit, or whither shall I flee from Thy Presence?"

Not only are we God-inclosed, but we do, for like reasons, believe that we inclose God. He is more really and essentially within our souls than our souls are within our bodies. He is the Soul of our souls, the Spirit of our spirits. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Let us linger long on the thought that God is living His life within us in an abiding fellowship; that there is a real mingling of the two without loss of identity, and that He is within us for our good, perfectly sincere and wise in all that He does. Then, touched and melted by the wonderfulness of this companionship, let us seek a word that shall express our spiritual stupidity and sin in refusing to recognize this indwelling Presence.

Reason also teaches that as we are in God and God in us, so He dwells within all His creatures and they in Him. How impossible, then, it would be to escape from His Presence. Well might St. Augustine present the challenge: "If you wish to sin, seek the place where God will not see you, and if you can find it, do what you wish!"

2. By way of the imagination.

We can cultivate a constant sense of the Presence of God by disposing the mind to conceive of Him in His manifestations. We could imagine ourselves standing with Moses before the bush which burned and was not consumed, a symbol of the Presence of Him whom eye hath not seen. We might think ourselves to be bowed at the foot of Sinai, "because the Lord descended upon it in fire," or in that temple of apocalyptic vision which was filled with smoke from the glory of God, and from His power.

But still more helpful would it be to think of ourselves as blessed with a place in the presence of the great Manifestation, to think of Him as the child on the bosom of Madonna, or as the young carpenter at Nazareth, or the boy disputing with the doctors, or the miracle-worker, or the teacher upon the mountains, or the tried one in the desert, or the suppliant in the garden, or the sufferer at the pillar, the victim on the Cross, the silent occupant of Joseph's tomb, the Risen One of Easter. The strong impression thus made upon the mind should abide with us for hours, and help us to feel that the Lord is very near. This exercise would accustom us to familiar intercourse with Him, as if He were at our very side, walking with us as He walked with His Apostles, and receiving our prayers, our aspirations, our protestations of love. He that desires to walk before God and be perfect, let him cultivate this adorable companionship, for its fruits are most precious and its joys most elevating.

3. The way of the altar.

The most sacred humanity of our Lord is at the right hand of God in heaven, and is not omnipresent as to its natural state; but as to its sacramental state, it is in a wonderful mystery present in the Sacrament which He instituted ere He was crucified. Here He makes good His promise to be with the Church to the end of the world. Here He manifests His glory, here reveals the beauty of His glorified Countenance, here dispenses to His disciples greater blessings than heart can conceive. In this sacramental visitation, although hidden behind the veils of material signs, He makes His whole Person over to our souls and bodies, and thereby establishes with firmer grace the sanctifying union of these with Himself, according to His Word—"He that eateth my flesh, and drinketh my blood, dwelleth in Me, and I in Him."

Such were the main points of the address. It concluded with an impassioned plea for greater reality in our relations with the Infinite Spirit, more concentrated recognition of His Presence, more purity of intention to please Him in all that we do.

Not many were in the church that evening, but all felt their hearts burn within them, as though they had walked with Jesus on the way to Emmaus. One who was there chose her motto for the year, and it has been her motto every year since.

— X —

The Resurrection

THE Resurrection has brought us so near to the unseen universe that we see it as our own country, where our higher interests and relations are. The haze is dispersed which lay on the landscape in which we saw, as weird spectres of the Brocken, the journeyings, the meadows, the judges at the cross-roads, the fates, the transmigration. We see the eternal in the Trinity of the Father, Son, and Holy Ghost, which gives to the country the family feeling, and the family is the paradise of country and home.

"In my Father's country are many stations; I go to prepare the next station for you; there we shall meet; a little while and ye shall not see me, and again a little while and ye shall see me." This earth station in the flesh, in the visible of matter, force, life, is a realm of the fatherland; and the next station, in the invisible of these same elements, is adjacent, over the hills and behind the sunset and beyond the sky. The visible

and invisible are one demesne, and death joins them as the isthmus which joins two continents. A marriage joins two hearts once divided, and the experience of the Resurrection power is pictured as the wedding of the visible and invisible estates. We take our lamps and go forth to meet the bridegroom. The lofty conditions are the hardest fates, and it is because we are climbing up into one of the highest eminences that death becomes the hard fate it looks.

Progress is the simple idea of our future, which we have obtained; continuity is the simple plan; personal identity is the simple hope. The air is quite clear. The future is a scene of labor, service, sacrifice, as here. We drop love to take it up again; we drop service to find another manner of it; we drop the tools of wood and iron, and the methods of steam and electricity, for tools of the unseen in matter and force. We meet with beauty and love in their own native land.

The evolution of the conservation idea took its more ideal form in the bold paradox of the Master: The dead are not dead, and death is not death; death is a moment in life, an incident of being; it is the point of junction between the seen and unseen of us, now in a grating friction. "I am the Resurrection and the Life," and he in whom the Resurrection is translated into experience never dies—death is only a seeming.* The experience of men looking westwards towards the dipping sun, who have told us their interest in the landscape of the unseen, affirms the deathless death. The researches of biology are into life, and the closing phases of it are the sincerest, and the evening air of it is the calmest. Blake, poet and artist, says he "was going to a country he had all his life wished to see." Kingsley says: "God forgive me, but I look forward to it [death] with an intense and reverent curiosity." Faraday, explorer of physical forces, asked about his theories, says: "They are now over, and I am resting on certainties. I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." Buckland, with a humor not far from pathos, and with a true scientific instinct of unseen modes of life, said: "God is so good, so very good to the little fishes, I don't believe He will let their inspector suffer shipwreck at last; I am going on a long journey, when I think I shall see a great many curious animals." Dr. Stewart, of Ballahulish, who has written charming books on the folk-lore of the Scottish Highlands, tells us that he once asked a rustic parishioner, "When did your father die?" He was answered with indignation, "Men, women, and children do not die, and are not to be spoken of as dead. They shift from this scene, they depart, they change, they sleep, if you like, and are gathered unto their fathers." And Tennyson, like the Gaelic rustic, knows death as the time "when that which drew from out the boundless deep turns again home."

An unearthly splendor breaks out on the Alps, when eight or ten domes, cones, obelisks, lifting their heads in the eastern sky, above a range of mountains miles long, are lit up by the rosy glow of the setting sun, while the huge mass of the mountains and the deep valleys are in shadow. But it is the shadowed mass which holds up the peaks to the evening rose. We look with delight and hope on select spirits who have seen lovingly the fatherland from these

* John xi: 25, 26.

shores, but they are only the summits of the general level of heightened life which has been lifted by the pressure of the Resurrection force.

When the religious faculty received impression from the worship of Christ, then our future unfolded into a certainty and into a scheme of beautiful thought. It passed the stage of gleam and hint. In the ancient world the intimations of immortality were everywhere, but mostly indistinct and awful. The Hebrew would not speak of it; the Greek argued it out with metaphysics, and as often wavered; the Roman was like the Greek. Euripides suggested, "Who knows that death is life and life is death?" Tacitus suspected, closing his affectionate monograph of Agricola, "If, as the good and wise affirm, men live on and never die, Agricola is among the immortals." But Paul uses the language of assertion and desire—"For we know that when our earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."—*W. W. Peyton in Contemporary Review.*

—X—

Beside the Sepulchre

Beside my dear Lord's sepulchre,
I'll watch until the morning break;
Nor will I leave the sacred tomb
Until the Prince of Life awake;
Nor long nor dark the hours will be
While I, dear Lord, am close to Thee.

I shall not fear the beasts of night,
Nor storm clouds gathering o'er the hill;
For well I know that He who sleeps
Rebukes the winds and they were still;
Nor man nor demon will I fear
The while I watch His sepulchre.

In vain the city's far-off light
Shall lure me from my hiding-place;
I shall not stir nor leave the spot
Till I behold my Master's face.
Until my Risen Lord I see,
This hallowed rock my home shall be.

IMOGENE.

Letters to the Editor

"OUR ROUNDED DUTY AND SERVICE"

To the Editor of *The Living Church*:

With regard to the rubric which commands the faithful to make their Communion at least thrice a year, in addition to what W. L. D. has urged, I should like, with your permission, to point out: 1. That before the Reformation on account of the habit people had fallen into of attending at Mass, and never communicating, a canon had been passed directing that all should communicate at least once a year. The rubric inserted by our reformers was therefore a step in advance, an attempt to get people to communicate more frequently. 2. It is often overlooked that in Elizabeth's reign, sad to relate, the Blessed Sacrament was made a test of loyalty. The wardens were bound by law to present annually the names of all who had failed to communicate. Naturally they could only take into account Communions made at a parishioner's own church. This rubric was probably partly intended to assist the wardens in this duty, and so cannot be understood as indicating a minimum number of Communions, but only the minimum number which must be made at the person's parish church. For various reasons, it might be more convenient for a person to attend the services of a church in another parish, but even if he communicated there every Sunday, he had still failed to obey this rubric, which required him, however often he communicated elsewhere, to communicate at least three times in the year, of which Easter should be one, at his own parish church. This rubric

therefore, cannot, it seems to me, be fairly understood to justify infrequent Communion.

Denver, Colo.

W. J. MOODY.

"LOW SUNDAY"

To the Editor of *The Living Church*:

In answer to the query of F., "why should the octave of Easter Day be termed Low Sunday?" I would venture to reply: Easter has always been observed with a solemn octave, both because it is the direct Christian counterpart of the Jewish Passover, and on account of its dignity as the "Queen of Festivals." For this reason the first Sunday after Easter is called "Low Sunday," as being a "little lower" only than the feast itself.

"The Ritual Reason Why," furnishes this information, and answers the question so constantly asked: What mean ye by these things?

J. HOLWELL GEARE.

Cape Vincent, N. Y., April 8.

To the Editor of *The Living Church*:

In the letter to the Editor, of your to-day's issue I read under "Low Sunday" that *Quasimodo geniti*, the name of the 1st Sunday after Easter, is derived from the beginning of the Epistle of the day. This is a mistake, and the name is taken, as in fact most of the old Latin names of the Sundays throughout the year, from the Introit of the day, in this case being from I Peter, ii: 1, 2:

"*Quasimodo geniti infantes, Alleluia!*
Rationabile sine dolo las concupiscite!
Alleluia, Alleluia, Alleluia!"

"As new-born babes, Alleluia,
Desire the sincere milk of the Word!
Alleluia, Alleluia, Alleluia!"

The Vulgate renders these words, "*Stout-modo*," instead of "*Quasimodo*."

Cleveland, Ohio, April 8, 1899.

Personal Mention

The Rev. Geo. P. Armstrong has been transferred to the diocese of Newark, where he has charge of Christ church, Stanhope, N. J.

The Bishop of Quincy does not gain strength, and will remain at St. Alban's, Vt. He requests all post-office matter to be addressed to him there.

The Rev. Walter E. Bentley has been placed in full charge of St. Mark's church, New York city, since the vacancy in the rectorship. He has resigned the vicarship of the chapel.

The Rev. John Brown has resigned his charge of St. Andrew's-In-the-East, Cleveland, Ohio, to take effect at Easter.

The Rev. Andreas Bard has accepted the rectorship of St. Paul's church, Walla Walla, Wash.

The Rev. Marcus H. Carroll has resigned the charge of Trinity chapel, Woodford's, Me, and accepted the position of assistant to the Rev. W. G. Davenport, rector of Emmanuel church, Anacostia, Washington, D. C.

The Rev. Ernest J. Dennen has resigned the position of assistant at St. John's, East Boston, Mass., and will take work in Trinity church, Newport, R. I.

The Rev. Isaac Dawson, of Grant's Pass, Ore., and the Rev. Charles Booth, of Newport, Ore., have exchanged work for a year. Mr. Booth, having been at the coast for 12 years, seeks the change for the benefit of his health.

The Rev. George William Douglas, D. D., has been appointed commencement preacher at the University of the South.

The Rev. James Ward Gilman, of Racine, has accepted a call to Grace church, Menomonie, Wis., in succession to the Rev. W. B. Thorn.

The Rev. A. A. Lamb has become assistant at the House of Prayer, Branchtown, Philadelphia, the Rev. George Bringham, rector.

The Rev. G. W. Preston has accepted work as general missionary in the diocese of Springfield, under Bishop Hale, to begin Apr. 16th.

The Rev. Geo. F. Smythe has resigned the rectorship of St. Paul's church, Mt. Vernon, Ohio.

The Rev. W. T. Snead has resigned the charge of All Saints' church, De Lamar, Nev., to accept that of Christ church, Aspen, Colo.

The Rev. Colin C. Tate is serving as chaplain of Kemper Hall, Kenosha, Wis.

The Rev. Erskine Wright, of Philadelphia, has accepted the rectorship of Christ church, Danville, diocese of Central Pennsylvania.

The Rev. F. C. H. Wendel, Ph. D., has accepted the appointment of the Bishop to the work of St. Paul's church, Huntington, Conn. He has been in charge since Quinquagesima Sunday, and expects to go into residence there very soon.

The address of the Rev. B. E. Whipple, now rector of St. John's church, is Altmar, N. Y.

The Rev. John I. Yellott is in charge of St. Mark's and Mt. Calvary churches, Howard County (with postoffice at Highland), Md., and not St. Mark's parish, Frederick and Washington Counties, Md., as incorrectly reported in some of our Church papers. The Rev. Edw. T. Helfferstein is, and has been, rector of the latter parish for the last nine years.

To Correspondents

S. B. D.—We regret that we cannot recall the name for which you inquire.

SACERDOS EXPECTANS.—We are unable to give the names and addresses of persons who have left us for Rome and have returned to us again. We doubt whether any record has been kept. At the same time, cases of the kind have not been infrequent. Perhaps the most conspicuous instance was that of Dr. Forbes who went to Rome and was a priest of that Communion for ten years. He then returned, and afterwards became dean of the General Seminary in New York.

DRUMMER.—(1). The only reason we know against the use of the term "Mass" as applied to the Holy Eucharist, is that it has long been monopolized by the Roman Catholics as the name of that Sacrament, and its use among us is thought to savor of Romanizing tendencies. (2). We can hardly give a "doctrinal" reason against the use of incense, which is said by St. John to denote "the prayers of the saints"; i. e., as we suppose, sanctified worship. The objection to it is, as above, that it is used in the services of the Roman Church.

Official

THE annual C. A. I. L. sermon this year will be preached in St. George's church, Stuyvesant square, by the Rev. W. S. Rainsford, D. D., rector of that church, on Sunday evening, April 30th. On that Sunday, clergymen in every diocese, whether C. A. I. L. members or not, are requested to preach on the interests of labor from any standpoint that appeals to them and also to give some account of the object and work of C. A. I. L. The secretary, Room 62, 231 Fourth ave., will be glad to furnish information to any clergymen who are willing to comply with this request.

Died

BIRD.—Suddenly, on the 25th inst., the Rev. G. C. Bird, late rector of St. Martin's church, Marcus Hook, Pa.

CORNING.—At Albany, N. Y., on Easter Sunday, April 2, 1899, Mary Parker Corning, widow of the late Erastus Corning.

WILMER.—At Colorado Springs, Colo., on March 19, 1899, in the 28th year of his age, John Ringgold Wilmer, son of the late Rev. Geo. T. Wilmer, D. D., and brother of the Rev. C. B. Wilmer, of Price Hill Cincinnati.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 231 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

FOR RENT.—Furnished cottage on the Manasquan river, Point Pleasant, N. J.; beautiful location. For the season, six months, \$350. To a clergyman, \$300.

Address W. E. McLAREN, Highland Park, Ill.

The Editor's Table

Kalendar, April, 1899

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|-----------------------------------|-----------------------------|
| 1. EASTER EVEN. | Violet (White at Evensong). |
| 2. EASTER DAY. | White. |
| 3. Monday in Easter. | White. |
| 4. Tuesday in Easter. | White. |
| 9. 1st Sunday (Low) after Easter. | White. |
| 16. 2d Sunday after Easter. | White. |
| 23. 3d Sunday after Easter. | White. |
| 25. St. MARK, Evangelist. | Red. |
| 30. 4th Sunday after Easter. | White. |

Wishes

BY MARGARET DOORIS

Lighter than down of the thistle
That summer winds blow,
Or the waft of each white, airy flake
Of the winter-time's snow,
Are the wishes we make,—
From whither? and where do they go?

The wishes that fall from the lips
Without thought, have no cost,
Unhallowed by word of a prayer,
Waft away, tempest tossed,
In no sunshine have share—
In clouds or in mist they are lost.

But the wishes, all good from the heart,
Swift winged like a dove,
Soar up with each sweet, cheery tone,
To the country above,
Until at the foot of His throne
Wait the fervent wishes of love.

There, touched by His hand and His smile,
Into blessings they grow,
And flowers that evermore bloom;
Then the angels bear them below
To brighten our pathway through gloom.

London, Ohio.

—X—

THE REV. JOHN HENRY HOPKINS whose portrait appears on our cover page, was born at Burlington, Vt., in 1861. He is a grandson and namesake of the late Rt. Rev. John Henry Hopkins, first Bishop of Vermont, who was for many years the Presiding Bishop of the American Church. His father was the late Rev. Theodore Austin Hopkins, first principal of the Vermont Episcopal Institute, at Burlington, where his mother is still living. The Rev. Mr. Hopkins was fitted for college at his father's military school, and was graduated from the University of Vermont with the class of 1883. He at once went to California, and engaged in business. In the summer of 1887, he went to New York City, and entered the General Theological Seminary, graduating with the class of 1890. During his seminary course he was organist of the seminary chapel, and one of the lay-workers of Calvary parish, the present Bishop of Washington being then rector. On graduating from the seminary, he was ordered deacon at St. Paul's church, Burlington, Vt. Soon afterwards, he married Miss Marie Moulton Graves, eldest daughter of the Rev. Gemont Graves, of Burlington, and one of the descendants of Bishop Philander Chase, the first Bishop of Illinois, and a member of the well-known Church family to which belong the Bishop of Laramie, Mr. Edward Lowe Temple, and many others who are devoted to the Church and her work. The Rev. and Mrs. Hopkins at once took up their residence in New York City, working in Calvary chapel, where Mr. Hopkins was assistant to the Rev. Benjamin Brewster, now at Colorado Springs. In the spring of 1891, after being ordered priest by Bishop Potter, at the seminary chapel, Mr. Hopkins was called to St. James' parish, Chicago, where he was for nearly two years the first assistant, the Rev. Floyd W. Tomkins, Jr., being rector. From Chicago, the Rev. Mr.

and Mrs. Hopkins were called in April, 1893, to Atchison, Kas., where they resided for a little more than two years, taking part in much diocesan work, as well as in the work of Trinity parish, Atchison. One of the permanent results of this work is the parish house, built in the fall of 1894. In July, 1895, they went to Christ Church parish, St. Joseph, West Missouri, the work which they now leave to return to Chicago. Mr. Hopkins was a deputy to the last General Convention, where Mrs. Hopkins was also a delegate to the Woman's Auxiliary, in which work she has taken an active interest. For three years, during his St. Joseph rectorate, he wrote the weekly Bible Lessons in *St. Andrew's Cross*.

—X—

Pen-and-Ink-lings

THERE is no single day of the week which is not accepted by some portion of the human race as the "day of rest." For example: Christians, Sunday; Greeks, Monday; Persians, Tuesday; Assyrians, Wednesday; Egyptians, Thursday; Turks, Friday; Jews, Saturday.

"Oh, give me!"—'twas in rhyme he sighed—

"Within your heart a place!"

The literary lass replied,

"Declined for lack of space."

--Stamford Daily Advocate.

THE *Lancet*, the leading medical journal of Great Britain, if not of the world, has this to say of medical missions: "We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundred of such men in the next half century would powerfully affect the history of China, India, and Africa. If men of commerce would give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened."

JULIAN RALPH, in *Harper's Magazine*, says: "An American's first month in England is a sore trial of his nerves. Every succeeding month is more and more a rest. As long as you expect to do anything, get anything, or reach anywhere in a hurry, you are on the rack of despair. Once you realize the folly of trying to reform thirty-eight millions of easy-going, deliberate people, you begin to feel grateful for the calm and peace and restfulness they carry about with them like an atmosphere."

WHY should not the veterans of learning be pensioned as well as the veterans of war? Harvard University has during the last eighteen years been building up a fund for the purpose of pensioning professors, and has now adopted a plan for regular retiring allowance for professors and assistant professors who have served the institution for twenty years or more. This is a most gratifying sign of educational progress.

ALONG with Saxon arts we shall find a startling survival of Saxon speech among the Appalachian mountaineers, says President Frost in *The Atlantic*. The rude dialect of the mountains is far less a degradation than a survival. The Saxon pronoun "hit" holds its place almost universally. Strong past tenses, "holp" for helped,

"drug" for dragged, and the like, are heard constantly; and the syllabic plural is retained in words in -st and others. The greeting as we ride up to a cabin is: "Howdy, strangers. 'Light and hitch your beasties." Quite a vocabulary of Chaucer's words, which have been dropped by polite lips, but which linger in these solitudes, has been made out by some of our students. "Pack" for carry, "gorm" for muss, "feisty" for full of life, impertinent, are examples.

THERE is a certain mass of stock phrases, anecdotes always related in the same words, standing illustrations, and the like, which are of the nature of literature, and might be called the literature of the illiterate. As an instance of this, we recently jotted down the following apothegm of a mountain preacher: 'Yeou caynt help a-havin' bad thoughts come inter yer heads, but yeou hain't no necessity fer ter set 'em a cheer.' The saying was repeated in a gathering of ministers in the East, and an aged man who was born in England, said that he had heard the same thing from an unlearned country preacher when he was a boy. Doubtless that saying has been passed from mouth to mouth for generations."

IT is a curious fact, taken in connection with the hostility displayed by some Irish Church people towards the cross, that the word itself should be of Irish origin, according to Part VII. of the new English Dictionary, as noticed by a reviewer in *The Guardian*. The word in its present form may still remind us that Irish missionaries once bore an important part in the Christianizing of England. The form *cross* seems to have been first used in the North and East of England, in that part of the country which was occupied by the Danes, and was probably borrowed directly from the old Norse form *kross*; compare such northern-place names as Crosby, Crosthwaite. It was through Irish missionaries that Danes and Norsemen first came into contact with Christianity, and the Norse form *kross* is simply adopted from the old Irish *crois*, which had been directly borrowed from the Latin *crucem*. The native English name for "cross" had been *rod*, whence, *rood* in rood-screen, Holyrood, etc., and the French form in England was *crois* after the Conquest; but the English and the French words have long disappeared from the standard language, and "cross" is the only survivor.—*Irish Ecclesiastical Gazette*.

DR. HARRIS, United States Commissioner of Education, gave recently interesting statistics as to the efforts to overcome the illiteracy of the South. In 1876-'77, the enrollment in the schools of the Southern States was a little more than 14 per cent. of the whole population, white and colored included; five years later, it had risen to 17 per cent.; in 1892, to 21½ per cent., and in 1897, despite the five years of special business depression, it reached 21½ per cent. of the population. The length of the school year in the rural section has also increased from 91 to 106 days' duration.

THE Clothing and House-Furnishing Bureau of Pittsburgh is an enterprise founded four years ago by some good Churchwomen for the benefit of their poorer neigh-

bors. Cast-off clothing and second-hand furniture are received from those who have no further use for them, and put into such good condition as is possible, and then sold to worthy persons who are known to the management and their friends. Mrs. F. A. Sawyer says in her report: "The prices are moderate, and the articles are often very good. A bunch of tape for a penny, a cooking stove for a dollar, a bed, a hair brush, a wash tub, a suit of clothes, a warm bed comfort, a pair of shoes, a cradle, a penny bundle of pieces of new cloth, muslin or calico, much in demand, give but a faint indication of the variety sold. The purchasers are needy, and many buy these things who would not seek charity or accept it. One mother told the writer that for two years her children could not have gone to school but for the shoes and clothes she had been able to buy of the Bureau." The money received from these sales has amounted to nearly \$1,000 in the four years, and has been used to give employment to poor women. The store is open every Saturday afternoon.

IT is interesting to note the exact state of the English university incomes. Seventeen colleges at Cambridge have between them an income of £299,381. In addition to this, the university has an income roughly amounting to \$42,000, making a total for colleges and university of £335,614. The undergraduates in residence are about 3,000. Thus, the colleges and university together enjoy an income of about £111 for every undergraduate. The position of Oxford is not quite so favorable. The income of nineteen colleges amounts to £198,800, and the income of the university to £60,000, giving a total of £258,800, and an average income of £86 for each undergraduate. But these figures, as far as they relate to the colleges, only represent endowment, and do not include other sources of income. If these latter were included, it is probable that the average income per undergraduate would be very nearly equal to that of Cambridge.

SUGGESTIONS as to new employments for women are always to the fore. The latest is the success of Miss Mona Selden whose health succumbed to the taxing duties of a school teacher, and who therefore was compelled to seek other means of livelihood. These she found in a frog farm at Friendship, N. J. Buying marshy land there at \$2 an acre, she fenced it in, "spent a winter learning to hit a target the size of a frog, and now picks off frogs with a rifle as easily as she once called off the roll in her school-room, making thereby from \$3,000 to \$5,000 a year."

—X—

Journalistic Blunders

WE are familiar with the vagaries of the "ritualistic reporter" who gravely states that in a certain London church, seven acolytes were suspended, filled with burning incense; that Bishop Potter, on a special occasion, sat upon the altar; and that at the opening of a Mission, the usual "evening Mass" of the Episcopal Church was sung. Lately a lady of rank in England has added her contribution to the popular feeling there, by a story of a highly ritualistic vicar who rode into his church upon a donkey in a Palm Sunday procession. Accounts of Mr. Gladstone's funeral in Westminster Abbey, spoke of "the singing men, clad, some of them in plain white surplices,

others, in violet stoles"! It was also stated that "up in the chancel, a bright light burned upon the altar cloth." Recently, a reporter supported his impression that a church was very ritualistic, by remarking that he saw several disused "thurifers" lying in a heap in the corner of the vestry. A daily illustrated journal this spring edited its readers with a picture of Archbishop Benson opening convocation the previous week, nearly three years after the death of that distinguished prelate. Another paper, reporting the moving utterance of Archbishop Temple on the same occasion, on the "peace that passeth all understanding," encloses the words, "loud laughter," in brackets at the end. Still another laments that it is becoming a growing practice of the clergy to imitate the Roman Catholics by "carrying the vatican to dying persons." It is hardly surprising to learn from *Church Bells*, from which we cull some of these choice specimens of journalism, that a guild of Church journalists has been formed with the view of securing greater accuracy and avoiding these ridiculous blunders. However, remarks one of the secular papers, by way of comment upon this undertaking, "the journalists of the country will go on maintaining the high excellence of the press, quite irrespective of the Church Guild." It is much to be feared that this will indeed be the case. It is asserted that the majority of the papers of largest circulation in England are controlled by Jews or Roman Catholics.

—X—

The Church Relief Fund

BY B. T. B.

I HAD come home, one afternoon, worn out with trying to arouse a little more life in my small mission. I had visited a number of cold, careless, indifferent communicants; I had attended a meeting of the guild, and had had the discouraging statement made to me that the ladies could do nothing just then to aid the finances of the Church, owing to house-cleaning, etc. I had said Evening-song to the customary two or three, and I felt altogether "blue." My meagre stipend was far in arrears, and the fact that several bills about town were daily increasing in size had that day been very unpleasantly forced upon my attention. These, and a notice from the landlord that he would like the rent, now long overdue, had brought things to a climax. As I sat in my study in the growing darkness, thinking how a rectory would solve most of my difficulties, I was soon dreamily picturing my little family in a cosy little parsonage, reveling in the freedom from a monthly visit of an exacting landlord, when the door burst open, and in rushed my sprightly little daughter.

"Papa, a gentleman to see you," said she, and laying a card down on my desk, she ran out as quickly as she had entered, nearly colliding with the gentleman who had closely followed at her heels. I glanced at the card, which, to my surprise, bore the name of a well-known Wall Street speculator and financier, and hurriedly rising, begged my visitor to be seated, saying at the same time: "What can I do for you, my dear sir?"

Apologizing for troubling me, he at once made the following most interesting statement:

"I am a stranger no doubt to you, except by name, and you are even more so to me. You will therefore be surprised at my visit; this, however, I can easily explain. I am an

old member of St. John's church in the neighboring metropolis, but had not till recently given much thought to the practical adaptation of religious truth. The past Lent I attended the noon-hour services for business men, at which some splendid addresses were given by noted priests. One given by Dr. Spires on the Parable of the Rich Fool made, I believe, an impression on me that will last. I sat down when I returned to my office, and refusing myself to all callers, began to consider my past life. I found that I had been heaping up riches, not caring much who would inherit them, or how they had been secured; not even like the rich man in the parable, was I intent on the future possibilities of ease and luxury contained in my millions. I was simply basking in the excitement of the pursuit of riches. Mammon had me in his clutches; I was his slave, and simply piling up my bank account, being drunk with the lust of gold. Any and every scheme of the money market—more or less—iniquitous, it mattered not—was pushed to its utmost limit if it promised to increase the size and weight of my already well filled money bags. This was my life as I faced it in the solitude of my office, on the afternoon of March 1st, and as I sat and pondered, I heard a voice saying as certainly as I heard yours just now: 'Thou fool! rich indeed beyond measure towards men, but poor, miserably poor, towards thy God.' From that moment I resolved to devote my money to the betterment of those about me, and strive to act, as the preacher very forcibly declared us business men to be, a steward of God-given riches. I have therefore divided my wealth into several portions: one, for the improvement of my native town; a second for the establishment of hospitals, reading-rooms, and dwellings for the poor in the crowded metropolis; a third for the service of God; and the remainder to be divided equally among my poor and hardly known relatives and myself. Thus I trust I may make amends somewhat for my past selfish life; and the personal oversight of one or more of these funds will keep me busy, and help me to grow out of myself, and realize the truth that no man can live to himself; that is, no man worthy of the name of a man, especially if he enter truly into the spirit of this holy Passion-tide, which, thank God, I believe I am doing.

"And now I've got to where I want your assistance. I have concluded to invest \$10,000,000, to form what shall be known as the 'Church Relief Fund,' the capital not to be touched, but the annual income to be applied to providing temporary churches and guild halls, and particularly rectories for needy and struggling missions. I say rectories particularly, as I have been reading lately about the starvation stipends of many and many of the clergy holding the mission stations of the Church; and I believe that if they were provided with a home—a roof over their heads—they would be able to disregard many of the other unpleasantnesses and privations attendant on their work, and so, relieved from an ever-pressing burden, rent, do much more and a nobler work for the Master. You noticed, too, no doubt, that I said temporary churches. I did so, as I have no wish to pauperize any organization, my intention being to help it get a good start, so that in a few years it will be able to care for itself as a self-sustaining parish. This work, to carry out my idea, must not be confined to any one diocese, or to any particular standard of Churchmanship; it is for

the good of Christ's Church at large, and must not bear the stamp of any individualism.

"Now here is where you will come in, if you please. The Bishop has recommended me to you as to a man who is most likely to carry out my wishes, the details of which I leave in your hands if you will devote yourself to the task of managing the 'Church Relief Fund.' The income of the fund will be paid over to you to apply as you think fit, provided that under no condition, and for no purpose whatsoever, you make use of my name, or divulge my identity. You will correspond with me through my law agents, giving me quarterly a detailed statement of the application of the fund, so that I may rejoice with the relieved stations of the Church. And now, my dear sir, let me have your acceptance, and so start the work into life."

Needless to say, I sat as one confounded at the idea of such a responsibility so suddenly thrust upon my quiet life, but soon the blessedness of such a task opened as a flash upon me, and blessing God that He had chosen me as the instrument for such a noble and glorious beneficence, I accepted the work with tears of gratitude, warmly calling down the blessing of God and of the Great Head of the Church upon such a noble endeavor, and such a signal sacrifice. Assuring my visitor that my life should henceforth be devoted, entirely and solely, to the work of the fund, and solemnly pledging myself in the sight of God to be a faithful steward of the trust committed to me, I bade my noble guest "farewell," and then threw myself on my knees in renewed consecration to God and His Church.

Having soon settled my affairs in my little parish, I began the active development of the fund. I first of all moved to a city centrally situated, and there placed the headquarters of what I firmly believed would be the greatest motive power in the Church in this memorable age. Then having thus settled my family in a cosy little home, I entered into communication with a man I had long known, not only as a good Churchman, but also as a splendid designer and mechanic, to take charge of a shop in which I intended to make the necessary Church furniture, windows, doors, etc., for the sanctuaries and priests' houses, which I knew would soon be dotting the land far and wide. As one of my most determined resolves was to make the fund reach as far as possible, I intended to have all the churches, halls, rectories, etc., built to one plan, so that I could manufacture their fittings, etc., in large quantities, and therefore cheaply. I next wrote to the bishops of the dioceses in which I intended to begin work, for a list of mission stations worthy and desirous of help, and then sat down to await developments. Very soon my plan became known, and letters came in from all directions, and I was quickly on the road, personally superintending the work here, or looking into the requirements there, while my workmen at headquarters were busily fashioning the necessary furniture for the houses of God which were beginning to spring up as the fruit of the "Church Relief Fund." In sympathy, too, with my patron's ideas, I paid particular attention to the providing of rectories, never leaving a town till I had made certain that the priest of the Church was blessed with a home.

I had returned from one of my long trips, thrilled with enthusiasm for the good work

going forward, and was glancing through the correspondence which had piled up in alarming proportions during my absence, when my patron suddenly appeared in my study, and warmly shaking me by the hand, exclaimed: "Thanks be to God, dear sir, for the splendid way you are using my money. I have been so delighted with the opportunity God has given me of extending His Church, that I have called to say that I have just taken the necessary steps to double the capital sum of the fund. Please God, the little struggling missions of the Church shall grow fewer and fewer, till 'the desert shall blossom as the rose.'"

"*Gloria in Excelsis Deo!*" I exclaimed, and springing up to grasp his hand—I awoke, and found my wife standing by my side, her hand upon my shoulder. "I am sorry to disturb your dreams, my dear," said she, especially such a pleasant one, as from a word or two you have dropped, I should imagine you have had, but the landlord has just been to say that unless we can pay the rent this week we must move, as he has a prospective tenant."

"Oh!" cried I, "for the Church Relief Fund! How long, O Lord, how long!"



Book Reviews and Notices

Social Pictorial Satire, Reminiscences and Appreciations of English Illustrators of the Past Generation. By George Du Maurier. With illustrations. New York: Harper & Bros. Price, \$1.50.

Delightful book, and written by a delightful man. The illustrations are nearly all old friends, but they are very dear friends, and we welcome them with outstretched hands. The author had for a purpose an analysis of those famous etchers whom Punch introduced to us, John Leech and Charles Keene, and to speak of that craft in which he himself greatly excelled, the craft of portraying by means of little pen and ink strokes, lines, and scratches, a small portion of the world in which we live; such social and domestic incidents as lend themselves to humorous or satirical treatment; in fine, the illustrated criticism of modern life. It is needless to say that the task is well done. Du Maurier wields a pen as facile as his etching tool. He makes this very true observation: "Hogarth seems to have come nearer to the ideal pictorial satirist than any of his successors. He was not merely a light humorist and a general caricaturist, he dealt also in pathos and terror, in tragic passion, and sorrow and crime, and he often strikes chords of too deep a tone for the pages of a comic periodical."

Instinct and Reason. An Essay Concerning the Relation of Instinct to Reason, with some Special Study of the Nature of Religion. By Henry Rutgers Marshall, M. A. New York: The Macmillan Company. 1898. Price, \$3.50.

It is satisfactory to find a student of the biological development of man who does not shut his eyes to one of the most important, really the most important, factor of the problem, namely, the religious instinct. The author, after an exhaustive, though somewhat discursive and laborious, discussion, fully develops the fact that the religious instinct is persistent in man, and possesses the general characteristics appearing in the higher instincts. Its function is to restrain and to subordinate the lower instincts, which are naturally more prompt and powerful in their impulses, together with those which are of individualistic import, to the instincts which have a social significance. He finds that while the function of reason is to control instinct, and thus to accomplish a variation of biological development in each individual case, we have in the religious instinct that which "must be looked upon as our highest instinct, because its function is regulative of reason, tending to bring about subordination of variation to the typical reactions lower than those expressive of the religious instinct itself, in case variation

becomes overinfluential." The relation of reason to instinct in general, and to the religious instinct in particular, leads us on to the consideration of the ethical conception, its basis and active manifestation in a rule of conduct. The theory of hedonism is severely criticised, and shown to be based upon an incorrect psychological analysis. The high-sounding phrases of modern utilitarianism are devoid of meaning as practical ethical concepts. In order to the satisfaction of conscience, in each case we must so act that the remembrance of our act will show it to be harmonious with our ethical ideal. "The whole drift of our argument," the author concludes, "has made it apparent that the important consideration in the guidance of our lives is attention to, and the strengthening of, the more far-reaching and pervasive and persistent, although often less emphatic, impulses within us; and that this is necessary if we are to become efficient individuals in the racial group to which we belong, and which we hope will persist and develop in the future." "In other words, bereligious" (pp. 567-9). This argument is upon a strictly scientific basis, dealing with the principles of biological development which are accepted by the followers of the Darwinian hypothesis of evolution, and it does not deal with man as belonging now or hereafter to any other world or sphere of existence than that of this present natural life. Hence this essay is exceedingly interesting, not to say valuable, to the believer in a supernatural revelation, and in man's destiny in a future life, in that the learned author establishes the truth that even for the present life, and for man as a social being, the religious instinct is the highest factor in his development, and the basis of a reasonable ethical conduct.

A Literary History of India. By R. W. Frazer, LL. B. New York: Charles Scribner's Sons. Price, \$4.

This volume forms one of a most interesting series called, "The Library of Literary History." It is history treated not from the standpoint of battles and conquests, and treaties, and the rise and fall of dynasties, but from the development of intellectual growth and artistic achievement. We grant that is by no means as romantic and fascinating as the *motif* first named, nor can it be expected that it would interest as wide a circle of readers, but it reveals to the student something at once more vital and more picturesque than the quarrels of rival Parliaments. The Literature of India is very copious, very ancient, and much of it is of a very high order, dealing with the deepest problems of life with keen skillfulness. Of course the language makes it a sealed book for the multitude, and even the translations are often too literal and muddled. This book gives us India's history as shown in the works of poet and philosopher and dramatist. The power of the Brahmanic writers, then the transition from Brahmanism to Buddhism, and the influence of both on the life of the people and the course of events, is well shown. The last chapter is by no means the least in interest, for in it are given short sketches of the leading Indian writers of to-day, no mean company, including poets, novelists, playwrights, theologians, and lawyers. The head of all the lawyers in Bombay was Judge Telang, a Hindoo. These writers are all better known in England than in America. Year by year, however, the leaders of Indian thought in India spread their influence over ever-widening circles, though what the final result may be when these leaders, infused with all the best of the spirit of the East and the West, rise up to proclaim that East and West have met, and from the ruins new solutions of religious, social, and moral problems have been produced, is to be watched with hope, not fear or doubt.

Wessex Poems and Other Verses. By Thomas Hardy. With 30 illustrations by the author. New York: Harper and Brothers. Price, \$1.75.

Thos. Hardy is known, wherever English is spoken, as a writer of virile, dramatic, and often immoral prose. It was a well-deserved criticism that said his novel, "Jude, the Obscure," ought to be called "Jude, the Obscene." Mr. Hardy's

plea would be that the "young lady" cannot be considered always, if there is to be any true picture of life in novels, and there is much truth in what he says; but the sense of decency of the old lady and the old man, and everybody else, need not be outraged to give us pictures of life. This volume of poetry shows the versatility of Mr. Hardy's talents in two ways—as a clever draughtsman and a clever versifier. We say "clever" advisedly, for neither illustrations nor poetry rise above that, but they do rise as high as that, and a vast deal of modern verse falls far below even that guarded word.

Korean Sketches. By the Rev. James S. Gale. Chicago and New York: Fleming H. Revell Co. Price, \$1.

Mr. Gale spent some time in Korea as a missionary, and used every opportunity for the study of the country and the people. The result is a valuable addition to our stock of knowledge of the hermit kingdom, and an interesting story of his experiences. The book is useful from the standpoint of a missionary, and it is as attractive as the stories usually written for young people.

Life Lessons from the Book of Proverbs. By William Stevens Perry, D.D., LL.D. New York: Wilbur B. Ketocaam. Price, \$1.50.

These addresses were delivered by Bishop Perry when he had charge of a congregation. The author makes no pretense at originality, as he says, but the addresses will do much good if placed in the hands of the young. The style is interesting, and the subjects are treated with evident earnestness and knowledge of the needs of youth.

Sir Jefferson Nobody. By Effie W. Mersman. Chicago: A. C. McClurg & Co. Price, \$1.25.

An interesting and well-written narrative is the life, struggles, and generous deeds of Sir Jefferson Nobody who grotesquely—for he was no aristocrat, but a poor forsaken child—dubs himself and other characters in the story with far-fetched and aristocratic, and even royal, appellations. The kindness, generosity, self-denials, industry depicted in the story of Sir Jefferson will furnish a noble ideal and pattern of usefulness for the children who may enjoy the good fortune of having this book placed in their hands. We hope many children will have the pleasure of reading it, and of learning its lessons of goodness and industry.

"Irish Life and Character," by Michael MacDonagh, will be published next week by Mr. Thomas Whittaker. The great number of illustrative anecdotes, many of which are entirely new, will appeal to all lovers of Celtic wit and humor.

Mr. Thomas Whittaker will publish on the 20th inst., "An Epic of the Soul," being a cycle of eighty short poems, of a new form, which records the experience of one who has sounded the depths of doubt and despair, and emerged into light on the farther side. The author, whose name at present is withheld, is already known in more than one department of literature.

Books Received

HARPER & BROS.

The Span o' Life. By William McLennan and J. N. McIlwraith. Illustrated. \$1.75.

Fragments of an Autobiography. By Felix Moscheles. \$2.50.

HOUGHTON, MIFFLIN & CO.

The Conjure Woman. By Charles W. Chestnutt. \$1.25.

ADVANCE PUBLISHING COMPANY, Chicago
A Matter of Business. By W. C. Stiles. 75 cts.

FUNK & WAGNALLS COMPANY

The American Colonial Handbook. By T. C. Copeland. 50 cts.

JAMES POTT & CO.

Early Christian Doctrine. By Leighton Pullman. 25 cts.

Gems From the Fathers. By the Rev. Edwin Davies, D.D. \$1.75.

J. B. LIPPINCOTT COMPANY, Philadelphia
The Taming of the Jungle. By Dr. C. W. Doyle.
The Daughters of Babylon. By Wilson Barrett.

DODD, MEAD & CO.

The Song of the Rappahannock. By Ira Seymour Dodd. \$1.

Joubert. Translated by Katharine Lyttelton.

T. Y. CROWELL & CO.

Contemporary French Novelists. By Rene Doumic. \$2.

LEE & SHEPARD

Fighting in Cuban Waters. By Edward Stratemeyer. \$1.25.

THE MACMILLAN COMPANY

An Introduction to the Study of Literature. By Edwin Hubert Lewis, Ph.D. \$1.

The Student's Life of Paul. By G. H. Gilbert, Ph.D., D.D.

The Gospel for a World of Sin. By Henry Van Dyke, D.D., LL.D.

American Art Annual, 1898. Edited by Florence N. Levy. \$3.

Pamphlets Received

Roger's Travels. By E. Payson Hammond. (Fleming H. Revell Company.)

The Church on the Hillside. By the Rev. C. N. Hall, New Milford, Conn.

Memoir of the Rt. Rev. William Bacon Stevens, D.D., LL.D., Bishop of Pennsylvania.

The Church's Lay Discipline. By the Rt. Rev. George D. Gillespie, D.D.

The Prison Guild.

Sixteenth Annual Report of the Executive Committee of the Indian Rights Association.

The Talisman of Unity. By William Reed Huntington, D.D.

Sewanee Calendar, 1898-'99.

Fifty-fourth Annual Report of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.

Report of the Domestic and Foreign Missionary Society for the year ending Aug. 31st, 1898.

University of Pennsylvania Bulletin.

In Memoriam the Rev. Edmund D. Cooper, D.D.

The Business of the Church vs. Offerings in the Church. By the Rt. Rev. George William Peterkin, D.D., LL.D.

Memorial Sermon on the Thirtieth Anniversary of the Consecration of the Bishop of Albany. By Edgar A. Enos, D.D.

Periodicals

Robert de la Sizeranne's essay on Caricature, which *The Living Age* has translated from the *Revue des Deux Mondes*, is an extremely brilliant and exhaustive survey of the history and methods of caricature, from the pen of one who never writes without a complete mastery of his subject. The Quarterly Review's striking paper on Women Poets is to be reproduced in *The Living Age*, the first half of it in the number for April 1st.

The leading attraction of *The Cosmopolitan* for April is the beginning of Count Leo Tolstoi's new novel, "The Awakening." It has been suggested that the author's own career as a young man has helped to form the picture. Several of Vereshchagin's pictures of Napoleon at Moscow are reproduced in this number, with the skill usual to this magazine. "Recent Developments in Industrial Organization" are discussed by F. W. Morgan, and commented on by the editor effectively. "The Nemesis of Motherhood," by Harriett Prescott Spofford, ought to be read widely. It will set many a woman thinking to good purpose.

Opinions of the Press

The Congregationalist

A PUBLIC SPIRITED CIVILIAN.—By the death of Prof. O. C. Marsh, of Yale University, the scientific world has lost one of its foremost leaders. It is the testimony of Darwin himself, that no other man has contributed so much as Professor Marsh towards the demonstration of the doctrine of evolution. The wonderful paleontological collection at Yale, which contains more than a full thousand of specimens of which no other examples are known to exist, and which is a goal of pilgrimage for European scientists in search of knowledge, is chiefly his work. It is mainly the result of his own researches, and will be his lasting monument. He was a great explorer, a great teacher, and a great man. But his fame as a scientist should not be allowed to overshadow his services as a patriotic citizen. Few other men have done as valuable corrective work as his in connection with the abuses of the Indians. His many expeditions into the Far West in search of fossils brought him into personal relations with a number of Indian tribes, and gave him ample opportunities of informing himself thoroughly about the shameful frauds regularly perpetrated upon them by government officials. With many men this knowledge would have led to nothing. The labor, cost, and risk involved in what was hardly less than a personal conflict with the ad-

ministration at Washington, would have deterred them. But Professor Marsh was not a man of that sort. He recognized his duty and did it.

New York Evening Post

LIQUOR IN THE ARMY.—The unanimous action of the House in adopting an amendment to the Army Bill which abolishes the army canteen and forbids the sale of liquor in any camp or post of the United States, formulates a conclusion towards which impartial students of the problems involved have been drifting for some time. The canteen is a place where the lighter kinds of "drinks" are sold, under the regulation of the authorities, and without the incentive that the ordinary saloonkeeper has to promote excess in order to help his business. The argument for this institution has been that drinking could not be entirely prohibited, and that there would be less drunkenness if the government allowed the soldiers to buy beer in camp than if they were tempted to go outside for whiskey. This seemed plausible, and a good many army officers were at first inclined to endorse the system. But the experience of the recent war furnished overwhelming evidence for the opponents of the canteen.—Each colonel was allowed to establish a canteen, or prohibit it, and in Florida, in Cuba, and in the Philippines alike, those regiments which were forbidden it, not only suffered much less from drunkenness than the others, but had by far the smallest percentage of sickness and death from disease. Every general in the army who has expressed an opinion, now opposes the canteen, except one—and his dissent is the strongest argument on the side of the majority, for he is Eagan. Gen. Wheeler has said that "I am utterly opposed to soldiers being sold intoxicating liquors, and I believe that every effort should be exercised to remove the temptation of such dissipation from them." Gen. Shafter said that he had "always been strongly opposed to the canteen system, or the sale of intoxicating drinks of any kind, on military reservations, and have opposed it until absolutely overruled, and required to establish a canteen at my post. I regard it demoralizing to the men, besides impairing seriously their efficiency."

The Advance

STABILITY OF TRUTH.—What our age needs is men and women who have absolute confidence in the power of the truth to survive amid the clash of opinions, and who will earnestly speak the truth, as they see it, their minds being kept open for greater enlightenment by an ardent desire to see the truth as it is. Let the minister preach convictions, not doubts, or mere speculations. Let the editor publish his opinions, rather than to be an echo of prevailing public opinion. Letters of advice and criticism will doubtless come to his desk, and irate subscribers will try to knock him out by landing "Stop my paper!" swings on the point of his jaw, but these amenities form part of the price of opinion. Let Bible critics, high, low, broad, and narrow, state their opinions; and whatever may happen to their personal opinions, not one jot or tittle of truth in the old Book will go down in the wordy war. Let reformers utter their message; and in so far as it is God's message, it will prevail. Above all, let us keep our minds open to the truth, for it is by the power of truth that "the thoughts of men are widening with the process of the suns."

New York Observer (Pres).

ONLY ONE SAVIOUR.—The great struggle in theology is over the position that Jesus Christ is the only Saviour of the world. Many are willing to admit that he is a Saviour, one of several spiritual helpers of mankind. But we must be strenuous for more than this. Jesus is absolutely unique, and wholly divine, or He is nothing at all. No defence of Christianity is really possible, unless it be along the line of its absolute-ness. Its position can only be maintained by an uncompromising assertion, not alone of its superiority, to every form of competing faith, but also of its absolute apartness from all rival systems. Christianity is not simply one way to be saved, it is the only way to be saved. Only when so believed in and so preached, will it have genuine converting power in the world.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER VIII.

IT was a late April day in 1775. The valley was luxuriant in all the fresh verdure of early spring, and radiant with the sunshine which shimmered on the river and danced on every filmy leaflet.

The Tryon County Court was in session at Johnstown, and Mr. Underhill who was greatly interested in a case which concerned the revenues of the Church, rode thither in the early morning. He found the courthouse and its vicinity well thronged, for not only was there much legal business to be dispatched, but this was the centre of political interest for the neighborhood, and the news of hostilities with which the air was even then palpitating, was sure to be received here. Among that somewhat motley assembly were ardent sympathizers with both sides of the great question of the day. Here were gathered the dignitaries of the county, the powerful baronet, Sir John Johnson, of German cast of countenance and ungenial expression; the more politic Col. Guy; the stern Butler, and his dashing, cruel-hearted son, and the short, square-built, light-complexioned Indian chief, Joseph Brant who had been closely allied to the great Sir William. Here also were the well-known figures of staunch valley patriots, chief among whom were Sammons and his gallant sons, while the Tory ranks were further swelled by the Scotch Highlanders and the dependents of the Johnson family.

Mr. Underhill entered, with others, the fine new courthouse, built of imported bricks. Within, Col. Guy Johnson, in his official robes, was just taking his seat as chief judge, surrounded by six other justices fully gowned and bewigged. The clergyman's garb made a new feature in the already contrasting spectacle of dress presented by the legal magnates, the kilted Highlanders, blanketed Indians, Dutchmen in voluminous breeches, and various other onlookers, each in his own distinctive attire. Presently the triangle of iron in the belfry was struck by an important functionary in a mongrel legal costume, and the honorable court of Tryon County was in session.

The day wore on, and the assembly dwindled somewhat. Even the clergyman, as the particular case in which he was interested was bandied back and forth between prosecution and defence, grew weary of monotonous citations and elaborate arguments. Decorum demanded that he should not leave until the final counsel had delivered his closing speech, and yet it must be confessed that it was with some relief that his ears now caught the sound of horse's feet with out. It might be that the tardy intruder was the bearer of important news. At any rate, the interruption was a welcome one.

Nearer and nearer clattered the hoofs, beating on the half-dry road, ringing on the out-cropping stone ledges, directed straight toward the pent-up gathering. Their insistent speed attracted the attention of the whole august assembly. Young Sammons, nearest the door, slipped quietly from his place. Outside, he saw a strong-limbed young man throwing himself from his flank-sweated horse.

"What is it?" cried Sammons, laying hold of the messenger's coat.

"You shall hear within," returned the other, "and the ears of every man who loves his country shall blister with the news."

On into the droning assembly strode the two, electrifying the listless audience. The spring sunshine showed off every lineament of the eager face of the youth as he stood bending over his father and whispering into his ear, for the bearer of the dispatches was Alan Underhill.

All eyes were turned upon the father and son. The counsel hurriedly brought his speech to a lame conclusion. The spectators, alert and eager, craned their necks forward. Then Mr. Underhill, rising, notified the Court that he had received news, forwarded from Albany, which concerned the whole assembly.

"This court is adjourned for recess, announced Sir Guy authoritatively, "and now let us have the dispatches, good sir."

Then amid a stillness, portentous in intensity, was read the news from Lexington and Concord!

But at the close of the reading, there was no silent voice in that whole gathering. Such a scene followed as was never surpassed even in the Massachusetts Congress, or the Virginia House of Burgesses. No Tory was there who did not loudly triumph at the news from Lexington; no patriot who did not burn to have fought with the Minute Men. It was only, perhaps, through the overawing presence of the county magistrates that fiery altercation did not then and there culminate in violence. To many more than Alan Underhill the shock of that day came as a revelation of his own standing-point in the momentous issues now confronting him.

"I like not to see you with such rebellious consorts," said Mr. Underhill sternly, at the first opportunity to withdraw his son from the group around young Sammons, who were re-reading the dispatches with evident satisfaction. "How came it your part to bring these tidings?"

"Were they not for your own reading, father?" asked Alan, surprised. "I should not have carried them less swiftly, though less jocosely, had their tenor been different."

"Take care! the spirit of these pestilent times may carry you too far."

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"Not farther than my heart goes with it, sir." Alan's lips were firmly set, and though his voice was respectful, his eyes were kindling with a new freedom.

"Mr. Underhill, sir," cried young Butler, coming up to the black-browed clergyman, "here is a paper drawn up by the friends of good order, which doth protest against these present outrages, as also against the enactments of the last Colonial Congress. I beg of you your signature."

"Tis a rare maneuver," said Alan scornfully, "to prepare such document on such an heated occasion, and to present it under the noses and bearing the signatures of all the county grandes."

"Peace, son," said the clergyman, with authority, as he extended his hand, in which young Butler, with a smile of triumph at Alan, placed paper and quills.

The Tories had indeed been wise to prepare their document beforehand, for as another Congress was now pending in Philadelphia, this was an important step. The Whigs, recognizing that they had been so far outwitted, were bitter in their denunciations, and a fierce and angry dispute arose, in which threats, hardly becoming to the dignified body, were freely exchanged. It was well that such of the patriots as could, speedily withdrew from the assembly and dispersed to their own homes, there to retail

the stirring news, and to concert measures for the upholding of their own cause.

Mr. Underhill and Alan rode home together, but the latter found, to his real grief, that the son had that day slipped the swaddling bands of youth, and come out, in the strength of his manhood, on the side of freedom. Ignoring by any direct reference the subject uppermost in the minds of both, Mr. Underhill presently asked: "Do you still wish, Alan, to go forward in the vocation of your choice, the sacred ministry?"

"Aye, indeed, sir," replied Alan, astonished. "The matter has never been far from my thoughts or purpose."

"Know, then, that your mother and I have given much consideration to this desire of yours, and have determined that you shall go to New York to pursue your studies. I speak now of this, for you may see for yourself that it is unseemly in one looking towards the Master's work to put himself forward in the stirring of strife. I ask that you give me your word to keep from these so-called patriot gatherings until the time for your departure come."

For a moment Alan shrank from answering. His spirit, all on fire with the day's excitement, quivered as though from a bodily shock. Was his father holding up to him his heart's desire, earlier denied, as the reward of babyish obedience to a blind prejudice? His voice was thick with but half-suppressed anger as he answered: "I wish not to be entrapped into any hasty promise, sir; I will think further of your words."

"You use strange speech when you say 'entrapped,' Alan, and what I have asked of you as a son, I can lay upon you in command as a father. You shall not consort with these tools of the Evil One."

So the two rode on, sore at heart with one another, and the first little rift of misunderstanding started between them.

Nor in Evelyn did Alan find sympathy. Her eyes were bright with the news of the day, and her tongue ardent for the king and his cause, while in every tossing ringlet was a defiance of him who was suspected of disloyalty. And though Alan knew that she would rejoice in his liberty of taking up his chosen work, much of the inspiration of present approval was thus lost to him.

The next few weeks were indeed busy ones for the patriots of Tryon County. Committees were formed, arms secretly collected and stored, and constant gatherings took place at the favorite meeting points, while all sorts of rumors were rife, and distrust of former leaders daily increased. From all such active measures Alan kept aloof, according to his father's wish. He had fully decided that as the way to his chosen vocation now lay open to him, he had no right to close it by his own willful act.

It was thus by pure chance that he was present at Caughnawaga when the first liberty pole was about to be raised, amid an excitement which was intense, if not noisy. About three hundred patriots were there assembled upon a green not far from the Dutch church, when Alan rode into the settlement, accompanied by McKaye who was again on a mission to the valley. Already the ropes were fastened to the tall hickory pole, and the hole for the socket was being rapidly spaded out by eager hands. Alan alone took no part in the proceedings, though he lingered near the scene, with sparkling eyes and short-coming breath.

"Belike you are weary with your long ride," sneered Sandy Cairnewas, for there

was much resentment at the young man's supposed defection, "but fash not yoursel', John Aberdeen's bairn has hold of the sma' end, and is not o'ermuch in fear o' his father."

"The young dominie has done his part," growled Dick Myndert. "Yonder come Sir Guy's roysters, and who else hath warned them?"

The angry youth, glancing up the valley road, indeed saw Sir Guy dashing forward at a gallop, accompanied by Colonels Claus and Butler, and all the dependents he could muster. From the other direction, almost at the same moment, appeared Sir John Johnson and every retainer of the Hall, from his own body physician down to artisans and agricultural laborers. With him, also, were a few Highlanders, the very sight of whom inflamed the people's rage, as it was rumored that Sir John was recruiting a regiment of them for his own special service.

"What is this, my good friends?" called aloud the baronet, in a most unsuccessful attempt at suavity. "You do but stir up needless strife in a peaceful community. Disperse, now, and do not bring upon yourselves a merited punishment."

Although the patriots were unarmed, while the newly arrived antagonists all carried weapons, no broad back bent over that day's work was even raised at the baronet's command. Instead, a hundred hard and knotty hands were stretched forth to guide the butt into its socket, and a hundred copper-buckled feet were spread wide in defiance, while the leaders directed the work as before.

Guy Johnson, more ready in speech than Sir John, mounted a high stoop and began to harangue the crowd with great vehemence. He preached to them of the power of the



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king and the folly of revolt, upbraiding them for past acts of disloyalty, and vituperating their present conduct in violent and bitter terms.

"He speaks well," muttered McKaye aside to Alan, "but a hungry stomach was never filled with curses."

The patriots had now stopped to listen to the speaker. Indeed, Sir John had so closed about the pole, that any attempt to raise it would have been followed by immediate bloodshed. But at last young Sammon's blood boiled over. Crowding nearer to Col. Johnson, he interrupted him to hurl back his abuse upon his own head.

"Liar!" he cried, "liar and villain, though it were in the presence of the king himself!"

Fired by the insult, Johnson leaped from his rostrum and seized young Sammons by the throat. Down in the dust the youth was forced, but was able to free himself, and, springing up, unharmed, to grapple with his adversary.

"Coward and villain," he choked, who bringest swords and pistols against men unarmed!" Again the young man bit the dust, and this time many pistols were presented at his breast.

It was a crucial moment. Many of the patriots, long accustomed to yield obedience to the authority of the Johnsons, and perhaps in salutary fear of real weapons, now slunk away. Alan Underhill and McKaye, unable longer to restrain themselves, had dashed forward with one impulse. The braver spirits who had not yet deserted from the rescue of their comrade, were being forced back by the superior number of the Tories and handled most ungently. Sammons himself was already severely bruised and beaten.

Alan, his strong young frame erect upon his powerful horse, charged directly into the crowding mob, dispersing friend and foe alike before his fierce onset. McKaye, following, made use of the weapons with which he was always armed, to cover the body of young Sammons. "If this youth be injured," he cried fiercely, "Tryon County will be the least safe place in all these colonies for Tory goods and bodies this night!"

But the Johnson party had now expended their first rage, and were really desirous to avert present bloodshed. Not too hastily, but of their own grace, they allowed young Sammons' friends to withdraw their champion, and he was borne safely away, carrying upon his body the first scars which Tryon County yielded to the new-born Revolution.

Alan's conduct in this adventure—as told by Tory friends—but increased Mr. Underhill's anxiety for his son's speedy departure. Alan himself was not loath to go. He honestly feared the temptation to a more active part in the coming strife than must be for one who had set his hand to higher work.

But it was upon McKaye that Evelyn's wrath this time was centred. "I have no patience with you inciters of mischief," she cried. "It is that you hate all authority, religious or royal."

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responded the captain, "and I know not that I myself have disclaimed the authority of the Presbyterate. I can e'en say my prayers for the king's counsellors, and pray God hasten the day to give them better minds."

"I could the more resent your words, Captain, were it not for your late kindness to our family. For Griffith Underhill's sake, I can forbear."

The captain's dark eyes sobered beyond their usually grave expression. "I have come again to bid you goodbye, fair mistress," he said abruptly, "but tell me not as before, 'come back when the cause is settled,' for 'tis a far lookout."

He rode away with the touch of Evelyn's warm little palm still upon his, but to himself he was muttering: "Forbear for his sake, forsooth! Aye, for his sake and hers I do forbear. He is but a lad, a weakling, and a woman's love may make a man of him."

Time passed, and with it Alan to his new duties. Evelyn found that she sorely missed him who had been her sympathizer in all her enthusiasms, even when they brought out that rarely playful smile of his. Nothing now remained for her but to extend her sisterly influence to George, fast growing into a long-legged, keen-eyed lad, whose highest tastes were for hunting with gun and rod in the company of Philo. And, indeed, there was another sphere of usefulness to be found in the black boy. Surely none needed more tutoring. To think was to act with Evelyn in those days, and she straightway undertook the instruction of Philo in manners and Franklin's primer. Suffice it to say that her new labor was not without its difficulties, seeing that her pupil's head was apt to be found where his heels ought to be, and his capacity for confounding "ds" and "bs," "fs" and "s"s, was phenomenal.

(To be continued.)

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The Girls of St. Dorothy

BY IZOLA L. FORRESTER

CHAPTER I.

A VERANDA SESSION

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"IN the first place," Eleanor said judicially, from her elevated perch on the veranda rail, "in the first place, it must be kind of a secret society, because the boys' club is a secret society, and they have signs and passwords and initiations, and all that sort of thing, you know, and Jerry won't tell me a single thing about it. So we want to have something that they will want to know all about, too."

Four heads nodded approvingly from the veranda steps, where the girls sat in solemn conclave, and Eleanor Edsall went on: "Of course it will be in the church, but we don't want it to be altogether a sewing or charity affair."

"Something more social?" Evelyn Ferner interrupted, thoughtfully rearranging the knot of red, white and blue ribbon on her sailor hat, with dainty fingers. Eleanor hesitated.

"Well, yes, in a way," she answered slowly; "you see, there is the Ladies' Guild for sewing, and the Junior Chapter looks after all the charity work, so I thought a girls' club after the same style as the boys' Excelsior Club would be a splendid thing."

"And what would our work be, Nell?" asked little earnest-eyed Alice Jardine, leaning forward so that she could look up at Eleanor.

"Something like the St. Andrew's Brotherhood, only of course on a small scale," Eleanor replied, and there was an enthusiasm and earnestness in her voice and face as she continued, that were infectious: "I want you girls to help me start a club that will promote sociability and faithful friendship among all of us. Here we are, all the way in age to Alice and Laura at fourteen, to myself at seventeen, and we seem to be the odd lot at church. We're too old for the Juniors, and not old enough for the Guild, so we must find something to do with ourselves. As we are now, we drift off into little cliques of three or four, and there isn't any kind of a mutual purpose or common interest to bring us together, and make us loyal to each other. So I thought it all out, and it struck me that the boys had accomplished so much, that we could not do better than to follow in their footsteps."

"How do we know what they've accomplished?" put in Alice aggrievedly, "when they won't tell us a single thing about their old club."

There was a hearty laugh over Alice's tone of despair, and then Molly Gray exclaimed, as she glanced up from her task of tying Pirate's long ears under his chin, "Well, anyway, if they won't tell us what they do, I know one thing. They stand by each other splendidly, and they've got a lot of outside boys into the Church who never would have come in any other way, and when any extra help or any money is needed, the Excelsiors are always ready before they are asked."

"Hurrah for the girl with two Excelsior

brothers of her own!" cried Laura, and Mollie blushed hotly beneath her freckles, for she had not meant to defend Dave and Arthur specially, and all the girls knew how she loved and admired these two big brothers of hers.

"Well, is that all you mean for us to do, Nell?" Evelyn asked. "Just have entertainments to raise money, and persuade all the nice girls that we know to join?"

Eleanor was silent, and a troubled look came into her steady blue eyes. Someway Evelyn always had the knack of treating her pet schemes to ice water douches. She would think up a new plan, trim it all up with firm purposes and good resolutions, and just gave it a fair start down the toboggan of success, and biff! one of Evelyn's cool little queries had come like a rock on the track, and her plan was jolted rudely from its course, and she felt as if it had never been a very good one anyway.

"I mean that, and more, too," she said slowly, trying to think of all her best arguments in favor of the club. "I mean for us all to be true to each other, and not to gossip or tattle the way girls do about each other. I mean for us to try to bring girls into the Church the same way the Brotherhood boys bring men. Oh, I can't exactly explain it, but I mean for us to live a little of our Sunday lives during the week, to carry some of the things that we hear and say on Sundays into our everyday life. Don't you all understand?"

"I do," Alice said promptly, and Mollie broke in with her usual impulsiveness:

"I think that your idea is splendid, Nell Edsall. We go to church Sundays as a matter of course, and because its heathenish and horrid to stay away, and we learn our Bible lessons about some old folks who lived, goodness knows when, and who did a lot of things that we would never think of doing, anyway, and when it's all over, do we ever think of it during the week? I know that I don't. It all seems to belong to Sunday the same as your best dress."

Mollie's honesty and blunt personal frankness were sometimes a little embarrassing, but the girls were used to her ways, and it did seem as though she were talking plain truths this time, so no one, not even Eleanor, stopped her, or spoke.

"Don't you know we say we are Christians," Mollie went on, holding Pirate by his paws and making them emphasize her words, "but we don't bother our heads over it week days. We don't honestly try."

"I don't think that any of us are very bad, Mollie," Evelyn said, in gentle rebuke.

"Oh, it isn't that we aren't very bad," Mollie retorted, "it's that we aren't very good. I don't mean that we smash all the commandments, but it's just as Nell says. We all tattle. Don't you know we do?" She looked around at the circle of unre-

Baby's Teeth

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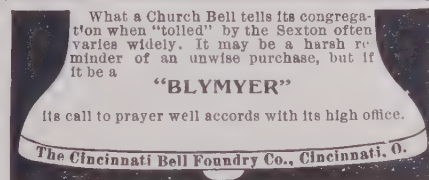
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sponsive faces, and laughed merrily. "Oh, but I know that we do, because you've all tattled to me, and I've tattled back, so that we're all in the same glass houses, and can't throw stones. I think that your plan is fine, Nell."

Eleanor smiled down on the rosy face of her champion. She was glad that Mollie's sympathies were enlisted so ardently in the good cause, but still, she knew the will-o'-the-wisp nature of Mollie's sudden enthusiasm too well to place much confidence in her steadfastness.

"I am sure that you all understand what I mean now," she said. "That is the real inward purpose of the club, to be better ourselves, and try to bring others into the Church, but now for the other—"

"The outward and visible sign," murmured Mollie.

"We want to rival the Excelsiors in all things, so that our entertainments will have to be—"

"Brilliant!" exclaimed Mollie. "We can get up some beauties, because Dave and Art will help us—"

"That's just what we can't allow," Eleanor interposed decidedly. "Any assistance whatever, mind, Mollie, is strictly forbidden from members of the Excelsior Club, because if we let them help us they will say that we could not get along without them."

"But there are only five of us," said Laura Naylor, "and the boys have over fifteen."

"Oh, well, you know that we must bring in what new members we can. The more the merrier," answered Eleanor.

"Anybody at all, Nell?" anxiously.

"Y-es," hesitatingly.

"How about Virginia Hardy?" and Laura's hazel eyes danced with mischief.

Eleanor did not answer for a moment, and a perplexed look came over her face as she tapped abstractedly on the veranda rail with her pencil.

"I don't see why she shouldn't belong as well as any of us," cried Mollie, breaking the silence. "Just because she lives in the biggest house in town, and drives a span of ponies, and all that, doesn't cut any figure. She's only a girl, the same as the rest of us, after all."

"But they're so rich," Evelyn said reflectively, "and I see her out on the veranda often, and I think she's rather—oh rather exclusive, you know."

"Oh, bother," Mollie said, "she can't do any worse than refuse, and she could be a lot of help to us. I'd just as soon ask her as not."

"Then you may take it right on your shoulders, young lady," said Eleanor laughingly. "I move that we appoint Miss Gray a committee of one to call on Miss Hardy."

"Oh, you needn't laugh," Mollie said stoutly, "I'm not a bit afraid."

So the matter was settled, the motion being duly seconded and passed.

"Now, what are we going to call ourselves?" asked Laura, and at the question all the bright eagerness returned to Eleanor's face.

"Why, I thought that the very best name of all, girls, would be St. Dorothy's Sisterhood."

"Why?" inquired Mollie bluntly, releasing Pirate, and leaning forward, her chin on her hands.

"Because she was so young," Nell said earnestly, and did her saint's work in the world instead of being shut up in some old out-of-the-way convent, praying, praying,

praying all the time, and never trying to do any of the Master's work herself."

"I like that kind of a saint," Mollie said. "St. Dorothy it is, then," and all the others assented with the same readiness.

"And you're the president, of course, Nell," Evelyn said, "and Laura and Alice, secretary and treasurer, and Mollie, the committee."

"No," Eleanor replied, "all the rest of you must be the executive committee."

"Then there won't be any members. We'll all be officers," cried Alice.

"Not a bit of it," Mollie said, rising energetically from her seat. "There will be one member, and that member will be a host in herself."

"Who, Mollie?" asked the others in one breath.

"Miss Virginia Hardy," announced Mollie in triumph. "I'm going to call on her ladyship right away."

(To be continued.)

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Finance and Commerce

THE industrial life of the country is fast settling down to the ordinary details of production and distribution. The speculative period has passed. The time when the idea in respect of nearly all articles constituting the raw material for different manufactures was that they must be bought at once as prices are going higher, has passed. Distributors, too, have no longer the speculative fever to buy in excess of the prospective season's wants, and are now satisfied to carry usual stocks, and trust the future course of prices.

On the whole prices are steady; in some cases there are slight recessions. This does not apply to wages, they are advancing, in many instances, and it may safely be said that the tendency of wages is higher. The business situation is prosperous and the outlook is encouraging. The secret of it all lies in the fact that consumption of everything everywhere is at a maximum, and there is nothing in sight which causes apprehension of a rainy day ahead, and a consequent tendency towards retrenchment. Wall street had a shock for a day last week. High interest rates for money, and the almost impossibility of borrowing on many of them, caused the slump. The whole list recovered in good form, but in the natural course of things it is not unlikely that the reckless speculative buying that has been mainly responsible for the extreme prices of many stocks of late, has received a shock from which it will not entirely recover. As we have all along foreshadowed, the expanding business of the country has continued to draw currency from New York, and the further small decrease in legal reserve was only saved from being a larger one by shrinking the loans. Of course the recent high interest rates brings in some contributions from the outside, but high rates will have to be maintained to keep it there.

Exports continue in excess of last year in manufactured articles, notwithstanding that the advance must have checked further buying in some directions. They were particularly large in cotton goods, in fact, way beyond all former like periods, although it is said the purchases were largely made some time ago, and before the price had advanced.

Raw cotton has been rather dull, and prices have dragged off some.

There has been considerable interest manifested in wheat the past week, and at times the market has been quite active and unsettled. Prices on the whole have not gained much however, although the reports from the growing crops have been almost uniformly bad. Up to the close of last week there had been no growing spring weather to make it certain that real conditions are as bad as appearances. Pending that, time traders have not felt sufficiently confident in the interim to buy and hold with determination. The next week or ten days ought to reveal the true condition of the growing crop, when a marked change in prices is not unlikely.

Corn has dragged off some in price. Receipts at primary markets are small, but the shipping demand has been unsatisfactory. Probably buyers are awaiting the lower transportation rate which the opening of lake navigation will give.

Oats have been supported some by the lateness of the season. Very little planting has yet been done, but of course much can be accomplished in the next two weeks, with favorable weather.

In the provision market slightly firmer prices have obtained.

It is generally thought that the busyness of farmers when spring work begins, will make small receipts of hogs for awhile. The speculative support is however, not first-class.

Philippine Products

THE agricultural, mineral, and commercial opportunities in the Philippines are discussed in detail in the Monthly Summary of Commerce and Finance, just issued by the Treasury Bureau of Statistics. This discussion shows that, although agriculture is the chief occupation of the Philippines, yet only one-ninth of the surface is under cultivation. The soil is very fertile, and even after deducting the mountainous areas, it is probable that the area of cultivation can be very largely extended, and that the islands can support a population equal to that of Japan (42,000,000). The chief products are rice, corn, hemp, sugar, tobacco, coconuts, and cacao. Coffee and cotton were formerly produced in large quantities—the former for export and the latter for home consumption—but the coffee plant has been almost exterminated by insects, and the home-made cotton cloths have been driven out by the competition of those imported from England. The rice and corn are principally produced in Luzon and Mindoro, and are consumed in the islands. The rice crop is about 765,000 tons. It is insufficient for the demand and about 45,000 tons of rice were imported in 1894, the greater portion from Saigon, and the rest from Hongkong and Singapore; also 8,669 tons (60,000 barrels) of flour, of which more than two-thirds came from China, and less than one-third from the United States. The cacao is raised in the southern islands, the best quality of it at Mindanao. The production amounts only to 150 tons, and it is all made into chocolate and consumed in the islands. The sugar cane is raised in the Visayas. The crop yielded in 1894 about 235,000 tons of raw sugar, of which one-tenth was consumed in the islands, and the balance, of 210,000 tons valued at \$11,000,000, was exported, the greater part to China, Great Britain, and Australia. The hemp is produced in southern Luzon, Mindoro, the Visayas, and Mindanao. It is nearly all exported in bales. In 1894 the amount was 96,000 tons, valued at \$12,000,000. Tobacco is raised in all the islands, but the best quality and greatest amount in Luzon. A large amount is consumed in the islands, smoking being universal among women as well as men, but the best quality is exported. The amount in 1894 was 7,000 tons of leaf tobacco, valued at \$1,750,000. Spain takes 80 per cent. and Egypt 10 per cent. of the leaf tobacco.

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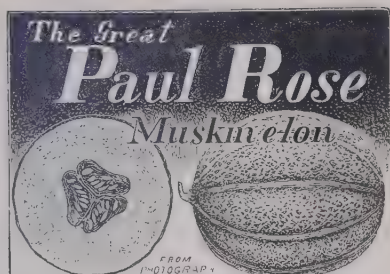
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Occupations for Little Fingers

FROM Harper's Bazar

EVERY one knows about the use of small wooden boxes for rooms of doll houses, but how many mothers have thought of what nice little shops can be made from this material? Let a boy who can use simple tools fit up a grocery-shop, by painting such a box on the outside, then painting or papering its walls and ceiling, and staining its floor. A neat little sign can also be made out of a strip of wood, and fastened over the front of the shop. A cigar box, without its lid, sawed carefully in half lengthwise, will yield two counters. Sets of shelves for merchandise are easily put up on the walls. Meantime, the little sisters are busy getting ready a supply of bottles and small pasteboard boxes to serve as receptacles for candy, rice, and such matters. They are also rolling long strips of cloth about thin bits of board, from one to two inches wide, to make them look like miniature bales of calico, muslin, and woolen goods. Last of all, a little settee can be made out of cigar box wood. A set of scales may be found for from ten to twenty-five cents to set on one of the counters. Over the counter a spool of coarse white thread is slung by a cord from the ceiling of the little shop to serve as twine.

Such a shop can be used, by way of variety, for a grocery, a dry goods shop, and in summertime, when there are plenty of flowers, a florist's. This last plan will delight small lovers of nature. Empty spools will make nice pots, with a sprig of a bush or flowering plant stuck into the hole of the spool flower pot.

Few mothers know about the possibilities of the great boxes in which upright pianos come as play-houses for children. One mother utilized such a piano box as a doll house. She had a carpenter fill out the top, which is always slanted off, so the whole was a great square box. He also put in partitions, which made two upper and two lower rooms—all very large. This house was for dolls, but a piano-box will make a real play-house that the children themselves can get into. It will furnish close quarters, but all the more fun in that for the children! Do they not love to crowd under an umbrella for a tent, or play house in the exceedingly cramped space under the dining-table?

When the box has been made the right shape by the carpenter, and he has sawed out two square openings in the sides of the house for windows, the work of young fingers can begin. First a coat of paint will be needed on the outside. Then the window sashes must be put in, by tacking two thin slats at right angles across the centre of each window, or fastening rope sashes in the same way. These rope sashes are often seen in tent windows at the sea-shore. Little curtains of thin stuff, shirred on strings, and looped back, will furnish work for girls. The papering of the walls will be done by all the young owners. Pictures, unframed, of course, will add to the coziness of the little house. A table hinged to the wall at the back will open out across the depth of the room, with legs that unfold on its outer end. A bench couch is easily made out of a narrow box turned upside down. The top of the couch is padded, and top and sides are covered with gay cretonne. One or two little pillows of the same, stuffed with excelsior, cover it nicely.

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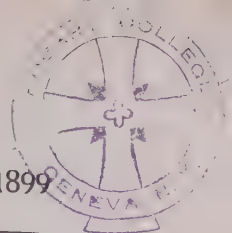
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Notes of the World's Progress

LATEST ADVICES FROM THE PHILIPPINES imply that, instead of nearing a pacific settlement, the situation indicates that in the vicinity of 100,000 troops will be required to bring about complete subjugation. This is at complete variance with first suppositions, when it was believed an army of 20,000 would be sufficient force to restore peace. The changed condition is attributed to a modification of opposition tactics. Instead of resistance in force, Aguinaldo has divided his army into guerilla bands, pursuing much the same course as that taken by Cuban patriots prior to American intervention. This will necessitate armed occupation of Philippine territory from which rebels have been driven, and may prolong the struggle for an indefinite length of time. The approach of the rainy season is a disquieting feature, in that it will cause a partial suspension of aggressive operations, while the natives, being thoroughly acclimated, need not restrict their activity. There is hope that a thorough distribution of the proclamation, declaring the peaceful intentions of the United States government, will have a good effect on the natives, although through treacheries practiced by Spain their confidence in proclamations has been sadly shaken.

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REPRESENTATIVES OF SEVERAL FOREIGN governments, as well as of nearly all prominent street railway companies of the country, witnessed recently a test at Manhattan Beach, N. Y., of a new third rail system which promises to displace the trolley, as well as solving the problem of street car propulsion in cities where for various reasons trolleys have not been permitted. The tests were made on a single track, 2,000 feet long. The running time is one minute and 16 seconds. The safety third rail system uses the patents of Captain John McLeod Murphy, who lay down on the track to prove that no shock could be obtained from the electricity. The key of the system is the automatic switch which controls the current. The system is governed by switches at given points, which keep the current under the car at all times. Nowhere on the line is there a circuit except from the front to the rear of the car. No conduit is used, the extra rail carrying the positive or supply current, and the regular rail the negative current. The third rail is built in the center of the track. The governing switches or circuit breakers can be operated by no one except the motorman of the car which is in that section. In the car are ten cells of storage batteries which, while the car is in motion, are charged with sufficient power to move the car in case of any break.

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ADMIRAL DEWEY AND HIS OFFICERS and men have presented their claims for prize and bounty for captures and destruction by the American ships at Manila. It is estimated that Dewey will receive about \$30,000 as his share of the allotment, provided the most favorable view of the claims be taken by the courts and the treasury department. It will be contended that the three ships belonging to the Spanish navy which were restored, and which will be added to our naval register, should be regarded as prizes, a view which will make some difference in the total amount to be distributed. Another question involved is whether the engagement between the American and Spanish ships on May 1st was with an inferior or a superior force. If the latter, the bounty would be twice as large as if the court decides

the Spanish force was inferior to the American fleet. A feature brought out by the lawyers is that the courts should include as prize money the property captured ashore, such as guns, furniture, and a vast amount of movable material, of which there has been a survey, and which, if admitted, would add materially to the allotment to Dewey and his force. The old prize law of 1862 was construed by the Supreme Court as being limited to captures on the sea, but in 1864, the law was changed in such a way as to suggest the claim now made that Dewey may have a share in the value of property captured by his ships at Manila, Cavite, and other places.

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COMMISSIONER W. M. RICE HAS JUST returned from Japan, where he was sent three months ago by the United States Immigration Bureau to look into the question of the exodus of natives to this country in violation of our treaty laws. The influx of the Japanese emigrants to America within the last few months has been a matter of unusual concern to this government. "The Japanese," said the commissioner, "are reaching out in all directions—commercially and industrially. Of late years they have come to this country in increasing numbers, and there seems to be no cessation at this time. Farm hands in Japan receive about 17 cents per day, and other wages, I am told, are in proportion. They are a shrewd and friendly people who are going forward with great strides. A block system of railroads now traverses the empire, and accidents are almost unknown. There is a lively competition between British and American capital, with the English slightly in the lead. The government owns nearly all of the railroads, and is making money from them."

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GERMANY IS FAST COMING TO THE front in commercial conquest. Her aggressiveness, next to that of the United States, is most menacing to British commerce. The announcement of the settlement of the dispute over African territory between France and Great Britain was given to the world on a Tuesday. On Wednesday, agents of German houses started for Lake Chad to invade French territory, while other German agents started for the Bahr-el-Ghazal to exploit British possessions. Germans have within the last six months thoroughly covered the Anatolian provinces of Turkey in Asia; established trading routes from Haldar Pasha, opposite Constantinople, to Smyrna on the coast, to Bagdad in the interior; down the valleys of the Euphrates, and into Persia from Teheran, the capital of the Shah. Within twelve months a German commercial expedition has traversed the Yangtse Kiang valley in China, for a distance of 1,100 miles into the interior, invading the heart of Great Britain's sphere of interest. Another expedition traveled overland from Kiou Chou into the interior of Tien-Tsin. The southern provinces of China were covered and German depots for trade established in the silk districts of Canton. Japan and Korea have been thoroughly explored by representatives of German houses, and agencies established at all principal towns.

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A CRISIS, IT IS SAID, HAS BEEN reached in the controversy between the American owners of Canadian timber in the Province of Ontario, and the Parliament of the province, which recently passed an act prohibiting the exportation of all logs. The Ontario

officials have so construed this act as to apply it to all timber purchased and paid for by Americans prior to the passage of the act. The retroactive effect of this legislation, if maintained, it is said, will be to render worthless large holdings of Canadian stumpage purchased by Americans. The matter was referred to the Joint High Commission, but that body having taken no action, a committee of timber owners went to Washington, a few days before the Commission dissolved, and asked the Secretary of the Treasury to impose the retaliatory clause of the Dingley tariff act. After careful consideration and conferences with the Secretary of State, and with representatives of the American owners of Canadian timber, it is stated that a conclusion has been arrived at by Secretary Gage, to apply the retaliatory clause of the Dingley act, increasing the duty on Canadian lumber.

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GOVERNOR ROOSEVELT, OF NEW YORK, has signed bills passed by the Legislature of that State, which are expected to go far toward suppressing the sweat-shop evil. The bills provide that clothing and other articles shall not be manufactured in a building not licensed by the State Factory Inspector. The license issued is to state the number of workers to be employed in each room, and this number is governed by the number of cubic feet of air space in the room. To further assure purity of air, a matter of vital importance, electricity is required for lighting where artificial light is used. The law specifies that women and minors shall not be employed more than ten hours per day six days of each week, nor begin before six o'clock in the morning, nor work after nine o'clock at night. Goods manufactured in sweat-shops of other States and sold in New York, must bear tags to that effect. Fourteen additional factory inspectors are provided for to thoroughly enforce the provisions of the Act.

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A GENERAL SCHEME FOR THE CIRCUM- navigation of the Antarctic circle has been planned under the auspices of the Berlin Geographical Society and the Berlin Charlottenburg branch of the German Colonial Society. The details of the proposed expedition are so closely related to one projected by the British Royal Geographical Society a plan of co-operation is now under discussion. Sir Clements Markham has donated \$125,000 to the British society to enable it to join the Berlin congress. The two societies have now \$200,000 in hand for the enterprise, and want \$50,000 more, before beginning the execution of the joint plans. Interest in Antarctic exploration has been greatly heightened by recent news from the Belgian expedition under Gerlache. Weddell Sea has been the special field of exploration, and members of the party at Montevideo, on their return home, state that hitherto unknown land has been discovered 1,500 miles south-east of Cape Horn.

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INVESTIGATIONS ARE IN ORDER. A committee appointed by the New York State Senate is looking into the administration of affairs in New York City, while a similar committee, appointed by the Illinois Senate, will delve into Chicago municipal matters. Although politics may be a factor in instigating committees of investigation, State legislatures in both cases being Republican, and city administrations Democratic, any effort to shed light on civic corruption is a step in advance for good government.

The News of the Church

The Church Abroad

The resignation is announced of the Most Rev. Hugh Jermyn, D. D., Bishop of Brechin, and the Primus of the Episcopal Church in Scotland. The present state of his Lordship's health is causing much anxiety.

News comes of the death of the Rev. H. G. S. Blunt, for more than 40 years rector of St. Andrew's, Holborn. He was one of three clerical brothers—the Bishop of Hull, and the vicar of Chelsea being the others—and his mother died at the age of nearly 100, a few weeks ago, at Scarborough. He himself was 78 years of age, and graduated at Pembroke College, Cambridge, in 1845.

The "Passion Music" at St. Paul's

The total number of persons assembled at the most imposing musical service held in St. Paul's cathedral during the year, was probably about 8,000, proof of the popularity during Holy Week of Bach's music to the Passion according to St. Matthew. The regular cathedral choir was supplemented by the special Sunday evening choir, and other assistants, which, with orchestra, formed a large force for Sir George Martin to preside over.

Bishop Seabury Memorial in Aberdeen

There was much enthusiasm shown on the 16th ult., when the Marquis of Lothian unveiled the memorial which American Churchmen had been allowed to place upon the wall of the University. The inscription upon the granite tablet reads: "This tablet is, by permission of the authorities of this University, erected by Churchmen of Connecticut to preserve the memory of the place in Longacre, very near this spot, where, on the 14th Nov., 1784, Samuel Seabury, D. D., was consecrated the first Bishop of the Church in America." The Bishop of Aberdeen made arrangements for the formal unveiling, and there was a large assemblage of clergy and laity, including Bishop Douglas, of Aberdeen, and Dean Walker, the Marquis of Lothian, the Lord Provost of the city, the Principal of the University, etc. In his address, Lord Lothian dwelt upon the reasons that had brought Dr. Seabury there for consecration, and upon the condition of the Churches a century ago. Dr. Dawson, rector of St. Andrew's, Aberdeen, reviewed with his usual elquence the development of the American Church. Bishop Douglas paid a warm tribute to the great prelate whom the American Church has newly lost, and who had always a warm heart for the Church in Scotland, as especially shown in his visit to Scotland in 1884, on the occasion of the Seabury Centenary, to which this comes as an appropriate sequel. He handed over the memorial tablet to the safe-keeping of the University and its authorities. The Principal, Sir William D. Geddes, accepted the charge with much pleasure, and was especially gratified to find that one of their own graduates, the Rev. Dr. James Gammack, their old friend in Scotland, and now rector of St. James, West Hartford, in the diocese of Connecticut, had had an active hand in advancing the memorial, and selecting the appropriate site. It would be preserved upon the University as a memorial to all future time.

The Board of Missions

The Board of Managers met at the Church Missions House, on Tuesday, April 11th, the Bishop of Albany (vice-president) in the chair. There were present, 12 bishops, 10 presbyters, and nine laymen.

The associate secretary informed the Board that Bishop Whipple had sailed from New York on April 1st, under his appointment to represent the Domestic and Foreign Missionary Society at the centennial of the Church Missionary Society in England, beginning April 12th.

The Executive Committee of three bishops re-

ported that they had resolved to appoint, with the consent of the bishops of the various dioceses, representative men to visit all the diocesan conventions. First, to appeal for a revival of interest in the general missionary work of the Church; and secondly, to arrange for the creation of a central committee in each diocese, to be the means of continuous communication between the Board of Managers and the bishops and clergy of the dioceses. The Bishop of Chicago resigned his membership on the Executive Committee, because of inability to attend, and the Bishop of Pennsylvania was chosen in his room. It was furthermore

Resolved; That the committee of three bishops, appointed to act during the vacancy in the office of General Secretary, be continued until such time as, after conference between the said Committee and the General Secretary, they may unite in recommending that the committee be discharged.

The treasurer reported, that deducting a single offering of \$10,000, received early last year, with which there was nothing to compare this year, and allowing for three large collections received after April 1st, which for purposes of comparison should be included, there was a gain of \$10,000 on ordinary contributions. The appropriations meanwhile have greatly increased.

The Auditing Committee reported that they had caused the books and accounts of the treasurer to be examined to the 1st inst., and had certified the same to be correct.

Consecration of a Bishop for Boise

The Chair announced that the Rev. J. B. Funsten had accepted his election to be Bishop of Boise, and that he is to be consecrated in Trinity church, Port mouth, Va., on the 27th of April. The consecrator will be the Bishop of Virginia; the co-consecrators, the Bishops of Southern Virginia and Maryland; the preacher, the Bishop of Lexington; also present and assisting, the Bishop of West Virginia.

Election of a General Secretary

The Rev. Reese F. Alsop, D. D., rector of St. Ann's church, Brooklyn, was elected to the office of General Secretary.

Work in Puerto Rico

On the recommendation of the Joint Commission of the General Convention on the Increased Responsibilities of the Church, the Rev. George B. Pratt, already in San Juan, was appointed a missionary of the Board to Puerto Rico. The Commission stated that the reports of the Rev. Mr. Pratt were to the effect that he had been very warmly received by the English-speaking people, and that a Puerto Rican had given him the use of a hall, for the time being; that the attendance upon the services had been from 60 to 80; that San Juan is by far the most important point to occupy, and so forth. It was further stated by the Commission, that Mr. Pratt is enthusiastic about the field, and thinks that any intermission of the services, even during the summer, would be very undesirable. He finds a good many Church of England negroes in San Juan. The local expenses of the mission are likely to be met by the offerings of the people. Chaplain Brown, U. S. A., formerly of Roosevelt's Rough Riders, expects to be ordered to Mayaguez, when he will begin Church services.

The Rev. Dr. W. D. Powers, general secretary of the American Church Missionary Society (recognized auxiliary), made report of the present status of the work in Cuba.

Domestic Missionary Appointments

Information was at hand that the Rev. Wylls Rede, D. D., had been appointed Archdeacon for Colored Work in the diocese of Georgia. Seven of the bishops having domestic missionary work under their jurisdiction, communicated with the Board with regard to appropriations, appointments, and stipends, and, where requested, the Board confirmed the bishops' action. Miss S. Reagan and Miss C. Brandon, nominated by the

Bishop of Georgia, were appointed, under the United Offering of the Woman's Auxilliary, for missionary work in his diocese for three years, and a further appropriation was made to two of the students in the Church Training and Deaconess House, Philadelphia.

Recent letters from the Bishop of Alaska, and from two of his missionaries, were submitted. The Bishop is hoping soon to make a new appointment for Juneau, and expects to recommend two or more women to take charge of the hospital at Skaguay, the latter to be supported from the United Offering.

A letter was read from the Rev. Henry Forrester, reporting that under the recent action of the Board providing for his traveling expenses, he was now maturing plans for visits to the places where there are the largest number of English-speaking persons.

Foreign Mission News

Letters were at hand from the Bishops of Haiti, Tokyo, and Shanghai, and from several of the missionaries abroad. Bishop Graves' appointment of the Rev. Arthur Mason Sherman, of the diocese of New Jersey, as a missionary to China, was confirmed, and the necessary appropriations made. The Rev. G. M. Cutting, lately of Nara, Japan, now in London, resigned his appointment because of family matters which compelled him to remain in England. The resignation was accepted. Accounts were at hand from Africa, of the recent general convocation of the mission of Cape Palmas and parts adjacent, held at Bassa, beginning Feb. 8th. The Rev. Robert Hope, D. D., in accordance with the wish of the Bishop, has been appointed as missionary to Africa, to be stationed at Cape Mount, and he has accepted such appointment. The Board rejoiced that this long-standing necessity for a priest at the station mentioned has now been provided for. Dr. Hope plans to sail in the early summer. The work on the church, memorial of the Rev. Dr. Theodore L. Irving, and on the new Langford Memorial Hall (boys' boarding school) is progressing rapidly. There is, however, a lack of funds to complete the plan adopted by Mrs. Irving for the church, for which she worked earnestly up to the time of her death.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The quarterly meeting of the local assembly of the Brotherhood of St. Andrew meets on Thursday evening at the Church Club.

The number confirmed in St. Chrysostom's on the 9th, was 25.

The Easter offering at St. Paul's, Kenwood, has reached to over \$10,000; three-fourths of it in cash, the rest in monthly payments.

The Rev. J. H. Parsons, recently at St. Paul's, Savanna, Ill., assumed on Sunday last the duties of priest-in-charge at St. Ann's, Humboldt Park, in succession to the Rev. J. Mark Ericsson who has gone to Grace church.

His brethren of the clergy were glad once more to welcome at the clericus on Monday, the Rev. D. F. Smith, of St. Luke's, Evanston, who has recovered from prolonged indisposition.

The receipts of Grace church for the canonical year ending with this month foot up to over \$46,000. The good work of the choir is extending to outside institutions, for Mr. Lester Jones, tenor soloist, since Christmas has accepted the leadership of Chicago University choir.

Bishop McLaren's Public Doings

On Sunday morning the Bishop of the diocese made his annual visitation of Trinity church, confirming a class of 68, presented by the rector, the Rev. W. A. Richardson. In the evening he laid hands upon 14, prepared by the Rev. E. A. Larrabee, in the church of the Ascension. On the previous Tuesday he was present at the

meeting of the diocesan branch of the G. F. S. at All Saints', Ravenswood, preaching the annual sermon, and blessing the handsome little memorial altar, recently placed at a cost of \$100, by the congregation, in the small chapel which is an annex of the convenient parish hall to the east of the church; he made a short address. On the following Friday afternoon the Bishop presided at a large meeting of the Mission Board in the Church Club rooms.

Confirmations by Bishop White

On Sunday, Bishop White, acting for Bishop McLaren, confirmed a class of 40 in St. Ansgarius, Sedgwick st., of which the Rev. Herman Lindskog has been rector for over 11 years; and in the evening, one in St. Paul's parish, Kankakee. This week the Bishop of Indiana holds evening Confirmations at Maywood, LaGrange, Hinsdale, and Aurora.

Bishop Edsall's Visit

Bishop Edsall preached in Grace church on Sunday morning, and in St. Andrew's in the evening, in each case presenting his interesting and promising missionary work in North Dakota. To his appeals some pleasing responses have been made. He returned to Fargo on Tuesday evening, and, having rented his house in Lake View, will remove his family to the North-west very shortly.

Gifts to Charitable Institutions

St. Luke's hospital was last week the recipient of a donation of \$750 from Miss Julia Arthur, the actress; the other moiety of the proceeds of one evening's entertainment going to the Old People's Home, a city institution. The Church Home for Aged Persons has just received from a wealthy member of St. Paul's a conditional donation of \$500, which enables the directors to secure the means for liquidating all the floating debt.

Girls' Friendly Society

The annual meeting of the diocesan G. F. S. was held at All Saints', Ravenswood, April 11th., and at the roll call 57 responded. At the luncheon served by the ladies of the parish, in their hall, nearly 100 were present, besides Bishop and Mrs. McLaren, including Messrs. Bowles, Cawthorne, Dennis, Moore, Pardee, Philipps, and Rushton, of the clergy. The sermon of the Bishop was a beautiful appeal to Churchwomen for courage not to fear criticism, and for resolution to be positive Christians. The president, Miss Fanny Groesbeck, read a paper largely descriptive of her participation in G. F. S. meetings, and of her kindly reception by officers and members of the society in England, during the ten months of her absence last year. The morning's offering, \$10, was voted to the Rev. C. E. Bowles, for parish use. The treasurer's report showed receipts for the year, \$361.56, and expenditures, \$342.65. The officers were re-elected as follows: President, Miss Fanny Groesbeck, 413 Washington boulevard; vice-president, Miss Eleanor P. Wood, 405 Dearborn av.; secretary and treasurer, Mrs. Rudolph Williams, Wilmette.

The Woman's Guild, St. Peter's Church

The monthly business meeting held April 4th, was of unusual interest; 91 women were present to welcome their former rector, the Rt. Rev. Samuel Cook Edsall, whose interesting account of his work in North Dakota brought forth the promise of two cassocks and five surplices for lay-readers whom he has appointed to assist him in his work. Gratifying accounts were read by officers of the different branches, and the motion to invite the Woman's Auxiliary to hold their annual meeting in St. Peter's church, was unanimously carried. March 24th, the guild had the pleasure of a visit from Mrs. D. P. Lyman who made an earnest appeal for the United Offering, which will not go unheeded in this branch of the Woman's Auxiliary to the Board of Missions.

Conference of Swedish Pastors

Very interesting conferences of the Swedish pastors of the Church, commencing on the 12th, have been held in St. Ansgarius'. The Sunday

services called forth congregations which filled every inch of the church. After Bishop White's address, in English, to the confirmed, the Rev. G. Hammaraskold preached in Swedish on "The following of Christ." The evening sermon, on "The Holy Ghost," was by the rector, the Rev. Herman Lindskog, who was president of the conference, the closing meeting of which, for business, including the election of officers, was held on Monday.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At the General Theological Seminary, the Rev. August Ulmann, D.D., head-master of Trinity School, delivered a lecture, April 18th, on "German Rationalism."

The Rev. Dr. Wm. R. Huntington preached a special sermon on Low Sunday at the Adams chapel of the Union Theological Seminary, on the subject of "The Holy Spirit."

At St. Peter's church, Port Chester, the Rev. Chas. E. Brugler, rector, the Easter offering exceeded \$1,200. A generous parishioner has given new carpets for the nave.

At the last meeting of the New York Churchmen's Association, the Rev. Arthur Ritchie read a paper on "Pusey and Wiseman, and their respective efforts to re-Catholicize England."

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, April 19th, the sacred cantata, "The vision of St. John," was rendered under the supervision of the composer, Mr. C. Whitney Coombs.

At the April meeting of the Woman's Auxiliary, just held at the Church Missions House, an earnest appeal for increased mission work in the South was made by the Rev. Thomas C. Wetmore, of the missionary district of Asheville, N. C.

A dinner of the class of 1863 of Columbia University, at the Reform Club, April 11th, which was the first re-assembling of the class in 33 years, was made notable by the presence of a number of clergymen of the Church, including Bishop Satterlee, the Rev. Prof. Randall C. Hall, D.D., of the General Theological Seminary, and the Rev. Messrs. Stephen F. Holmes and Geo. W. Ferguson.

Consecration Rhinelander Memorial

The construction of the church of the Holy Trinity, connected with St. James' parish, is so near completion that Bishop Potter has appointed the consecration service for May 6th.

St. Mary's Church, Tuxedo Park

More than \$3,000 has been raised toward a needed parish house, and it is hoped that with the summer influx of visitors, the whole sum needed may be supplied and work may be begun. The Rev. G. G. Merrill is rector.

Legacies to Charities

St. Luke's Hospital has received a legacy of \$5,000, by the will of the late Mrs. Harriett B. Smedberg, for the endowment of a bed in memory of her son, Hugh Auchincloss Smedberg. The Episcopal Orphan Asylum has received \$1,000.

Roof Garden for the Children

At St. Bartholomew's parish house, the roof garden is to be utilized for teaching the children of the kindergarten classes the art of gardening. Earth is being deposited on the roof, and flower beds will be planted and tended by the little gardeners.

Death of Rev. S. M. Akerly

The Rev. Samuel Mitchell Akerly died suddenly in this city on Low Sunday. He was a native of New York and an alumnus of Columbia University, and received the diaconate and priesthood at the hands of the late Bishop Horatio Potter. He held several rectorships in this State.

Death of a Mission Worker

The city mission work has experienced a great loss in the death of Mrs. Matilda S. Studwell who for more than 30 years has been active in

mission work among the criminals in the city prisons, and for most of that time a systematic visitor among the inmates of the almshouse, hospitals, and penal establishments at Blackwell's Island.

St. Thomas' Church

The building adjoining the sacred edifice, and heretofore known as the almonry, is to be considerably increased in size during the coming summer. The enlargement is necessitated by the growth of the charitable organizations of the parish. The rector, the Rev. Dr. John W. Brown, contemplates spending the summer season in European travel.

Mission of Church of Heavenly Rest

This parish, the Rev. D. Parker Morgan, D. D., rector, has arranged for a prolongation of the lease of the present building used for its mission chapel, by a payment of \$2,000. A like sum is needed each year for the payment of rental. Towards these objects the Easter offering has been applied.

Christ Church, Poughkeepsie

The church debt is to be reduced by \$10,000, with the proceeds of a legacy by from the late Edgar M. Van Kleek. A pew has been endowed for the use of strangers, with the sum of \$3,000 provided by a bequest of Mrs. Kate E. Van Kleek. A tablet has been erected in memory of the late Dr. E. H. Parker. It is Gothic in design, of Caen stone, with onyx pillars, and is from the church furnishing house of J. & R. Lamb. The cost exceeded \$200.

The Pro-Cathedral Chapel

At his recent visitation, Bishop Potter administered the rite of Confirmation to 49 candidates presented by the new vicar, the Rev. Robert L. Paddock. The Ven. Archdeacon Tiffany, D. D., and the Rev. Canons Nelson and Humphreys, of the new cathedral body, were present and assisting. As the poor of the congregation retired, the Bishop stood near the door and renewed the acquaintance with each, formed during his former summer residence and personal work among them. At the celebration of Benefactors' Day a large number of the supporters and friends of the mission assembled, and met the Bishop and clergy. Afterwards there was an inspection of the work being accomplished, and refreshments were served.

Columbia University

Ex-Mayor Abram S. Hewitt and others of the alumni are issuing appeals to graduates of all departments of the university for subscriptions to erect an Alumni Memorial Hall on the same general plan as that at Harvard, and containing a much-needed dining hall. Thus far the subscriptions amount to \$61,838.25, with several class treasurers yet to be heard from. The committee is desirous that the fund shall reach \$100,000 before the anniversary alumni meeting on next commencement day, June 7th. At that meeting, Governor Roosevelt has promised to deliver an address. It is expected to make the Alumni Hall the social centre of the university. Arrangements are in progress for the creation of a new department of study in connection with commercial affairs. At the suggestion of President Seth Low, LL. D., the New York Chamber of Commerce has taken initiatory steps for the annual payment from its funds of sufficient to meet the expenses of the new department. The course contemplates four years of study for a degree, and will be analogous to other undergraduate departments.

Schools for Cuba

A largely attended meeting, under the auspices of Churchmen, was held April 12th, at the house of ex-Vice-President Levi P. Morton, in the interest of establishing schools in Cuba. Bishop Doane, of Albany, presided. A short address was made by Major-General Francis V. Greene; U. S. V., on the condition of children in Cuba. The Rev. Dr. W. Dudley Powers, General Secretary of the American Church Missionary Society, suggested that \$80,000 be raised, and that the teachers be sent from this country.

Other addresses were made by Bishop Doane, the Rev. Dr. Wm. R. Huntington, Gen. Wagner Swayne, and Major John A. Logan. The meeting decided on no definite plan of procedure, but a committee to arouse interest and secure subscriptions was appointed, consisting of Bishop Potter, ex-Vice-President Levi P. Morton, Mr. Morris K. Jessup, President Seth Low, D.D., LL.D., the Rev. Drs. Wm. R. Huntington, and Wm. S. Rainsford, and others. An auxiliary committee of ladies was also appointed.

Bequests of Mrs. Caroline E. Hollister

By the will filed for probate April 12th, \$1,000 is to be paid to the corporation of Trinity church to keep the graves and memorials of her family in Trinity cemetery in repair. The legacies include \$5,000 to the Home for Incurables, at Fordham, to be used in founding the Johnson bed, in memory of her husband; a like amount to the Woman's Hospital, for the founding of the Eva Johnson bed, in memory of her daughter; \$10,000 to the church of the Heavenly Rest, half of which is to be used for the perpetuation of a scholarship established by the testator some time ago. The sum of \$5,000 each is given to the House of Mercy, the Orphans' Home and Asylum of the P. E. Church, the Peabody Home for Aged and Indigent Women, the Temporary Home for Women, St. Luke's Home for Indigent Christian Females, the Society for the Destitute Blind, St. Mary's Free Hospital for Children, the Missionary Society of the Church, the New York Bible and Fruit Mission to Public Hospitals, the P. E. Church Missionary Society for Seamen of the City and Port of New York, and some six other unsectarian societies. To the Orphan Society is bequeathed \$1,000. The residue of the estate, after personal bequests, is left to the Domestic and Foreign Missionary Society of the Church, and the Union Missionary Society of America for Heathen Lands.

Loving Cup in Memory of Dr. Fairbairn

During the fall of last year, at the suggestion of the Executive Committee, the alumni and undergraduates of St. Stephen's College, Annandale, united together to present to the Rev. R. B. Fairbairn, D.D., LL.D., the retiring warden of that institution, a token of their affection and respect. A substantial and beautiful loving cup of silver, lined with gold, and richly engraved, was the result. The cup weighs 50 ounces, and its selection and engraving were entrusted by the Executive Committee to the Rev. Dr. Kimber. It was made by Theodore B. Starr, of New York. On one side, beneath a *fac simile* of the college seal, engraved in mediæval English letters, is the legend:

Roberto Brinckerhoff Fairbairn. Sacerdoti, Sacrosanctæ, Theologicæ Doctori; Utriusque Juris Doctori. Sancti Stephani Collegii Annandæ Næ Eboracensi triginta quinque annos Presidi. Cum Alumnorum et academicæ civium amore atque honore. Anno Domini MDCCCXCIX.

On the reverse side there are engraved the letters R. B. F., 1878-1898., the period of Dr. Fairbairn's wardenship. It had been arranged to present the token at the annual dinner of the New York Alumni Association. The death of Dr. Fairbairn changed these plans, and it was not until April 10th that the dinner was given at Delmonico's. The cup was then presented to the representative of the family, Henry A. Fairbairn, Esq., M.D., a St. Stephen's alumnus, and a Mayflower descendant. The occasion was a notable one, and the scene impressive, as the loving cup, filled to the brim, was presented first by the Rev. Gilbert H. Sterling, D.D., with appropriate words, to the recipient, and was then returned by him to the former person, and thereafter passed around the whole assembly in silence and with due ceremony. The guests of honor were the Rev. George B. Hopson, D.D., acting warden of the college, and its professor of Latin for 35 years; the Rev. Prof. George W. Anthony, the Rev. Dr. Samuel M. Haskins, the rector of Dr. Fairbairn in his early youth, and trustees John Aspinwall and John V. L. Pruyn; 45 alumni were seated at the tables. Speeches were made and many assurances given that St. Stephen's, inspired by her record in the past, would continue

to do good work in sound and thorough Christian education.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Up to the 14th inst., 53 Sunday schools have sent \$3,043.08 to Geo. W. Jacobs, treasurer of the Lenten and Easter offerings.

The building committee of St. Paul's church, Chester, the Rev. F. M. Taitt, rector, has contracted for the erection of the new church edifice. It is stated that the cost will be about \$45,000.

Two stores and dwellings hiding portions of St. Luke's church, Germantown, are being torn down, and after the debris has been removed, a lawn will be laid out, giving an unobstructed view of the church from the street.

The annual service for members and associates of the Girls' Friendly Society in the diocese, was held on Thursday evening, 13th inst., in the church of St. John the Evangelist, Philadelphia. After Evening Prayer, the sermon was preached by the Rev. Dr. John Moncre.

The corporation of St. Stephen's church, Wissahickon, the Rev. E. J. Perot, rector, has purchased the three story plastered stone dwelling on Terrace av., north of the church, for \$3,300. The property has a frontage of 25 ft., and extends in depth to Dexter st. The dwelling will be remodeled, to be used as a rectory.

Clerical Brotherhood

The first meeting, after the Easter recess, of the Clerical Brotherhood, was held on the 10th inst., at the Church House, Philadelphia. The Rev. R. H. Nelson delivered an address, on "What improvement can be made in the services at the opening of the diocesan convention?" After the matter had been discussed by several members, a committee was appointed to confer with Bishop Whitaker on the subject.

St. Peter's Guild

A very delightful affair was the entertainment at (old) St. Peter's Guild House, on Wednesday evening, 12th inst., for the benefit of the guild. It consisted of two parts—a pantomime, "Timothy Trott," excellently rendered, and a comedy in one act, entitled "To Let, Furnished," which afforded much amusement, and was the joint production of Miss Maria H. Lansdale and Miss Ellen D. Deland, the authoress.

Church Dispensary of Southwark

The 26th annual report, recently issued, states that owing to extra calls made upon various charities having the care of sick soldiers during the recent war, the receipts for this institution were considerably lessened. The treasurer's report shows receipts from all sources, \$1,232 20; expenditures, \$1,446.17; deficit (including \$173 90 from 1897), \$337.87. The report of the medical director gives a total of 11,078 patients treated, for whom 15,381 prescriptions were compounded, all free of charge.

The Midnight Mission

The annual donation day of the Germantown branch was held on the 13th inst., and was one of the most successful in the history of the mission. Gratifying quantities of supplies, beside contributions of money, were received. In the afternoon, religious services were conducted by the Rev. Messrs. S. C. Hill and C. H. Arndt, in which the 14 inmates of the mission took part. An exhibition of their handiwork was much admired by the many visitors.

A Farewell Sermon

On Sunday evening, 9th inst., the Rev. Alsop Leffingwell, one of the curates at the South memorial church of the Advocate, Philadelphia, preached his farewell sermon, and before concluding, thanked the members for their kindness to him during his six years of service in the parish. The Junior Bible class, which he had taught every Sunday, presented him with a picture of the class, handsomely framed, as a token of regret at his departure. At a general parish reception to the clergy of the church on Thursday evening, 13th inst., held in the parish

house, Mr. Leffingwell said adieu to many of the congregation, who bade him Godspeed in his new work at Toledo, Ohio.

Convocation of Germantown

At a meeting held on the 11th inst., at Grace church, Mt. Airy, a sermon was preached by the Rev. F. W. Tomkins. At the business meeting, the Rev. Dr. J. DeW. Perry, president, in the chair, the committee on parochial boundaries presented a supplementary report, which, after some discussion, was adopted, except so far as it referred to four boundaries. The question of these disputed boundaries will be considered by the committee and the rectors of parishes concerned. The treasurer's report showed total receipts, \$4,085; disbursements, \$3,609 76. A public missionary meeting was held in the evening, at which addresses were made by the Rev. S. P. Keeling and the Rev. W. S. Baer.

Woman's Auxiliary

A conference of the Woman's Auxiliary, with the clergy, was held on Thursday afternoon, 13th inst., at the Church House, Philadelphia. Bishop Whitaker who presided, stated that the object of the meeting was for the better understanding of the relations of the auxiliary and clergy to each other, and to the Board of Missions. A paper, prepared by Mrs. Thomas S. Neilson, on "The duties of a delegate," was read. The Rev. Dr. J. N. Blanchard, Bishop Whitaker, and Archdeacon Brady, made addresses. Miss Bodine, the treasurer of the diocesan branch, reported that since October last the sum of \$634.14 had been expended. Remarks were also made by the Rev. Messrs. J. P. Tyler, R. S. Eastman, W. H. Falkner, and others.

Bequests to Charities

In the will of Margaret S. Lockhart, admitted to probate on the 4th inst., are six bequests to charities, three of which are Church institutions; viz., to the Episcopal Hospital, \$500; House of Mercy, City Mission, \$500; Sheltering Arms, \$300. In the will of Walter H. Tilden, probated 1st inst., estate valued "over \$200,000," the residuary estate, after the death of his niece, is bequeathed to the Home for Aged Couples, on condition that it shall change its corporate title to the Tilden Home for Aged Couples. Should the trustees of the Home be unwilling or unable to make this change, the funds are to be divided among the most worthy charitable institutions of Philadelphia; the Episcopal Hospital, Christ Church Hospital, and the Home for Aged Couples, must be included among such institutions.

Episcopal Academy, Philadelphia

Commendation day was duly observed on the 14th inst. There were declamations by eight pupils. Dr. Wm. H. Klapp, the head master, read the names of the commended, with the highest honor, 37; with honor, 28; commended, 30. An address was made by the Rev. Floyd W. Tomkins. Certificates were presented by Bishop Whitaker to those commended with the highest honor. Dr. Klapp announced that at a meeting of the board of trustees, held on the 10th inst., it had been decided to enlarge the building the coming season. The annual meeting of the Alumni Society was held in the evening, the Rev. Dr. J. Andrews Harris, president, in the chair. Dr. Klapp explained the proposed alterations to the building. Three stories are to be placed upon the east and west wings, affording four more recitation rooms, and an enlarged gymnasium. He also stated that out of 204 examinations of academy boys at the University of Pennsylvania, 31 were marked distinguished, 81, good, and 89, passed. Officers for the year were elected: President, the Rev. Dr. J. Andrews Harris; vice-president, George C. Thomas; secretary, Dr. Wm. H. Klapp; treasurer, R. Francis Wood, and a board of seven managers.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

St. Joseph's church, Detroit, has arranged to borrow \$20,000 from a Scotch company, at 5 per cent., which will be used to discharge the old mortgage drawing six per cent. interest, and to

pay other liabilities. Mr. George Dingwall, for 16 years treasurer of the parish, has resigned, but still serves the parish as senior warden.

It is now fully understood that the church of the Messiah, Detroit, will erect a fine church edifice in a new location, but no details are announced.

The clerics of this city has taken an active part in support of a bill, now pending in the State legislature, to forbid Sunday theatrical exhibitions in the State. The Actors' Association of New York, has written in commendation of the proposed law, and it appears that the actors are generally opposed to Sunday performances.

The Rev. A. W. Mann spent Easter Day in Detroit, and held two services at Ephphatha mission. The Holy Communion was administered to 21 members; and Holy Baptism to two infant children of deaf-mute parents. On the previous Sunday, the Bishop confirmed three members of this "silent" mission, presented by the Rev. Dr. Prall.

Epiphany Parish, Detroit, Organized

Epiphany mission on Cadillac Boulevard has resolved to become a parish, and elected a vestry. Gen. L. S. Trowbridge, until this year a member of Christ church vestry, has been chosen senior warden. The Rev. O. A. Tarrant has been given charge of the work. There is every prospect of a strong parish.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

At the church of the Incarnation, on Low Sunday, in the evening, the Bishop confirmed a class of 21, presented by the rector, the Rev. Wm. T. Snyder.

The funeral of the late Justice Field, of the United States Supreme Court, was held at the church of the Epiphany, on Thursday of the second week of Eastertide. The Bishop of Washington and the Rev. Dr. McKim conducted the service.

Easter at the Church of the Epiphany

There were several hundred communicants at the early Celebration. The Easter offering amounted to \$2,267.81, in response to the rector's appeal for \$2,000 for the floating debt. In the afternoon the three Sunday schools of the parish held their united festival. The offerings amounted to \$146 for missions; flowers also were brought to be sent the next day to the sick and sorrowing.

Sunday School Institute

On Monday evening, April 10th, the monthly meeting of the diocesan institute was held in Trinity parish hall. The model lesson on the Ascension was given by the Rev. F. A. Henry, of Ohio, and an excellent paper, on "The duties of superintendents," was read by Mr. Dent, superintendent of St. Paul's Sunday school, which was followed by an animated discussion.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On Thursday evening, March 23d, Bishop Whitehead made his annual visitation to Christ church, Meadville, and confirmed a class of 38, presented by the Rev. G. S. Richards, rector of the parish. This makes 143 who have been confirmed since Mr. Richards became rector, in 1897.

The Woman's Auxiliary held its monthly meeting at the Church Rooms, April 6th. Miss Sybil Carter made an address on the work and needs of the Church in Brazil, and also told of the progress of the lace work among the Indian women of the West. In the afternoon she held a lace sale at the residence of Mrs. Dr. Daly, at which an encouraging sum was realized from the sale of articles made by the Indian women.

The April meeting of the Clerical Union took place April 10th, at the Hotel Henry, beginning with luncheon at 1 o'clock. The paper was read by the Rev. William Thompson, subject, "The spirit of missions under the Old Testament Dispensation."

Memorial and Easter Gifts

St. Andrew's church, Clearfield, has received as a memorial gift, in behalf of Judge Barret and his wife, from their children, a very handsome pulpit. The base of the pulpit is of quartered oak, and the superstructure of brass. The design and workmanship were from the Phoenix Manufacturing Company, Eau Claire, Wis. St. Mary's church, Charleroi, received as an Easter gift from the children of the Sunday school, a beautiful thirty-inch brass altar cross.

On Easter Day there were presented to Trinity church, Pittsburgh, by members of the Gormly family, a handsome clergy stall of quartered oak, and an altar rail of brass and oak, in memory of Mrs. Mary A. Tschudi, and her father and mother, Mr. and Mrs. Samuel Gormly. A large offering was received toward the erection of a parish house, which is to be procured by putting on a second story to the present chapel, and entirely remodeling the interior. Work will be begun on the building very soon, and it is hoped that it may be ready to be used by the 1st of October.

St. Luke's Church, Woodville

This is the oldest parish in the diocese, having been organized somewhere about 1760. The very old stone church for a number of years had been permitted to fall into disuse, but during the last year or two has been revived, and lately has been completely renovated. The interior has been very tastefully decorated, by the kind generosity of friends in neighboring parishes, and the work is now under the care of the Rev. Frank Steed, of the church of the Nativity, Crafton, who is assisted in this and other adjacent missions by two very efficient lay-readers. On Wednesday in Easter week, the church was re-opened with a service of benediction by the Bishop, assisted by the Rev. L. F. Cole, archdeacon of the diocese, and the Rev. Messrs. Steed, Benton, and Young. In the morning there were addresses by the Rev. Mr. Steed and Bishop Whitehead, two candidates were confirmed, and the Holy Communion was celebrated. Many visitors were present from Pittsburgh and the parishes in the vicinity, Woodville being about 12 miles from the city line. Luncheon was served to all in an adjoining building, and in the afternoon an historical address was delivered by Professor Chapman, dealing with the history of the Church in the Chartiers Valley, of which Woodville forms a part. In the evening there was another service with a crowded congregation, when the Rev. Mr. Cole preached the sermon. Very generous offerings were received both morning and evening for the benefit of the work.

The Bishop's Visitations

MAY

2. Barnesboro'. 3. Patton.
- Guild of St. Barnabas for Nurses.
7. Tarentum; St. George's, Pittsburgh.
9. Ex. Com. Board of Missions.
12. Conneautville. 13. North East.
14. North East; St. Mark's, Erie.
17. Annual convention, Erie.
21. Prayerbook Society anniversary, Pittsburgh.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

A hopeful work has been begun at Brocton, under Archdeacon Bragdon. The Bishop visited this mission April 5th and administered Confirmation.

At Depew, a railroad town, there is much interest in Church matters. The congregation there has been for some time worshiping in a hall. The Depew Improvement Co. has presented to the Church a most desirable lot, 125 x 150 ft., on which to erect an edifice, and \$1,500 is already pledged by the congregation for that purpose. The work here has been under the guidance of the Rev. G. A. Harvey, rector of Trinity church, Lancaster, who has recently baptized 10 adults in the new mission.

Church Debts Paid

Trinity church, Rochester, the Rev. W. C. Hubbard, rector, has recently paid off its entire

indebtedness, and All Saint's parish, in the same city, will soon be in position to pay off a municipal assessment of \$1,100, which has been a great burden on a parish of such modest ability.

Arkansas

Henry Niles Pierce, D.D., LL.D., Bishop
Wm. M. Brown, D.D., Bishop-Coadjutor

A Sunday school was organized at Mena on the afternoon of the 2nd Sunday in Lent, with the goodly number of 29 children, and also a number of adults. Active steps are being taken to procure proper books for the use of the school. Mrs. A. J. Larkin has been elected secretary and treasurer of the school, which will ensure a hard worker at the helm.

The Bishop-Coadjutor has been in charge recently of Trinity church, Pine Bluff, holding a series of special services three times daily. Large congregations gathered to hear the Bishop. His sermons during the day time were especially to prepare a class for Confirmation.

Albany

William Croswell Doane, D.D., LL.D., Bishop

All Saints' Cathedral

There were three celebrations of the Holy Communion on Easter Day—the Bishop, the Dean, and Canon Fulcher; celebrants. The Bishop preached at the High Celebration, the Dean at choral Evensong. The choir of 45 men and boys, under Dr. J. Benton Tipton, sang a beautiful festival service. A large number of Communion were made. The family of the late Gen. Selden E. Marvin presented four handsome alms basins in a beautiful case, in his memory. Late in Lent the Women's Cathedral League held their annual meeting. The former officers were re-elected. The treasurer reported a balance of \$769.41 on hand. This was voted to be added to the cathedral endowment fund which now amounts to about \$64,000.

St. Peter's Church, Albany

The parishioners have had a most helpful Lent. The course of Wednesday addresses by the rector, the Rev. W. W. Battershall, D.D., were listened to by large congregations with great interest. At Evensong Dr. Battershall announced that the morning offerings amounted to something over \$9,000. On Easter Monday, from 4 to 6, the Parish Aid Society held their annual reception. The parishioners were there in large numbers. Dr Battershall made an address, and a musical programme was rendered.

Memorials for Holy Innocents, Albany

On Easter Day several handsome memorials were received and blessed. Among them, a beautiful brass pulpit, in memory of the late senior warden, Samuel Van Santvord, by Mr. and Mrs. E. B. Toedet; a pair of brass altar vases, in memory of a late vestryman, Mr. James Oswald, the gift of the rector, the Rev. A. R. B. Hegeman and wife; also a Prayer Book and Hymnal for the chancel, in memory of Mrs. James Agar, and a chancel Hymnal, in memory of Walter Hines.

Woman's Auxiliary in Cooperstown

During Lent some very interesting papers were read by men before the Christ church branch of the Auxiliary: Prof. H. H. Combs, an interesting paper on "Missions in Northern Maine"; Mr. G. Pomeroy Keese, an historical paper, on "The Church, past and present"; Mr. Henry E. Pellew, Hon. Secretary of the Commission for Colored Work, an address of widespread importance, of which he has, at the request of the rector, consented to send a copy to any W. A. branch desiring to read it.

Gifts to Grace Church, Waterford

This church has been enriched by the gift of a new velvet carpet for the chancel, which has been redecorated. A fine black walnut reredos, designed by Mr. R. Geissler, of New York, has been erected, the gift of St. Mary's chapter, in memory of those who had been connected with this old church in the past. It was blessed by

the rector, the Rev. J. M. Gilbert, on Palm Sunday, at the early Celebration. On Easter Day, a handsome chancel Prayer Book was the gift of St. Paul's chapter.

Christ Church, Ballston Spa

On Easter Day, the Rev. Dr. Charles Pelle-treau entered upon the 16th year of his rectorship. By the improvements and additions made during his incumbency, the value of the property has almost doubled. At the present time the church is absolutely free from debt. The losses by removal and death have been many and serious during the past ten years. On Easter Day the offerings amounted to more than \$500.

Maine

Rev. Henry Adams Neely, D. D., Bishop

The Rev. Dr. S. Cochrane Quinn, of Boston, with Mrs. Quinn, arrived in Winn, March 1st. Dr. Quinn takes charge of Winn, Kingman, Lincoln, and Bancroft, under appointment of the Bishop. Services will be held, as a rule, every Sunday morning in St. Thomas' church, Winn; every second Sunday afternoon, at 4 o'clock, in St. Luke's, Kingman, and the last Sunday of the month, in Lincoln, at 3 P. M. Week night services will be held on Wednesdays, at 7 o'clock, in Winn; Fridays, at 7 o'clock, in Kingman, and every second Tuesday, at 7 o'clock, in Lincoln.

Connecticut

Chauncey B. Brewster, D. D., Bishop

The Easter offerings of Christ church, New Haven, amounted to \$1,581.

The Easter offering, Grace church, Norwalk, the Rev. J. McClure Bellows, rector, was \$1,250. The new choir of 36 voices, under the direction of Mr. Harry Pepper, formerly of St. Mark's, New York, will enter upon its first service the first Sunday in May. This choir is ten voices in excess of the present surplined choir, under the direction of Mr. James Baker who goes to Bridgeport. During Holy Week, especially Good Friday and Easter Day, the church was crowded.

The Rev. F. C. H. Wendel, Ph. D., has had charge of the Lenten services at Trinity church, Portland. The Rev. O. H. Raftery, rector, who has been unable to do any work since last October, is now convalescent, but does not expect to resume work for some months.

Visitations of the Bishop

Bishop Brewster confirmed a class of seven at Grace mission, Hadlyme, on Easter Monday afternoon. The youngest member of the class was 15, and the oldest was almost 70. The Rev. George W. Griffith, rector of St. Stephen's parish, East Haddam, is in charge. At the services, the Rev. F. C. H. Wendel, Ph. D., who founded the mission, and had charge from the last Sunday in April to the first Sunday in Sept., 1898, assisted.

Bishop Brewster has held recently two days of devotion for the clergy, one on Feb. 7th, for the Hartford Archdeaconry, and one in Mid-Lent, for the clergy of New London archdeaconry. The Bishop is making a very steady, thorough, and sympathetic visitation of his diocese. Although the very wet weather which has prevailed in this State on every Sunday for over two months, has seriously interfered with the preparation and presentation of candidates for Confirmation, yet there has been a noticeably large number of men and boys in the different classes. This is largely due in many cases, to the work of the senior and junior chapters of the Brotherhood of St. Andrew, which are doing yeoman's work in many parishes.

The Church Army

On the evening of Holy Thursday, the Church Army held a special service in Trinity chapel, New Haven. Mr. Alexander M. Hadden, of the Brotherhood of St. Andrew in New York, spoke to the large gathering of men. Under Major Stansfield, the Army is doing good work in rescuing men. The Brotherhood is one of the recognized auxiliaries in this work, and the differ-

ent chapters in the city have made themselves responsible for keeping up the services in St. Andrew's mission church, on Shelton ave., where there is the nucleus of a large parish in the future.

Memorial to Bishop Williams

A letter was sent to all the clergy, asking them on the 2nd Sunday after Easter to present to their congregations the subject of a memorial to the late Bishop of the diocese. The subject on which Bishop Brewster and a representative body of clergymen and laymen have decided as a suitable memorial, is the endowment of the chair of the "Dean and Professor of Doctrinal Theology," which was Bishop Williams' position in the Berkeley Divinity School. "This endowment," says the committee, "ought to be \$75,000, and the raising of it is a part of the plan inaugurated by the Bishop himself more than a year ago." Of this sum, about \$24,000 is already pledged, mostly in large amounts and by a few friends. The greater part of this is on condition that the entire sum be pledged. Now "all gifts will be welcomed from rich and poor throughout the Church who have known and loved and felt the man and his power. It is believed that many will consider it a privilege to contribute according to their ability toward this memorial of our great Bishop." Bishop Brewster says this "is the first and only memorial to receive the official sanction of those who stood nearest to Bishop Williams in matters relating to the Berkeley Divinity School." Contributions for this purpose are to be sent to the Rev. Cornelius G. Bristol, 92 Wethersfield ave., Hartford, Conn.

Confirmations in New Haven

Bishop Brewster, on the Eve of the Annunciation, confirmed six women at St. Faith's House. This is the first fruits of the noble effort inaugurated by Miss Lena McGhee to rescue and aid unfortunate women. The day following, the Bishop visited the New Haven hospital, and confirmed four persons. He also confirmed seven in private. In four days he confirmed as follows: Christ church, New Haven, 15; St. John's church, nine; St. Thomas' church, nine; Trinity church, 51; St. Paul's church, 38; Christ church, West Haven, 15, of whom two-thirds were men and boys.

Long Island

Abram N. Littlejohn, D. D., LL. D., Bishop

On Low Sunday a class of 50 was confirmed in the church of the Redeemer, Astoria.

A fair linen altar cloth, of beautiful drawn work, has been presented to St. Luke's church, Sea Cliff, by the women of Grace church, Newark, N. J., many of whom spent last summer in Sea Cliff, and attended St. Luke's.

Easter in St. Paul's, Brooklyn

On Easter Day the special offering reached a sum greater than had been asked; \$800 was required, and more than \$1,000 given, and the parish, the Rev. H. M. Dumbell, rector, after struggling hard for years, has to-day no indebtedness of any kind whatsoever. The church edifice is probably the finest, from an architectural point of view, in the borough; the congregation is increasing, and the outlook for the future promising. A handsome ewer has been given, and placed at the font, by the Girls' Friendly Society of the parish.

Dr. Bacchus' Twenty-fifth Anniversary

The 25th anniversary of the rectorship of the Rev. John Greenwood Bacchus, D. D., was held in the church of the Incarnation, Brooklyn, on Sunday, April 19th. The Bishop, who was unable to be present, sent a letter of congratulation, in which he spoke in the highest terms of Dr. Bacchus as a man, a clergyman, and a Christian. A special musical programme was given. Dr. Bacchus made a departure in not preaching a sermon of reminiscences, but in the evening he told briefly of the history of the parish during his long rectorship. He was followed by the Rev. A. B. Kinsolving, who paid a high tribute to the work of the Rev. Dr. Bacchus. The Bishop of Brazil also made an address. Dr. Bacchus gave a brief outline of his career in the

ministry, and in conclusion referred feelingly to the relations between himself and the congregation, and paid a glowing tribute to their generosity, faith, integrity, and spirituality. Besides that from Bishop Littlejohn, letters of congratulation were read from the Rt. Rev. Chauncey D. Brewster, the Rev. Dr. A. J. Lyman, pastor of the South Congregational church, and the Rev. Dr. William M. Grosvenor. On the following evening a reception was given Dr. Bacchus and his family at the parish house. Previously there was a short service and addresses in the church. Ex-Judge Augustus Van Wyck presided, and the speakers were the Rev. Dr. Reese F. Alsop, Colonel Bremner, senior warden of the church of the Incarnation, the Rev. Dr. McLeod, pastor of the Clinton Avenue Congregational church, and the Rev. Dr. J. F. Behrens, pastor of the Central Congregational church.

Resignation of the Rev. Dr. Nies

The Rev. Dr. James Buchanan Nies has resigned the rectorship of the church of the Epiphany. A year ago he accepted a year's leave of absence for the purpose of study and research in the Holy Land, and to recover his impaired health. The latter has in a measure been accomplished, and he is now desirous of extending and continuing his studies. Since his absence the Rev. Andrew Fleming has been in charge.

Dallas

Alexander Charles Garrett, D. D., LL. D., Bishop

The Bishop visited St. James' church, Texarkana, on Low Sunday and confirmed a class of 53 persons, prepared and presented by the rector, the Rev. Percy T. Fenn, D. D., Ph. D. On Easter Day the rector received from his parishioners an offering of \$125, in recognition of the esteem in which they hold him.

Maryland

William Paret, D. D., LL. D., Bishop

St. Matthew's parish, Garrett Co., has received a beautiful altar of quartered oak, the gift of a Churchwoman of Baltimore, for use in the rectory chapel, at Oakland, the Rev. William Brayshaw, rector.

St. John's church, Hagerstown, was reopened Easter Day, after some very handsome improvements were made to the edifice by Mrs. Mollie Macgill Rosenberg, of Texas, as a memorial of her grandparents, Richard and Elizabeth Ragan. The improvements consist of a handsome carved oak reredos, an altar, a beautiful Gothic window, and a mosaic tile pavement forming the floor of the chancel.

Confirmations in Baltimore

Bishop Paret visited the chapel of the Advent, the Rev. Charles A. Hensel, rector, on March 31st, and administered the rite of Confirmation to a class of 33 persons—18 from the chapel of the Advent, three from Grace church, and 12 from the Locust Point Mission. On Easter Day, the Bishop confirmed a class of 12 at Trinity church, the Rev. Julius E. Grammer, D. D., rector. The Bishop also recently confirmed 42 at Mt. Calvary church, of whom 41 were from the chapel of St. Mary the Virgin, and one from St. Luke's church; 17 at Holy Trinity, and seven at St. Thomas' church, Homestead.

Emmanuel Church, Baltimore

At the Easter service, a new pulpit, elaborately wrought and beautifully finished, was uncovered. It is a gift to the church by a member of the congregation, and was received with the understanding that the name of the giver be announced by the rector at the Easter service, 20 years later, or in 1919, and not before. It is of brass, with heavy, highly polished standards, and exquisitely moulded figures. On the front, in bas-relief, is represented Christ blessing the children, while on either side are figures of the four Evangelists.

Easter Offerings

At Ascension church, Baltimore, the Rev. Charles C. Griffith, rector, the sum of \$1,200 was

raised. A portion of this sum will be used to liquidate the floating debt, and part will be the nucleus of a fund with which a new organ is to be purchased. The organ will cost about \$5,000, and one member has already signified his intention to give \$1,000 for this purpose. At the evening service at St. Peter's church, Baltimore, the rector, the Rev. Frederick W. Clamptett, announced that the sum of \$6,700 was received, which will more than wipe out the floating debt.

St. Timothy's Church, Catonsville

The beautiful memorial window presented by Mrs. Henry James, in memory of her deceased husband, has been placed in position. The subject is St. Michael, the archangel, "The conquering spirit of religion, the fighting spirit of God." The angel is represented standing upon a flaming wheel, sword in hand, and shield uplifted. Over the coat of mail is a rich mantle, lined with ermine. Behind him is the white banner with its cross, and the surroundings are rich in varied tints and delicate colorings. The window was designed by Mr. Frederick Wilson, of the Tiffany Art Studio, New York, and was made there. The organ at the church is being remodeled, at a cost of about \$2,000. Bishop Paret visited the church on March 28th, preached, and confirmed a class of 20 persons. The Rev. Percy F. Hall is rector.

The Keerl Fund for Missions

At a recent special meeting of the Committee of Missions, held at the episcopal residence, an appropriation of \$400 was ordered from the interest of the Keerl fund, towards the stipend of a diocesan missionary to the deaf-mutes in Maryland, and also one of \$2,000 from the same fund, for the rebuilding of the church at Canton, with the conditions that the special committee, appointed by the Archdeaconry of Baltimore to raise funds for the work of rebuilding, shall, before July 1st, have in hand at least \$6,000, exclusive of this sum; and that the building committee shall be ready to begin the actual work of rebuilding by July 15th.

Marquette

Gershon Mott Williams, D.D., Bishop

Sault Ste. Marie

At St. James' church, the Rev. Wm. Johnson, rector, on Good Friday, there were morning and evening services, also the Three Hours' service, at which, and also in the evening, the congregation about filled the church. Easter Day communicants were 36 above last Easter's number. The offerings amounted to over \$650, the largest ever made in the history of the parish; the debt of \$600 which was on the parish when the present rector took charge one year ago, has now been canceled. The rector was presented with a purse of \$40 by a number of the parishioners, together with a letter expressive of their esteem and affection. The larger part of the Easter offering was the result of self-denial during the Lenten season. The Sunday school Lenten offering for missions amounted to about \$40.

Iowa

Theodore Nevin Morrison, D.D., Bishop

Grace Church, Lyons (North Clinton)

On Quinquagesima Sunday, the new two-manual pipe organ was dedicated, to the great delight of the whole parish; it is the gift of Mr. W. T. Joyce. On the 3d Sunday in Lent, a beautiful window in the chancel, to the left of the altar, was unveiled to the memory of Miss Lucy Walden; the corresponding window on the right is to the memory of Miss Lola Ashton, two near and dear friends who "in death were not divided." Another window in the nave, a memorial of the late Mrs. Anna Gabriel, was blessed by Bishop Morrison at his visitation on Wednesday of Holy Week, when he preached in the evening, and was celebrant at the early service on Maundy Thursday. On the Sunday after Easter, a silver ciborium was consecrated, a gift of the Rev. George Sherwood Whitney, of Thomasville, Ga., in memory

of his wife. The vested choir celebrated its 10th anniversary at Easter, and rendered especially fine selections, uniting in the evening with the choir of St. John's, Clinton, in a brilliant choral service at the latter church. Its ten years of continuous service are not excelled, it is believed, by any other choir in the diocese, and its faithful choirmaster, Mr. Arthur Holmes, and equally faithful organist, Miss Marian Rand, have both been with the choir from the beginning. On the Sunday after Easter, the rector, the Rev. C. W. Tyler, observed the fifth anniversary of his rectorate with a special Celebration, and in his sermon briefly reviewed his work in the parish, which includes 77 Baptisms, 49 Confirmations, 26 marriages, and 57 burials. In spite of much business depression and many losses by death and removal, the offerings have aggregated \$15,000, of which \$1,000 was for diocesan and missionary objects; over \$6,000 have been expended on improvements to the property, and the remainder has covered parish expenses. The harmony of pastor and people has been unbroken during these years of faithful ministry.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

The first resident pastor of the new mission at Dowagiac, the Rev. H. P. Vieborn, is much encouraged by the interest shown in the church. About 150 people attended service on Palm Sunday, with 250 on Easter Day, when the Knights Templar attended in a body. The services began two months ago, with an attendance of 20, in the old Universalist church.

Grace Church, Grand Rapids

The attendance and interest was good during Lent, with some 200 receiving the Holy Communion on Easter Day. The offerings, including \$107 from the Sunday school, amounted to \$500. The year of progress in this active parish has been marked by a Confirmation class of 25, and the following gifts at Easter: A brass cross for the altar, the gift of Mrs. Beal, in memory of her mother; a pair of brass vases for the altar, from the recent Confirmation class; wrought iron sanctuary gates; a richly bound litany book, the gift of Mrs. B. J. Reynolds; a fair linen cloth; a flagon chalice, and credence paten.

St. Mark's Church, Grand Rapids

Over 200 communions were made at the early Celebration, and the chancel was thronged later in the day, when the lily gates were opened by two of the choristers. About \$1,000 was offered by the church and Sunday school during the day, over half of the amount being for missions. Beautiful altar vases and memorial offerings of flowers graced the altar. On Maundy Thursday, Bishop Gillespie confirmed a class of 21. In both parishes the Three Hours' service on Good Friday awakened unusual interest.

Massachusetts

William Lawrence, D.D., Bishop

A litany desk has been given to Christ church, Quincy, by the Rev. H. E. Cotton. It bears this inscription, and is in memory of his wife: "To the glory of God, and in memory of Catharine Louise Cotton, a devoted wife and mother."

The parishioners presented recently to the rector of St. George's, Lee, and his wife, a water color painting, in commemoration of the 25th anniversary of their marriage.

The Clerical Association

Topics and speakers announced are as follows: April 10, the Rev. L. K. Storrs, D.D., "The Church and the public schools"; April 17, the Rev. F. I. Paradise, "Bishop Williams"; April 24, the Rev. P. H. Steenstra, D.D., "The Bible of the Ninth Century B. C."; May 1, Mr. W. T. Stowe, "Our duty to discharged prisoners, and the work of the John Howard Home"; May 8, the Rev. Arthur N. Peaslee, "Miracles"; May 15, Marcus Morton, Esq., "Progressive charity"; May 22, Clara M. Carter (deaconess), "What a Christian woman can do in a parish"; May 29,

an informal conference, "Religious ministrations in summer time."

St. Thomas' Church, Taunton

This church was opened on Easter Day. It is now completely restored and renovated, with many signs of improvements in arrangements and decorations. It will be remembered that in the latter part of last winter, during a blizzard, the church building took fire. After hours of persistent effort to curb the flames, the results showed a wrecked chancel and a badly damaged interior. In the work of renovation, a large sum of money has been expended. The entire roof has been reslated, the stone work pointed and restored, steam heat and ventilation introduced, water and sewerage provided, the clerestory and ten other windows set in new glass, the wood work entirely refinished, the ceilings sheathed, and all the walls frescoed. The chancel is new, and is furnished with many memorial gifts. A beautiful Caen stone altar and reredos have been placed there with solid foundations of masonry. The reredos is in five recesses, the centre being a high relief of the Crucifixion. The statues of the four Evangelists occupy the other niches, the carving is excellent, each face represented having its distinctive character. The altar has the *Agnus* bearing the banner of the cross, and lying upon the book with the seven seals. The *Alpha* and *Omega* are represented in the side panels. The *mensa* is of an intensely hard and polished French marble, and is set with five consecration crosses in red marble inlaid. The altar steps are in dark Tennessee marble, with two medallions of Florentine mosaic before the altar. The credence is carved oak. The chancel railing is of oak with grape vine of brass. The cathedral stalls are of oak, with canopies for men, and plain ones for the boys. The organ is a fine instrument, and was made by Jardine. There are also elaborately carved sanctuary chairs, pulpit, and litany desk. Terra cotta with borders and medallions, is the coloring of the nave, while in the chancel, the tint is warmer with an all-over design of pomegranates in gold, and a ceiling of light turquoise with border. The whole effect of these changes is very marked. The frescoes, altar, reredos, and most of the furniture, were designed by Archibald D. Sawyer, of New York. At the opening service on Easter, the rector, the Rev. Morton Stone, officiated. Holy Communion was celebrated in the chapel at 7:30, Morning Prayer was said at 10:45, and a short benediction service followed, in which the altar, organ, pulpit, and other furniture were blessed; sermon and second Celebration followed. The present rector has accomplished a good and aggressive work for the Church in this community. His ability has shown itself in the splendid results of a restored structure, more beautiful than before, and in conformity with the best ideals of ecclesiastical art. He has been greatly aided by the building committee of the parish. There is no parish in the southern part of the diocese that has a stronger hold upon the life of the community than this, and none that has such a future before it.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

In Trinity church, Portsmouth, the Rev. J. B. Funsten, rector, a very large Easter offering was taken up, amounting to upwards of \$2,006.

St. Luke's church, Norfolk, raised on Easter Day \$2,200 in money, with a balance in pledges, to make up \$7,700, the debt on the church. This is to be paid in full by Oct. 1st, and then the church will be consecrated.

On April 5th, the rectory at Garrisonville, Stafford Co., was destroyed by fire. The rector, the Rev. Mr. Gibbons, and his family narrowly escaped with their lives. All of their belongings were lost, including Mr. Gibbons' library. There was an insurance of \$1,000.

The consecration of the Rev. J. B. Funsten, rector of Trinity church, Portsmouth, to the bishopric of Boise, Idaho, will be held on April 27th. Bishop Whittle, of the diocese of Virginia,

will preside; Bishop Burton, of Kentucky, will preach the sermon, and Bishops Randolph and Kinsolving will present the Bishop-elect.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Recent Confirmations in Toledo were for Trinity, 25; St. Mark's, 6; Grace, 9; St. Paul, 17.

Bishop Brooke, acting for the Bishop of the diocese, confirmed at Calvary church, Sandusky, 28 persons on Low Sunday, making a total of 166 during the incumbency of the present rector, the Rev. E. V. Shayler, covering a period of a little over four years. The ladies of the parish presented the rector with a handsome Eucharistic stole on Easter Day.

Springfield

Geo. F. Seymour, D.D., LL.D., Bishop

Chas. R. Hale, D.D., LL.D., Bishop-coadjutor

On Monday of Easter Week, Bishop Seymour was summoned to Cairo by the sudden and serious illness of Bishop Hale.

Episcopal Visitations

MAY

2. Night, St. Andrew's church, Peoria. (Diocese of Quincy.)
4. Springfield: 8 P. M., address before the Bible Society in the First Methodist church.
7. Lincoln.
14. Quincy: A.M., cathedral; P. M., Good Shepherd.
21. A.M., Gillespie; night, Bunker Hill.
22. Night, Litchfield.
24. Chicago: night, to preside at request of the Bishop of Chicago at the Commencement of the Western Theological Seminary.
25. St. Louis, Mo., address before the Convention of the Brotherhood of St. Andrew.

JUNE

1. Springfield: Commencement of St. Agatha's School.
6. Knoxville: Night, annual meeting of the Board of Trustees of St. Mary's School.
7. Knoxville: Commencement of St. Mary's School.
15. Newport, R.I., Meeting of the House of Bishops.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Grace church, Montevideo, is in a better condition to-day than it has been for years. There is a boys' brigade, 60 members, and a gymnasium club of 40 young men, connected with the church.

The missions at Chatfield and St. Charles are being looked after by Mr. Simpson, a divinity student of Seabury.

The Rev. C. C. Rollett, rector of Christ church, Red Wing, has declined the election as general diocesan missionary.

The floating debt of \$170, at Sleepy Eye, has been cancelled. The parishioners now contemplate erecting a rectory. When that is completed, a resident rector will be in demand. In the meantime, the Rev. W. H. Knowlton will continue to look after the spiritual welfare of the parishioners, as heretofore.

A new mission—St. Thomas—for colored people, has been inaugurated. They begin with a Sunday school at 3 P. M., and vespers at 4 P. M. The mission will be under the fostering care of St. Mark's parish, Minneapolis.

Mr. Joseph F. Langton has been appointed lay reader at Nativity Mission, North St. Paul. The Rev. W. C. Pope gives the parishioners a monthly Celebration.

A very neat and commodious vestry and guild room has been erected adjoining the church at St. Mary's, Merriam Park.

Good Condition of St. Paul Parishes

The Easter parish meetings showed increased membership, old standing debts wiped out, and finances in a healthy condition. The rector of St. Paul's, the Rev. John Wright, announced that the Easter Day offerings liquidated all outstanding debts, leaving his church practically free from financial burdens. The various parish organizations report substantial progress

made during the past year, and bright prospects for the ensuing year. Perfect harmony prevailed at all the meetings.

Calvary Church, Rochester

The 10th anniversary of the rectorship of the Rev. W. W. Fowler was commemorated April 2d. During this decade the church has been remodeled, the guild hall erected, and many minor improvements made on the Church property in general. There are now 101 families in the parish cure, containing in all 459 persons. Of these, 388 are baptized, and 235 have received the rite of Confirmation. There are nine teachers and 73 pupils in the Sunday school; 13 persons were confirmed during the past year. The report of the treasurer showed that the parish was in excellent financial condition. The vestry has voted to grant the rector a three months' vacation, to be taken at any time he may elect during the coming year.

South Carolina

Ellison Capers, D.D., Bishop

During his visitations in March, Bishop Capers confirmed 63 candidates.

The Bishop recently visited St. Stephen's church, Willington, preaching an eloquent sermon, and confirming a class of five persons. This service was held during the day, and the public school adjourned, the children attending in a body, to the delight of the Bishop who commented on their attention throughout the service.

North Dakota

Samuel C. Edsall, D.D., Bishop

Gethsemane Church, Fargo

On Easter Even a goodly number of children received the sacrament of Baptism. Very large numbers partook of the Holy Communion at each service on Easter Day. The offerings, including two pledges, amounted to \$3,290. It is hoped to complete the finest church this fall, the first story of which was erected last year.

St. Paul's, Grand Forks

St. Paul's parish was organized just 29 years ago Easter Monday. A year ago the parish reckoned 64 families, 267 baptized individuals, and 170 confirmed persons. This Easter there are 71 families, 200 confirmed persons, and 328 baptized individuals. The record for the year shows 32 Baptisms, 27 confirmed, and 109 Sunday school scholars and teachers. Easter, 1897, two years ago, the parish reckoned but 93 persons upon its list. Now there are more than double that number, which means an increase for the two years of over 100 per cent. The parish has raised \$3,000, and paid \$300 of debts incurred the year previous. Besides this, there has been over \$300 expended in improvements to the rectory. The Easter offering this year, to be applied on the floating indebtedness, was over \$450, and the Sunday school offering for mission work amounted to \$30. The church edifice will be consecrated on Wednesday, May 31st, at which time the convocation of the jurisdiction will be held in this city.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

Bishop and Mrs. Worthington leave the diocese next month. The coming separation is being felt keenly, the Bishop having endeared himself very sincerely to all classes of the community. The illness, *angina pectoris*, necessitating the removal of Bishop Worthington from this altitude, is now felt to be one which cannot be tampered with any longer, and that elsewhere from Nebraska must be the home of the Bishop for many years to come.

The Standing Committee has given notice that at the diocesan annual council in May, the Bishop will ask for a coadjutor to be elected, as high medical authority certifies that a continued permanent residence in this State will prove fatal.

Canon Doherty's removal to Yankton, S. Dak., took place so quietly that his many friends throughout the diocese had no opportunity of testifying to him their love and confidence. Consequently, on his recent visit to Omaha for a few days, the occasion was seized upon by the city clergy as a fitting one to wish him "God-speed" in his new work and home; at the recent meeting of the clericus, valuable books were presented to Dr. Doherty, together with many assurances of affection and confidence.

Tennessee

Thomas Frank Gallor, D.D., Bishop

The 67th annual convention of the diocese of Tennessee will meet in St. Paul's church, Chattanooga, on Wednesday, May 17th.

Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop

Easter at St. Paul's, Clay Centre

At the 7 A. M. Low Celebration, about half the communicants received. At 10 A. M., a marriage ceremony was performed by Dean Leeds. At 11 A. M., Morning Prayer was said, with the initiation of two young ladies into the order of the Daughters of the King, they having previously passed a good examination in Church doctrine and history. A special short service followed as a thanksgiving to Almighty God for the past prosperity of the parish, and the recent entire liquidation of debt on the handsome Church property, during which the two wardens, solemnly, and in view of the large congregation, committed to the flames the released mortgages and receipted notes. All present joined heartily and joyfully in singing *Gloria in Excelsis Deo*. There is now no debt anywhere on Church property in Dean Leeds' district. The Holy Eucharist was then celebrated. The boy choir and the quartette, one of the finest in the State, furnished the music.

Equally beautiful and hearty services were held at both the Wakefield parishes of St. John's-on-the-Prairie, and St. George's, 16 very muddy miles away. At the latter, as an Easter gift, and in memory of the first Wakefield rector, the Rev. Mr. Hickox, a handsome pulpit was exchanged for the lecturn which has been doing duty for several years. The altar, font, and pulpit are now all that could be desired. These three parishes, all in first-class condition, will soon be vacant, owing to the rector being obliged to return to Europe.

Laramie

Anson R. Graves, D.D., LL.D., Bishop

The Bishop visited Christ church, Sidney, Neb., and confirmed 11 on the evening of Easter Day, making a total of 16 confirmed within the past four months. At the children's service in the afternoon, the rector, the Rev. Thos. Bakes, baptized 11 persons. The present outlook for the Church in this place is very encouraging. The children's Lenten offering amounted to \$22.10, and more to hear from.

Virginia

Francis M. Whittle, D.D., LL.D., Bishop

Robert A. Gibson, D.D., Bishop-Coadjutor

Easter Sunday School Celebrations

At Christ church, Alexandria, the children's Easter offering amounted to \$70, prizes were distributed to the various classes, and each scholar was presented with a growing plant. The children of St. Paul's Sunday school gave as their Lenten offering, \$130. Grace church celebration took place at 9 A. M., and the offerings amounted to over \$100.

Easter Services in Richmond

Never before in this city have the churches been so crowded, or the preparations for the services been so elaborate, as on Easter Day of 1899. The music was particularly worthy of notice. At St. Paul's church, Bishop Jaggard's ser-

mons were among the strongest he has yet preached. Confirmation was held in this church at night. The Bishop left Richmond for his home immediately after the services.

The Monumental church was beautifully decorated on Easter Day. Holy Communion was celebrated at 6 A. M. The Bishop confirmed a class of 28 and preached. At Holy Trinity church, at the morning service, the rector, the Rev. J. J. Gravatt, made an appeal for \$5,000 to pay off the church debt, and at the close of the night service the required amount had been obtained. Of this sum, the Ladies' Industrial Guild raised \$500. The members of the two commanderies of Knights Templar attended this service in a body. The offerings of the Sunday school amounted to \$280.

Louisiana

Davis Sessums, D.D., Bishop

All the churches report well-attended services on Easter. In the city the rule was two or three celebrations of the Holy Communion in each church, and the Easter offerings seem to have been satisfactory everywhere.

St. Stephen's church, Maringouin, has a new fence about the church and cemetery. The money for this needed improvement was made during Lent, by means of the Easter egg envelope.

The Rev. Dr. Warner, in addition to his own many duties in Trinity parish, New Orleans, has been taking an active part in the delivery of free lectures of an instructive kind, to the poor.

Presentation to the Rev. Mr. Slack

The Rev. Mr. Slack, in charge of the church of the Epiphany and St. John's church, at Opelousas and Washington, has been presented by the people to whom he ministers, with a beautiful paten and chalice. The latter is encrusted with rare gems.

Confirmation at St. Anna's, New Orleans

Bishop Sessums on Passion Sunday confirmed a class of 50 at St. Anna's church, one of, if not, the largest class presented this year in the diocese. The Bishop also preached with his usual force and eloquence.

Sixty-first Annual Council

The council met in Christ church cathedral, April 12th. The opening service consisted of a celebration of the Holy Eucharist, Bishop Sessums, celebrant, the Rev. Joseph Spearing being preacher. The Bishop's address was instructive and interesting.

Standing Committee elected: The Rev. Drs. John Percival and H. H. Waters, the Rev. M. Brewster; Messrs. F. N. Butler, James McConnell, and G. R. Westfeldt.

The treasurer of the diocese, Mr. Edwin Belknap, reported receipts of the Episcopal Fund, \$5,782.08, leaving a balance of \$782.08 to begin the conciliar year. The Council Fund also showed a balance of \$841.47. The treasurer for the diocesan kindergarten made an excellent report, evidencing a balance of \$293.25. The Committee on the State of the Church congratulated the council on the progress made during the past year. The improvements made in St. Anna's parish, New Orleans, the giving out of the contract for a new church in St. George's parish, New Orleans, and the foundation of a Church school at Alexandria, all came in for favorable mention. Contributions for general Church purposes in the diocese exceeded by \$5,600 those for last year. A review of missionary effort in the city and in the country, showed great results achieved.

During the council there were daily celebrations of the Holy Communion at 7:30 A. M., in the chapel of the cathedral. The lunches provided by the city parishes, and served by the ladies from all the parishes, served to bring the city and country clergy in closer touch with one another.

Woman's Auxiliary

At the annual meeting held during the session of the diocesan council, the report of the treasurer showed disbursements during the

year of \$1,069.50, and a balance on hand of \$40.95. Addresses were made by the Bishop, Dr. Warner, Mr. Brewster, and others. Mrs. Claverius reported having on hand \$23.12 towards assisting in building a mission house in China, and Mrs. Ida A. Richardson reported the sending of \$600 to Miss Suthon, Louisiana's missionary in Japan. The following officers were elected: Mrs. T. G. Richardson, president; Mrs. J. P. Hornor, vice-president; Miss E. Greenwood, treasurer; Mrs. Fred. N. Ogden, corresponding secretary; Mrs. R. L. Robertson, recording secretary.

Junior Auxiliary

The report was read by Miss Josephine Hornor of St. Anna's parish. It was excellently written, and very interesting, telling of the box sent St. Mary's mission, Sewanee, and the help extended several missionary clergymen in the diocese. Miss F. Breeden, corresponding secretary, made a report showing expenditures among various missions of \$140.65. Miss Carrie Girault, treasurer, in her report mentioned disbursements as \$208.25, and a balance on hand of \$23.74.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Episcopal Visitations

MAY

1. P. M., Trinity, Mineral Point.
4. P. M., St. Mary's, Kilbourn.
5. P. M., St. Paul's, Tomah.
9. P. M., Emmanuel, Lancaster.
11. P. M., St. Luke's, Whitewater.
12. P. M., St. John's, Elkhorn.
15. P. M., Grace church, Hartland.
19. P. M., Christ church, Delavan.
22. P. M., St. John's, Portage.

St. Clement's, Whitefish Bay, has recently paid in \$20 additional, on their improvement debt—now reduced to \$90. This small balance will soon disappear, as the ladies of the guild are working towards this end.

A branch of the Woman's Auxiliary has been formed in St. Luke's parish, Racine, the Rev. Dr. Piper, rector; 21 women have zealously taken up the work, and it is expected that as the value and efforts of the auxiliary are better understood, this number will be largely increased.

Payment on the Cathedral Debt

The cathedral congregation has paid in \$1,000 on their only remaining mortgage debt, that on the cathedral guild hall. This mortgage now remains but \$3,000, at 5 per cent. interest; and for this a sinking fund is provided, which will wipe out the whole debt when the mortgage becomes due. The entire cathedral property, with its noble plant of buildings, then becomes absolutely free of incumbrances.

Central Pennsylvania

Ethelbert Talbot, D.D., LL.D., Bishop

A correspondent writes: "Scranton is worthy of more than a passing notice. With a population, including its suburbs, of considerably over 100,000, I found the Church work carried on with a self sacrificing zeal, energy, and ability which is bearing precious and abundant fruit from the centre to the circumference. At the centre, the rector of St. Luke's, the Rev. Rogers Israel, whose loving character, marked ability, and deeds of charity single him out as a true man of God, wields a widespread and most salutary influence within and without the Church; frequently exchanging pulpits with his assistants, and helping them most generously to carry their financial burdens. These clergy, notably the Rev. Edward J. Houghton and the Rev. Mr. McHenry, catching his spirit, are pushing out and establishing new missions in their respective suburbs. Thus the leaven at the centre is leavening the whole lump, and the good work of extending the Church and saving souls is carried on. A parish house, used for a great variety of important purposes, has just been completed in Scranton. An appendage of St. Luke's church, it is memorial, the gift of Mrs. Phelps, in loving memory of her parents. It is the

finest and most complete of the kind that I have seen, and cost nearly \$40,000.

"Greenridge parish, near by, under the able management of the Rev. F. S. Ballentine, is strong and prosperous.

"I noticed with great pleasure that in these parishes and missions the men attend church, and take a lively interest in the work."

Throop Memorial Parish House, Scranton

The formal presentation of this memorial gift to St. Luke's parish took place on April 10th. The Rev. Rogers Israel, the rector, was the first speaker on the occasion. "The dream of ten years ago had become a reality," Mr. Everett Warren, representing Mrs. Mary Throop Phelps, the donor of the building, referred to the parish labors of Dr. and Mrs. B. H. Throop, of whom it is a memorial, and presented the key to the rector. The junior warden, Mr. A. D. Holland, made an address of acceptance, in which he spoke of the value and use of parish houses, and especially of Dr. Throop's work in the parish. He was indeed "the beloved physician" in many a household. When the old St. Luke's church was abandoned he bought the property, paying for it a higher price than could be secured elsewhere at that time, and converted it into a free hospital for accident and emergency cases, a charity of which Scranton had been long in need. Knight's *Te Deum* was sung by the choir, and the office of benediction was conducted by Bishop Talbot who also made an address. During the evening, Bishop Talbot, the Rev. Rogers Israel, and Mrs. Israel, the associate clergy, with Mrs. Mary Throop Phelps, held a reception. The building, as now completed, is a most elaborate and substantial memorial. It is a four story structure of stone, in the Gothic style of architecture. Entering through a large vestibule, connecting it with the church, one is impressed with its elegant and beautiful proportions. On the first story are the clergymen's offices, the Woman's Guild rooms with toilet rooms, and the Sunday school library. All are elegantly furnished and carpeted, and equipped with electric and gas lights and steam heat. In the basement is a large room, with closets, to be used for supplies to the poor. There is a large toilet room and a laundry. The Sunday school room, 100 ft. long, 32 ft. wide, and 20 ft. high, occupies also the first story. It will be used for social gatherings, a gallery being at one end, and at the other a stage. Five divisions, divided by curtains, can be used for graded classes. An opening into the organ chamber of the church makes it possible to utilize the organ for services. In a wing at the rear of the organ chamber are the choir and robing rooms. In the second story are commodious kitchens and pantries for a cooking school; also the Young Women's Guild rooms. The Young Men's Guild rooms are on the third story, and rooms for kindergarten and industrial work. The fourth story has living apartments for the clergy, nurses, sexton, janitor, etc., all well arranged and separated.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

Mrs. Lyman, widow of the late Bishop Lyman, has lately had the Bishop's episcopal ring set as a jewel in the head of the pastoral staff that was presented to him over seven years ago, by the clergy and laity of his diocese, on the 50th anniversary of his ordination to the priesthood. This staff is a beautiful piece of workmanship, the crook being of solid silver, ornamented with symbolical figures, and wrought into beautiful form. The staff is to be handed down to the Bishop's successors, as a memorial.

The choir stalls which were used by the new vested choir of St. Ambrose church, Raleigh, on Easter Day, have been made by the carpentry department of St. Augustine's Church School, at Raleigh.

Bishop Gray, of Southern Florida, recently received a gift of \$10 from the congregation of St. Augustine's chapel (colored) for the relief of a deceased colored clergyman's family, and to help erect a stone to his memory.

Editorials and Contributions

The Bishopric of Boise

THE consecration of the Rev. James Bowen Funsten, of Portsmouth, Virginia, as bishop for the missionary district of Boise, has, we are informed, been appointed to take place April 27th. This announcement raises a question of some importance. Mr. Funsten was elected at the General Convention of last October. He, however, formally declined to accept the appointment. Subsequently, the Presiding Bishop, pronouncing the bishopric of Boise vacant, called a meeting of the House of Bishops for the purpose of making a new election. This meeting has not yet taken place; but, meanwhile, Mr. Funsten, having changed his mind, was allowed to withdraw his declination without waiting for the bishops to consider it, and order has been taken for his consecration. The regularity of this proceeding is strongly questioned. It is claimed that when a bishop-elect has once declined the honor conferred upon him, he cannot retract except with the consent of the House of Bishops. In other words, when he has declined, the matter is at an end, so far as the first election is concerned, and a new election must take place; otherwise, a question arises touching the matter of jurisdiction. That a precisely similar case has not arisen before, renders it all the more advisable that it should not be settled without due deliberation. It is a matter for the consideration of our ablest canonists. Possibly they may have been consulted, though the rapidity with which events have succeeded each other makes it improbable. The fact appears to be—we speak under correction—that from the moment the election was formally declined, the bishopric became vacant, and that no individual or body can fill the vacancy except the House of Bishops. We have reason to believe that a considerable number of influential bishops take this view of the case, and that an endeavor is being made to prevent the consecration, or at least to have it delayed until the matter can be satisfactorily adjusted. In such a case, it must be evident that hasty action is most objectionable, particularly in view of the unpleasant consequences which might easily follow. In all this there is not the slightest question of Mr. Funsten's high character, or his entire fitness for the office of bishop. But it would be most embarrassing to all concerned, and especially so to Mr. Funsten himself, if, after his consecration, his title to jurisdiction were to be called in question, and his right contested to a seat in the House of Bishops.

— X —

What People Want

DR. MCCONNELL appears to think that because he has found it difficult to obtain a place for a competent priest where he will receive \$1,000 a year and have a house free of rent, therefore there is no longer "any room in the ministry." The ministry, it seems, ought to be a comfortable profession, without hardship or poverty. But surely this is a very modern view of the matter. We venture to say that at every period of history, and in every part of the Church where the Gospel is being preached with any fervor, and its principles carried out with zeal, the clergy have had much to

contend with in the way of poverty, if not persecution. Our Blessed Lord in sending forth his Apostles, gave them no promise of an easy life, and St. Paul, we know, worked at a trade. It is this Apostle who speaks of himself and his companions as "in all things approving themselves as the ministers of God in much patience, in afflictions, in necessities, in distresses. . . . as poor, yet making many rich, as having nothing, and yet possessing all things." It is true that in other passages he insists strongly on the duty of Christian people to contribute to the support of those who minister to them in spiritual things (though he himself will not profit by it), and he expresses these admonitions in terms which imply that this obligation was not always fulfilled with cheerfulness or liberality. Perhaps these primitive clergy did not give their congregations "what they wanted," as we are assured by Dr. McConnell that where that is done there is no difficulty about support. Alas! we fear it is too often true that faithful priests do not give people "what they want," or that they even give them positively what they do not want.

AN earnest preacher who had been discoursing with great directness on sin and responsibility, was taken to task by an active and leading lady of the congregation who wished he would not dwell on such dark and dreadful subjects. For her part, she did not believe people were responsible; what we call "sin" was merely the product of heredity and environment. A man had no use for this preaching about sin. He denied that he was himself a sinner, and he would never stultify himself by joining in the General Confession, or saying, "Forgive us our trespasses." The fact is that this disbelief in sin is, explicitly or implicitly, very wide-spread. It may be said of a great many people that they do not want to hear anything about it. Hence the popularity of what is called "the People's Church," in many of our Western towns. No doubt also this is one secret of the rapid spread of "Christian Science." But the minister of Him who died to "save His people from their sins," must preach about sin. He cannot prophesy "smooth things," without being false to his duty. And so long as the clergy fulfill this obligation frankly and fearlessly, they must run the risk of poverty and hardship. As the Rev. E. W. Worthington says, in a letter to *The Churchman*, "Always, everywhere, and under every system that can be devised, must it not necessarily be difficult to induce men (not the saints, but men as we find them) to pay money for the support of an institution which is in duty bound to tell them perpetually what they do not like to hear?"

YET when it is said that the age is becoming less Christian, and that a part of the trouble, at least, lies at the door of the Christian organizations, and of the Church with the rest, it is worth while to inquire whether there is any truth in this charge. It is expressed in various ways. It is very common, for instance, to say that the Christianity of nineteen centuries has become antiquated, that it needs adjustment, in fact, transformation, to suit the spirit of the age. We are even told that the old an-

tithesis between the Church and the world no longer exists, that the world at its best is now in entire accord with all that has any permanent worth in religion, that it is time for religion to recognize this, and to cast away what still remains as a barrier, and thus bring about a reconciliation and a final union between what the New Testament constantly declares to be opposing elements.

OF course this includes the rejection of the supernatural. In reality it means, though disguised under a thousand forms, unconditional surrender on the part of the Church. This, we take it, is the meaning of the unceasing declamation against the dogmatic element in religion. People, it is said, are tired of dogma, they do not want creeds, and if we persist in imposing them as propositions which must be accepted, they will turn away from us. But dogmatic creeds, that is, statements which are asserted as true though they are not the results of human discovery or philosophic reasoning, are simply the expression of the supernatural. They do not proceed from the investigations of human science, and are not ascertained by inductive processes, but are things which have come from God to man as revelations, and which could not have been ascertained in any other way. The "spirit of the age" is certainly opposed to the supernatural, and hence it is opposed to dogma. But it is the supernatural as necessary for man which is the very reason for the existence of the Church. With this eliminated, it becomes difficult to justify the continuance of any organization which can rightly be called a "Church." Associations for ethical culture might continue to exist, but for the rest, the churches must become merged in societies for philanthropic or sociological purposes.

ON the other hand, attention is drawn to the fact that the "Christian pulpit" (we refer here to the so-called orthodox denominations) has been more or less affected by "the spirit of the age," and that it often gives forth an uncertain sound. And it is asserted that in the anxiety to give the people "what they want," many old doctrines have ceased to be preached, and others are handled vaguely, and without force or effectiveness. The trouble then is, according to those who consider these facts, not that there is too much dogma, too much of the supernatural, but too little. "The hungry sheep look up and are not fed." If this be all religion has to give us, men are led to say, we need not trouble ourselves with its support. There is in it nothing vital, nothing which constitutes a moral obligation. It seems to us that there is in this way of looking at things much more of truth than in the other. People who have ever felt that they had souls to be saved are not being driven from religion in this day and generation because there is too much "dogma," but because there is too little. In much of the Christianity that is preached there is a sad lack of power. It has been emasculated of the elements which gave it power. That all men are sinners, and that they are responsible and must one day give an account; that they were made for God, but are kept from God by sin; that there is no other name given under heaven whereby

they may be saved, save the Name of Jesus Christ—such are the themes of a truly Christian pulpit. To “adapt” ourselves to the age, is not to preach “what people want,” but what they need, and the needs of humanity are at bottom the same in every age. Repentance, conversion, faith, are not out of date, nor will ever be. It is true enough that if the Church sends out preachers of this type, they will seldom be popular, for they must say much which people—many people—do not like to hear. It is only here and there that a man of commanding personality and genius can, under such circumstances, win the popular ear. The rank and file of faithful men, just because they are faithful, will remain poor, and will have to approve themselves as ministers of God in much patience, in necessities, and in distresses.

—X—

A Physician's Estimate of “Christian Science”

IT is not often that we stray into the literary pastures of the medical profession, but while glancing over the table of contents of a recent number of *The Journal of the American Medical Association* (Vol. XXXII No. 11, March 18, 1899), our attention was arrested by the title of an article on “Christian Science, the new theologicophilosophic therapeutics,” by one of the most eminent surgeons in the country,* and we immediately became interested in what he had written on the subject. Of course we expected to find this learned physician an opponent of the new cult, but what we were anxious to ascertain was to what extent his point of view and his general estimate of Mrs. Eddy's sect and its principles, coincided with those of orthodox theologians.

DR. ANDREWS, while premising that “the discussion of theologic opinions in a medical journal is felt to be abhorrent to good taste,” justifies himself by the fact that “Christian Science intrudes itself upon us, both as a religion and a healing art inextricably mixed together.” He rightly alleges that it employs its peculiar theology as a weapon to attack the science of medicine, and with it all the other physical sciences. After giving a condensed account of Mrs. Eddy's system of theology and philosophy, the singular trait of which he remarks, “is a steady habit of self-contradiction,” he turns his attention to her therapeutics. Here the self-contradiction is even more patent. For the entire “treatment” of Christian Science proceeds upon the idea that the disease does not exist, is a delusion of “mortal mind,” and yet the “healers” will boast to outsiders of wonderful cures performed upon those afflicted with the most dangerous and deadly diseases. The writer asks: “Why do these people say at one time that the disease never existed, and then describe its horrible character, and boast to us how they cured it?” It appears, however, that up to the present time surgical cases are rather intangible to Christian Science, although it is claimed that dislocated bones have been set by the power of “immortal mind,” without touching them. We cannot forbear to ask our readers to enjoy the gentle sarcasm of Dr. Andrews upon these alleged surgery cases: “It must be

very interesting to see a non-existent bone, having only the substantiality of thought, which had been dislocated from a socket which never existed, going back without being touched into that imaginary socket with a thump audible to all the bystanders.”

MEDICAL men and theologians agree, if Dr. Andrews speaks for his profession, that in its theology and philosophy this new cult is really “a species of pantheism, teaching that ‘God is all in All,’ and nothing else exists.” But theologians can add to this diagnosis the further observation that Christian Science tallies more completely with the Gnosticism of the second century of the Christian era than any religio-philosophic system that has appeared for centuries. The Docetic Gnostics of the first and second centuries held substantially the same opinions as to the predominance of “immortal mind,” and the unreality of matter. The moral result of it all, after it had had time to reach its logical results, was in one direction singular, and in another, horrible. The non-existence of matter drove one class, the more spiritually minded, into the practice of a fanatical asceticism, much like that of the fakirs of India. The same theory was held by the sensual-minded to justify them in committing all sorts of sins of lust and intemperance, since, if the body did not really exist, such actions possessed no moral quality, but were indifferent altogether. A system as weak in philosophy and logic as that of “Christian Science” offers no safeguard against the development of either extreme in due time, just as it has happened under similar conditions in the past.

—X—

Father Austin and His Teachings--XVI.

BY THE RT. REV. DR. McLAREN,
BISHOP OF CHICAGO

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IN a sermon which Father Austin preached on prayer, he said, among other things, that the proportionate importance of the spirit of prayer, as compared with its outward manifestations, was so overwhelmingly great that rules with respect to time, place, and method were idle and injurious, unless the attraction of the soul to God was genuine and constant. The practice of doing things devotional was a temptation to the deceitful heart to let routine take the place of spiritual virility. The only thing which could not be dispensed with was the activity of the spiritual faculties. The spirit was the essence, expression by words the accident, of prayer. Better far to pray with the spirit only than with words only, because the former would be essential prayer, while the latter would not be prayer at all, as Isaiah has taught (Ch. xxix: 13, 14).

One of his hearers, a man of exemplary fondness for practices of devotion, imagining himself censured by these remarks, embraced an early opportunity to say to his pastor that if it should appear to be to his spiritual advantage, he was willing under advice to give up his external practices.

To this, Father Austin replied that there was nothing said in his sermon to justify any such inference as that.

“Will you kindly consider, my dear friend, that the word prayer is used in many senses, and that beneath them all, and imparting itself to all, is the simple idea of the elevation or uplifting of the spirit of man to God

for the purpose of converse and communion? Consider further that the moment this idea of prayer ceases to be effective, prayer ceases to be such. There are two ways in which it operates: first, as trust, love, penitence, adoration, contemplation, without words, attitude, or any other method of expression; second, as the same spiritual graces outwardly expressing themselves. It is possible for the spirit to pray without words, but it is not possible for words alone to constitute prayer. This truth should be strongly stated, and yet not so strongly as to disparage external expression, for the action of the spiritual faculties is facilitated and regulated by method, except in cases, not of frequent occurrence, when prayer is wholly interior. The spirit of prayer may be illustrated by the nutritive principle in food. Without it, food is valueless. Such food may be taken into the system, but it supplies neither refreshment nor nourishment. It is therefore absolutely essential that the food contain the factor of nutrition. When we speak of prayer as the food of the soul, we mean that its virtue consists in a hidden principle of spiritual attraction, by which the soul is sweetly drawn to seek, find, and commune with God. As the element of nutrition is ordinarily partaken in the use of the food which contains it, so in all cases, except those where vocation has been to the highest planes of prayer, the effects of prayer are attained by the observance of rules with respect to time, place, attitude, and expression. The exceptional cases are apparently so few that we may speak of spirit and method as co-ordinates, and indeed it is only after long years of thoroughness in method that souls ever rise to contemplative heights. Even then they are constantly falling back on method; such, at any rate, is their testimony, and you and I, dear friend, ought to accept the word of those holy souls.

“Following the analogy of food, we ought to pray as we eat, at stated times. I do not say that it is as easy to pray as to eat, for with the most of us physical appetite is stronger than spiritual. It is much less difficult to neglect a call to the oratory than to the refectory, and there are to my knowledge many starved souls who have not possessed strength of character sufficient to enable them to live up to a rule of stated devotion. What fleshless skeletons they would be had they pursued the same course with their bodies! Imagine yourself going to the table for food only now and then, only upon some great occasion or exigency, only to alleviate the symptoms of impending starvation; and yet that is the way of prayer which thousands practice! In either case, whether of eating or praying, the adoption of particular times induces a habit. Habit is an act constantly repeated, and a good habit immeasurably enhances the value of good acts.

“How frequent our appointed occasions of prayer ought to be, and how much time should be devoted to them, depends on the circumstances of each individual; but the spirit of prayer could not satisfy itself with infrequency. The Psalmist's rule is a good one: ‘In the evening, and morning, and at noon-day, will I pray, and that instantly, and He shall hear my voice.’ But in other places he puts special emphasis on the importance of the morning hour, perhaps because of our resurrection from ‘sleep, which is the sister of death’; perhaps because then our faculties are at their best; perhaps be

*Edmund Andrews, A. M., M. D., LL. D., Professor of Clinical Surgery, Northwestern University Medical School, Consulting Surgeon Michael Reese Hospital, Senior Surgeon Mercy Hospital, Chicago.

cause there will be less to repent of at night if we begin the day with strong supplications; perhaps because at that time other duties have less power to absorb our minds. 'My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up.'

"The time allotted to prayer should be held sacred to its object. Three times daily we turn our backs upon labor and recreation, imprison our bodies between the table and the chair, proceed to take that which is set before us, and for the time being our attention is quite engrossed in the one thing. Ah, then at least, recollection is spontaneous! One can readily think of occasions when some other duty would have paramount claim. Who would not flee from the table to answer a cry for help? Tauler who scaled the heights of contemplative prayer, said that he would have felt called of God to forsake the most ecstatic visions of His glory if summoned to do some act of charity or minister to some sick or dying brother. Such an infringement of rule would have been an act of self-denial for love's sake, which is a higher kind of prayer. But this is an exceptional instance, and does not impair the duty of calling in all our faculties in the time of prayer, to converge them upon Him whom we love and adore.

"Then we are very real at table. We do not 'pretend' to eat, like little girls who spread the toy board with tiny dishes, and then with becoming seriousness, partake of viands of air,—which is not a bad illustration of the use of forms unaccompanied by the spirit of prayer. I said just now that some holy people can pray with the spirit and keep silence with the lips. Yes, there are those who can, but they have attained thereunto only after years of vocal prayer and meditation, only after many conflicts and much suffering. But I have never heard that any one could pray with the lips and keep silence with the spirit. Above all things, prayer must be real, and reality is the contribution of the spirit."

Before the conversation was concluded, his parishioner mentioned a difficulty which he said he would be thankful to have explained. In a notice of the life of the late Rev. Dr. C—, it was stated that he daily spent many hours in prayer, and frequently it has been recorded of holy people that they prayed continuously through an entire night. We do not wonder when St. Luke tells us that our Lord "continued all night in prayer to God," but how can mortal flesh endure such a strain?

To this the reply was:

"When God pours out a special spirit of prayer on a soul, the faculties are so taken up into God that the usual conditions of life cease to impress themselves upon the mind. There is a pretty legend illustrating this absorption in God, which relates how a young monk wandered one day into the depths of a forest to pray, and how strangely beautiful birds from paradise came and sang for him a long, long time. Finally he returned to the convent, but who were these strangers? He did not recognize one of them, and no one knew the venerable man who came to them in their habit and made himself at home within their walls. Then the oldest of the monks remembered how the story used to be told in his youth that one of the brothers had gone away into the forest, and never been heard of again, and that was a century ago."

"That is very beautiful, Father, but,

aside from legend, how can we engage in prayer for hours? Must we use vain repetitions, and are we heard for our much speaking?"

"By no means, and yet we are taught that our Father loveth importunity."

"But must one go over the same ground again and again?"

"I think you fail to recognize the exceeding breadth of prayer. It is more than an asking for what we desire, more than confession and thanksgiving. It is also that action (1) of the will by which we protest our allegiance and pay homage to God, (2) of the affections by which we love Him, and ever seek to love Him more, (3) of the mind by which we study His nature, His perfections, and His works, and (4) of all our faculties in co-operation, by which with awe and adoration we meditate upon the life and passion of our Lord, the life of faith, the works and graces of holiness, the last things, and the eternal destiny of the elect. It is said of one of the saints that he spent a whole night in meditation upon two questions, 'Who am I?' and 'Who art Thou?' and morning light found him with thoughts still crowding into his heart and mind.

"Plainly, then, prayer is, as I said just now, a very comprehensive action, but every feature of it goes back to the simple idea of the soul uplifting itself into the presence of God."

With a bright face, as though new light had fallen upon him from above, this devout man said he hoped that he might be made strong and wise to honor both the external and internal ways of prayer, and that he might be encouraged to persevere in the same by some test, if there be one, of his sincerity.

"A test of the reality of your prayer? O, yes," replied Father Austin, "humility is the test! The nearer you get to God, the less will you think of yourself, and the more satisfying and reasonable will your self-abasement appear."

—X—

Letters to the Editor

THE CHURCH A DIVINE INSTITUTION

To the Editor of *The Living Church*:

In his letter in April *THE LIVING CHURCH* of 1st, re "Church and Sacraments," your correspondent, "Texas," incidentally asks the question: "Is the Christian Church a divine institution or is it a human organization?" With your permission, I would like to answer this question as briefly as the importance of it will allow.

I claim from the inspired Scriptures of the New Testament, and from Church history, that the Christian Church is a divine institution, and not a human society.

If we can prove that the branch of the Church to which we belong rests upon the New Testament platform of Acts ii: 42, "they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers," the historic continuity of the Church is demonstrated.

This is not difficult to prove, as will appear from the following considerations, to which I now ask your attention.

It has pleased God, the Holy Ghost, to lay down for our guidance the marks or notes of the Church which Christ founded, in Acts ii: 42. According to this Scripture, the marks of the Catholic Church are four in number. Having been admitted to the Church by Holy Baptism; 1st. They continued steadfastly in the Apostles' doctrine; i. e., they held firmly and loyally to the Faith or Creed, a scheme of truth which was by divine direction and authority promulgated and taught by the Apostles, "the form of sound words" mentioned elsewhere. Any departure

from this standard, either by false additions or by self-opinionated diminutions, is justly regarded as heresy. Here note the fact that the Greek, Anglican, and Anglo-American Churches remain steadfast in the Faith.

2d. They continued steadfastly in the fellowship of the Apostles, not merely in the fellowship of one of the Apostles; i. e., they continued in communion with the Church, and loyal to all the Apostles, loyal to the Apostolic Episcopate.

3d. They continued steadfastly "in the breaking of bread"; i. e., in the observance of the Holy Eucharist. This mark of the Catholic Church is seen only in the Greek, Anglican, and Anglo-American Churches.

4th. They continued steadfastly "in the prayers." Like the Jewish synagogue, the Church has always had a form of worship. The liturgy of the Church, though variable and flexible, has yet in it a divine skeleton, demonstrably of apostolic origin, which is the common heritage of Catholic Christendom.

These are the four chief marks of the one Church which Christ Himself founded, and to which He gave a real, definite organization.

To the Church we are "added" by Baptism. It has officers whose position and duties are distinctly enumerated and defined (see St. Paul's Epistles to Timothy and Titus). To the Church the Word of God has been addressed and entrusted. It meets at stated intervals for worship and edification, the administrations of the Holy Eucharist; it has powers of discipline, and is aggressive and missionary in character, and has again and again suffered persecution.

From this necessarily brief survey of the marks of the New Testament Church founded by Jesus Christ, and from the discovery that these marks are clearly seen in the Anglo-American Church (known in law as the Protestant Episcopal Church), we are warranted in the conclusion that the branch of the Church to which we belong—the Anglo-American Church—is in historic continuity with the Church founded by Christ. (See John xx: 19-23 with Acts i: 3.)

We now recognize the source whence the Church has come—from the Lord Jesus Christ. We, therefore, conclude that the Church is a divine institution, not a human society.

In other words, the Church, like the Tabernacle in the wilderness, and the Temple of Solomon, is the result of a divine plan, the outcome of a divine pattern.

JAMES C. QUINN,
Priest.

Winn, Maine, April 3d.

A VESTED CHOIR OF GIRLS

To the Editor of *The Living Church*:

A lengthy and interesting discussion relating to Church choirs—mixed, men and women, boys and women, boys and girls, vested and otherwise—has occupied the columns of one of our prominent Church journals for some time. With most of the leading positions urged, I most heartily agree, the unwisdom of organizing boy choirs in small places; the error of assuming the superiority of the passional voice of women over male voices, where worship is the consideration; the vocal difficulty in assimilating the voices of girls and boys in a mixed choir, and the un-Churchly and unseemly practice of vesting women and girls in any species or semblance of ecclesiastical choir vestments.

But there is one condition of things which has not been noted, and which, it seems to me, must in some parishes have much to do with the rector's decision and method. I am personally acquainted with the following cases of this kind: A rector who has for some years maintained and conducted, in a plain way, it is true, a vested boy-choir, finds his choir, for several reasons, somewhat lessened in numbers. He has plenty of room in the choir—it is not in the chancel, but the nave—for fifteen more singers; and he has in his congregation nearly that number of interesting girls, from 12 to 16 years of age, all able to sing, and most of them communicants, but who have no set place in the Church, except the Sunday school, and who of course are growing up with no sense of their ability or duty to take a steady part in holy worship. Now, if these

girls can be enlisted in the choir, and uniformly vested in a womanly way, to keep up a sort of *esprit de corps*, ought not this to be done, for the sake of the girls themselves, even if girls' voices do not, in tonality, harmonize with those of boys with artistic musical exactitude?

In the other case, the matter stands thus: The general congregation is small. The ordinary mixed choir is out of the question. There are few men; men nowadays rarely feel themselves responsible for anything in the Church but pew-rents and offerings. There are not many women singers, and they have too much to do to give their services regularly to the choir. A boy choir is impossible—the boys are not to be had in so small a town; but he has, and can have, girls enough for an organized vested choir of ample size; girls of interesting character, and of really enlisted enthusiasm for their place and work. He has felt it a duty and necessity to institute such a choir; has vested the members, mostly in a simply feminine way, all but the mortar-board caps, which I hardly think either womanly or necessary, and, so far, the new choir is a success.

Now, in both these cases, are not the practical conditions such as justify, and despite any artistic objections, both these earnest and hardworking rectors in the plans undertaken? What say the critics?

FRED'K S. JEWELL.

ARE THERE TOO MANY?

To the Editor of *The Living Church*:

In Dr. McConnell's letter in *The Churchman* we get the astounding statement that there are but two vacant parishes—*vide* letters of 59 bishops—in the entire country. Evidently the Doctor did not hear from his own bishop, nor from his neighbor, the Bishop of New York; but why these exceptions? It is notorious that for the last two months several first-class parishes have all been without rectors, and all these within a radius of six miles from Holy Trinity, Brooklyn. It would seem as if some of these parishes ought to want just such a clergyman as Dr. McConnell has in mind. So many vacancies lets down all the argument about the only "two parishes paying over \$1,000 and a rectory" in the American Church to-day. It may be presumptuous so to assert, but I believe there are at least twenty such parishes vacant, instead of "only two." It is a noticeable fact that the number of clerical applicants for a vacant parish is usually forty; but why always forty or thereabouts? I fancy that the half of this conventional number would be nearer the truth.

There is an abundance of work for all the unbeneficed clergy, if it was get-at-a-ble, and work that only men of experience can do effectively. A residence in New York city of nearly twelve years, with unusual opportunities for observation, has convinced me that there is very little house-to-house visiting done where only this sort of preaching can be effective. The rector has not the time for this work, and the young men—diffident and without experience—cannot take the rector's place, and so the work remains undone. Again and again, I have implored clergymen to visit families who only required a little attention to become regular and useful members of the congregation, but I have utterly failed, to my own disgust and astoundment. The parish may be organized "out of sight," but this does not take the place of the house-to-house preaching and teaching, now so generally neglected, and why?—again, why? and with emphasis. Because the rector has not the time, and the young men cannot fill the bill. This is the field for men of years and experience; and some, a very few, of our vestries have sense enough to appreciate the superiority of the man with experience behind him. Then, again, there are positions and agencies in the Church which belong to the clergy of right—positions which laymen not qualified to fill secure, while having no right to them even if they were qualified.

And, once more, there are many parishes served by laymen for economic reasons. I have in mind one at this moment that can easily afford \$1,000 a year and rectory, which is satisfied with a lay-reader, except on the first Sunday in the month. The extent of this evil was so large

in Massachusetts a few years ago, that Bishop Paddock refused to visit any parish of this shameless order, until they made a change and supported a man in orders, as they should do. When so many parishes are so miserably mean and unworthy, it is not surprising that some of the clergy are without a charge. Then, again, there is a congestion of men in the East, because every candidate for orders is willing to remain near home, and in the East, if possible. It has always been so. Bishop Kemper found great difficulty in persuading young men from the seminary to go West, and it has been so ever since. These young graduates need the freedom of all out-doors, rather than the soft places of the stuffy East. Like young birds, they should be pushed out of the nest, and fall or fly as they can. What we need in a hundred towns and cities of the West, are builders of congregations. If they would remain single for three years, they need not fear a failure. It requires faith as a grain of mustard seed, truly, and courage, and labors more abundant, but the end will be "something accomplished, something done," and this, after all, is the joy of the minister's life, to be able to say with the great Apostle, "I have fought a good fight, I have finished my course."

THEO. I. HOLCOMBE.

INFORMATION WANTED

To the Editor of *The Living Church*:

Can any of your readers put me into communication with the officers of the American branch of the "Society of the Treasury of God"?

L. E. JOHNSTON.

Grace Church Rectory, Louisville, Ky.

It was the atheism of France that taught license for liberty, and led to the French Revolution. Where are those old philosophies and philosophers? They are dead, while Christianity survives. The school of Atheism led to despair. Materialism soon found that every violation of the moral law could go on consistently with its teachings. So Pantheism and Positivism have followed only to be destroyed, and now we have the school of Humanity and the cosmic philosophy coming close to the borders of Christianity as expounded by John Fiske. They tell us there is no more Creator, only a cosmic dust. Who made the dust? There is only protoplasm indeed! Who made protoplasm? They tell us of evolution from dust to monkey and then to man; but all the scientists have never found the missing link. The simple Gospel of the Son of God, preached by twelve fishermen, has survived the centuries, and outlives all other philosophies of 1800 years.—*Chauncey Depew*.

Personal Mention

The Rev. W. W. Bellinger has returned from his Oriental tour in restored health, and resumed charge of St. Mary's church, Brooklyn, N. Y.

The Rev. Edgar Carpenter has accepted the rectorship of Christ church, Richmond, Ky.

The Rev. D. N. Cameron, Ph. D., has been appointed curate at St. Andrew's Memorial church, Yonkers, N. Y.

The Rev. Frank N. Cockroft, formerly of Wyoming, has been appointed curate of the church of Zion and St. Timothy, New York city.

The Rev. A. Parker Curtis has accepted the rectorship of St. Peter's church, Ripon, Wis.

The Rev. J. W. Gilman, of Racine, has *not* accepted call to Menomonie, Wis., as announced last week.

The Rev. F. M. Garland has accepted the curacy of the church of the Epiphany, Winchester, Mass.

The Rev. A. W. Knight has accepted the curacy of St. Stephen's church, Lynn, Mass.

The Rev. F. W. Maccaud is in temporary charge of Emmanuel church, Norwich, diocese of Central New York, during the absence of the rector.

The Rev. Robert W. Pritchard has received from Yale College the degree of doctor of philosophy.

The Rev. C. J. Shrimpton has resigned the rectorship of St. John's church, Athol, Mass.

The Rev. Herbert Scott Smith has accepted the

charge of the church of the Good Shepherd, Washington, D. C.

The Rev. Mr. Snively has resigned the Pine Ridge mission, and will withdraw May 1st. The Rev. W. J. Cleveland has accepted the place, and will take charge early in July.

The Rev. Robert S. W. Wood, acting assistant rector of the church of St. Michael and All Angels, Baltimore, will perform the duties of assistant rector of old St. Paul's church for the next six months, in place of the Rev. Charles Jessup who resigned, to become rector of St. Luke's church, Atlanta, Ga.

To Correspondents

M.—There is little doubt among liturgical scholars that the rubric before the Lord's Prayer in the offices for Morning and Evening Prayer relates to those offices alone, and that the expression, "divine service," stands for the Latin *officium divinum*, which meant the daily services only. The rubric has been taken over from the English Prayer Book, where it has more significance, since this prayer occurs there a second time in each service; namely, after the Creed. In the sacramental and private or occasional offices, it is either defined that the priest shall say it, or else left undefined, in which case the usage becomes a matter of custom which may differ in different places.

Died

HARRISS.—Entered into the rest of Paradise, March 28, 1899, at his home, Stewart ave., Evanston, Charles Orme Harriiss, aged 62.

WHITNEY.—Entered into the rest of Paradise, at Thomasville, Ga., Easter Monday, April 3, 1899, Marian Josephine, only child of the Rev. G. Sherwood Whitney, age nearly four years.

"He shall gather the lambs in His arms."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

READING FOR OUR SOLDIERS

Recent advices received by the International Committee of the Young Men's Christian Association from its representatives with the army in Cuba, Puerto Rico, and the Philippine Islands, report the supplies of good reading matter to be inadequate to the needs of the different camps and barracks.

Gifts to supply these needs are desired, and the committee will engage to forward contributions of good literature which are sent to its office, No. 3 W. 29th st., New York city, to the different camps in these islands. The gifts may be of books, as well as late numbers of illustrated papers and magazines. A number of traveling libraries, to consist of fifty or more volumes, would be appreciated by the men in Cuba and Puerto Rico, where the regiments are divided into small detachments at different points, making the condition of the men more dreary than if they were in camp with a large number of men with whom they were acquainted. These libraries could be circulated by the Y. M. C. A. secretaries, and as they can be provided at small expense, it is hoped that a large number of friends of our soldiers may be found who will avail themselves of such an opportunity to help make the lot of the men composing our army more pleasant.

Church and Parish

FOR RENT.—Furnished cottage on the Manasquan river, Point Pleasant, N. J.; beautiful location. For the season, six months, \$350. To a clergyman, \$300. Address W. E. McLAREN, Highland Park, Ill.

EUCCHARISTIC WAFERS.—Priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

The Editor's Table

Kalendar, April, 1899

1. EASTER EVEN.	Violet (White at Evensong).	
2. EASTER DAY.		White.
3. Monday in Easter.		White.
4. Tuesday in Easter.		White.
9. 1st Sunday (Low) after Easter.		White.
16. 2d Sunday after Easter.		White.
23. 3d Sunday after Easter.		White.
25. St. MARK, Evangelist.		Red.
30. 4th Sunday after Easter.		White.

An Evening Prayer

BY LAWRENCE N. FOOTH

Again I close mine eyes to sleep,
Still knowing not
What other hours of day shall keep
My mortal thought.
Like one who launches from the shore
Out on a starless sea,
Uncertain of return once more,
So come I unto thee,
O dark and death-like sleep.

Father, receive my evening prayer.
Thou knowest best,
What time my pilgrim soul should fare
To its long rest.
A little longer to abide—
This may more needful be;
Yet quick departing to Thy side
Is better far for me.
Thy pleasure is my prayer.

So this I ask for Jesus' sake:
If called this night,
Then let my mist-cleared eyes awake
To perfect light;
But if an earthly day shall dawn,
Give it a resurrection power.
Forgive the error past and gone,
Bless every new-born hour;
That when I come to launch once more
On sleep's dark, death-like sea,
Come life, come death, on either shore,
I may be nearer Thee.
Grant this for Jesus' sake.

Seabury Divinity School, Faribault, Minn.

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THE death has taken place of the Rev. J. R. Lunn, for thirty-five years rector of Marton-cum-Graffham, Yorkshire. He was born in 1831, and was educated at King Edward VI.'s Grammar School, at Birmingham, among his contemporaries being Archbishop Benson and Bishop Lightfoot. He came out as a Fourth Wrangler at St. John's, Cambridge, of which he was a fellow. He was an active parish priest, but was best known as a very able musician. He was organist of Edgbaston church when only fifteen, and while at Cambridge he was president of the University Musical Society. Alike as a composer and conductor he was distinguished. Once, after going to a performance of the "Elijah," at Birmingham, conducted by Mendelssohn himself, he returned home and wrote from memory a complete score of the Angels' Chorus. He was a brilliant performer on the pianoforte, and one of the finest Bach players in the country.

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Pen-and-Ink-lings

HON. CARROLL D. WRIGHT who breakfasts, dines, and sups on statistics, and speaks of statistics as one having authority, says that "every dollar received in revenue from the liquor traffic costs the government of the United States twenty-one dollars." That proportion seems to hold in a large city, for Chicago receives about three and one-half millions of license money from her 6,000 saloons, and

expends about one hundred millions in their support.

THE blunders made by people in their eagerness to be complimentary to literary lions are often very amusing. In a recent lecture Mr. Howells told of a young lady who assured him that she greatly admired his "Bostonians." Mr. Howells replied that he too was a devotee of James, "whereupon," he slyly added, "we fell into some embarrassment." To cover her confusion, the lady asked to introduce a gentleman who knew "all about his novels." But the latter only made a charybdis for the author, says *The Critic*, by announcing that one of Mr. Howell's novels, "A Stillwater Tragedy," he always kept on his table!

A FRENCH writer in *The Revue des Deux Mondes* makes the following comment on his nation:

It is said that one day in the seventeenth century a king of Spain looked out of his palace window, and saw a man laughing. Feeling that there was nothing in the sorry state of public affairs to justify the merriment of a sensible being, he remarked that the man must be either mad or reading "Don Quixote." In our day the alternative would be, "or looking at the sketches of MM. Forain and Caran d'Ache." For the popular idea of caricature, as of Don Quixote, is that it is something amusing, and were it so, the works of our two most eminent illustrators would indeed be the solitary source of gaiety afforded by the national outlook. Their manikins would console us for men, and their "legends" for history.

THE same writer says: "The whole secret of the Greco-Turkish war lies in that remark attributed to a reporter who is dining with some of the Kaliph's officers: 'After all, beer comes from Germany.' The whole moral of it is in a *bon-mot* evoked by a scene of devastation—strewn with dead and haunted by orphans: 'It will all end in two loans!'"

CANON LYTTTELTON told an amusing story at Glasgow the other day, concerning Prof. Jebb. The members of the recent Educational Commission, upon which both Prof. Jebb and Canon Lyttelton served, were discussing each phrase of the report that they were going to send to Parliament, to determine whether it expressed sufficiently the exact shade of meaning the commission intended. The phrase "the teachers of England, a highly trained and intelligent set of men," was read out. Some of the members of the commission demurred to the adjectives, but the writer of the sentence spoke up for them. Prof. Jebb whispered to the Canon that they would apply equally well to elephants; after which the phrase was speedily excised.

THE Penny Provident Fund which has branches in many parishes of Greater New York, has greatly increased its activities. It now has 58,416 depositors, with deposits of \$38,399.88. During the entire year the deposits have reached \$75,816.54. Nearly as much was withdrawn, as the depositors are urged to open accounts in the regular savings banks as soon as their deposit reaches \$1. The expenses of administration were less than \$800. It is found that the in-

stitution greatly promotes habits of saving, especially among the children of the poor.

THE following bit of unconscious humor occurs in the "Reminiscences of Julia Ward Howe," now being published in *The Atlantic Monthly*. Speaking of the death of an eccentric Polish nobleman, Count Gurowski, who was much befriended by Mrs. Charles Eames, of Washington, Mrs. Howe says: "I was intrusted with some of the arrangements for the funeral. Mrs. Eames said to me that, as the Count had been a man of no religious belief, she thought it would be best to invite a Unitarian minister to officiate at his funeral. I accordingly secured the services of the Rev. John Pierpont who happened to be in Washington at the time." "Of no religious belief"—therefore, "best to invite a Unitarian minister to officiate," is a logical sequence as grim as it is delicious.

M. ROCHEFORT'S recent advocacy of temperance has directed attention to the consumption of absinthe in France, and some startling statements in connection therewith are being made. Men, as a rule, take the absinthe diluted with water, sipping it slowly. But the women, to the consternation of the doctors, insist, as a rule, on drinking it "neat," with most terrible results to their constitutions. The number of brilliant men whom France has lost through the abuse of the opalescent, but poisonous, fluid, from the great poet, Alfred de Musset, who used to be picked up drunk and half-dead every night in the streets, down to the celebrated artist and caricaturist, Andre Cill, is simply appalling. An idea of the extent of the evil may be gathered from the recent returns of the Ministry of Finance, which show that at the present moment there is a *marchand de vin*, or French absinthe seller, to every three houses in the French metropolis.

PRESIDENT FROST, of Berea College, Ky., says: "When John Fox gave a reading from his Cumberland Tales in Berea, the mountain boys were ready to mob him. They had no comprehension of the nature of fiction. Mr. Fox's stories were either true or false. If they were true, then he was no gentleman for telling all the family affairs of people who had entertained him with their best in the mountains. If they were not true, then, of course, they were libelous upon the mountain people! Such an attitude may remind us of the general condemnation of fiction by the unco' gude a generation ago.

THE AWAKENING

But yesterday I passed along this way,
And naught of life or beauty could discern
In all the valley lone. Strange wintry shadows lay
Across the brook's brown rim, and on the withered fern
That drooped beside it was the cold white gleam
Of April's frozen rain. . . .

But yesterday! And lo! as in a dream
To-day I walk the self-same path again,
Silent and dark no more, for fount and loosened stream
Flash in and out among the springing weeds,
Making low laughter in the tufted reeds
And elders straight and tall—
While clear and sweet across the tangled brakes
I hear (what tender memories it wakes!)
A bluebird's piping call.
—Adelaide D. Rollston in *Collier's Weekly*.

Days With the Sisters of St. Mary

BY ABBY STUART MARSH

I.

ORGANIZED woman's work has long held an honorable place in the American Church. Probably no one can estimate the good accomplished thereby, working as it does in unseen channels—now educating the mind and forming the character of future wives and mothers; now raising the fallen and tenderly leading them on into safer paths; now giving to the little ones from the purlieus of our great cities a glimpse of better things and a knowledge of the Wonderful Birth that has hallowed all child life. Truly can it be said of every one of these devoted women, "Many shall rise up and call her blessed."

The Sisterhood of St. Mary, founded in 1865, one of the oldest communities in the American Church, has for its object a wide range of work: four large and successful girls' schools, situated in different parts of the country; the Training School for Mountain Girls, in Sewanee, Tenn.; the Church Home, in Memphis; St. Mary's Home for Children and St. Mary's Mission House, on Washington boulevard, Chicago; The House of Mercy, on the outskirts of New York city; The Laura Franklin Homeopathic Hospital in the city; St. Mary's Free Hospital for Children, 34th street, New York, with its summer home at Norwalk, Conn.; and the Noyes Memorial House for Convalescents, at Peekskill; besides the work which the order is doing under Trinity parish foundation; namely, Trinity Hospital, Trinity Mission House, on Fulton street, New York, and a summer home at Great River, Long Island.

Having some knowledge of two of these institutions, St. Gabriel's School, Peekskill, and St. Mary's Free Hospital, New York, I am able to give you a glance at their work.

The Mother House, or Convent, and St. Gabriel's School are situated on a beautiful property of some fifty acres, at Peekskill-on-the-Hudson. Several hundred feet above the river and town, this locality is picturesque in the extreme. Driving for the first time, in the evening, up and up the winding road, which is lighted by electric bulbs hung from the trees, one almost wonders into what fairy land she is being borne.

St. Mary's chapel, an exquisite structure of stone, standing on a commanding bluff, is known, by its round tower and shining cross, for a long distance both up and down the river. Here worship the Sisters and the school. Simple and self-denying in everything regarding their own lives, the chapels and oratories of the Sisters are made beautiful with all the accessories which art and wealth, the fruits of their own labors, and the gifts of friends, can afford. I should like to enumerate all the treasures which make beautiful this House of the Lord, from the white marble altar, with its beautiful statues and its perfect appointments, to the mosaic pavement at its foot. Suffice to mention the Stations of the Cross, carved from terra cotta, in deep relief, which remind one of the early Flemish school of art. Beginning at the left of the pulpit, one follows every stage of the sad way in the pale-covered stone.

The numerous choir stalls are occupied by the Sisters, the school girls sitting in the nave. An organ, well adapted to the size of the building, is in a cloistered way at the

right of the chancel, by which the excellently rendered service of the school is accompanied. Matins, Evensong, and a full choral Celebration are all smoothly and pleasantly given by the fresh young voices. One of the quaintest pictures connected with the school is that of the white-veiled procession wending its way through the trees toward the chapel, and some of the most valuable lessons are learned by these young hearts and minds while sitting here at the foot of the Cross, or reverently kneeling to receive the Holy Feast. A large proportion of the girls at St. Gabriel's are the Church's true and loyal daughters whose minds are being trained by the Sisters in a knowledge of her history, her doctrines, and her ways, and whose young lives are led on true lines towards those highest of Christian virtues, self-discipline and self-control.

It may not be amiss here to refer to the excellent work from the hand of the Sister-in-charge, just published by Pott & Co., "Notes on Church History," which is daily receiving encomiums from bishops and priests of the Church. The book is all the more valuable that it is the outcome of her practical work with the senior class of the school.

Two more buildings are upon the grounds: one, called "the Castle," where some of the teachers and school-girls lodge, and the priest's house. At the latter is an altar which should be dear to all Western Churchmen, as a memorial of the sainted Dr. De-Koven.

The location is ideal for a school, with its cultivated grounds and flowers near the house, its wild-wood walks at a greater distance, its beautiful views of the Hudson, its basket-ball and tennis courts, and its skating ground and coasting privileges in winter. When the contemplated new buildings are erected, St. Gabriel's School will truly have much to offer to those parents and guardians who wish to combine watchful care, training, and the retirement desirable for girls, with strong scholarship and easy access to the advantages of the metropolis. Sufficient to say of scholarship is that the school is accredited by Wellesley, and that many of the students prepare for that and other colleges.

Of the lives of the Sisters of the convent, we of the school see less than we could wish; we hear the bells for the daily offices, and we feel that our busy lives are blessed by dwelling where prayer and praise unceasingly arise, and where the daily Sacrifice forever pleads. We see the Sisters coming and going among us, we are the grateful recipients of their ministrations in our sickness, and we feel the subtle influence of their consecrated lives as those most truly "in the world and yet not of the world." Genial and alive to the interests of the day, the Sisters of St. Mary preserve a happy medium between the too great conventionality which would repel, and a lightness and familiarity which would fail to command respect. Even the school-girls love them as friends, and yet their being set apart and consecrated is never forgotten. Culture, refinement, scholarly ability, and oftime, talents of a high order, are by these ladies consecrated to the Master's work.

A quaint, pretty custom prevails of naming the dormitories and the wards, both at the school and at the hospital which I have visited; at the school, we have St. Mary's, St. Agnes', St. Margaret's, and All Angels' dormitories.

Some of our Church people, alas! still send their daughters, for the accomplishments of education and watchful care, to Roman convents, the outcome of which often proves a grief to the mother's heart. If our excellent Church schools will not suffice, Sisters' schools, of the rank of those of which I am speaking, make this sacrifice no longer necessary.

(To be continued.)

—X—

Rev. George S. Converse, D. D.

AN APPRECIATION PREPARED AT THE REQUEST OF THE MEMORIAL COMMITTEE BY ONE OF HIS FORMER ASSISTANTS

ON Easter Day there was unveiled in the chancel of St. John's church, Boston (Highlands), Mass., a beautiful and artistic memorial of a recent rector who for many years was one of the most prominent clergymen in the diocese, revered and looked up to by all alike, the Rev. George Sherman Converse, D. D.

It was in the early sixties, while rector of St. James' church, the mother parish of the Roxbury district of Boston, that the attention of Dr. Converse was called to the imperative need for the services of the Church in the newly forming Highland district (a continuation of Tremont st. and the old Jamaica road). In its inception simply a small Sunday school, the mission grew, and soon proved the wisdom of its founding and the foresight shown in its location. Within a stone's throw of its doors were located such industries as the Roxbury Carpet Works and Boston Belting Company, each employing hundreds of hands; while in the immediate vicinity were the Hook & Hastings Organ Factory and the Chickering Piano Works. The whole district, indeed, was filled with a population whose antecedents were Churchly. In time, the necessity for permanence was demonstrated, and Dr. Converse set about the task of soliciting funds for the purchasing of a lot and the erection of a chapel. From that time up to the day of his final retirement, some thirty years after, he gave literally of himself and his sustenance for the furtherance of the Gospel of Christ in his locality.

While St. John's was a chapel of St. James', the rector's supervision was constant. Even in the relatively brief interval between its independence and his entering upon the rectorship of St. John's, it was the regular habit of the authorities of the infant parish to consult him in every important crisis. In fact, it was through such constant intercourse that finally he consented to act as rector until they found one who suited them better—a relationship which existed up to a few months prior to his death.

This man of fine natural endowment, cultivated and gifted, handsome in appearance and genial in temperament, whose graces of mind and heart, together with a singular gift for administration, would have conspicuously adorned any position in the Church, gladly and zealously spent himself in this peculiarly hard field. For it was a trying work, made doubly difficult because of the constant shifting of the population. He used to say: "Just as we have begun to do much with our people, they up and leave us." The financial problem was always making itself felt. Not only were the people poor for the most part, but they were largely "old country folk," and were not acclimated to the voluntary system of Church support. No wonder, then, that after twenty-three years of such burdens, the strong frame was bent and bowed, and the tired shoulders were compelled to lay aside the burden they had borne so long. For during all these years his fellow-Churchmen in the diocese had recognized the powers and gifts of Dr. Converse and delighted to do him honor, so that for years he was a member of the Standing Committee, long time its secretary, and latterly its president. In four General Conventions he was one of the clerical deputies, and a trustee of several Church institutions. The regard of the diocese found its natural expres-

sion when the choice fell upon him almost unanimously to preside at the conventions which elected Bishop Brooks and Bishop Lawrence.

He entered into the rest of Paradise in 1895, shortly after the present incumbent, the Rev. Robert Codman, began his duties.

And now in the chancel which he loved so well, and near the altar at which for so many years he devoutly exercised the priest's office, there has been placed a mural tablet to perpetuate his virtues. It is of bronze, set in a heavy oak frame of Gothic design, and handsomely carved. The frame is mounted with a finial and heavy Latin cross. At the top of the metal tablet appear the symbols *Chi Rho* and *Alpha* and *Omega*, encircled by ivy wreaths. Below is this inscription executed in relief:

To the glory of God and in memory of George Sherman Converse, Priest and Doctor in Divinity, 1828--1895, to whom, under God, this parish owes its strength and a large measure of its present prosperity; he having fostered its beginnings, procured the funds for the erection of the church, and for the last twenty-three years of his life serving at its altar, literally giving of himself and of his sustenance for the furtherance of the Gospel of Christ.

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause, also, do ye joy and rejoice with me." Philip. ii: 17.

Upon the lower part of the panel appears this inscription upon a metal plate: "This tablet erected by many of his former parishioners."

The work was executed by J. & R. Lamb, and is pronounced in every way artistic and satisfactory. It will serve as a fitting memorial of one whose name, to all who ever really knew him, is the synonym of disinterested zeal and unselfish devotion.

— X —

Book Reviews and Notices

The Sanctuary of Missions. By the Rt. Rev. Edward T. Churton, D.D., Bishop of Nassau. New York: Longmans, Green & Co. Pp. 197. Price, \$1.50.

No doubt many of our readers are familiar with the author's previous work, "The Missionary's Foundation of Doctrine." It has been his long-cherished desire to add to it a volume dealing with the devotional side of missionary life. This most excellent and important purpose he has now carried into effect. But little has been written with a direct purpose of developing the devotion of missionaries. This book is therefore of singular interest and value because of its aim, as well as on account of its contents. The latter are singularly sweet and helpful. With rare good judgment, and in most winning ways, the good Bishop sets forth the devotional aspect of missionary life. His suggestions are always wise and practical, and the whole book is penetrated by a genuinely devotional spirit which is most inspiring and refreshing. Although he has made no attempt to avoid that local coloring which was congenial to his home in the West Indies, yet the book is suitable for all missionaries everywhere. We wish it might be placed in the hands of every one of them. We can imagine no more helpful thing than for thoughtful and generous Churchmen to send it to lonely missionaries at home and abroad. Are there not some who will take this hint?

A Sister to Evangeline; being the story of Yoome de Lamourie, and how she went into exile with the villagers of Grand Pre. By Charles G. D. Roberts. New York, Boston, and London: Lamson, Wolfe & Co. Price, \$1.50.

Mr. Roberts contributes in this story another interesting link to the chain of romance connected with the banishment of the French from Acadia. An officer of the French army in Quebec returns to his native home in Grand Pre to find the girl of his choice affianced to an English settler. The story carries us with interest through the burning of Grand Pre, the imprisonment of the men in the chapel, and the ultimate embarkation of all who refused allegiance to England's king. The heroine really loves her former French adorer, and leaves her father's home to become an exile with him rather than stay and marry the Englishman. Many are the straits and sufferings through which the Acadians pass, but marriage and happiness at length

end the struggles. The story is well told, the plot an excellent one, and the reader will learn a good deal about the life and history of that unfortunate band of exiles.

The Biblical Museum. A Collection of Notes Explanatory, Homiletic, and Illustrative, forming a Complete Commentary on the Holy Scriptures, Especially Designed for the use of Ministers, Bible Students, and Sunday School Teachers. By James Cowper Gray. Revised with Additions, etc., by the Rev. George M. Adams, D. D. The Old Testament, Vol. I., Genesis to Second Kings. New York: E. R. Herrick & Co.

Having given the title of this book in full, we have sufficiently indicated its character. As a commentary, it is composed of fragmentary selections from many sources, many of which are of sufficient value to the preacher and student to render it useful and suggestive. Various standard commentaries are freely drawn upon, and a multitude of well-known writers. It is evidently the design to aid those who have few books, or little time to consult many books.

A West Point Wooing, and other Stories. By Clara Louise Burnham. New York: Houghton, Mifflin & Co. Price, \$1.25.

We have here several excellent stories—thirteen in all—but that "unlucky number" never can exercise any malign influence over the success of such a collection of well-told charming tales. They have, all of them, the merit of brevity, wit, and good morals, and may be read over and over again with pleasure. The witchery of West Point, and its military splendors, gleam through several. Others are set in New England watering places; but each has that completeness which one may find in a well-written German *Lied*, or in the short compositions for the piano by Schumann.

The celebrated "Tucker Hymnal" is now revised and enlarged. Musically conservative, adopted for use in Old Trinity, New York, it will be a welcome manual at all times and in all places among men who are like-minded with the saintly Tucker, now numbered among the "ten thousand times ten thousand" who sing before the throne. As a piece of musical press work, the volume is a rare treat to the eye, and is handsomely bound in a red, strong cover, with edges in red. This issue is the second edition, selling in quantities at one dollar.

Books Received

THOMAS WHITTAKER, New York
Questions About Our Church, or Words to Help People Who Desire Information Concerning the Episcopal Church. By George W. Shinn, D. D. 10c.
D. APPLETON & Co.
History for Young Readers: Spain. By Frederick A. Ober. 60c.
The Mormon Prophet. By Lily Dougall. \$1.50.
GEORGE BELL & SONS, London
The Revelation of St. John the Divine. By the Rev. M. F. Sadler. \$1.50.
AMERICAN BAPTIST PUBLICATION SOCIETY
The First Baptist Church, Philadelphia. By W. W. Keen, M. D., LL. D. \$3.

Pamphlets Received

Thirty-seventh Annual Catalogue of St. Stephen's College, Annandale, N. Y.
Sixth Annual Report of the House of the Annunciation for Crippled and Incurable Children.
By-Laws of the Society for the Relief of Aged and Infirm Clergymen.
Science and the Bible. By Wm. Wilson DeHard, S. T. B.
Year Book of St. Luke's Parish, Ypsilanti, Mich.
Rosanna and Huzzah. By Grace Dume Boylan. E. R. Herrick & Co. 25c.

Music Received

NOVELLO, EVER & CO., New York
The Order for the Burial of the Dead, as set to Music by Merbecke, Harmonized by Sir John Stainer. Together with a Selection of Suitable Hymns with Music. 40c.

Periodicals

The Forum is to be congratulated on finding enough topics of world-wide interest, relating to peace and progress, so as to make its April issue exceptionally good without any "war papers." This is restful to the public, which has been fighting Spain in the magazines for a year

or more. The cosmopolitan aim of *The Forum* is well indicated by the list of subjects and writers in the present issue. There is a paper on Russia by a Russian; on Spain, by a member of the Royal Academy of History of Madrid; on Korea, by the headmaster of the Normal College of Korea; on China, by a missionary to China; on Washington's farewell address, by one who signs the Washington name; and so, through the entire list, the writers are best qualified to deal with their themes by actual relation to the subject matter.

The paper of greatest value in the current issue of *The Sanitarian* is "Sand Filtration of Water," by Prof. S. R. Lea. "Bad Plumbing—Smoke Test," is a good pointer for working up the plumber's business, and of even more interest to tenants of old houses. The perils of the Chicago Drainage Canal, as depicted by Prof. Hiram Phillips, are startling, but doctors will doubtless disagree on this subject. [Dr. A. N. Bell, 337 Clinton st., Brooklyn, N. Y.]

Opinions of the Press

The Congregationalist

REJOICE WITH THE DEPARTED.—It has been wisely said that some of the profound sayings of the Sermon on the Mount await their entire explanation and fulfillment until the kingdom of God, about which they were spoken, shall be fully established—on earth or in heaven. A similar thought may be true of other words of Scripture. It is suggested by the remark of a lady, writing of her mother who had suddenly been taken from her: "I am trying to rejoice with her, and so forget my own loss." We think of Paul's familiar injunction as belonging only to our life here; but why should it not become our duty and privilege to rejoice with those who have finished their pilgrimage through this evil world and entered their Master's joy—"glad also with exceeding joy"? Would it not turn our sorrow into joy if we thus tried to sympathize with the supreme happiness of those whom in our half-selfish grief we would like to bring back to earth? It would surely give a broader, grander meaning to many precepts and promises if we extended their scope from the narrow world around us to the wonderful world just beyond our ken—a world already the abode of so many we have known, and a world, too, which is soon to be ours.

Christian Register (Unitarian)

WORSHIP AND WORK.—Side by side with the demand for preaching is rising a demand for faithful and intelligent pastoral work. There is no question, for instance, that the rapid advance of the ritualist branch of the Anglican Church is due, not to eloquent preaching, by any means, but to parochial organization and devoted labor among the poor, along with the reverent and impressive conduct of public worship. It is well known that in England the Nonconformist bodies have been dropping behind the Establishment in numbers and influence during the past decade. There are many reasons for this, but among them is surely the greater effectiveness of the latter among the lower classes, while, as is well known, the trend of the rich is decidedly in the same direction. The fact is, that everywhere two ideals of the Church are facing each other, and have been since the Reformation. One is the Church of thought, the other the Church of worship and work. The Church of thought is intellectual in its cast, inquiring, critical, and progressive. The chief part of its public exercise is the sermon; and its demand upon its minister is for mental power, more especially mental tact and skill for adapting truth to the wants or condition of his hearers. If this demand brings an adequate supply, this kind of Church will succeed. If it does not—and it certainly has not generally succeeded so far—its pulpit will be, as a whole, below the standard set by the pews. There will be great competition among the churches for the able preachers, unhappiness and discouragement in both pulpit and pew among the unsuccessful competitors, and a general languor throughout the denomination.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS
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CHAPTER IX.

THE summer of 1775 was nearly over. War was no longer a threatened possibility, but a grim and awful fact. The alarm first sounded by Paul Revere echoed from Lexington and Concord to Bunker Hill, and from thence reached to the rocky fortress of Quebec and the swampy islands of South Carolina. And now Washington had been summoned to the command of the patriot forces, and all men breathed harder before the coming contest.

At the Glebe farm the sheep still dotted the hillsides, and the corn waved in the summer wind, but the men about the place were all armed now, and the house was kept well barred and bolted, while the women-folk went little abroad. Mr. Underhill made as usual his missionary journeys up and down the valley, but it was with some anxiety that one morning he left his household under the care of the Obermann and the Dutch Karl.

At the Upper Castle of the Mohawks he found a sort of council going on, preliminary to a greater assembly of the Six Nations at Oswego.

Mr. Underhill entered the little square of Indian cabins late in the afternoon, and found the braves gathered in a circle before the largest of their very long, narrow houses, which were mostly built of good logs, and had glazed windows and stone chimneys. The setting sun was now giving a glowing red background to the dark cabins and dusky figures wrapped in striped blankets and decorated with fantastically feathered head-gear. A small council fire in the centre still further lighted the impassive faces made grotesque by paint, and flickered on the dyed moccasins stretched toward it. Straight toward the picturesque group walked the clergyman in his sombre black garments, followed by the young Indian interpreter whom he scarcely needed now.

Mr. Underhill's ringing tones were a sharp contrast to the solemn silence which received him. "My children," he said, "I go to baptize Wahari's wife, and then I would speak a few words with you here under the open sky. Your talk is over, I see, so lift up your prayers for the dying one within. I cannot ask you to be with us bodily, but the Great Spirit hears all his children."

Inside the cabin lay Wahari's wife, Eye-of-the-Dawn, closely wrapped, but the pallor of death plainly visible through her bronzed skin. Beside her bark couch were squatted two medicine-men, each with a string of bear's teeth about his neck and a bag of beaver skin at his belt. The elder who had a face of demoniacal ugliness, held an improvised rattle of snake-skin in his hands, half-filled with beans. The younger who affected dandified airs and was resplendent in a gay blanket, an elaborately beaded belt, and scarlet leggings, had a small drum between his knees, but just now was engaged in stirring some hideous brew of unclean remedies. Both Indians betrayed some disturbance at the entrance of the Christian priest. In a corner cowered an old squaw, cooking something in a pot over the fire. The smoke, for there was no win-

dow to this cabin, filled the long room almost to suffocation.

Mr. Underhill choked, in spite of himself, but the sufferer on the couch betrayed no realization of the stifling atmosphere. The clergyman sternly motioned aside the medicine-men who at once slunk away, and took his place beside the dying girl. She opened her eyes and looked up at him pathetically.

"Me go to Wahari," she gasped in English. "Wahari all good, me all bad, heap bad; say 'no' when the white father want to put water on me. Now me want water; go to Wahari."

The priest, holding her hand, spoke to her in a few earnest words of Him by whom alone she could be made "all good." Then he asked for water for the Holy Sacrament which he had come to administer.

While the old squaw was filling the new gourd at the spring, the younger woman raised herself almost eagerly. "Me tell you about our people," she said. "The great chief has called upon them to take up the war hatchet. They say 'yes'; they no like Dutch traders. My people talk fair to you, but when they fight they scalp, they burn, they steal, they skin alive. The white captain talk with my people here outside my door. I listen. After white man gone, Great Serpent talk. He say kill everybody; spare not even the white captain. The country again be Indian. The others say kill Dutch, but no kill good white men. I tell you."

The squaw here fetched the water, and the clergyman, soothing the excited girl with a few words, began the Holy Office. The rite was soon over, and Eye-of-the-Dawn was left content and happy, the drops of Baptism still shining on her dark brow.

Mr. Underhill went from the chamber of peace to join the men outside whose minds were full of savage war and bloodshed, the demons invoked by his own friends, and, as he believed, in a worthy cause.

"My children," he asked, stopping in the midst of the circle, "is it, as I have heard, that you are about to put on the war-paint in behalf of your white brethren?" and then, as no answer but a grunt of half assent was given him, he went on, speaking in their own tongue and telling them that even a just war must not be waged unrighteously.

"You are asked," he said, "to aid in the defence of the property of the great chief

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across the water, but do not forget that the commands of a greater Captain are upon you. Most of you have been signed with His holy mark. It is the Great Father who has given you your homes, your squaws, your papooses. Take care that you do not wantonly plunder other homes, that you do not slay without mercy the helpless wives and babes of others. And above all, remember not to maim the lifeless body which has been the temple of God's Great Spirit. It is the work of a savage, a brute, to scalp, to skin, to hack. The Christian Indian must not forget his high calling. O, my children, remember!"

Mr. Underhill paused. The braves hung their heads, and here and there one grunted inarticulately, but their stolid faces gave little satisfaction. The clergyman turned away with a sigh, and rode on up the valley, sad and thoughtful. He felt as though he were losing his hold on these, his converts who had once been so responsive. Would that he had Griffith here to help him, that he might oftener visit his scattered sheep at the Upper Castle. Wahari's wife, now a child of the Church, might be invaluable among her own people, could she only recover, but—and then he recalled his own words to Evelyn, "No one is necessary to the Lord's work," and felt himself rebuked by his own lack of faith.

The thought of his son again and again recurred to him. Why did Griffith put off

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from time to time his return home? What kept him dallying in London and around the English Universities when he was so sadly needed here? To be sure, his reasons were always plausible. It was to talk with Lord-so-and-so on the chances of an American episcopate that he delayed, or to see the learned Somebody-else on missions to the Indians. But was not his immediate duty here? Here certainly were the Indians themselves, and the other question might safely be left for the present. Mr. Underhill would hardly have admitted as much to himself, perhaps, but he was greatly disappointed in his son's conduct.

That night was spent among the people of the Palatinate, where there were but few settlers of the English race or faith. To these few, however, he ministered, giving them plain exhortations as to their duty among their neighbors, and hearing, in return, many complaints of hard feeling and lawlessness.

On the second day he was again within the Glebe fields, relieved to find the house doors open to the mild autumn air, and the hospitable smoke rising from the stone chimneys. If he was, for a moment, somewhat startled by a double war-whoop from the ambush of the privet hedge, he was soon reassured by the breaking into view of George and Philo. The black boy hung in the background, but George scuttled along almost under the horse's hoofs, pouring out his words excitedly, which his brown freckles and dancing eyes seemed to accentuate.

"Oh sir," he cried, "Sir John Johnson is here, and has some of his Highland regiment with him. Oh, but they look brave in their plaids! And oh, their swords, father! And one gentleman has known Griffith in foreign parts. He says he is much made of by all the ladies. And, father, Sir John has further fortified the hall, and has cleared out the forts.

"My lad," said Mr. Underhill, dismounting, "I have left you a guardian of your mother and Evelyn. I find your head full of childish pranks, and your tongue running over with silly gossip. What can I think of your fitness for your charge when you are so wanting in reverence and discretion?"

The boy hung his head at the stern rebuke, and Mr. Underhill, giving some brief orders to the Oberman, passed on to the house. He found his wife and her guests in the keeping-room, which Evelyn was just entering by another door, followed by the maid, Letty who bore a tray of cakes and home-made wines. A short, dull-faced man, carefully dressed, rose as the clergyman entered.

"Mr. Underhill, your return is welcome," he said, "albeit your wife and your fair ward here have made an hour to seem but as a breath. You have come from the Upper Castle?"

"Aye, Sir John, and give you welcome to the Glebe. Nay, sit down, and take a glass with your friends."

Sir John here introduced his escort of three or four gentlemen, all in Highland costume. One of these, called Dalton, seemed already much at ease, while observing every movement of Evelyn who with unusually brilliant color was performing the duties of hospitality.

The baronet drew his oaken arm-chair closer to the settle whereon sat the cler-

gyman. "I have not the charm of my father with our redskin friends," he observed. "We will need all your influence in securing them to the royalist cause. The home government is urging that we work among them both with threats and bribes."

"Aye, Sir John; yet I fear me 'tis a case of sowing the wind to reap the whirlwind. Can you keep these same allies in check when once they are secured? Will they be withheld from wanton destruction, from bloody extermination of helpless women and babes?"

"Why, good sir," replied the other, "we are not Saracens, but some such bloody deeds may be inevitable. War is not a game to be played with gloves, nor are bullets stuffed with cotton."

"True," said the clergyman gravely, "but I said wanton destruction, and I speak advisedly."

"You have heard it threatened?"

"Aye, they are ready to blaze their path with blood."

"But they go not uncaptured. The Butlers, Guy Johnson, I myself, belike, will lead them."

"You can answer for the moderation of these others and yourself?"

"No man can answer for other than himself," replied the baronet somewhat testily, "but I tell you if they are not for us they will be against us, and you know what that means for the Church." He looked at the clergyman pointedly.

Mr. Underhill sighed. "The Church is sore bested in these days," he said, "and I once thought as you about the arming of the red men. Now, in face of the fierce fire which rages in their hearts, I can but urge them to be loyal to their Faith and King."

"Aye, time was when you have said differently. 'Tis a sorry loyalty that is but half-hearted, sir. Can it be that Mr. Underhill is tainted with the spirit which has infected the young Alan?"

The clergyman stood up. "You goad me sore, Sir John, but I would not show you discourtesy under mine own roof. We have the same cause at heart. Let each promote it as seemeth to him best."

The baronet bowed, and raised his glass to drink the health of the ladies. The smile which showed his teeth was hardly a pleasant one.

(To be continued.)

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The English Language

We'll begin with a box, and the plural is boxes,
But the plural of ox should be oxen, not oxes.
Then one fowl is a goose, but two are called geese,
Yet the plural of mouse should never be meese;
You may find a lone mouse or a whole nest of mice,
But the plural of house is houses, not hie.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be cows or kine,
But a bow, if repeated, is never called bine,
And the plural of vow is vows, never vine.
If I speak of a foot and you show me your feet,
And I give you a boot, would a pair be called beet?
If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?
If the singular's this and the plural is these,
Should the plural of kiss ever be nicknamed keese?
Then one would be that and three would be those,
Yet hat in the plural would never be hose,
And the plural of cat is cats, not cote.
We speak of a brother and also of brethren,
But though we say mother, we never say methren.
Then the masculine pronouns are he, his, and him
But imagine the feminine she, shis, and shim.
So the English, I think you all will agree,
Is the queerest language you ever did see.

—Selected.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER II.

A COMMITTEE OF ONE

OTTAWA was a sleepy little town that had begun life as a market for Michigan fruit shippers, partly because it commanded a fine open harbor, and partly because it lay on the edge of a wide-reaching fruit belt. On its west were high sand bluffs overlooking the broad lake, and on the north side ran the river, commonly termed Black Creek, which, after flowing down through a pretty, rolling pasture country, emptied at last into the deep blue waters of grand old Michigan. At first there had only been a few stores here and there around the docks, but as time passed, and the shipping trade flourished, the town spread itself over the hill sides, and far up on the bluff a few more pretentious houses stood, apart from the rest of the little town.

It was up here that the Hardy residence stood, the handsomest of its kind, with its excessive newness of stone and paint and plate glass. Even the flower beds seemed fresher and brighter than those in Mrs. Ferner's cosy, old-fashioned garden next door.

Mollie had ridden her bicycle from Eleanor's, but it was such hard work on the bluff road, that she dismounted, and was walking slowly up the incline now, her cap pushed back from her head, and her red curls curling tighter than ever, for it was a hot August day, and she was warm and "perspiry," as she laughingly called it.

The cap was Arthur's; the wheel was Dave's, with the bar taken out, and anyone who had ever had brothers would have known where the flag button pins and sailor tie came from; but, as Mollie said, "what are brothers good for, if you don't make use of them?"

Everyone in Ottawa knew that Mollie Gray thought there were no other boys in the world who could compare with her bro-

thers. David was a year younger, and Arthur, a year older than herself, so that she could play twin equally well with either, and the three had always been the closest of comrades.

"Our Mollie," Dave would say. "Why, she isn't a bit like other girls, silly and fussy. She can take a higher dive than I, and beat Art swimming. Yes, sirree. And she never tells on a fellow, or tries to be too fresh, or show off, or anything like that. Mollie's true blue, all right."

So perhaps it was her bringing up with boys that made Mollie so frank and free of speech, sometimes a trifle too much so, some thought, for a girl nearly sixteen. But those who accused her of a lack of gentleness should have seen her tend Dave's wounded hand when Gray Eagle ran away with him, and threw way him down on the bay shore road, and Mollie had followed on her wheel, to find him dead or alive. She certainly did not have Eleanor's quiet, low-voiced ways, or Evelyn's lady-like manners, but, as Dave said, she was true blue, and that told the whole story.

Not a quail of cowardice was in her heart to-day as she turned up the broad, blossom-bordered path, tired and dusty. Leaving her wheel leaning against the great carven stone balustrade, she ran briskly up the steps of the mansion, and pressed the electric bell at the side of the great plate-glass doors.

"I want to see Miss Hardy," she said to the trim maid who opened the door. For a moment the latter hesitated, gazing curiously at the sturdy little figure in the blue shirt waist and travelworn dark skirt.

"I think she is asleep," she said, doubtfully, stepping out on the wide, shady veranda. "What name shall I say, please?"

"Oh, she doesn't know my name," Mollie said, honestly. "Just say a girl from St. Luke's."

It seemed scarcely more than a minute after the maid had left her, when she reappeared, with a smile, around the corner of the veranda.

"Miss Virginia is there in the hammock," she said. "You can go right to her."

There were rose vines and Virginia creeper climbing over the trellis work on the south side of the house, and here, where the cool breeze blew in from the lake, which lay a shimmering half moon of silver and blue far below, a hammock had been swung. There was a low stand at the side of it, a quaint Persian stool with grotesquely carven legs, and inlaid top, and on it was a book and a plate of peaches, the daintily flushed skin showing prettily against the dark green of the leaves they lay upon. Mollie saw them first, and her mouth watered, but a rustle of a white dress drew her attention to the oc-



Every Day

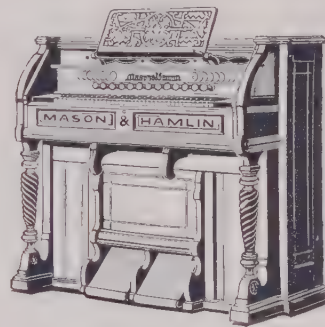
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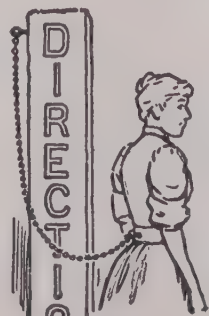
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cupant of the hammock, and she took her first good look at Virginia Hardy.

"At first," she told Eleanor afterwards, "I didn't like her a bit. She look so, oh, so kind of soft and tired, you know, with all that white around her, and her hair was such a queer, pale color, all fluffy and light; and then her face was pale and fair, and her eyes were big and gray, and a little fretful looking; but her mouth was awful pretty, and when she smiled, I liked her."

"From St. Luke's?" Virginia said, extending her hand in welcome. "It was very kind of you to come and see me when I do not know any of the girls there. Excuse my not rising, will you not? You know I am lame."

"Why, no, I didn't," gasped Mollie, her eyes full of deep concern and pity, as she seated herself in a low wicker rocker to which her hostess motioned. "I—I'm awfully sorry for you."

Perhaps Virginia was unused to such openly expressed sympathy; at all events, a slight flush rose to her cheeks as she lay back on the cushions in the hammock.

"Oh, I am used to it now," she said carelessly. "It happened a long time ago. I was a little girl, and I do not deserve any sympathy, because I brought it all on myself."

"How?" asked Mollie, troubled by the trace of bitterness in her tone.

"Just simple obstinacy," Virginia replied, with a short little laugh that had no mirth in it. "Papa would not let me ride his horse instead of my pony. When I had the chance, I climbed upon Sultan's back as he stood by the mounting stone, and—that's all. When they picked me up my foot was crushed where he had stepped on it."

Then, of course, Mollie poured forth her tale of woe, all about how Gray Eagle ran away with Dave, and how they thought he must be dead, surely, and who Dave was, and who Art was, and what perfectly splendid boys they were, and how she didn't think horses were safe, anyway, unless you could hang on by your eyelids or toes, like a wild Indian.

Virginia was visibly interested in her visitor. Her face grew brighter as she joined in Mollie's laughter, and she felt as if she would like to know Dave and Art herself.

"Didn't your being lame make you cross?" asked Mollie abruptly. "I know it would me."

"I'm afraid it did," Virginia answered slowly, her eyebrows drawn together in a perplexed frown. "But never mind my being lame," she added, with a quick gesture of impatience, "go on and tell me all about yourself, and the girls and boys down there, and whatever made you think of coming way up here to see me this hot day."

"Well, it's this way," began Mollie, energetically entering upon her mission, and she laid the case of St. Dorothy's Sisterhood before Miss Hardy, using all of Eleanor's expressions that she could think of, and putting in a few good, strong arguments of her own.

"And you want me to belong, too," Virginia repeated, when she had finished. "I'm afraid I would not be a very active member."

"Oh, but you would," Mollie interrupted eagerly. "You would be so much help to us if you would only take right hold and help us push things through."

"What do you want to do first?"

"Make money," came the prompt reply.

"There isn't a blessed cent in the treasury."

Virginia pondered. After a minute, she said: "I believe I will join your Sisterhood after all. I do get so tired sitting up here all the time, or driving Lad and Lassie as a change, and besides, I have an idea about the money part."

A step on the veranda made her pause, and she smiled at some one over Mollie's shoulder.

"Miss Gray, mamma dear, from St. Luke's."

Mollie turned at once, and found herself bowing to a plump, bright-eyed lady, not at all like Virginia, but with a fresh, youthful face that appeared in startling contrast beneath her snow-white hair.

"It was good of you to come so far this warm day, my dear," she said, her bright dark eyes resting keenly on Mollie's face. What she read there must have pleased her, for she added kindly, "and now you must stay and have luncheon with Virgine before you attempt that long ride back."

"Oh, thank you, but—but I can't," Mollie faltered helplessly, visions of a stately, formal banquet rising in her mind's eye; but Virginia seconded the invitation so heartily that there was no loophole for refusal without appearing absolutely rude.

"And after lunch," Virginia added, as she rose from the hammock, and laid one hand lightly on Mollie's strong shoulder as they walked along after Mrs. Hardy, "after lunch we will drive around town to the president's, and settle on a way to raise money."

"But my wheel?"

"Oh, I'll send one of the men home with it," Virginia answered, laughingly. "Since you have made me join the Sisterhood, you must be my protector and champion, you know."

And Mollie nodded fervently, her eyes wide with excitement as she entered the great, cool vestibule. If only the girls could see her now, as maid of honor to her ladyship.

(To be continued.)

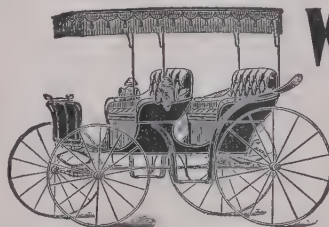
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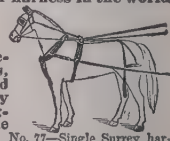
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Finance and Commerce

SPECULATIVE operations in Wall street are, and will likely continue to be, taken as an indication of the prevailing sentiment of the country as to the business outlook. In so regarding it at the present time, one should consider that out of seventy millions of population, there is always a percentage of sanguine ones who fix wide limits as to the possible stretch of prosperity.

When this percentage of possibly over-sanguine ones concentrate their operations in a centre like Wall street, they constitute a power not easily overcome. Such a condition prevails at the present time. Stocks have had an enormous advance. The prices prevailing, with few exceptions, discount the reasonable expectations of years of further progress. These prices were established with money at 2½ per cent. in abundance.

Many of the dividend-paying stocks are now selling on about a 3 per cent. basis. Speculators have been buying industrials on a 7 per cent. basis, and paying anywhere from 7 to 15 per cent. for the money to carry them.

There is every indication that the time of 3 per cent. money and less has gone in Wall street for some time to come. Sudden spurts in the interest rate to high figures may bring in loanable funds on the reaction from which low rates may be reached temporarily, but with the expanding business of the interior, money can be profitably used at 5 and 6 per cent., and even higher rates, and in the long run it will go in that direction. Hence the conservative element—the buyers who took these stocks a year ago at one half to two thirds their present market prices—have largely abandoned the market. They are out, and are either seeking investments in other fields, notably real estate, or are waiting patiently for the break which experience has shown is sure to follow the reckless speculation of these “tail enders.” Such reaction, if it comes, will have nothing to do with the general healthfulness of the business of the country. That is all right. It was never founded on more solid conditions, was never so large, and is still growing. The only blot on the outlook is the poor appearance of the growing winter wheat. Reports from five of the principal producing states; viz., Indiana, Illinois, Missouri, Kansas, and Nebraska, are at this writing quite disappointing. We have had a week of warm forcing weather, which it was hoped would improve the outlook, but with a few local and restricted exceptions, it does not seem to have done so. The spring so far, however, has been generally without showers, and it is hoped that if not long delayed, they will show that life in the plant is not dead, but dormant. The spring in the North-west has also been unusually late, and but little seeding has been done, and it is feared that the ultimate acreage sown will be small.

We should add also, that the acreage of winter wheat planted last fall was considerably in excess of the previous year, which will help compensate for any shortage in the condition.

The market for cotton is steady. In iron, prices are generally firm. Weekly production has increased from 228 tons March 1st, to 245 tons Apr. 1st. Copper has again advanced sharply, and has regained about all the loss since the high prices in January. Affairs in Samoa and the Philippines are not regarded so far as factors in financial and commercial affairs.

Iron and Steel Trade

NO other feature of the wonderful success of American manufacturers in foreign markets has been quite so wonderful as that pertaining

to iron and steel. While the exportation of manufactures in the fiscal year 1899 is likely to show an increase of more than \$30 000,000 over that of last year, that of iron and steel alone will supply more than one-half that increase. In the eight months of the fiscal year for which the Treasury Bureau of Statistics figures are now available, the exports of iron and steel are nearly \$16,000,000 greater than in the corresponding months of the preceding fiscal year, and show a gain of 36 per cent. over those of last year, and nearly 70 per cent. over those of the preceding year. In importations of iron and steel, there is a reduction, as compared with last year, though not in so marked a degree, the falling off in imports for the eight months being but 10 per cent., while the corresponding period of last year showed a reduction of 20 per cent. Nearly all of the great classes of iron and steel manufacturers show an increase over last year. Exports of wire nails, of which the exportations in eight months of the fiscal year 1898, were 16,138,325 pounds, in eight months of 1899, were 28,697,755 pounds; exports of bars or rods of steel increased from 18,720,798 pounds to 37,708,442 pounds; steel plates and sheets, from 13,523,675 pounds to 64,784,626 pounds, and wire from 80 056,290 pounds to 126 858,949 pounds.

Railway engines show an increase of nearly 50 per cent., the value of those exported in the eight months of this fiscal year being \$3,178,642, against \$2 260,570 in the corresponding months of last year, and \$1,958,278 in the same months of the preceding year, and in exports of electrical and metal working machinery an equally large increase is apparent. While a comparison of the exports of the eight months of the present fiscal year with corresponding months of the two earlier years, shows a marked gain, and is therefore interesting, a better view of the real progress of the iron and steel industry is obtained by a comparison of the imports and exports for a term of years. An examination of the figures of the imports and exports of iron and steel, and the manufactures thereof from 1880 to 1898, shows that the imports are now but one-fifth what they were in 1880, while the exports are five times what they were in that year. Thus the American manufacturers, besides occupying four-fifths of the field which foreign manufacturers were then supplying, have at the same time increased their exportations 400 per cent.

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Are not the people of other States, as well as those of Minnesota and Wisconsin, entitled to warning of a danger which is apparently menacing them at close hand, and is not the whole country entitled to absolute protection, as the people of the District of Columbia are protected, by legislation which is entirely prohibitive?

Until we can have protection in the form of a statute, how can our State boards of health, State analysts, or food commissions better serve the public than by publishing in the newspapers from time to time the names of the baking powders which they find to be made from alum?

Meantime, it will aid the housewife in designating the alum powders, to remember that all powders sold at 25 cents or less per pound are of this dangerous class. Pure cream of tartar powders are usually sold at from 45 to 50 cents a pound.

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Hints to Housekeepers

THE season is now upon us when the careful housewife appreciates that she must begin preparations for packing away the winter woollens. If she is so fortunate as to be the possessor of a cedar chest, or a chest lined with red cedar, she may rejoice. The moth has his prejudices, and one of these is against red cedar. Another inherent dislike manifested by the discriminating insect, is for the odor of whiskey. If, therefore, our housekeeper can secure a barrel or cask which has contained liquor, she may safely store her woollens in this.

A sunny, breezy day should be chosen as the best time to air the woollens. All winter blankets must be taken out of doors, opened wide, and hung on the line to wave in the wind for several hours. Cloaks, dresses, and all articles of wearing apparel, which are to be stored for the summer, must be thoroughly shaken and cleaned in the open air until all dust is dislodged. Especial attention must be paid to the folds and creases, as in these are often secreted the moths' eggs. After going over a garment with a dry brush, dip a stiff whisk-broom in ammonia and water, and brush again. Then hang each article on the clothes line, and let the sunlight and fresh air visit it from all sides.

Before attempting the work of packing your woollens, have ready a large quantity of newspapers, many yards of strong, unbleached muslin, a paper of stout pins, several pounds of gum-camphor, or camphor-and-tar balls, and enough tar-paper to line the barrel or chest to which you intend to consign your winter treasures. Do your packing in a light, sunny room—one with a clean, bare floor is best. If you must do the work upon a carpeted floor, lay a large sheet over that part of the carpet on which the woollens are laid, that no particles of dust or fluff may adhere to them when they go into summer quarters. Fold each article smoothly, and sprinkle in the folds bits of camphor and tar-balls, and pin up tightly in several thicknesses of newspaper. Over this put a cover of the unbleached muslin, and sew securely with stout thread. On each piece of muslin write in blue pencil the name of the article it encloses, so that if you need a certain bit of wearing apparel before the time for the general unpacking, you can find it without trouble.

Line your box or barrel smoothly with strong tar-paper, and pack your parcels in it neatly. This done, lay a thickness of tar-paper over the top, and tack on a close fitting cover.

Woolen portieres and curtains may be subjected to the same treatment as are the blankets. If easily tumbled by close packing, they may be folded into large, flat parcels, and laid in a paper-lined trunk.

With furs, the housekeeper may take the additional precaution of sprinkling them liberally with cayenne pepper, and letting it sift through the long hairs down to the skin. When the furs are again needed, a brisk shaking in the open air and exposure to the wind will dislodge the red pepper.—*Harper's Bazar*.

Loops for hanging up garments are always wearing out and breaking. Cut a strip of kid from an old glove, roll in it a piece of coarse string, and sew the edges of kid neatly together. This loop, fastened securely to a garment, will stand any amount of pulling.

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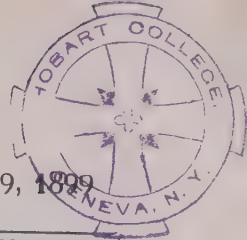
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—P. 1367

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Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

OF CONSIDERABLE INFLUENCE on Cuban political conditions will be the announcement by General Maximo Gomez of his determination to support an American protectorate until such time as a stable, independent government can be formed. It is reported the declaration will include a recital of the personal views of the Cuban Commander-in-chief regarding the \$3,000,000. On this point he will say he favors buying plantations and factories in which soldiers can hold stock, drawing wages and dividends, but as the soldiers need clothes and shoes and something to tide over immediate necessities, the money should be paid out now. He thinks the rural police should be one body, so that detachments living in one part of the island might be sent on emergency into districts where they would not be affected by local influences. Annexation sentiment is growing in Cuba, being now advocated by five Havana newspapers. The work of insular reconstruction is proceeding as rapidly as conditions will permit. Puerto Ricans are advocating the cessation of the military government, in order to be declared a territory, believing this the only solution of political, social, and economic problems. On the arrival of the Colonial Commission, an address was presented by a committee of bankers, merchants, and planters, setting forth the needs of the island. It is anticipated the report of the commission will favor an immediate introduction of American laws and customs. The policy of General Henry has been to introduce American methods and principles into the island as fast as circumstances would permit. His idea is to colonize gradually, not to Americanize at once, in the hope that before many years the Puerto Ricans, who are extremely sensitive and jealous of their prerogatives, will be in possession of a territorial form of government.

- a -

ANOTHER SERIES OF ATROCITIES, at this time in the State of Georgia, have shocked the nation. Some four weeks ago negroes attempted to burn the town of Palmetto, were pursued by an armed mob, and five were shot; some of the guilty escaped, while it is probable some killed were guiltless. A few days later a farmer living in the locality was killed by a negro, and after committing other offenses, the criminal took to the swamps, where he was captured. He made a confession, implicating a negro preacher, and was burned at a stake. The negro preacher was subsequently hanged, also another negro who expressed sentiments against the whites. Palmetto is in a sparsely settled locality where there is practically no police protection, and this fact may afford some excuse for men to band themselves together to suppress and punish crime, but there is no excuse for the infliction of punishment which savors of medievalism and is a reproach to civilization. The section of the South in which these crimes were perpetrated which met with summary vengeance, is agitated to its very foundations, and while deploring the method of punishment, a means is being sought to prevent causes arising which lead to mob violence. *The Atlanta Constitution* publishes a page of opinions from prominent Southerners as to the best means of protecting homes from the vicious negro element. Some advocate the organization of rural militia or police, while others, more radical, urge that women be taught the use of fire arms, and be permitted to carry them. It is likely legislative action will be taken.

IN THE LIGHT OF RECENT STATEMENTS by General Lawton, as to the force required in the Philippines, comfort can be found in the more recent utterance of General Otis, that no more troops will be needed, and that volunteers at Manila are to be mustered out and sent home as expeditiously as possible. Dispatches indicate that discord has divided the Filipinos, many being in favor of making terms with the United States. Mr. John Barrett, former minister to Siam, who has arrived in London from Manila, declares that "The United States naval and military authorities have done everything possible in the difficult and exceptional circumstances, and the united support of all parties in the United States at the present juncture will enable them to bring matters in the Philippines to a quick and lasting settlement, honorable to the motherland. Should the Filipinos, however, who are kept well informed, acquire the idea that a prolongation of hostilities would affect politics in the United States advantageously to them, the war would be more prolonged." In the opinion of Mr. Barrett, the Filipino, as soon as he has had time to digest the recent successes of General Otis and General Lawton, and to become convinced of American superiority, will settle down to a life of peaceful and progressive citizenship.

- x -

NEWSPAPERS OF CALIFORNIA ARE IN arms against a law enacted by the legislature of that State, requiring, among other things, that all articles bear the signature of their writers. A provision forbids cartooning without permission of the individual. This, the papers are ignoring, being advised it is unconstitutional. The power of the press unjustly exercised is undoubtedly an evil to be legally restricted, but it may be questioned if such radical legislation as that of California may not work a hardship on those editors who have a high ideal in journalism, and would not lend their aid or influence toward furthering any matter, political or otherwise, which would not be right or just. Influential journals are a power for good, and their value in moulding sentiment is universally recognized. It is the pariahs, those which pander to the vicious and sensational, attack character by innuendo, and at the same time skillfully evade actual libel, that should come under the ban of restrictive legislation.

- x -

SAMOAN AFFAIRS ARE LIKELY NEAR- ing a settlement. The commissioners, one for each government, have sailed from San Francisco, and it is expected their report, based on a searching investigation into the causes of the present complication, will result in a satisfactory adjustment. Fortunately, the whole matter is not of sufficient importance to lead to serious difficulty between the nations involved. The instructions of the commissioners confer authority to bring about an immediate state of peace, but whatever action is taken must be unanimous. It would seem the first step must be to supersede, temporarily at least, the authority of the consuls now in Samoa, as it appears impossible for them to act in harmony. Doubt is expressed in some quarters as to the result of this visit of the joint commission, owing to the requirement of unanimous action. Utterances of German officials are pacific, and all attempts towards inciting hostilities in all three countries have been disapproved. The only solution may be a dissolution of the tripartite protectorate, although this is open to serious objection.

OF UNUSUAL INTEREST IS THE ANNOUNCED retirement of Thomas Brackett Reed. Since 1878 Mr. Reed has been prominent in Congress, and as speaker, a position which he made unique in congressional annals, he has probably been subjected to more alternate abuse and applause, than any other man in his party. Possessed of all the essential qualities of leadership, and backed by an unbending will where he believed himself to be in the right, Mr. Reed has ruled even the majority with an iron rod. The adoption of new rules soon after his first election as speaker, gave him the opportunity of exerting a powerful influence on legislation, and unless the latter flowed in channels he had marked for it, obstructive tactics which Congress could not overcome were called into play. Nor can anything be said against his rugged honesty and sincerity. While at times apparently just criticism has been directed against him, his so-styled "despotism" has been the death of many profligate Bills which were aimed at the United States Treasury. His object was to get results from Congress, and this he may be said to have achieved. As the senior member of a New York legal firm, Mr. Reed will still be in the public eye. Conjectures are now in order as to whether or not his retirement is in any way connected with a recent visit in Georgia, the guest with President McKinley at the winter home of Senator Hanna.

- x -

SENATOR QUAY, OF PENNSYLVANIA, has been "vindicated," in so far as acquittal on the charge of misuse of State funds can be construed as a vindication. The result of the trial was immediately followed by his appointment to the senatorship, which he had failed to secure by election. Inasmuch as the Legislature adjourned without an election, the Governor assumed the right, under certain provisions of the State constitution. Should the Legislature convene in special session, balloting for United States senator will be resumed, otherwise the appointment must be confirmed by the Senate. The outcome of the trial, and subsequent appointment of Mr. Quay call forth bitter comment from factions opposed to "machine" politics, while friends of the Senator exult in the triumph of their political chieftain. The trial was remarkable in some respects. Evidence seemed to connect Senator Quay with speculations in which State funds were used, but no testimony was introduced for the defense. From the first ballot, ten of the jury favored acquittal. For the time the Quay element seems to be victorious.

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IN REPORTING ON COMMERCIAL CONDITIONS in the Hawaiian Islands, Consul General Hatwood says: "Few persons who have not lived here can fully appreciate how much the general prosperity of these islands depends on the sugar market. Excepting the transients, everyone makes or loses, according to the profits of the plantations. With annexation came a feeling of security, and when you add to this an abnormally large crop, with high prices, it is not surprising that new plantations should be promoted. These plantations are capitalized for amounts varying from \$1,000,000 to \$3,500,000, every cent of which will be expended before anything is received from the sale of sugar. A great part of this money goes toward the purchase of machinery and supplies. Of this money I should say that 75 per cent. is spent in the United States. In round numbers, probably \$25,000,000 is invested in sugar here."

The News of the Church

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Bishop announces that after May 1st his private residence will be at 1825 Roscoe st; telephone number, "Belmont, 862," and that, ordinarily, he will be at his business office, in the rooms of the Church Club, on Mondays from 11 A. M. to 4 P. M.

A remarkably fine program of sacred music was rendered by the choir of Trinity, on the evening of the 20th, under the direction of Dr. Rudge, choirmaster, with a large attendance, after shortened Evensong by the rector, who gave brief addresses.

The newly organized chapter of the Daughters of the King in the church of the Redeemer, Elgin, meets once a week for systematic study of the Holy Scriptures, under the guidance of the rector.

The Rev. Alf Lealtad, of St. Thomas' church, is taking a much needed rest in Cleveland, his troubles being augmented by the death last week of a loved sister.

A tablet to the memory of the late Miss Lett has been placed in St. Luke's hospital, by the alumnae of the Training School for Nurses, of which she was for many years superintendent, and on which she left the imprint of her lovely Christian character, which has been maintained by her successors.

At St. George's church, Grand Crossing, Mr. Harry Kerstetter, who has been assisting the Rev. T. J. O. Curran as lay-reader, leaves this week to do missionary work, while candidate for Orders, in North Dakota.

The offshoot of Christ church, Woodlawn, which is rapidly developing into a mission, now domiciled in a store at 67th St. and South Chicago av., will have a monthly Celebration by the Rev. A. W. Williams, while the Sunday school will be conducted by Mr. Hoag.

Bishop McLaren confirmed one of the members of All Angels' deaf-mute mission, at Trinity church, Chicago, on Sunday morning, April 16th, the Rev. A. W. Mann interpreting. Following this, was a celebration of the Holy Communion in the church adjoining. The afternoon service was also well attended.

Petition from Puerto Rico

A petition from San Juan, Puerto Rico, dated at the Easter season, which is destined to be an historical document, not simply in the annals of this diocese, but in those of the American Church, has just been received by the Bishop of Chicago. It bears the signatures of 35 adults, the name of Major-General Henry, Governor of the island, heading the list which includes the chief surgeon of the U. S. Army of Occupation, a colonel, two majors, four captains, and three lieutenants, who promise conformity to the canons of the Church, place themselves under the spiritual direction of the Bishop, ask for the organization of a mission dedicated to St. John the Divine, pledging themselves to give for the support of the same a stipulated sum, which insures the support of a priest-in charge.

Confirmations by Bishop White

The Bishop of Indiana, acting for the Bishop of Chicago, laid hands on the following classes: On the morning of the 2d Sunday after Easter, in St. Ansgarius', one of 75 (not 40 as given by mistake in our last issue); in the evening upon one of 11 in the place of worship temporarily used by the congregation of St. Paul's, Kankakee, where, as we are informed by the rector, the Rev. Dr. D. S. Phillips, a selection will this week be made from the seven plans submitted for the new church. In the church of the Holy Communion, Maywood, a class of 19, the largest ever had in the parish, was presented on the 18th by the Rev. John A. Carr, who is continuing his lectures to them as a first Communion class, the members of which will receive in a body on Whitsun Day. On the 19th the Rev. C.

Scadding presented 30 candidates in Emmanuel, La Grange, on which occasion also one was officially received from the Roman Church. On the 21st, the rector of Trinity, Aurora, the Rev. C. A. Holbrook, presented 10 candidates. At Easter he had 52 communicants at the early Celebration, and 96 at the later, out of a total of 185 reported a year ago; the Easter offering was \$150. There was Confirmation at Hinsdale on the 20th, and in Christ church, Joliet, on the 23d. Bishop White visits Waterman Hall, Sycamore, (St. Peter's), and Rockford, this week.

Visit of the Bishop of Niagara

The Lord Bishop of Niagara, the Rt. Rev. John Philip Du Moulin, at present on a visit to his son, the Rev. Frank Du Moulin, preached twice in St. Peter's last Sunday to large congregations. A pleasing incident at the close of the service was the presentation by the Bishop, on behalf of the congregation, of a medal to Master James Edsall, one of the choir, who is leaving for North Dakota, to the Bishop of which missionary jurisdiction his lordship paid a glowing compliment. The Bishop was to be tendered a reception in St. Peter's parish on Thursday evening, and will preach in the church again on Sunday next.

The Swedish Conference

The pleasant gathering of 14 of the Swedish clergymen of our Church, held in St. Ansgarius', and extending from the 12th to the 17th, was brought to a close by a business meeting, previous to which, in the morning, the members of this third annual conference paid their respects, in a body, to the Bishop of Chicago, at his rooms in the Church Club. The Rev. H. Lindskog presided all through the conference, and was re-elected President for the ensuing year, by unanimous vote of the delegates. In the daily deliberations, no subject attracted more attention than that of Sunday schools, the chairman of the Committee on Schools, the Rev. Olaf A. Toffteen, rector of St. Ansgarius' parish, Minneapolis, presenting an admirable report. A Swedish ritual was adopted for use in the Sunday schools. A Committee on Publication was appointed for the issuing of Church literature in the Swedish language, and another committee was appointed to make a translation of the Swedish liturgy, for presentation to the House of Bishops. After Bishop White had spoken to the large Confirmation class on the morning of the 16th, addressing himself particularly to the young lads present, the Rev. Gottfried Hammarschöld, of Yonkers, N. Y., preached in Swedish, taking his text from the gospel for the day, in which our blessed Lord emphasizes His position as the Good Shepherd. The rector was assisted in the evening service by the Rev. C. J. Ljunggren, of Providence, R. I., and the Rev. Schurer Verner, of Litchfield, Mass., himself being preacher. The next meeting of this useful "Swedish Church association" is to be held in Boston during Easter week of 1900. The officers, besides the president, are the Rev. A. V. Alfvegreen, secretary, and Eric Forsberg, treasurer. Other members present besides those already named were: The Rev. Messrs. J. E. Almfeldt, of Cokato, Minn.; Carl A. Nybladh, of St. John's, Galesburg, Ill., and A. W. Sundelof, of Boston.

St. George's Day

The usual annual services of St. George's Day, this year in charge of the Order of the Sons of St. George, were held in the cathedral at 4 P. M., of the 23d. The service was full choral, and the music excellent. The prayers were said by the Rev. Clarence H. Branscombe (who joined the cathedral staff the day before from the diocese of Fond du Lac) and the dean, the Rev. Luther Pardee. The special lessons, Isaiah xlix and I. Peter ii, were read by the Rev. T. D. Phillips, and the sermon, on the importance of "playing the man," by courage and good example, was preached by the Rev. Ernest V. Shayler, of Sandusky, Ohio. The church was densely packed, the nationality

of the congregation being clearly manifested by the heartiness in which all joined in singing the national hymn, "My country's God," so strongly reminding of that "gracious Queen," under whose flag most of them were born. An attractive feature was the orderly procession of the members' Sons and Daughters, of the various lodges of the Order, many of the men being conspicuous as officers of the uniformed rank.

Confirmation at the Epiphany

On Sunday morning last, the Bishop confirmed a class of 44, prepared in part by the Rev. E. J. Randall and the Rev. H. L. Cawthorne, and presented by the rector, the Rev. John Henry Hopkins. A supplementary Confirmation will be held at the cathedral on Trinity Sunday, May 28th, the services being at 10:30 A. M., and 7:30 P. M. The congregations since Easter have been unusually large for this season, and the music fine. A service for young people is announced for next Sunday evening, with special music. An elaborate service for the evening of Ascension Day, is also in preparation. Weekly Sunday school meetings are being held at the close of the Friday evening services. Two new Bible classes, taught by the rector and Mrs. Hopkins, will be commenced next Sunday. Three new members were admitted to the local Brotherhood chapter last Sunday.

Emmanuel Church, La Grange

The personnel of the last Confirmation class was noticeably strong. On the evening of the 21st, the rector had his annual meeting for instruction of all communicants, attended by 200, and constituting a fine family gathering. The loyalty and devotion of his people to their church and pastor are gratefully acknowledged by the Rev. Mr. Scadding, in whose last Confirmation class were both the managers of the Associated Press.

Christ Church, Joliet

The rector, the Rev. W. Bohlen Walker, presented a class of 17 at Bishop White's visitation, which was one of unusual interest, from the fact that he was himself for nine years rector of this parish, and during his rectorate the new church, the chapel, and the rectory were built. The Bishop preached both morning and evening to large congregations of his old parishioners. On the afternoon and evening of the preceding day, Col. Fred Bennett, recently elected mayor of the city, and his wife, whose father was for many years senior warden, gave a public reception to Bishop and Mrs. White.

Clerical Changes

The Rev. Harold Morse resigned as assistant at Trinity on the 17th, having accepted appointment as priest-in-charge of the Mediator, Morgan Park, including All Saints', Pullman. The Rev. J. H. Parsons has moved to Chicago, in charge of St. Ann's, Humboldt Park, succeeding the Rev. J. Mark Ericsson, who is now assistant at Grace. Mr. Parsons' place at St. Paul's, Savanna, is taken by the Rev. J. H. Dennis, for a year attached to the cathedral. Mr. Dennis' place is taken by the Rev. C. H. Branscombe, from Centralia, Wis. The Rev. C. J. Shutl, deacon, will leave St. John's, Naperville, on June 1st, returning to Bishop Seymour's diocese, assuming there the duties of city missionary in Springfield, and those of domestic chaplain to the Bishop.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At a meeting of the New York Churchmen's Association last week, the Rev. Chas. L. Biggs discussed "Burial customs." There was a large attendance.

Through the efforts of the Rev. Robert M. Berkeley, rector of Zion church, Dobbs Ferry, a chapel has been established at Ardsley, and the first service was conducted Sunday, April 23d,

At the recent visitation of Bishop Potter to the church of the Mediator, Kingsbridge, in the upper part of the city, he confirmed and addressed 15 candidates, presented by the rector, the Rev. John Campbell. A movement is making to reduce the parish debt.

The trustees of Columbia University have granted a temporary leave of absence to President Seth Low, LL.D., as commissioner to the coming Peace Conference at the Hague. It is an interesting fact that three of the American commissioners are Columbia alumni.

The congregation of the former chapel of the parish of the Transfiguration, has secured by purchase, a house in 69th st., near Amsterdam ave., on the "West-Side," in which it is proposed to hold services. The building, which is of brick, and three stories in height, will be utilized in the upper portion as a parish house.

Memorial to Dr. Langford

On the chancel wall of the chapel in the Church Missions House, a tablet of oak has been placed, bearing the inscription:

To the glory of God, and in loving memory of the Rev. William Spaight Langford, D.D. This tablet is placed by order of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, to record the fact that to the forethought and energy of the late general secretary are chiefly due the inception and completion of the Church Missions House.

Ordination of the Rev. Dr. Briggs

It is announced that Bishop Potter will advance the Rev. Chas. A. Briggs, D.D., deacon, and still professor in the Union Theological Seminary, to the priesthood of the Church, on Sunday, May 14th, at St. Peter's church, Westchester.

Bequests of Charles E. Tilford

By the will filed for probate in the Surrogates' Court, April 18th, provision is made that the residue of the estate, which is large, shall go to the Home for Incurables at Fordham, St. John's Guild, the Children's Aid Society, and three hospitals.

Memorial for Mr. Hugh N. Camp

At St. James' church, Fordham, the Rev. Chas. J. Holt, rector, a window has lately been added in memory of Mr. Hugh N. Camp, Sr., a former warden of the parish. The design symbolizes the Holy Eucharist, and represents wheat and the grape vine in artistic arrangement in opalescent glass.

Brotherhood of St. Andrew

The local assembly has just held its spring meeting at the church of the Holy Sepulchre, the Rev. Dr. Hughes, rector. In the afternoon, the Rev. Everett Smith, of Detroit, discussed "Ways to win," and in the evening an address was made by the Rev. Wm. S. Rainsford, D.D.

Hospital Association

From the annual receipts of the Saturday and Sunday Hospital Association has been paid this year: To St. Luke's Hospital, \$5,420.19; to St. Mary's Free Hospital for Children, \$2,257.62; to the Home for Incurables, Fordham, \$2,063.51; to the House of the Holy Comforter, \$1,153.87; and to St. John's Guild, for its children's hospital work, \$665.90.

Death of the Rev. Edward Kenney

His death occurred in New York city, April 15th. Mr. Kenney was for a time curate of St. John's church, Washington, D. C. In 1870 he went to Cuba to undertake missionary work. Ten years later he resigned, by reason of ill-health; later, becoming rector of St. Peter's church, Port Chester, in this diocese. His last work was connected with the church of the Redeemer, in this city.

Legacy for the Pro-Cathedral chapel

The cathedral of St. John the Divine is to receive a legacy from the estate of the late Frederick A. Gaus, the will being filed in the Probate Court April 15th. The eightieth part of the residue of the estate is to be divided between the trustees of the cathedral and of the

Wayside Day Nursery. In the former instance, it is specified that it be expended for the benefit of the pro-cathedral chapel.

Service for the Old Guard

The 73d anniversary of the organization of the Old Guard was commemorated April 22d, by a parade of the guardsmen, under the command of Major S. Ellis Briggs, and a memorial service at St. Thomas' church. The sermon was preached by the Rev. John W. Brown, D.D., chaplain of the guard, and rector of the parish. A musical service was rendered under the direction of Mr. Geo. Wm. Warren. The Old Guard band was also present.

Gift of Scholarships for Barnard

Barnard College has received from Miss Emily H. Bourne, of New York, \$6,000 for the establishment for two scholarships of \$150 per annum. They are to be known as the Emily James Smith scholarship, in honor of the present dean of the college, and the Anna E. Barnard scholarship, in honor of Mr. John G. Barnard. These scholarships are to be awarded annually at the discretion of the giver in conference with the representatives of the college.

Girls' Friendly Society

The annual service for the diocesan branch was held Sunday, April 16th, at Christ church, New York city, when the rector, the Rev. Dr. Jacob L. Shipman, preached the annual sermon. The church was well filled, though the weather was stormy. The society is seeking to enlarge the capacity of its summer home at Cold Spring Harbor, L. I., by the purchase of additional property. About \$15,000 is needed. Offerings at the service were devoted to the fresh air work.

The Squirrel Inn

The Church Temperance Society has met with a slight hindrance in its effort to put the new Squirrel Inn to use. The funds for support having been sufficiently guaranteed, plans for the reconstruction of the building as a temperance hotel were presented to the Building Department of the city. The latter has disapproved them on a technicality of such doubtful force, that appeal is likely to be made to the civil courts, though it may be possible to overcome the trouble by some modification of the original designs.

Death of Robert R. Livingston

The son of the late Robert E. Livingston, of the historic manor of "Clermont," and great grandson of the celebrated Chancellor Robert R. Livingston, whose name he bore, died in New York, April 16th. He was about 40 years of age and had long been active in promoting public good in many ways at Tivoli-on-the-Hudson, where was located his country residence. He was a vestryman of St. Paul's church, Tivoli, and a man of large benevolence. He was an alumnus of Columbia College. The burial service took place April 19th, at the church of the Ascension, New York city, and interment was made at Tivoli.

Marriage of the Rev. Herbert Shipman

At St. Bartholomew's church, the Rev. Dr. Greer, rector, took place on April 19th, the marriage of the Rev. Herbert Shipman, chaplain of the U. S. Military Academy at West Point, to Miss Julia Fay Bradley, daughter of Edison Bradley, Esq., of New York. The ceremony was performed by the bridegroom's father, the Rev. Dr. Jacob S. Shipman, and Bishop Potter pronounced the nuptial blessing. There was a choral service rendered by the vested choir of the church. Miss Cecilia Miles, daughter of Major-General Nelson A. Miles, U. S. A., was the maid of honor.

Church Work in the Philippines

On Saturday, April 15th, the Rev. Messrs. Hugh Nethescotts and James L. Smiley, accompanied by Mr. John Howe Peyton, army secretary of the Brotherhood of St. Andrew, departed for the Philippine Islands, under the auspices of the Board of Missions, and the authority of Bishop Satterlee, of Washington, and bearing a

commission from the Presiding Bishop of the Church in the United States. The immediate purpose of these men will be spiritual work among the American troops now in and around Manila, under the command of Gen. Otis. It is however, intended to utilize any opening that may arise for work among the inhabitants of the islands.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Bishop Whitaker has been passing a few days at Atlantic City, N. J., enjoying a well-earned rest. He was to return home on the 24th inst.

On Sunday morning, 16th inst., at Trinity church, Southwark, Phila., the Rev. H. F. Fuller, rector, a handsome silver alms bason was presented and used for the first time; it is a memorial of the late Jonathan May.

George W. Jacobs, treasurer of the Lenten and Easter offering of the Sunday schools, reports that up to the 22d inst. he had received \$8,858.39 from 80 schools. This is less than one-half the total number of Sunday schools.

Donation to the Sheltering Arms

This institution has just received from the Mænnerchor Society of Philadelphia, the sum of \$960, being one-half of the net proceeds realized from the 12th annual German-American ball given last February; the other half was paid to the hospital of the University of Pennsylvania.

Girls' Friendly Society

On Saturday afternoon and evening, 15th inst., the Girls' Friendly Society held a charming little festival in Horticultural Hall, Philadelphia. It was known as the "Festival of Days," and the booths were appropriately decorated. The proceeds go towards the support of the "G. F. S. Holiday House," Cape May, N. J.

A Thank-offering

The aisles and chancel of the church of the Good Shepherd, Kensington, Philadelphia, have been tiled, the chancel enlarged and provided with new steps of Tennessee marble, at a cost of over \$1,000. The gift is a thank-offering by Mr. Isaac Schlichter, of Frankford Junction, for the recovery of his daughter from a serious illness about a year ago.

Board of Missions

At a special meeting held at the Church House on the 18th inst., all the convocations were represented, excepting Norristown. Changes in several of the canons to be recommended at the approaching diocesan convention, were discussed. That of abolishing the office of archdeacon was under consideration, but failed of recommendation by a close vote.

Archdeacon Brady Resigns

Some little while ago Archdeacon Brady sent his resignation to Bishop Whitaker, to take effect immediately; but the Bishop refused to accept it. The resignation was again sent on the 18th inst., and Bishop Whitaker accepted it, to take effect Sept. 1st. It is generally understood that Mr. Brady will become rector of the new memorial church of St. Paul's, Overbrook, Philadelphia, on Oct. 1st.

The South-east Convocation

Opened on the 20th inst., at old St. Peter's church, Philadelphia, with a celebration of the Holy Communion. Routine business was transacted. At the public missionary meeting in the evening, an address was made by the Rev. Henry L. Phillips, on "Work among the colored people," and "The solution" was given in another address by the Rev. A. B. Hunter, of St. Augustine's church, Raleigh, N. C.

St. James' Guild

The different departments of the Girls' Guild connected with St. James' church, Philadelphia, the Rev. Dr. J. N. Blanchard, rector, feel that the past winter has been one of unusual profit and pleasure. The classes have been well attended throughout, especially those in physical culture. In the April number of *The*

Club Worker, there is an interesting account of the "Imaginary Trip Abroad," which has throughout the winter been one of the features of St. James' guild work.

The 19th Regiment at Old Christ Church

The recently re-organized 19th regiment, N. G. P., after a five mile tramp through the rain, on Sunday afternoon, 16th inst., marched into Old Christ church, Philadelphia, completely filling the sittings on the ground floor, the staff officers occupying the "Washington pew." The rector, the Rev. Dr. C. Ellis Stevens, who is also chaplain of the regiment, welcomed the 19th to the old historic church, from which officers and men have gone to every war since its foundations were laid, over two centuries ago. George Washington worshiped there, and Col. Benjamin Franklin was chairman of a committee that procured the funds for the erection of the present building.

The North-east Convocation

Met on the 20th inst., in the Church House, Philadelphia, the Rev. Dr. H. Richard Harris, dean, in the chair. The sum of \$2,015 was reported as received from the several parishes. The Rev. J. P. Tyler stated that the deaconess of the church of the Advent had made 395 visits. Those in charge of the Galilee mission reported that there is an average attendance nightly from 60 to 70; and at the Sunday school between 40 and 50. Francis A. Lewis stated that the Board of Missions will suggest to the convention the consolidation of the four city convocations. A resolution was passed that it is the sense of convocation that no change should be made in the boundaries of the convocations. The next meeting will be held in St. Stephen's church, May 23d.

The Southwest Convocation

It met on the 17th inst., in Holy Trinity parish house, Philadelphia. The treasurer reported receipts during the past six months, \$1,371.48. Favorable reports were received from mission stations: At the chapel of St. Simon the Cyrenian, colored congregation, it was stated that regular services have been held, and there is a gradual growth. On the 11th inst., the Bishop confirmed 11 candidates, presented by the Rev. H. L. Phillips, rector of the church of the Crucifixion, with which parish this chapel is included. At the French church of St. Sauveur, the Rev. Dr. C. Miel reported progress. The Rev. Dr. A. G. Mortimer, rector of St. Mark's church, stated that the missionary work at St. Michael's and St. Mary's chapels (the latter a colored congregation) was most encouraging.

The Rev. H. S. Getz Resigns

At the morning services on Sunday, 16th inst., of the church of the Holy Apostles, and the memorial chapel of the Holy Communion, Philadelphia, the resignation of the Rev. Henry S. Getz as rector of the parish, was announced. The vestry in accepting Mr. Getz's resignation, had adopted a resolution which was read at this time, testifying to their sense of the devotion to the interests of the parish which Mr. Getz has shown during the period of his connection with it—curate from January, 1884, assistant rector from January, 1887, and rector since January, 1895. The parish, which dates from January, 1868, has done a noble work, and has always been in the forefront in its missionary zeal; its offerings for this purpose, taking into consideration the means of the people, having been remarkable. The communicants enrolled number 1,318, and the Sunday schools have a membership of over 2,000. At Easter of this year the offerings of the schools were, Holy Apostles, \$4,027.90; Holy Communion, \$684.40.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On Saturday evening, April 22d, Bishop Whitehead made his annual visitation to St. John's church, Franklin, the Rev. A. H. Judge, rector. The Bishop preached and administered the rite of Confirmation, and after the service in the church, set apart, with a service of bene-

diction, the handsome, commodious, and well-appointed parish house.

On Friday evening, April 21st, the Rev. A. J. Nock was instituted into the rectorship of St. James' memorial church, Titusville, by the Bishop, assisted by the general missionary, the Rev. L. F. Cole, the Rev. A. H. Judge who preached the sermon, and other clergymen from neighboring parishes.

Brotherhood of St. Andrew

The monthly meeting of the local assembly took place on April 20th, in Calvary church, Pittsburgh. Mr. H. D. W. English gave an account of the labors of Mr. John Peyton, a Brotherhood man, among the soldiers during the war with Spain, and of the work which he hopes to do in the Philippines, whither he has sailed. He carried with him as an outfit for his work, a large tent, an organ, Bible, and Prayer Books, and other necessary equipments, provided by generous Church people within and without the Brotherhood, in the city and diocese of Pittsburgh. The Rev. C. M. Young, of Washington, made an address on "Custom and right," and the Rev. Dr. White spoke on "The importance of good works."

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

A fine grand piano has recently been placed in Hall memorial house, of Holy Trinity parish, Brooklyn. It is one of several gifts from a member within the past month.

The church of the Holy Apostles, Windsor Terrace, has been incorporated, and articles have been filed in the office of the county clerk. The incorporators are the vicar, the Rev. C. S. Davidson, F. C. Kinkaid, and Thomas H. Marvin.

Confirmation at Christ Church, E. D.

At this church, the Rev. Dr. James H. Darlington, rector, a class of 41 was confirmed by the Bishop on the second Sunday after Easter, in the evening. The rector, and the Rev. Messrs. J. E. Elliott, Chas. E. Cragg, and M. Collins, took part in the services.

Gifts to Church Charity Foundation

A member of Christ church, E. D., Brooklyn, has given the sum of \$3,000 to the Home for the Blind. She herself has imperfect sight, and desired to help in her lifetime those similarly afflicted. The members of St. Elizabeth's Guild, Christ church, Bay Ridge, have given \$100 to St. John's, for the support of a boy in the children's ward for a half year.

St. Luke's Church, Sea Cliff

This church is cleared of all debt, and the Bishop has designated June 29th as the date for its consecration. At a recent meeting of the vestry it was practically decided to build a parish house on ground adjoining the church. It will contain a large hall on the ground floor, a bowling alley, baths, and other features. The vestry has on hand a considerable sum, and plans are being made to raise more, for the building which it is expected will be erected in the fall.

Memorial Window for Grace, Brooklyn

On the second Sunday after Easter, at Grace church, on the Heights, the Rev. Frederick Burgess, rector, a memorial window was unveiled. It was placed by Mr. S. Boocock, in memory of his late wife. The subject is our Lord at the home of Mary and Martha at Bethany. Among the striking features of the work, are the extreme beauty of the countenances of the figures represented, and the force with which the subject is portrayed. The window represents the highest type of American art in colored glass work.

St. Thomas' Church, Brooklyn

Services were held daily throughout Lent, and three services on Good Friday, including the solemn devotion from 12 to 3 p. m. On Easter Day the attendance at all the services, including the Sunday school, aggregated 2,200, of

which number 439 received the Holy Communion. A beautiful new chancel rail of oak and brass was used for the first time, as a gift from a parishioner. The Easter offering amounted to \$800, which, in the absence of any special sums of large amount, indicated the interest and devotion of the members. The Sunday school numbers 933 by a carefully revised roll of regular attendants only. The children's Easter celebration was held on Easter Tuesday, afternoon and evening, the church being inadequate for the accommodation of all at one time. During the year there have been 125 Baptisms, and 50 persons confirmed. The work of the parish is increasing at a ratio far in advance of the facilities. If the means were available to construct a large edifice of brick or stone, the result would be powerful in its influence, not only on the immediate neighborhood, but on the Church at large. The Rev. J. Clarence Jones, Ph. D., is rector, and the Rev. George Henderson, curate.

Newark

Thomas Alfred Starkey, D.D., Bishop

The 25th annual convention of the diocese of Newark will be held May 16th, in Grace church, Orange, at 10 A. M.

Trinity Church, Newark

This church used its new \$9,000 organ on Easter Day, at which time it was blessed by the rector, the Rev. Louis Shreve Osborne. At the annual meeting of the parish, the old vestry was re-elected. The rector reported about \$33,000 raised the past year for all purposes, the largest amount ever raised in the history of this old and prominent parish. Various missions and parishes in the diocese have been assisted by it, and its offerings for foreign missions have been large and generous.

Debts Cleared at Christ Church, Newark

When the present rector, the Rev. Dean Richmond Babbitt, LL. D., entered on the rectorship of this parish last November, the parish was in debt to the amount of between \$4,000 and \$5,000. This was made up of the accumulations and deficits of many years, including a mortgage on the rectory for \$1,650, and street assessments on its handsome property, aggregating \$1,545, and many smaller floating debts. On Easter Day last, all these debts were cleared off by the Easter offering of \$5,200. One lady gave the rector a check for \$5,000 on Good Friday, to be used at his discretion for the parish. On Wednesday evening in Easter Week, the parishioners thronged the new parish house to celebrate their freedom from debt, and to witness the "burning of the mortgage." The rector called upon Mr. E. W. Bellar, the former clerk of the vestry, who had signed the mortgage, to burn it, which was done amid the plaudits of those present. The blackened ashes of the mortgage were preserved as a warning against all future debt. Christ church is now in a thoroughly prosperous condition—all of its current obligations being met from week to week, with great unity, harmony, and enthusiasm among its members; a fine brown stone church, a property extending from Congress to Prospect st., with 112 ft. frontage on each, and with a comfortable rectory, all recently improved, and the improvements paid for. It will celebrate the 50th anniversary of its founding next February.

Maine

Rev. Henry Adams Neely, D. D., Bishop

Trinity Church, Lewiston

There were nearly as many communicants at the early, as at the later, Celebration on Easter Day. Hitherto, only a very few have attended the early Celebrations; this is a development which promises much for the spiritual life of the parish. The music at the five services was splendidly rendered. The Easter offering was \$328, a large amount for a congregation almost wholly made up of poor mill operatives. At the Sunday school festival service, the superintendent, Mr. Samuel Mottram, gave a report of

the work of the school, which was most satisfactory; 200 potted plants were presented to the children; these they are to care for and bring to church next Easter for decorative purposes. A new carpet has lately been put in the church by the ladies of St. Monica's Guild. The Bishop visited this parish, the Rev. I. C. Fortin, rector, on the 1st Sunday after Easter, and confirmed a class of 31 persons, most of whom were adults, and several from the denominations.

Easter at Bar Harbor

At St. Saviour's church the services were rendered specially attractive by the first public appearance of the vested boy choir, which has been in training for the past two months, with Mr. Maurice C. Rumsey, formerly of St. Agnes' chapel, New York. Few of the boys had any previous training, but they acquitted themselves very well indeed, and did honor to their teacher. The Rev. Wm. O. Baker, curate, has had entire charge of the parish during the absence of the rector, the Rev. C. S. Leffingwell.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

Bishop Walker made his visitation of St. Luke's parish, Jamestown, on the evening of Thursday, April 20th, and confirmed a class of 31, presented by the rector, the Rev. A. Sidney Dealey.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

The reports of the Easter services from all parts of the diocese were very encouraging.

Confirmations in Wilmington

The Bishop has confirmed the following classes: At St. John's, 32; Trinity, 18; Calvary, 19; St. Andrew's, 11. Calvary is to have a supplemental class confirmed on May 19th.

Brotherhood of St. Andrew

The quarterly meeting of the local assembly recently met in Trinity Parish House, when a paper, written by the Rev. W. Jefferis, D. D., was read by Mr. C. M. Curtis, on "Reasons why more men do not attend the Church services." The subject was discussed by the clergy and several of the laymen present.

Diocesan Sunday School Institute

The following is the programme of a most interesting and helpful session, held at Newcastle, on April 20th, the Bishop presiding: 10:30 A. M., Holy Communion and address by the Bishop; on the topic, "The live Sunday school," discussion opened by the Rev. Wm. N. Jefferis, D. D. 2:30 P. M., "Sunday school adjuncts: (1) The Library, (2) Music; discussion opened by the Rev. Messrs. H. Ashton Henry (1) and H. Ward Cunningham and Wm. J. Fisher (2). 3:30 P. M., "Two ways of teaching: (1) Word, (2) Example;" discussion by the Rev. Messrs. Francis M. Taitt, John Warnock (1), and Geo. H. Buck, and Messrs. Chas. A. Cook and John S. Grohe (2). 4:45 P. M., The question box. 7:30 P. M., "The Church's care for her children: (1) Past, (2) Present;" discussion was opened by the Rev. Messrs. Kensey J. Hammond (1) and Henry Thomas (2).

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The missions of St. Paul and St. Andrew, Omaha, have been transferred from the care of the Associate Mission, and placed as cathedral missions, under the care of the zealous and indefatigable dean, Dr. Fair, who has appointed as his assistant one of the deacons ordered a few weeks ago, Mr. Moore.

Easter Day in the See City

In spite of snow and storm, the congregations and offerings were very large, the number of communicants at the early services notably so. Several parishes where current expenses had run into arrears, cleared them all off, and left the finances in good shape. At the cathedral the offerings were \$1,500; All Saints', \$500; St. John's, \$450; St. Barnabas', \$150; St. Andrew's,

\$100; the other churches did as well in proportion to their means. At St. Andrew's a new altar, presented by the Rev. L. T. Wattson, was used for the first time on Easter Day. Preparations are being made for repainting the church and parish house.

St. John's, Omaha

The church has been greatly improved: the west end has been rebuilt, six handsome memorial windows placed in the new portion of the building, the interior redecorated throughout, and the exterior of church, clergy house, and parish house repainted; all the changes and repairs have been done without leaving any debt. Suburban missions at Florence and Papillion, under the charge of the Rev. W. S. Howard, of St. John's, who has for his assistant, the Rev. Mr. Taylor, recently ordered deacon, are making good progress. The Celebrations are especially well attended. All indebtedness for the extensive repairs and adornments of the church at Papillion executed in the fall, has been discharged.

Holy Trinity, Lincoln

Every branch of the work is increasing in numbers and interest, under the Rev. F. W. Eason, rector. The church was well filled with devout worshippers at the Three Hours, on Good Friday. Many were present at the early Celebration, Easter, and the offering of nearly \$1,000 was the largest in many years.

California

William Ford Nichols, D.D., Bishop

Dr. Wakefield, in consequence of impaired health, has resigned Trinity parish, San Jose, Cal., after a rectorship of 15 years. The Doctor intends spending a year in travel and rest. He has had but two parishes in 44 years; the former, St. Paul's, Richmond, Ind., he was rector of for 29 years.

Massachusetts

William Lawrence, D. D., Bishop

The Rev. Frank Paradise read an able paper on Bishop Williams before the Monday clerics, April 17th.

St. Andrew's church, Wellesley, at Easter, received an offering of over \$3,000 for a rectory.

The Woman's Guild have raised \$60 for the parish of St. Paul's, Hopkinton.

A new altar, designed by Cram, Goodhue & Ferguson, architects, of Boston, has been placed in St. Luke's church, Hudson. Archdeacon Van Buren visited the parish, April 18th, and held a devotional service.

The 75th anniversary of the laying of the corner-stone of St. Anne's, Lowell, the Rev. A. St. John Chambre, rector, will be celebrated on Whitsun Day, and the two days following.

Bishop's Appointments

MAY

- 3-4. Diocesan Convention, Boston.
- 5. P. M., Trinity church, Great Barrington (Van Deusenville); evening, St. James' church, Great Barrington.
- 6. A. M., Christ church, Sheffield; P. M., South Lee.
- 7. A. M., St. Paul's church, Stockbridge; P. M., St. George's church, Lee; evening, Trinity church, Lenox.
- 11. Evening, St. Mark's church, Southboro'.
- 14. A. M., St. John's church, Northampton; P. M., St. Philip's church, Easthampton; evening, Grace church, Amherst.
- 19. Evening, church of the Holy Name, Swampscott.
- 21. A. M., St. Anne's church, (75th anniversary), Lowell; evening, Christ church, Cambridge.
- 23. Evening, church of St. John the Evangelist, Boston.

Gifts to Various Parishes

Mr. W. H. Lincoln has given 4,000 to St. Mary's church, East Boston, for a parish house. The parish of St. Andrew, Hanover, has received a gift from the widow of E. L. Sylvester of \$1,000, which will be added to the endowment fund. A beautiful set of altar linen has been presented to St. Stephen's mission, Westborough. A beau-

tiful stained glass memorial window was recently unveiled in the church of the Good Shepherd, Cortes st., Boston. It is the gift of Dr. William A. Rolfe, in memory of his uncle, John Polle Rolfe, and represents Christ in the garden of Gethsemane.

Rectory for St. John's, East Boston.

There was a happy gathering of the parishioners of St. John's church, April 19th, when the Bishop formally presented to the parish the gift of a rectory from Mrs. C. H. Taggard. It is located at 115 Tremont st., and is a large and commodious house. The Rev. W. D. Roberts, the rector of the parish, thanked the giver, and spoke of the untiring efforts of his people for the completion of the new church. A gift from the choir boys was presented to the curate, the Rev. E. J. Dennen, at the same time.

North Dakota

Samuel C. Edsall, D.D., Bishop

Bishop's Visit to Devils Lake

From Maundy Thursday until Easter Tuesday, Bishop Edsall was the guest of the Rev. C. Turner. The Bishop preached on Thursday evening, and on Good Friday conducted the Three Hours' service, his addresses on this occasion, and at Evening Prayer, being most helpful. Easter Day, Bishop Edsall delivered sermons both in the morning and evening, and addressed the Sunday school children in the afternoon. The offerings, including the pyramids, exceeded \$140. At the morning service, the Bishop confirmed seven persons who, with 41 other communicants, received their first Communion. On Easter Monday evening, a reception was tendered him at Masonic Hall. Addresses of welcome were made, to which the Bishop responded. The church of the Advent is a beautiful stone structure, built during the administration of Bishop Walker. Additional pews have recently been added, thus completing the seating accommodation. The roof of the church has recently been oiled and varnished, the walls have been skillfully decorated by a member of the Church, and electric lights have been supplied both in church and rectory. The property is out of debt, the rector's salary is paid up, and the building and furniture are covered by insurance. There is a steady increase in church and Sunday school attendance. "The Lord hath done great things for us, whereof we are glad." Under the administration of the Rev. C. Turner, its spiritual growth is developing constantly.

Indiana

John Hazen White, D.D., Bishop

Three members of St. Alban's deaf-mute mission, Indianapolis, received the rite of Confirmation at the hands of Bishop Tuttle, at Christ church, April 15th. The general missionary, the Rev. A. W. Mann, interpreted and addressed the candidates.

Mrs. Katherine Truesdell, one of the oldest members of St. Paul's church, La Porte, passed away April 7th. She was largely instrumental in securing the erection of the new edifice recently erected for that parish, and will be much missed. The funeral service was conducted by Bishop White and the Rev. T. B. Barlow.

Western Michigan

George De Normandie Gillespie, D.D., Bishop
Semi-Annual Missionary Meeting

The 50th of these diocesan meetings assembled in St. Paul's church, Muskegon, April 11th, and was opened with a hearty service, led by the vested choir. The various parochial societies of the Church were considered. "The Girls' Friendly Society" was presented by St. Mark's, Grand Rapids; the Woman's Auxiliary was the subject of a paper furnished by St. Mark's, Coldwater and a paper from St. John's, Grand Haven, spoke of the good work done by the Daughters of the King. After Morning Prayer, on Wednesday, a paper was read on "Methods of Church support," and duly discussed. Bishop Gillespie

was celebrant at 10:30 o'clock, and the Rev. T. H. Cuthbert preached the sermon *ad clerum*. In the afternoon, "Doctrinal preaching," was the title of an admirable paper, presented by the Rev. John Sword. "Life at Akeley Institute," by one of the pupils, showed the daily life of work and pleasure of a happy school girl. The afternoon closed with an address to the children by the Rev. M. S. Woodruff. Topics of interest for the evening session were as follows: "The education of the deaf," Miss Titus; "Church observation abroad," C. R. Wilkes; "The missionary jurisdictions," the Rev. Wm. Lucas. These all elicited discussion. The paper read by the Rev. C. T. Stout, entitled "How to make the Church influential in the community," was filled with good suggestions. After a visit to the high school, and the Hackley Manual Training School, the clergy gathered in the chapel to listen to words of counsel from the Bishop. His subject was "Prayer." Resolutions were passed congratulating the Bishop on the provision made for the clergy, in the Semi-Annals, during the past 25 years; congratulating the rector of St. Paul's on having the parish church free of debt, and thanking the parishoners for their generous hospitality.

West Missouri

E. R. Atwill, D.D., Bishop

St. George's Church, Kansas City

A very blessed and helpful Lent has been spent by this parish, and it is to be largely attributed to the eight days' Mission, preached by the Rev. John Molineux, immediately before the commencement of the solemn season. Although Kansas City was visited with the coldest weather in 50 years during the Mission, 26 below zero, the attendance, all things considered, was marvelous. During Lent a daily Eucharist was maintained by the rector, the Rev. P. Gavan Duffy, with an encouraging attendance. On Palm Sunday palms were blessed and distributed at the mid-day Eucharist, and a procession followed. On Good Friday, services were held from 9 A. M. to 10 P. M., with short intervals between. In addition to the Three Hours, Mr. Duffy preached the Way of the Cross, at night, which attracted a large crowd of people. There were three Celebrations on Easter Day; the number of Communions at the early services were large. Mozart's "Seventh Mass" was splendidly rendered by an excellent choir. Since the advent of the present rector, St. George's has seen great changes and progress in the direction of ritual. Altar lights, Eucharistic and vesper, have been given to the church, and vestments, wafer bread, mixed chalice, eastward position, and processional cross introduced; a new organ has been bought; \$300 has been relinquished from the Missionary Board, and the parish made self-supporting. Each year shows an increase in the income of the church.

Southern Ohio

Thomas A. Jaggard, D.D., Bishop
Boyd Vincent, D.D., Bishop Coadjutor

A farewell dinner was given to the Rev. F. W. Baker, D. D., on the evening of April 19th, at the Grand Hotel, Cincinnati, under the auspices of the Church Club. Dr. Baker is soon to remove to New Haven, Conn., having accepted the rectorship of Trinity church of that city. It was a very representative gathering of over 70 that assembled to wish him farewell.

Church of the Good Shepherd, Columbus

Although the Rev. W. Bedford-Jones has only been rector a few months, the good work he has done is already manifest, as was shown by 235 communing on Easter Day, which was at least 100 more than ever communed before on one day. The pledges for the support of the parish have increased \$400 per year. The offering on Easter was \$380, no amount being given by any one person of more than \$10.

A Cathedral for Bishop Vincent

On Sunday, April 9th, Bishop Vincent was tendered the use and occupancy of St. Paul's

church, Cincinnati, for cathedral purposes, and accepted the same, and inducted the Rev. Frank Woods Baker, D. D., into the office of Dean. The Bishop preached on the subject of "The place of the cathedral in American Church life," showing first of all that it is the bishop's church, and stands in the community as the visible expression of his office. At the expiration of six months the sittings will all be made free. A generous friend of the diocese has already pledged \$5,000 a year for the cathedral work. The parish has an endowment of \$85,000, which yields \$2,500 a year. Heretofore the income from other sources has been about \$6,000, so the new cathedral will start off with an income of at least \$13,000 a year. Before the close of the service, Bishop Vincent confirmed a class of 21, presented by the Rev. F. W. Baker, D. D.

Christ Church, Cincinnati

The offering on Easter was \$11,760. This amount will be used toward the erection of a parish house, to cost about \$20,000. On Sunday, April 16th, the rector, the Rev. A. W. Stein, presented a class of 32, which was confirmed by the Rt. Rev. Robert A. Gibson, D. D., of Virginia, who was the former rector of Christ church.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. W. C. Clapp, rector of St. John's church, Toledo, was married April 12th, to Miss Charlotte Kern, at St. Andrew's church, West Philadelphia.

Easter in Toledo

Lent brought its usual frequent services, which, especially in Holy Week, showed an increase of interest in several parishes. At the noon-day services in Trinity church, the city clergy made 10-minute addresses. The Easter offerings were in round numbers as follows: Trinity received \$2,500; St. Mark's, \$1,000; Grace, \$250; Calvary, \$110; St. Paul's, \$105; St. Andrew's, \$100; St. John's, \$120. Last year St. Paul's Easter collection was but \$35.

The Rev. Alsop Leffingwell held his first service as rector of Trinity church on Easter Day. The music of this church has reached an unprecedented degree of excellence for this region. Stainer's "Crucifixion" drew large congregations in Lent, especially on Good Friday evening.

The Woman's Auxillary

The spring quarterly meeting was held on April 5th in St. Paul's church, Toledo. The attendance was larger than usual, and reports from all the branches were for the year. Trinity, with 38 members and frequent meetings, gave in money and boxes, \$284.79; the Daughters of Trinity, \$18; the Junior branch, \$10. St. Mark's, vacant for part of the winter, gave \$50; Grace, \$22; Calvary and St. Paul's, in work about \$8; St. John's, \$7. The missionary supply room in Trinity parish building, has received and sent out a goodly number of boxes and barrels. An able paper was read by Mrs. Jay Becker, on Indian missions.

Arkansas

Henry Niles Pierce, D.D., LL.D., Bishop
Wm. M. Brown, D.D., Bishop-Coadjutor

The Rt. Rev. Dr. Brown visited Morrilton on the 4th inst., preached, and confirmed nine persons. On Easter Day he visited Fort Smith, and Van Buren, and preached at both places.

Little Rock Convocation

The spring meeting was held at Searcy on the 5th and 6th inst. It opened with Evening Prayer at 3 o'clock, Wednesday, the Rev. Caleb B. K. Weed preaching. At night, the Rev. R. W. Rhames preached. Thursday morning the Holy Communion was celebrated, and the Rev. Ivan M. Merlinojones preached. The report of the committee on by-laws was adopted with a few amendments, and the permanent organization of the convocation was effected. Thursday afternoon after Evening Prayer, the sacrament of

Baptism was administered, the candidate being an adult. Thursday night, the Rev. Mr. Weed preached, and short but stirring addresses were made by the Rev. Messrs. Merlinojones, Rhames, and Dean Hobbs. The Church people at Searcy are taking steps to build a church edifice. They feel very grateful to Dean Hobbs for his faithful work and assistance, without which a church at Searcy would have been impossible. The members of the convocation, as well as the people of Searcy, learned with deep regret of the intended departure of the dean from the diocese. Judge Hicks, in an eloquent address, voiced the sentiment of the convocation and diocese in referring to the splendid work of the dean at Searcy and Little Rock. The convocation passed resolutions of sincere regret in losing his valuable services.

Easter at the Cathedral, Little Rock

The Very Rev. Douglas I. Hobbs officiated, together with the venerable Bishop of the diocese, the Rt. Rev. Henry Niles Pierce, D. D., LL. D. The congregations were large, many making a special effort to be present, as it was the last Easter for Dean Hobbs who after five years of faithful and successful work, has accepted a call from the diocese of Nebraska. The offerings were generous, one lady giving \$200 as a token of her appreciation of the work accomplished by the dean. A large class was confirmed. Dean Hobbs has been closely identified with this diocese, and has accomplished much in the development and extension of the Church in the State.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

A new church is to be built in Centredale, and work on it has been begun. The Centredale mill management has given \$1,000 towards the building fund.

Iowa

Theodore Nevin Morrison, D.D., Bishop

MUSCATINE.—A farewell reception was held at the rectory on Tuesday, the 18th, when parishioners and other citizens visited the rector, Dr. Paget, and his sister, to bid them farewell on their departure for British Columbia. The long residence of both in the parish have made them a part of the community, and the regret at parting is mutual and deep. The parish of Revelstoke, B. C., to which Dr. Paget removes, is the home of his brother and family, and is a growing town.

The Bishop's Visit to Des Moines

From April 15-19th inclusive, Bishop Morrison made his primary visit to the churches of this city, all of which have been for eight months last past under the care of the Rev. Dr. J. Everist Cathell, rector of St. Paul's parish, the Rev. A. C. Stilson, honorary curate, and an efficient corps of lay-readers. On Saturday evening a public reception was given to the Bishop, attended by more than 600 persons, including Governor Shaw, the judges of the Supreme Court, other State officers and their wives, the pastors of leading Roman and Protestant congregations, etc. On Sunday, 16th, at St. Paul's church, Bishop Morrison preached a sermon of great impressiveness and power, and the rector presented a class of 47 persons for Confirmation. The Bishop also preached at Evensong. At 2 P. M., the Bishop visited St. Luke's church, in the northern section of the city, organized within the year, and addressed a Sunday school of 80 scholars, besides officers and teachers. On Tuesday evening Bishop Morrison preached at the church of the Good Shepherd, and confirmed a class of six persons. On other days of this visitation the Bishop met each of the six parochial societies of St. Paul's parish.

St. Paul's, Creston

April 14th, the Bishop visited this mission, Mr. F. A. Joseph, lay-reader in charge. In the afternoon the members and friends, as well as a number of the pastors in the city, gathered at an informal reception to pay their respects to

the Bishop. The service at 7:30 P. M. was conducted by the Rev. Allen Judd, the general missionary, and the Rev. J. A. Russell. A class of six was confirmed. This mission, which has one of the prettiest mission churches in the diocese, is showing new activity, and the Bishop's visit has been productive of renewed interest and energy. It is hoped soon to place a priest in charge of the work here, as Creston is a railroad town of considerable size, a county seat, and well worth holding for the Church.

Episcopal Visitations

- MAY
2. St. George, Farley.

3. Christ, Dyersville.

4. St. James', Independence.

5. Christ, Waterloo.

6. St. Andrew's, Waverly.

7. St. Luke's, Oelwein.

8. Grace, Decorah.

9. St. Paul's, Marshalltown.

10. Grace, Cedar Rapids.

11. Grace, Boone.

12. St. John's, Ames.

13. Trinity, Carroll.

14. Trinity, Denison.

15. Trinity, Davenport.

16. Diocesan convention.

17. Christ, Burlington; St. John's, Keokuk.

18. St. Barnabas', Montrose.

19. St. Michael's, Mt. Pleasant.

St. Paul's, Harlan

This parish continues its steady growth, under the acceptable ministrations of the Rev. G. Benson Hewetson. At the early service on Easter Day, a new chalice and paten, the gift of Mr. and Mrs. O. F. Graves, were used for the first time. The Easter offering amounted to \$92. On Wednesday, the 12th, the rector broke ground for the erection of a much-needed church edifice, which, when completed, will fittingly crown his faithful labors. A rectory will, some day in the not very distant future, be erected on the lot adjoining the church. During Lent the parish sustained a severe loss in the death of one of the choir mothers, Mrs. H. A. Dickinson. A rumor has gone abroad that Mr. Hewetson has resigned. This is not so, and it is the desire of the vestry and congregation that the extremely happy relations that have all along existed between himself and this community, where he is esteemed by all, should not be severed.

Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop
Calvary Church, Yates Centre

On April 6th, Calvary church was consecrated by Bishop Millsbaugh. The sermon was preached by Dean Hill who, as archdeacon of Eastern Kansas, opened the mission in Yates Centre some three years ago. The small band of communicants forming the mission have been added to from time to time, and under the pastoral care of the Rev. Mr. Coote, succeeded in building one of the prettiest churches in the diocese. The altar and stained glass windows are of excellent workmanship, and add much to the appearance and Churchliness of the building. The convocation of Fort Scott spent two helpful days in Yates Centre, on April 6th and 7th, under the presidency of Dean Bennett. One interesting feature was the reading of a paper on Music, by the Rev. John Wilkinson, of Lebanon, Mo., who is a brother of the senior warden of Calvary church. The clergy who took part in the discussions were the Bishop, the dean, the Rev. Messrs. John Wilkinson, J. J. Purcell, and Martin Damer, Archdeacons Watkins and Crawford.

The mission in Cedarville is very enthusiastic in its new work, and has collected \$350 towards building a church.

St. John's, Wichita, Debt Cleared

The Bishop recently visited this church on Sunday, when the congregation welcomed back the rector, the Rev. John F. Von Herrlich from the East, where he has been raising funds to pay off the debt. Bishop Millsbaugh preached both morning and evening. He congratulated the church on having the large debt finally cleared off, and he urged them to unite in the grand spiritual and moral work of the city of Wichita. The Bishop announced that the di-

ocesan convention next September, would be held in St. John's church, at which time the beautiful church would be consecrated. It will soon have very material improvements, of which it stands in need. The largest number of people ever confirmed inside of a period of two years, have been confirmed in St. John's church.

Duluth

James Dow Morrison, D.D., LL.D., Bishop
Emmanuel Church, Alexandria

For the first time in the history of the parish, daily Lenten services were maintained, and the average daily attendance was remarkable. Easter Day, a beautiful brass book rest for the altar was presented by Miss Flossie Brown and Miss May Ward, in loving memory of Ellen Venross who fell asleep January, 1899. A sedilia was also placed in the sanctuary, through the kindness of Mr. Frank Dent. The offerings were unusually large. April 12th, Bishop Morrison visited the parish for the third time during the past year, confirming 13 persons, all adults, making a total of 32 confirmed during the year. There were in the class persons from the Norwegian and German-Lutheran, Methodist, and Congregational Churches. After the evening service the Bishop made a short address to the Brotherhood chapter, expressing his pleasure in hearing of their good work. The rector, in behalf of the chapter, presented the Bishop with the gold badge of the order. The next morning the Bishop celebrated the Holy Eucharist, at which a goodly number were present, the majority of whom were men. The rector, the Rev. F. E. Alleyne, in behalf of the ladies of the parish, presented the Bishop with an elegant Trinity stole, beautifully embroidered, as a mark of their love and esteem. The Bishop, in a few well-chosen words, accepted the gift, and blessed the stole at the service following.

Central New York

F. D. Huntington, D.D., LL.D., Bishop
April 8th was the 30th anniversary of Bishop Huntington's consecration to the episcopate. He refused any public celebration of the event, preferring that the money and energy should be devoted to other purposes which seem to him more worthy. One of the Syracuse dailies says: "The unostentatious and devout Christianity that the Bishop represents, no less than his untiring devotion and his splendid abilities, are what have won for him the permanent esteem of people of all the Churches and of no church." The Bishop is now 80 years old, but still performs the work of his diocese without assistance.

Bishop's Appointments

- MAY
1. P. M., Skaneateles.

2. P. M., Marcellus.

3. 4 P. M., Constableville.

4. Copenhagen, Confirmation and Ordination; evening, Lowville.

5. P. M., Theresa, candidates from Redwood; evening, Cape Vincent.

6. A. M., Sackett's Harbor.

Calvary church, Utica, the Rev. E. Huntington Coley, rector, has recently paid off the mortgage upon its parish house, and the whole church property, covering a block on South st., and valued at \$80,000, is free from debt.

South Carolina

Ellison Capers, D.D., Bishop
The decorations of Christ church, Greenville, on Easter Day were almost entirely memorial, and designed by the Daughters of the King. One of special notice was a crown of red japonicas, in memory of the late Rev. John Gass. Beautiful solos were rendered by members of the "Governor's Own Quartette," of the 4th New Jersey, encamped in the vicinity. The offertory amounted to \$490.

The Columbia convocation was held in the church of the Redeemer, Orangeburg, April 11, 12, 13, 14. It opened on Tuesday, P. M., with Evening Prayer and sermon by the dean, the Rev. W. B. Gordon. Wednesday, 11 A. M., Morning Prayer and sermon, by the Rev. W. H. Barn-

well, with celebration of Holy Communion; 1 P. M., business meeting; 8 P. M., Evening Prayer and sermon. Thursday, 10 A. M., Morning Prayer and reading of essay, by Archdeacon Joyner, subject, "What is worldliness in the view of the Church?" Afternoon session, discussion of appointed subject, "How can the Church reach the farmer and the tenant?" opened by the Rev. R. W. Barnwell; 8 P. M., missionary service, addresses by the Rev. E. N. Joyner, A. R. Mitchell, and others. Friday, 10 A. M., Morning Prayer and sermon, business session, and adjournment

Visitations

- MAY
- 2-5. Annual Council, Cheraw.

6. Society Hill.

7. Florence.

8-13. Columbia.

14. Florence.

15. Woman's Auxiliary, Charleston.

16-19. Columbia.

20. Prince Frederick, Pee Dee, Plantersville.

21-26. Missions on Waccamaw.

27. All Saint's, Waccamaw, Waverly Mills.

Albany

William Croswell Doane, D.D., LL.D., Bishop

On Easter Even, the Rev. Dr. Carey, the rector of Bethesda church, baptized 45 persons. Easter Day over 700 communicants partook of the Lord's Supper. The vested choir rendered a splendid programme of music. Many beautiful floral memorials were given by members of the congregation.

Bishop Doane's Visitations for May and June

- MAY
1. Afternoon, Claverack; evening, All Saints', Hudson.

2. A. M., Cocksackie; afternoon, Athens; evening, Stottville.

3. A. M., Stockport; afternoon, Kinderhook.

4. A. M., Granville; afternoon, Cambridge; evening, Salem.

5. A. M., Schuylerville; afternoon, Greenwich.

6. A. M., Hoosick Falls; afternoon, Hoosac.

7. The Ascension, Troy.

8. Evening, Malone.

9. A. M., Brushton; afternoon, Norwood; evening, Potsdam.

10. A. M., Colton; evening, Massena.

11. A. M., Louisville Landing; afternoon, Fort Covington; evening, Hogansburg.

12. A. M., Waddington; afternoon, Lisbon.

13. A. M., Ogdensburg; afternoon, Morristown.

14. A. M., Canton; afternoon, Morley and Gouverneur.

15. Evening, Champlain.

16. A. M., Ellenburg; evening, Rouses Point.

17. A. M., Copake Iron Works; afternoon, Philmont; evening, Chatham.

18. A. M., Charlton; afternoon, Burnt Hills.

Central Pennsylvania

Ethelbert Talbot, D.D., LL.D., Bishop

The rector of St. Barnabas' free church, Reading, asked for \$2,000 with which to pay off the parish debt, incurred chiefly in the purchase of the exceptionally good organ. Within a few weeks, nearly \$2,690 has been subscribed. The Bishop confirmed 30, making 63 candidates in a little over a year.

The vestry of Christ cathedral are trying to cancel a deficit of about \$4,500, and have issued an appeal to parishioners.

A special meeting of the Board of Missions of the diocese was held April 12th, in Wood chapel of Christ cathedral, Reading. The following were present: The Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of the diocese; J. P. Buxton, archdeacon of Reading; D. Webster Coxe, archdeacon, Scranton; W. R. Butler, Mauch Chunk; Guy E. Farquhar, Pottsville, and B. F. Myers, Harrisburg. The Board met for the consideration of the financial affairs of the diocesan missionary work and the deaf-mute work, under the charge of the Rev. J. M. Koehler. A lengthy report on the latter subject, showing that there are 1,700 deaf-mutes in the diocese, was read by Archdeacon Coxe, and referred to the new Board of Missions for action. The treasurer's report was read, and the secretary requested to urge upon all the clergy of the diocese the importance of sending in their offerings for diocesan missions to the treasurer as soon as possible.

Editorials and Contributions

THE meeting of the House of Bishops, which was called for June 15th, in Newport, R. I., has been changed to October, in St. Louis. Meetings of this body ought to be located with reference not only to a quorum, but with reference to centrality. The country is very large, and fifty-one of our eighty bishops in the United States reside west of the Allegheny Mountains. It does not seem quite in the line of equity to put the great burden and expense of travel upon them, and we think the Presiding Bishop may be trusted to prevent such unequal discrimination. He has shown such to be his purpose by the change which he has made, a change which indicates his intention to avoid the seriously mistaken policy of holding the meetings of the bishops at places inconvenient to the majority of his brethren.

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The Mystery of Evil

MR. JOHN FISKE, in *The Atlantic Monthly* for April, discourses upon the subject of the "Mystery of Evil." He thinks this mystery, which has puzzled the sages of all time, can be solved along the line of the evolution philosophy. While there is nothing new in this, it is here presented with all that charm of style of which Mr. Fiske is so eminent a master. In a magazine of this stamp, moreover, which has a wide circulation among a cultivated, if not too learned a class of people, such an article is likely to have an effect upon many who are not readers of Herbert Spencer, while on the other hand, they would disdain to take their views from the cruder deliverances of the daily newspaper. The sum of the matter, according to Mr. Fiske, is this: "That moral evil is simply the characteristic of the lower state of living, as looked at from the higher state. Its existence is purely relative, yet it is profoundly real, and in a process of perpetual spiritual evolution, its presence in some hideous form throughout a long series of upward stages is indispensable." According to this, the sense of guilt, we suppose, is in reality nothing but the consciousness of the difference between the present condition or stage of spiritual existence and an indefinitely higher ideal toward which the race is tending. Thus, as a sense of guilt, this consciousness is misinterpreted.

WE are bound in such a case as this to have regard to the effect of such teaching upon the minds of people in general. Mr. Fiske considers that without the presence of evil, and of course the consciousness of it in one's self prompting to the struggle after higher and better things, progress would become impossible and evolution would come to a standstill. But what is it that impels, and always has impelled, men to this struggle? Is it not the consciousness of guilt, the ineradicable sense of responsibility, the conviction which cannot be quieted that somewhere and somehow each soul must give an account? Of course we know that these original instincts may be blunted or stifled. But it would be acknowledged that this is deterioration, not progress. How then if we say that these instinctive convictions, while they are real in themselves, have been universally misinterpreted? They have been put into concrete

shape in a way which it cannot be denied has added infinitely to their force, but which, nevertheless, is not in accordance with the actual state of the case. What if we say to the soul laboring under the burden of sin: "This is unreal, there is no such burden; the truth is that you are facing the difference between what you yourself are, the point of progress to which you have attained, and the ideal of perfection to which the race of men is destined to attain at some time in the far future. What lies before you is to do your little part toward this great movement which is going on everywhere and all the time, toward a better state of the world in ages to come." There may be some choice souls who will be inspired to do a good work in the world under the influence of such a sentiment as this, though it is noticeable that even they are more concerned to promote the moral welfare of others than of themselves. But what is likely to be the effect of this teaching upon the mass of people?

WE are forced to conclude that the old distinction between exoteric and esoteric teaching is in the minds of those who hold such views of sin and responsibility. The old philosophers held that the forms and ideas of the popular religions were good for the common people, and ought to be maintained, but that in reality these popular cults concealed and misinterpreted ideas which only the higher class of minds could comprehend, and which it would be in the highest degree injurious to attempt to convey to the common herd. It is to be feared that if we should succeed in convincing the ordinary man that what he feels as positive guilt is only the consciousness of the difference between his present stage of advancement and the possibilities of attainment which await the human race, we might, indeed, relieve him of personal anxiety, but should in most cases fail to supply a motive sufficiently strong to spur him on to any determined effort for self-improvement. There is danger in this tampering with the profoundest instincts of human nature, and this endeavor to give them a philosophic explanation quite different from that which comes to men spontaneously, and which has been the basis of religion, lest we produce the very "stagnation, quiescence, unprogressiveness," which these instincts have in the past so powerfully antagonized.

IT is possible we have not fully understood the position of the article under consideration, for while the reasoning on the whole applies to the evolution of mankind from lower to higher stages of moral achievement, in the latter portion the writer glides by an unexplained transition from this point of view to that of the individual, and appears to refer to the progress of each soul in its upward striving, in such terms as seem to contemplate the idea of immortality and "the eternal joys of heaven." But we feel that there is something wanting of clearness in these passages. The evolution of the human race here on this earth from stage to stage is one thing. It is a process in which the individual only counts as contributing something to the sum of progress. Individuals pass away and are forgotten—they are but stepping stones over which

their fellows press onward and upward. It is the race that lives on and is destined to attain unknown heights of perfection in the remote future. The Christian religion is not directly concerned with this. Undoubtedly religion contributes to this general progress, and that very powerfully; but her primary concern is not with the progress of the race toward some future goal in a world which, after all, is destined ultimately to perish. Her mission is not so much to aid in promoting the progress of the race here on earth, but rather the progress of individual souls from this world to another. She does not lose sight of the individual in the mass, but each soul in itself is the object of her solicitude through life and death, through resurrection and eternity. Great and inspiring to the imagination as the thought may be of the history of mankind from the savage to the civilized state, and onward to unknown degrees of high achievement in time to come, the ideas with which religion brings us face to face, are infinitely higher and more inspiring. Here the world itself, with all its history and the story of its progress, whether for better or for worse, becomes but a brief stage in an eternal order. At the same time, it is the individual human lives which become of more value than the corporate history, and each soul infinitely precious.

TWO further thoughts occur to us in this connection: Much is said of the processes of evolution and the glorious possibilities which are destined to be realized by our remote posterity. Some evolutionists would have us believe that the lofty plane men are destined to attain on this planet, constitutes the true realization of all that is real in the age-long dreams of heaven. Men shall be as angels, or even as gods. But there is in this same number of *The Atlantic* a scientific article which gives a rude shock to such an optimistic view of the earthly destinies of mankind. We hear the voice of the inexorable laws of the universe saying: "Thus far and no further." Professor See, treating of recent discoveries in connection with the solar system, utters the ominous warning that the time is coming when the sun will cease to give forth heat and light, and as a consequence all life upon the earth must perish, and the terrestrial globe will "thenceforth spin in its orbit as a rigid, lifeless mass." It is true, as the astronomer takes care to say, "this will not occur for several hundred thousand years, and perhaps not for several million." But a theory of human destiny such as shall inspire activity, and spur men on to high endeavor, ought to be adapted to the latest period of earth's history as well as to the earliest. The simple fact, according to these astronomical data, is this, that the progress of mankind, however great, is destined to come to an end. Either the results predicted will come as a catastrophe, as Professor See appears to think, in which case the human race will be swept away almost in a day, or they will come on gradually, under conditions which will reduce human life to a mere battle against conditions becoming ever harder and fiercer, a battle without hope. The wildest dreams of the control men may gain over the forces of nature, will hardly reach the point of im-

aging the possibility of contending against such odds. When it was seen that such a period was coming on, there would be no room left to rouse men to moral effort through the thought of higher progress for the race.

IF what we call the sense of sin is only the consciousness of the difference between the actual moral condition and a higher stage, an ideal state yet to be achieved, it would cease to have any significance. If such convictions constituted the only barrier against evil, the only incentive to good, their power would be gone, and the mind recoils from the contemplation of the moral condition of the latest generation of mankind. But our holy religion, interpreting the language of the human heart according to its own convictions, and offering remedies and supplying motives of action which are adapted to the state of the soul, as defined by its own instincts, makes the progress of the world or its retrogression, its perpetuity or its destruction, matters of comparative indifference. In the hardest and most hopeless conditions of earthly life, the serenity of the soul thus trained remains undisturbed, and its benevolence toward all fellow creatures would be only quickened by adversity, or even by the expectation of impending destruction. Such, at any rate, is the ideal which Christianity sets before us, and it has the transcendent advantage of remaining unshaken under all imaginable circumstances. This earth has not been thought of as a permanent abode, and, therefore, what may in the end become of it has only a secondary bearing on human destiny.

THE other thought which rises in the mind upon reading Mr. Fiske's interesting paper, is connected with the thesis that we could not have good without evil. We have no thought of denying the general validity of the reasoning by which this thesis is supported. We have never seen it maintained more forcibly than in this paper. We may admit that according to human experience we cannot know anything except by knowing its opposite. Yet we cannot but doubt whether this can be pressed so far as to insist that no particular virtue can exist in a person, unless he is familiar with the opposite vice, or that no one can be good in a certain respect unless he has been bad in that respect. But perhaps conclusions would not be pushed so far as that. Nevertheless, it seems necessary to the author's position that evil should be present, not simply as a possibility, but as an actual fact, that good and evil must exist, side by side. It seems to us that this touches a mysterious ground which cannot be fully explored. We cannot estimate goodness, as it exists in God, after this fashion. Mr. Fiske himself seems to contemplate a stage in evolution when evil shall cease to be. "In the process of evolution," he says, "evil must needs be present. But the nature of evolution also requires that it should be evanescent." The question naturally occurs, how in keeping with the previous reasoning, can goodness continue if evil ceases to exist? In answer to this, it is said that that which is worse than the best need no longer be positively bad. In the highest stages, then, there will continue to be something inferior to the best. But does not "the nature of evolution" require that this relation also should at length pass away?

THE further point is made, that while positive evil will be a thing of the past, the memory of it will abide, "in which the shadowed past shall serve as a background for the realized glory of the present." According to the original thesis that we cannot have good without evil, it would seem to follow that there must be a certain proportion, and thus that for the greatest good we must have the greatest evil. But the idea finally presented is, that when good has reached its highest development, evil will have lapsed into a mere memory. Again, if the memory that evil once existed is sufficient to secure the perpetuity of good, and to satisfy the requirement that good cannot exist without evil, why may not the idea of the possibility of evil perform the same office? This was present to our first parents in Eden, according to the narrative in Genesis, which Mr. Fiske so easily dismisses as a Persian legend. They are not represented to us as living in a state of unconscious innocence, hardly worthy of the name of goodness, because the very idea of evil is unknown, but as in a state of probation, emphasized by the existence of a positive rule. Under such circumstances, to maintain goodness becomes a matter of effort. There is a task to be performed. The possibility of evil is present. It would seem, then, that life under such conditions possesses the requisites for a moral character in at least as high a degree as that in which evil has become merely a dim reminiscence of the past. On the whole, we are not convinced that the plain, straightforward teachings of the Christian Faith are yet obsolete. The mystery of evil remains a mystery still, and no good can come to human souls from the denial, in whatever attractive forms, that sin is sin, and that the burden of guilt upon the conscience of the sinner is a real burden.

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Father Austin and His Teachings--XVII.

BY THE RT. REV. DR. McLAREN,
BISHOP OF CHICAGO

(Copyright, 1899.)

IT was a fateful day, that never-to-be-forgotten day, when the Merwyn Block was burned, and three brave lads of the Fire Department lost their lives. They were fighting the flames from the roof of an adjoining building, a two-story structure, when the entire west wall of the block fell and buried them. Not one escaped. Two of them left wives and children, and one was the sole support of an aged mother. It took place on a Friday, and on the following Lord's Day Father Austin appealed for help to aid the bereaved households.

On the alms bason was a crisp new \$100 note, fresh from Washington, enclosed in an envelope with the card of a parishioner.

By the next morning's delivery, the donor received a letter from Father Austin, returning the bill and saying: "Dear Martene, you know why I cannot accept this."

It is rather unusual for clergymen to refuse means to help them in "charity's sweet uses never ceasing." But in this instance it was wisely done; to demonstrate which it will be necessary to give some account of a conversation which took place about a fortnight before the fire between this parishioner and his rector. They met one afternoon on the smooth green top of a hill, to which the name of "The Dome" had

been given, because of its symmetrical shape, its rise of sixty feet above the river, and its rounded summit.

John Martene was a man of forty, rich by inheritance, with a charming wife, four interesting children, a beautiful home, in which good taste vied successfully with a tendency to show and luxury. The home was not magnificently palatial, simply because they had quite as large a supply of sense as of dollars. It was almost a happy home. The madame and her children were happy enough, but John Martene did not fully share their content. The truth is, he was surfeited with success, and pleasures palled upon his appetite. He not only had means, but he had no anxiety about the care of them, nor did the risk of loss keep him awake of nights, for his investments were most secure. If his lot seemed enviable in the eyes of men, it was to him as the crater of Vesuvius was to Lord Dundreary, "there's nothing in it!"

Which wholly unreasonable state of mind was the theme of their conversation as they sat on the summit of the Dome and watched the steamers and keel-boats go by, far below them.

Father Austin called attention to the keel-boats which could go one way only, and that was the way of the river's current. "You, John, are nothing but a keel-boat. You can do nothing but float along on the bosom of your prosperity, and it is not any wonder that your pulse beats slow and your strength is sapped by *ennui*. There is no stern demand of necessity to compel you to exert yourself, and so you have surrendered to a passive existence, and the things that please you for a moment soon pall, and you get wretched on that which, better distributed, would make three-score men happy. The fact is, as I honestly believe, if I had one cent for every one of your dollars, I could supply the wants of more than that many score of my fellow-men, and I do not think you will ever pass out of your blues and become a happy man until you make it a part of your business to make others happy by supplying their wants."

"How can you say that, Father? Have I not given you hundreds of dollars for your charities? Have you ever called for help and I have not responded? Why, it is only the other day that I remitted a cheque for \$550 for your orphanage. And yet you chide me as though I had shut you off with a growl and a five dollar bill, as old ——— did!"

"More than a thousand thanks for the more than a thousand dollars you have given me since last summer, my dear John, and I wish (here the parson's voice began to tremble), I wish that you could have seen with your eyes, as I have with mine, the good you have done through my agency. I am without words to tell of the joy of my heart when, for example, I was able, by your generosity, to move that afflicted family of Hugues out of the hovel where two of them died of typhoid, and put them in a clean little flat, and pay the rent till H. himself found work, which he did as soon as the two other sick children began to mend. I never knew before there was so much room for joy in this calm old heart of mine, and I must say that nothing makes me more happy than my personal work among the needy. There are many things I could give up, but I do want to stand by my poor until all their wants are supplied."

"What do I hear you say? 'Till all their

wants are supplied?" Why, that would be the greatest possible misfortune! Do you not see that such is my sad fate? I have not a want that is unsupplied, not a desire unsatisfied, not a whim dishonored, and I am the most unhappy of mortals."

"I stand corrected, John. Your point is well taken. You want nothing, and therefore you are bored, and *blase*, and as weary of life as Faust. You remind me of Rasselas, Prince of Abyssinia, who had your complaint. The symptoms were identical. He bewailed the breaking of the day, because it put an end to unconscious sleep. He longed to have the days again seem as short as in his childhood, those halcyon days when everything interested him. He had all that heart could desire, but had no heart to enjoy them. Martene, you are another Rasselas."

"I have not read the story. Tell me, did he find relief from his malady?"

"His aged teacher said to him that if he had known the miseries of the world he would have known how to value his present state. To this the prince quickly replied that, if the sight of the miseries of the world would give him happiness, he longed to see them. And I think, my good Rasselas of the New World, that this is precisely the antidote which you need to swallow in large doses. No more cheques, but a new era of personal ministration to God's beloved poor and sick and needy children. Go take up their burdens with those soft, idle hands of yours, and minister to their wants, making those wants your own, and you shall no longer have reason to play the part of the melancholy Dane, and no longer bemoan your fate because you have not a want unsupplied. Adopt their wants, call them your own, feel pain with their pains, and poverty because they are poor, and my word for it, the iron ingots of *ennui* that now bend you to the dust will be transformed into wings by which you may soar into the presence of Him who is infinitely happy."

"Upon my word, this looks reasonable, and I think I will test this method of cure. There is just one difficulty. It may sound cowardly to you; indeed, I think it is cowardly, but I am perfectly certain that my friends in the directors' room of the Tenth National will laugh at me if I take to the slums. They all agree that the only way for a gentleman to go to those parts is by cheque."

"Then am I to infer that your rector is not a gentleman?"

"No, no! I do not mean that. But——"

"But you mean that you need just a little more courage to do your manly duty in the face of these imagined sneers of your fellow-millionaires?"

"Well, anything to get rid of this frightful feeling that there are no lemons left to squeeze—this deadliness in my heart which tells me there is nothing in life worth living for."

"God help you, John; but I must leave you, for it is four o'clock, and I have three sick calls to make, and there is poor old John Thompson paralyzed and ready to die—I must see him first. Martene, what would you say if—if I—if I should ask you to go with me to the house of your old gardener?"

"I?—I? Oh, I could not do him any good. He is well cared for in your hands."

"But perhaps the visit might do you some good."

"Well, I scarcely agree to that. It's getting late, and I ought to be going home.

But I'll think over what you have said to me to-day."

Nothing more was heard from Martene. Day after day passed, and Father Austin trembled, although he did not lose hope. Then came the fateful day of the fire, and the Sunday appeal, and the \$100 cheque on the Tenth National from John Martene. It was Father Austine's opportunity. He returned it by the next mail.

And now I have come to the last chapter of my story.

Before the week was out, John Martene walked to the rectory with a firm step and entered the reception-room. Half an hour passed, and then the priest and the parish-ioner came out and went directly to John Thompson's house, where they gave and got blessings suited to the needs of all three. Then they saw the sad old woman whose only son was killed at the fire, and she a widow. They left much to make her joyful and hopeful, and they took away more than they left. Nor did they forget the families of the other firemen. Martene told his wife the trip cost him \$100 in groceries, but he got \$1,000 worth of pleasure out of it. A few days afterwards, they went to the slummy district of the city. It was the first, but not the last, visit to that odorous region, of the person John Martene. He had often been there by cheque, by charity organizations, and by paid agents, but to-day, and always after, he was there in person. And the person who had not a want unsupplied was transformed into one who had a thousand wants. Within a few weeks he was sick, he was out of work, he was hurt on the railroad, he lost a child by croup, he was in prison, he had "roomatiz" and "neurology," and ever so many other diseases, and he had no one who would sit down and let him tell the long story of all his trials and tribulations.

But the directors of the Tenth National did not laugh, for they saw that the person was also transformed into a bright, cheery, delightful man whose ever-smiling face was a joy to see, and whose happiness was a blessed contagion. They say, too, that the home where Mrs. Martene presided so graciously was transformed in like manner, and glowed with the light and warmth of love as never before. It reminded one of a mansion whose every window is brightly illuminated, casting radiance on the cold snows of the wintry night without.

As for Father Austin, one morning after the early Eucharist, he was seen to put his head on the table in the sacristy and tremble with emotion. It was also seen that he was weeping. An altar boy went to him and said: "Father, has something happened to you?"

"Yes, my boy, but nothing to be sorry for!"

(To be continued)

—X—

The English Church Missionary Society

THE centenary of the English Church Missionary Society marks an era in Protestant foreign missions. It was on the 12th of April, 1799, that sixteen Evangelical clergy met at the Castle and Falcon in Aldersgate street, London, and founded what was at first called "The Society for Missions to Africa and the East"; a designation which was changed in 1812 to its present form, "The Church Missionary Society for Africa and the East."

Among the sixteen ministers who originated this great missionary society, was John Newton, the author of the well-known hymn, "How sweet the name of Jesus sounds". Thomas Scott, the commentator, and John Venn, the author of the "Whole Duty of Man." The first secretary was Josiah Pratt whose son afterwards became Archdeacon of Calcutta. Among other active promoters of the scheme were Charles Simeon, of Cambridge, William Wilberforce, the emancipator of the slave, and Edward Bickersteth father of the present Bishop of Exeter.

The plan for the conversion of the heathen was submitted to the Archdeacon of Canterbury and two other bishops, but no answer was returned from any of them for more than a year, and the whole project was regarded with suspicion. At length Mr. Wilberforce wrote to the Archbishop of Canterbury, and reported that "his Grace had expressed himself in as favorable a way as could be well expected!" Fifteen years elapsed before the society received any Episcopal sanction, and it was not until the year 1841 that the Archbishop of Canterbury allowed his name to stand as its vice patron.

The most serious obstacle to the early progress of the society was the difficulty of obtaining missionaries, and at the end of the third year the committee felt themselves obliged to look to Protestant Germany for agents, and to employ ministers of the Lutheran Church. It was not until the year 1815, that the first two English clergymen went out as ordained missionaries.

Thus, under the most unfavorable conditions, this society began its noble work. It now encircles the globe with its missionaries. In Western and Eastern Africa, Central Africa, Persia, India, Japan, China, New Zealand, and among the North-west American Indians, as well as among the Jews of the Holy Land, and the Arabs of the Soudan, its missionaries preach Christ. Its income is more than a million dollars a year. Its English clergy number very nearly four hundred, of whom a considerable portion are laboring at their own cost. Its native clergy exceed three hundred in number, whilst the total number of laborers supported by its funds are at least six thousand. Its converts may be numbered at a quarter million of souls. Its missionary work is now held in such good report that every archbishop and bishop of the English Church is found among its patrons and presidents. Its management has been conducted with such consummate ability as to be regarded as a perfect model of organization. Its publications, *The Intelligencer* and *The Gleaner*, have a very large circulation, and occupy a very high literary standard.

Although this society started with absolutely no episcopal countenance or support, it has now on its rolls as paid missionaries not fewer than 16 bishops—Tugwell, of Yoruba; the two native Bishops Phillips and Oluwole; Tucker, of Equatorial Africa; Stuart, of Persia; Hodges, of Travancore; Burdon, of Hong Kong; Moule, of Mid-China; Evington, of Japan; Williams and Hadfield, of New Zealand; Newnham, Young, Reeve, Bombas, and Ridley, of North-west America. There is probably no society or institution in the world which has taken its growth within the century which is now closing, which has established itself more thoroughly in the public confidence than the English Church Missionary Society.

At the first signs of awakening in Protestant Christendom, "The Society for the Promotion of the Gospel in New England" was established in 1649; the "Society for Promoting Christian Knowledge," in 1698, and the "Society for the Propagation of the Gospel in Foreign Parts," in 1701; but none of these contemplated the conversion of the heathen. The honor of sending out the first Protestant missionaries to the heathen belongs to Frederick IV., of Denmark, under whose auspices Zeigenblag Plutscho and Swartz were eminent missionaries. In the meanwhile, the Moravians began their noble work in Greenland, and Eliot and Brainard labored with great devotion among the red Indians of America. In 1792 the Baptist Missionary Society was established, and in 1795 the London Missionary Society. The Wesleyan missionaries began earlier, but their society was not organized until 1817.

The establishment of the Church Missionary Society, however, was the first attempt to draw out the sympathies of the Church of England towards heathen lands, and now its vast missionary army is engaged in the work of evangelization among people of every clime and tongue. It has had on its rolls, Johnson, the Evangelist of the West African negro; Bishop Hannington who fell a martyr in Central Africa; Stewart who died a martyr's death in China; Selwyn, the Apostolic Bishop of New Zealand; Thomas Valpy French, the eminent Bishop of Lahore, and many other great names, "of whom the world was not worthy." Its first president was Admiral Lord Gambier, in 1810; its second, the Earl of Chichester, and its third and present president is Sir John H. Kennaway whose father was an eminent Indian civilian. The office of vice-patron is held by the Archbishop of Canterbury, that of patron being reserved for the Queen, or any member of the royal family who may accept the office. It is in this way that the society stands for a great lay organization, although every clergyman of the Church of England who subscribes the sum of half a guinea a year is a member of the society, and may vote at its public meetings. It is one of the principles of the society, "that a friendly intercourse shall be maintained with other Protestant societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ," whilst its laws and regulations secure its loyalty to the order and discipline of the English Church.

Bound up with the history of this society for the last hundred years is the wonderful development of interest in the great Eastern world. When those sixteen clergymen sat in that famous old hostelry in Aldersgate street in 1799, how little did the religious or literary world know of those great Oriental systems of religion with which we are now fully acquainted: Confucianism, Taoism, Shintoism, and Buddhism. But missionary societies have brought us more closely in contact with Oriental thought, and whilst the Christianity of England, Germany, and America has given much to the Orient, we cannot shut our eyes to the fact that Oriental thought has exercised very considerable influence on the religious opinions of the West. April 12th was a great day in London, celebrated by large meetings and religious services, but it has passed among us in America almost without notice.

T. P. H.

Letters to the Editor

RELIGION IN NEW ENGLAND

To the Editor of *The Living Church*:

The Governor of New Hampshire has stirred the religious papers and the preachers at the East to a consideration of his Fast Day arraignment of "the decline of the Christian religion, particularly in our rural communities."

Zion's Herald, of April 12th, quotes from three Methodist pastors who sustain the Governor's statement, and then adds editorially, as chief among the causes, "the introduction of a large foreign element and the rivalry of Churches in an effort to magnify denominationalism."

A wall comes from *The Watchman*: "The Baptists of Boston are in danger of losing much they have gained during recent years. Three of our leading churches in the city are now pastorless," etc. And still they will go on defending the divisions of Christendom, and try to keep alive a half dozen sects in our country towns where one building would hold the entire Church-going population.

The Governor suggests that "union meetings be held, made up of all shades of belief." Possibly his words may open some blind or prejudiced minds to the results of sectarianism.

That is a sad picture of the home of the Puritans: "There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by justices of the peace."

D. B. S.

THE ENVELOPE SYSTEM

To the Editor of *The Living Church*:

Every good thing has its drawback. So has "the envelope system." During my ministry there has nothing met my eyes so unlovely as offertory plates piled high with envelopes, with only here and there a lone nickel striving to appear. What a temptation to use the envelope as an offering from Sunday to Sunday does the envelope system supply! In my zeal, I said one day: "Away with the envelopes! They are not an offering to God, nor their contents. They are the weekly payment for spiritual nourishment (i. e., warmth, light, music, reading, praying, preaching, and sacraments). They prevent many from making an offering to God. I will not permit my congregation to remain without this privilege. I will provide a capacious box at the entrance to the church for the reception of the envelopes, and give the people a clean opportunity to do their duty." I sprang my scheme upon the members of the vestry at the next vestry meeting. They looked doubtful, every man of them, and I fancy they pitied their zealous rector. However, being men of parts, and having learnt long ago to respect him, they unanimously agreed to follow their rector's leading. A box was prepared (a very attractive box, of strict ecclesiastical appearance), nailed to a pillar, the matter explained to the congregation (who took to it like a duck to water), and what has happened? We now have offerings at our services, and the offerings have increased more than fourfold by this one means (simple enough as it is). Brethren, try the scheme. It will work.

FREDERIC E. J. LLOYD, *Mus. Doc.*
St. Mark's Church, Cleveland, Ohio.

Personal Mention

The Rev. A. Sprague Ashley has resigned the rectorship of All Saints' memorial church, Meriden, Conn. and has accepted the curacy of St. Peter's church, Albany, N. Y. Address 9 High st.

The Rev. H. C. Goodman is in charge of the parish of St. John's, Dubuque, Iowa, as *locum tenens*.

The Rev. E. S. Hinks, with his wife, sailed the 15th of April, for a two months' tour in Europe.

The address of the Rev. C. H. Kidder is now 512 Summerfield ave., Asbury Park, N. J.

The residence of the Rt. Rev. Dr. McLaren and his family has been changed from Highland Park to Chicago, 1825 Roscoe st. This will be their fifth

change during his episcopate. The Bishop's office for business will continue to be at 510 Masonic Temple.

The Rev. E. C. Paget, D.D., who has for eleven and a half years been rector of Trinity parish, Muscatine, Iowa, has accepted the parish of St. Peter, Revelstoke, B. C., and will take up the work there in May.

The Rev. Wyllys Rede, D. D., has not accepted the archdeaconry of Savannah, as was recently reported, but remains in Atlanta.

The Rev. Edward Riggs, vicar of Christ church chapel, Philadelphia, has resigned, on account of ill-health.

The Rev. Jos. H. Spearing succeeds the Rev. Dr. Dalzell as rector of St. Mark's church, Shreveport, La. Address accordingly.

The Rev. John A. Staunton, Jr., has accepted a call to the rectorship of St. Peter's church, Springfield, Mass.

The Rev. Wm. B. Thorn, formerly rector of Grace church, Menomonie, Wis., has accepted a unanimous call from the vestry of St. Mary's church, Napa, Cal., and will enter upon his duties on the feast of SS. Philip and James.

The Rev. S. L. Tyson's permanent address in Oxford, England, is No. 8 Norham Gardens. Address all letters accordingly.

To Correspondents

KING JAMES.—The Gospel, from St. John vi: 37-40, read at the reinterment of the remains of Bishop Claggett, as given in the "Peace Cross Book," is not from any version with which we are familiar. The construction is somewhat unusual; the word "he," for example, would be difficult to parse. The selection on the whole closely resembles the Gospel for a funeral in the First Prayer Book of Edward VI., which contains this particular blunder; but in at least one other instance it disagrees with that version as given in such printed copies as we have at hand.

Official

THE Presiding Bishop directs me to inform the Church newspapers that the date of the consecration of the Rev. Mr. Funsten has been postponed, at his request. WM. CROSWELL DOANE, Assessor.
Albany, April 22, 1899

Married

LAROM—NASH.—On Tuesday, April 18, 1899, at St. Mary's church, Castleton, Staten Island, by the Rev. Thaddeus A. Snively and the rector of the parish, the Rev. Walter H. Larom, of Saranac Lake, N. Y., and Caroline L., daughter of the late Henry Nash, Esq., of Liverpool, England.

Died

HOOLEY.—Entered into life eternal, on the octave of Easter, April 9, 1899, at her home in Davenport, Ia., Elizabeth Poole, wife of Thomas Hooley, in the 75th year of her age.

"Her children arise up and call her blessed; her husband also, and he praiseth her."

FAULKNER.—Entered into Paradise, at Philadelphia, Pa., on Friday, April 21, 1899, John Spalding Falkner, only son of the Rev. Wm. Howard Falkner and Mary Spalding Falkner, and grandson of the Rev. John B. Falkner, D. D., and the late Rev. Henry Whitehouse Spalding, D. D., aged one month and twenty-two days.

"Of such is the kingdom of heaven."

Acknowledgments

The Rev. A. W. Mann thankfully acknowledges the receipt of \$45 from "Anonymous," towards the expenses of the Mid-Western Deaf-Mute Mission.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

The Editor's Table

Kalendar, April, 1899

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| 1. EASTER EVEN. | Violet (White at Evensong). |
| 2. EASTER DAY. | White. |
| 3. Monday in Easter. | White. |
| 4. Tuesday in Easter. | White. |
| 9. 1st Sunday (Low) after Easter. | White. |
| 16. 2d Sunday after Easter. | White. |
| 23. 3d Sunday after Easter. | White. |
| 25. ST. MARK, Evangelist. | Red. |
| 30. 4th Sunday after Easter. | White. |

WITH this issue THE LIVING CHURCH completes its twentieth year under the present management. It was a healthy infant of six months when it came into my hands from Drs. Harris and Fulton, May 1, 1879. The subscription price was then \$3.00 a year, and the amount of reading was about one-half that which is now supplied at \$2.00 a year. There was only one Church journal of national circulation at that time, and THE LIVING CHURCH had a fair field and made a good record of growth. In the early days there were few diocesan and parish papers, and the clergy were generally interested in the circulation of the weekly Church press. It was much easier to secure both subscribers and advertisements, during the eighties, than it has been since.

As to what the paper has done, or has tried to do, during these twenty years, perhaps we may let it speak for itself. The many letters of appreciation received are most encouraging. I trust it may fulfil the expectations of its readers, in the future. It is scarcely possible that I should live to announce the completion of another vicennial period, but as I am permitted to hold my "trick at the wheel" a while longer, I desire to thank all who have aided me or have kindly criticised my course, and to express the hope that the record of the past may show that THE LIVING CHURCH is deserving of the confidence of both clergy and laity. Without their co-operation "their labor is but lost" who seek to establish a Church paper.

C. W. LEFFINGWELL.

— x —

Pen-and-Ink-lings

NORWEGIAN legislators propose that girls who do not know how to knit, sew, wash, and cook should be refused permission to marry. Daughters of wealthy men are not to be excepted.

FREEDOM of the press does not exist, to any great extent, in Germany. Professor Delbruck who fills the chair of history in the University of Berlin, has been reprimanded and fined five hundred marks for daring, some months ago, to write, in a scholarly journal which he edits, that the recent decree of the German government in expelling Danes from Schleswig-Holstein was a "disgraceful intolerance, unworthy of

nineteenth century civilization, and opposed to all precedents of international law." The authorities, says *The Congregationalist*, hardly dared to remove him from his post or imprison him, but they have made him feel the iron heel of that incarnation of mediæval self-sufficiency who sits on the throne of the Hohenzollerns.

RECENT reports of Church services give us the following intelligent statements: "In many of the churches to-day the rite of Confirmation was administered to classes of catechisms, and services incident to the reception of new members were held." It is presumable that the reporter had in his mind an indefinite impression of the word "catechumens." In a report of a bishop's visitation, the local paper states that "there was an informal gathering, which afforded the Bishop the opportunity of meeting the members of his laity!"

VISITORS to Rome will appreciate what Arthur Symons says of it in *Harper's Monthly*:

Rome, properly apprehended, seems to shut one in, as with its own walls, upon the greatest moments of art, of history, of religion, of humanity. Every road does not lead to Rome, but every road in Rome leads to eternity. It is quietly prodigal of itself, like the air about one which is part of one's breath. In this large Rome one has room for one's self; within these walls one is shut in from others, and from what in one's self is the reflection of their image; one's energies are not torn into little ineffectual pieces, as they are in the rapid drawing this way and that of the daily life of all other great cities. One has time to discover that, while there are many interesting, and even intoxicating, things in the world, there are very few things of primary importance.

OF London, Mr. Symons says:

To will and to receive are, in London, simultaneous. There are too many people, too many books, too many museums, too many theatres; the spectacle of this feverish unslackening life is too absorbing. I cannot escape the newspapers, for even if I do not read them there is always some one to tell me what they have been saying of my own or my friend's last book. . . . And, above all, I have not time to live. Life scatters into waves all over the rocks, falling back broken and dispersed into the seething trouble of the ocean. Yesterday is to-day, and to-day is to-morrow, before I have been alone with myself for an hour.

THE German government has undertaken a remarkable experiment in taxation, in a bill compelling the large shops to contribute a larger proportion than the small ones to Germany's revenue. It divides the branches into five groups, food and drugs, clothing, furniture, glass, and jewelry. Establishments trading in two or more of these groups, and employing more than twenty-five persons, come under the new law. Those engaged in two groups pay ten per cent. of their profits in taxation; three, fifteen per cent.; four, twenty per cent.; five, twenty-five per cent. Shops engaged in three groups and employing twenty-five persons, pay an annual tax of twenty marks for each one of the twenty-five, and ten marks for each additional employee. Stores with branch establishments will be treated

as if all were under the same roof. Co-operative stores will not be taxed under the new law.

IN a review of the Letters of Elizabeth Barrett Browning in *The Quarterly Review*, there is the following fine bit of analysis: "Written out of the heart of a woman to the man she loved, the poet's soul informs them, raising love from 'an emotion to a motive,' changing it from a fire that burns to a light that illumines, subduing the wail of desire to the chant of endurance."

HERE also is a clever distinction between men and women poets:

Sincerity, as it is the prevailing characteristic of women's writings, is also its chief merit. More egotistical in their subject-matter than men, more concrete in the manner and substance of their thought, more impulsively emotional, it is rare to find a woman poet who has not some message to declare, some conviction to lay down or emotion to vent; some distinct thing to say, if not about the world she lives in, then about herself. The men minor poets of the day would seem to spend themselves chiefly in the effort to attain perfection of form. . . . The substance is thin, the thought conventional, and there is little suggestive stirring, alive, behind the dainty utterance, the carefully modeled form.

THE late Henry Reeve, for many years leader-writer of the *London Times*, was dining one night at a house where the other guests included Macaulay and Sydney Smith. Macaulay was at that time laying society waste with his waterspouts of talk. At length, dinner being over, Sydney Smith, Reeve, and a few others went away by themselves, and immediately got on the overpowering subject of Macaulay, "He confounds soliloquy and colloquy," said Reeve. "He is a book in breeches!" Smith declared. "The very worst feature in Macaulay's character is his appalling memory," said Reeve. "Aye, indeed," said Sydney Smith; "why, he could repeat the whole 'History of the Virtuous Blue-Coat Boy,' in three volumes, post 8vo, without a slip." After a pause, as if of consideration, the witty divine added: "He should take two tablespoonfuls of the waters of Lethe every morning to correct his retentive powers!"

— x —

The Mountain

BY FRANCIS HALLEY NEWTON

Ten thousand weary years have pressed,
Relentless, o'er my lofty crest,
And wind and rain and snow have driven
Against my mighty sides, and striven
To hurl me downward from my place—
In vain, for steadfast is my base.
With turret, battlement, and tower,
A citadel against Time's power,
I stand eternal. Far below,
With noise and tumult, to and fro,
The petty tribes of mortals run,
As fleeting as the cloud and sun.

The azure arches of the sky
Rest lightly on my forehead high.
Twixt cliff and cliff adventurous trees,
Clinging, are shaken by the breeze;
My feet the fretful river laves,
Chafing and foaming as it raves
And rushes headlong to the sea.

And if the earth God's footstool be,
I am the carving, fashioned there
To make His handiwork more fair.

Days With the Sisters of St. Mary

BY ABBY STUART MARSH

II.

IT was my privilege, during the past holidays, to see the interior workings of that noble institution, St. Mary's Free Hospital for Children, in New York city. Commodiously housed by the gifts of loving friends, from a hundred to a hundred and twenty sick and suffering children, from the lower walks of life, are here being cared for, with all the skill of which medical science, with its perfect appliances can boast, and with all the tenderness which inspires the heart and makes gentle the hands that work from love for the Master. Children of all creeds and nationalities are here, the open sesame being that of needy suffering.

The wards, St. Mary's and St. Elizabeth's, for the larger and smaller girls; St. Christopher's and St. Raphael's, for the larger and smaller boys, and Holy Innocents, for the babes (they are seldom taken under two years of age) are ideal places for sick children. The pretty tiled floors, marble wainscoting, and white walls; the little white hospital cots, or cribs, each with its white covering, give an attractive air of sanitary perfection. With each ward is connected a quiet room, where a very sick child is placed. Wide windows at either end of the wards, with plants, or a globe of fish, give a bright aspect to the whole. A tiny rocking chair is beside each bed; wheel chairs are for those who need them; while braces and high-soled shoes seem not in the least to impede the motions or dampen the pleasure of these happy-faced children. It is seldom that a child does not regret leaving St. Mary's Hospital; and some of the little ones cling to the kind nurse or Sister, with cries of "mamma, mamma," when the time comes for them to leave. An instance was told me of a mother's not knowing her own child, so greatly had it improved while under the Sister's care. Sisters, nurses, and young ladies who can give an allotted time to the work, care for and amuse the children. Some of New York's finest talent, both in the surgical and the medical line, is freely given. Weekly clinics are here held, in both departments, before the students of Columbia College's medical department; and the little sufferers have every chance that skill, science, and nursing can give to counteract the evils of poor sanitation and heredity.

But to a more attractive side. On Christmas Eve, I had the pleasure of watching the distribution of gifts in St. Mary's ward, by a kind lady who had previously ascertained each girl's wishes. Every motherly little heart was gladdened by dolls with the daintiest belongings. Trunks for the tiny wardrobes, bureaus, beds, and tiny kitchens, with appropriate furniture, were piled upon the children's beds, or on the tables for those who were able to be dressed. Kind friends, in the name of Santa Claus, filled the stockings and remembered the children of every ward with a Christmas tree. One of the pleasantest features was the children's singing of carols. Early on Christmas morning, all who could, came into the hall and sang the sweet old English carols—boys who, many of them, before coming to the hospital, had heard little but the lowest street songs. Canon Knowles who talked to the boys of St. Christopher's ward at their

Christmas celebration, complimented them very much upon their rendering of these old songs. One can hardly estimate the power for good of the lessons that come into the lives of these boys and girls, often from the streets, or the lowest haunts of the city. We know how tender the heart is in sickness; then imagine what, to these children, are the comforts and the care which they receive, the gentle, kindly voices which, perchance, they never hear elsewhere. In the babies' ward, God bless them, one dear little fellow, surfeited with happiness, fell asleep during the distribution of gifts.

It is pitiful indeed to see the patience of these tiny sufferers. One dear little fellow who was wasting away without any apparent disease, opened and closed long-fringed eyelids over the most beautiful brown eyes with evident content, while held in strong and comfortable arms; but the poor, emaciated little face frowned when it became necessary to lay him down, although his one treasure, the woolly dog, was hugged fast in his arms. When we remember how one sick baby oft claims the attention of a household, it seems almost a miracle how these little waifs are cared for in such numbers.

There is no limit, I believe, to their stay, simply till the attending physician pronounces the recovery complete. One bright little girl, Gladys, the daughter of a priest in Newfoundland, is about to leave after a stay of more than two years. In the meantime, all that is possible has been done for her complaint, hip disease, and she steps about very quickly on a high-soled shoe and a brace.

Many of the beds are endowed, or supported; for, indeed, what mother whom God has blessed with means, can visit this hospital and fail to leave a mark of her presence as she thinks of the rosy-cheeked children in her own nursery, or of the jewels that were lent her only for a season?

I must tell you of the appointments of the hospital, although one is tempted to linger with the children. The hospital, besides containing these wards, operating rooms, rooms for the Sisters and nurses, and ample reception rooms, has an exquisite little chapel where many memorial gifts find their appropriate place; as the altar, a fine window, a beautiful statue, and two or three choice oil paintings. Here the life of Sisters and nurses is crowned with the highest act of worship, and here the deeper life which shows itself in such beautiful deeds is forever fed; and here many of the children receive the sacrament of Holy Baptism, as one little white-veiled maiden who was led in after the early Celebration on Epiphany morning.

A few rare gems of art have been given to the hospital, and numerous pictures enliven the walls of the wards. "Our pictures represent the taste of our friends," said the Sister, in reply to my admiration; indeed, the atmosphere of the whole house, from the soft, devotional air of the chapel to that of the exquisitely kept wards, was that of simple and elegant refinement.

On Ninth avenue, is the Wilke's Dispensary. Here sick children are brought for examination, for treatment, for some operations, and here medicines are dispensed—by no means is this a small part of the good done under the hospital auspices. The building is admirably adapted for its purposes; rooms are provided where cases of possible contagion are secluded while waiting examination. Here is the autopsy

room and the mortuary chapel. One can think more pleasantly of the tiny body resting in this spot than in the surroundings of its birth. Upstairs are rooms for resident physicians, when they become necessary, and for a resident priest.

No mention of the Sisterhood of St. Mary can be complete without the name of its venerated foundress, the Rev. Mother Harriet. Of few women can it be so truly said that "her works do follow her." Possessed of rare executive ability, she laid the foundation lines on bold and far-reaching planes, and it was granted to her to see every institution which I have named, save the Home for Mountain Girls, in Sewanee, which has been founded since her death, fairly started and successful. Able hands took the work at the close of her long and well-spent life; no part of which will suffer, if devotion and love can solve the many problems which the changing times bring to perplex. The numerous Orders which have arisen, and the eager calls for workers in new fields, should make more fervent the daily prayer, "Increase, O Lord, their numbers according to their needs," for we know that they are "in their several works, a great blessing to Thy lost and sick and sorrowful ones."

Banded to the Sisters by the tie of sweet sympathy and daily prayer, are associates, ladies living in the world, those whose paths have been so directed, by God's providence, that the full religious life is not for them. Those who have of this world's goods can aid in answering the daily prayer: "Turn the hearts of many to help them by prayer and alms, and grant that the spirit of self-devotion may deepen and widen in the Church, beautifying her," in our Saviour's sight.

In the little graveyard at Peekskill, rest the mortal remains of the Rev. Mother Harriet; the mound marked alone, as all others are, by the nameless wooden cross, while family love has claimed the right to place, in the centre of the enclosure, a monument, a granite cross, to the memory of her to whom the American Church owes so much.

—X—

Book Reviews and Notices

The Age of the Maccabees. With Special Reference to the Religious Literature of the Period. By A. W. Streane, D. D., Fellow of Corpus Christi College, Cambridge. London and New York: Eyre & Spottiswoode; New York agents, E. & J. B. Young. Price, \$2.50.

Strictly speaking, the period of the Maccabees covers about sixty years, from the revolt of Mattathias, B. C. 168, to the death of John Hyrcanus, B. C. 106. Dr. Streane, however, has wisely included the whole interval, from the return of the Jews from the Babylonish captivity to the accession of Herod the Great, B. C. 538 to B. C. 37. The first part of this period is treated by way of brief retrospect, while from the year 168 onward the narrative is more detailed. Our author nowhere approaches anything like eloquence, or even vividness, of style, even where the subject-matter might have inspired some enthusiasm, but he has succeeded in putting this vexed period of history into intelligible and not unattractive shape, thus making the path of the student somewhat easier. The book contains eighteen chapters, of which nine are devoted to the history, the remainder to the literature. The latter is the best feature of the work. The seventeenth chapter, on the Septuagint version of the Old Testament, gives the facts and the most trustworthy conclusions with great clearness and full appreciation of all that is involved. There is no longer much room for doubt that this translation was the work of various authors of different dates, and that it was accomplished

by Hellenistic Jews to supply their own necessities. Three valuable appendices deal, the first, with the Pharisees; the second, with the succession of Jewish teachers, from Ezra to the destruction of the Temple by the Romans; the third, with the vexed subject of the date of the Book of Daniel. The last is a simple statement of the arguments on both sides, presented with studied impartiality. At the close the author gives his opinion that at the present stage of our knowledge it is not possible to attain positive proof. If such is the case, the presumption is still in favor of the conservative view.

The Martyrdom of an Empress. With portraits from photographs. New York: Harper & Bros. 1899. Price, \$2.50.

This anonymous romance of real life is said to be written by one of the ladies of the Austrian court, an intimate friend of the august lady whose death "by an assassin's hand, in Geneva, thrilled the world." One wonders how so much could have been permitted to see the light of day. The whole story has material enough in it for a library of sensational adventure of the Ouida type. There is the youthful heroine, a young fawn in a forest, discovered by the coming prince. The story of Cinderella is reproduced at Posenhoffen castle. The nuptials take place. There is the bitter disillusioning of the young bride, the intrigues of court life are seen, until at last the Empress takes flight from all the incidental wrongs of her wedded life, and hies away to her palace in Algiers. Despite, however, the real tragedy in the narrative, one cannot but smile at much of the contents and style of the recital. In the most harrowing places, the lady writer stops the story to give us details of the costume in which the victim is arrayed. Again and again one is reminded of the reckless prodigality of Ouida. Another curious trait of the production is, that all the sins of the lords of creation are passed over in the most airy way possible, while from the dowager Empress down, all the real evil is ascribed to the meddlesomeness and wickedness of the women. It is a painful history, the story of a misplaced life; but the redeeming feature in it all is the heroism of the Empress in her declining years, her reconciliation with the Emperor, and their mutual dependence on each other. This is human, yes, divine! All the lurid romance of the Archduke Rudolph, and the horrors of the double death at Mayerling, are brought out in hints and coincidents, which the reader is expected to understand and put together. It forms one of the darkest pages in modern history. While one cannot but shudder at the awful scene on the borders of Lake Geneva, when the Italian anarchist cleft the heart of the ill-fated Empress, yet it would seem as if it all were the dramatic and fitting climax of a sad though exalted life.

Two Men of Mendip. By Walter Raymond. New York: Doubleday & McClure Company. 1899. Price, \$1.25.

We have here a well-told tale of life in Somersetshire in the sombre days when a man was hanged for stealing a sheep, and the hatred of class for class was intensified by the gross injustice of the law. The story is a tragedy of country life. The characters are firmly drawn, from sturdy John Winterhead and thick-headed Solomon Moggridge to feather-brained Patty, John's daughter, whose sad fate must elicit all the sympathy that one can spare for a misled girl; as her honest father's sacrifice of himself to the demands of conscience and justice when he has avenged her and his own wrongs, will demand the noble sympathy which one cannot withhold from a strong man who suffers for his acts, under a fate as relentless as that of Oedipus.

Rachel. By Jane H. Findlater. New York: Doubleday & McClure Company. 1899. Price, \$1.25.

This is a strong story, full of interest. The hero is a student for the ministry of the Kirk of Scotland, the incidents of whose life are, to some extent, if not entirely, modeled upon those of the founder of the Irvingite body, Edward Irving. Rachel, the heroine, is a character

altogether attractive and lovable, in spite of some glaring faults—perhaps even because of them. She does not marry her hero, and the pathos of the love story is affecting; but to tell the tale even in outline would be unjust to the reader, as it is a simple tale, without much of a plot, and indeed a plot is not needed, for the simple tragedy of the story is sufficient without it.

The Conjure Woman. By Charles W. Chesnutt. Boston and New York: Houghton, Mifflin & Co. 1899. Price, \$1.25.

Seven stories of negro superstitions, and memories of life "befo' de Wah," all held together by the connecting link of the adventures of a gentleman and his wife in their efforts to make a home in the "sunny South," give us telling pictures of slavery days, and evidently truthful delineations of the negro character. There is a great deal of the deeply tragic in much that is told us; told, too, without heat or prejudice, so that one sympathizes with the awful tangle resulting from those, happily, past and gone relations. These stories have also a rich store of genuine folk lore, told in the negro dialect, and glowing with the mysterious, the weird, and the inevitably comic, which is ever near at hand in the childlike souls of the dark race.

Lights and Shadows of American Life. By the Rev. A. C. Dixon, D.D. Chicago and New York: Fleming H. Revell Company. Price, \$1.

Dr. Dixon has a pleasant, readable style and a sensible way of looking at the conditions of our various classes of society. The range of subjects treated of in this volume embraces "Our Homes," "Breadwinners," "Amusements," "Politics," "Cities," "Dangers," etc. While we cannot fully agree with the writer in all his opinions, we have found much that is suggestive in his book, and believe that it is a useful addition to the literature on America and its people.

UNDER the title, "The Warden," Henry A. Fairbairn, M.D., will publish, through Mr. Whittaker, a biographical sketch of his father who for many years was head of St. Stephen's College, Annandale, N. Y., and was widely known in the Church as an author and educator.

THE latest volumes of the new issue of *Sadler's Commentary* that have come to hand, are the volume containing the Epistles to the Galatians, Ephesians, and Philippians, and that of The Revelation of St. John the Divine. With three more volumes, the whole series (of twelve) will be complete. It is not too much to say that it is the best commentary on the New Testament. It gives no uncertain sound on doctrinal questions, and is written from a Churchman's point of view. [Price, \$1.50 per volume. Geo. Bell & Sons, London. Imported by the Macmillan Company, 66 Fifth av., New York.]

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review.

HOUGHTON, MIFFLIN & CO.

Corn Plants—Their Uses and Ways of Life. By Frederick Leroy Sargent. 75 cts.

A Tent of Grace. By Adelina Cohnfeldt Lust. \$1.50.

Letters of Thomas Carlyle to His Youngest Sister. By Charles Townsend Copeland. \$2.

The Ladder of Fortune. By Frances Courtenay Baylor. \$1.50.

Through Nature to God. By John Fiske. \$1.

Milton's Complete Poetical Works. By William Vaughn Moody. \$2.

James Russell and His Friends. By Edward Everett Hale. \$3.

HARPER & BROS.

Danish Fairy and Folk Tales. By J. Christian Bay. Illustrated. \$1.50.

Fur and Feather Tales. By Hamblen Sears. Illustrated. \$1.75.

Ballads and Miscellanies. By W. M. Thackeray.

E. & J. B. YOUNG & CO.

In Memoriam Rev. Thomas McKee Brown, M. A.

FREDERICK A. STOKES COMPANY

A Guide to the Wild Flowers. By Alice Lounsberry. \$2.50.

Tales by Tom Hall. \$1.25.

J. J. McVEY, Philadelphia

Exposition of Christian Doctrine. By a Seminary Professor. \$2.25.

THE MACMILLAN COMPANY

Heart of Man. By George Edward Woodberry. \$1.50.

A. S. BARNES & CO.

History up to Date. By Wm. A. Johnson. \$1.50.

A. & C. BLACK, London. A. C. McCLURG & Co., Chicago

The History of the Reformation in Scotland. By John Knox.

CHURCH PUBLISHING CO., Chicago

The Miracle of Markham. By Charles M. Sheldon. 75c.

CHARLES SCRIBNER'S SONS

The Church-Idea. By Wm. R. Huntington, D.D. 50c.

T. & T. CLARK, Edinburgh. CHARLES SCRIBNER'S SONS, New York

The Theology of the Epistle to the Hebrews. By George Milligan, B. D. \$2.25.

LONGMANS, GREEN & CO.

New Testament Churchmanship. By the Rt. Rev. H. G. Satterlee. \$1.50.

Devotion to the Blessed Virgin. Bossuet. Translated by F. M. Capes. \$1.

Through Boyhood to Manhood. By Ennis Richmond. \$1.

Through the Storm. Pictures of Life in Armenia. By A. Nagorbek. \$2.

The Spirit of Watchfulness. By Canon Carter. \$1.75.

THOMAS WHITTAKER, New York

A Manual of Information Concerning the Episcopal Church. Fourth edition. By the Rev. George W. Shinn, D.D. Boards.

Opinions of the Press

The Observer (Presbyterian)

CLOSED QUESTIONS.—In the realm of religion something is fixed, some teachings stay. It is not all a matter of varying forms, it is largely, also, an exhibition of agreeing and abiding faiths. Though our syntax and vocabulary are not precisely those in which an Augustine or a Clement wrote, the Christian world is thinking to-day by the same rules of logic as did the Fathers, and to a large extent the same thoughts. In other words, there has always been, and there is to day, a significant and extensive consensus of opinion as to the vital, structural truths of the Christian religion. It may be that they cannot note the evangelical unity who are not of it, who are outside it, since this sort of thing is spiritually discerned; it is doubtless the case that the varieties of minor interpretation seem very numerous and important to those who have an interest in setting Christianity, if possible, at war with itself, but to the candid student of historical Christianity, it will be perfectly apparent that certain great leading ideas have dominated the centuries, and commanded the devotion of countless multitudes which belong to the very structure of the Gospel, and are as continuous in history as the life of mankind itself.

The Advance (Congregationalist)

THE ANTI-CANTEEN LAW.—It must have required more than ordinary legal convolution to twist a law which endeavored to emphasize and fortify an absolute prohibition of liquor-selling, by providing that not only should officers no longer act as bar-tenders, as at present, but that no person of any description should sell liquor upon any military premises whatever—to twist this double-guarded prohibition into a permission to sell liquor. That this was the intent of the law, we know not only from its plain statements, which are perfectly clear to the unprejudiced mind; but from the statement of Dr. Crafts who drew the original provision for the law; by the remarks of Senator Hansbrough who endorsed it in the Senate, and by the entire debate upon the subject. We venture to say that a different interpretation never occurred to any one who had anything to do with passing it, until it was suggested by the Attorney-General. As is well-known, Secretary Alger was opposed to the liquor prohibition in the new law, and it is claimed that it was he who first suggested this interpretation. Religious bodies are protesting against this new process of nullification of law by opinion, and the agitation should be kept up until the law is enforced according to its spirit and intent.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS
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CHAPTER X.

CAPTAIN Dalton whose bold blue eyes had turned momentarily from Evelyn's face, spoke: "Methinks your son and I have met in foreign parts, Mr. Underhill. He has told me much of the Queen's Glebe, which I thought not then to see, and of his fair kinswoman here."

"Where saw you my son?" inquired the clergyman, while Evelyn busied herself again with the tray.

"'Twas in London, at Lady Fortier's reception. She is sister to the Lord Bishop of —, a Scotch see. My lady can have much interest in your son's preferment."

"Griffith's work is here, when he sees fit to return to it," replied Mr. Underhill stiffly.

"He hath much excuse for delaying, honored sir. Lady Fortier who is a kinswoman of mine own," young Dalton stroked his fair mustache complacently, "hath a sister whom report saith hath enslaved Mr. Griffith Underhill."

Mr. Underhill's reply was forestalled by Evelyn: "Report? Ah, sir, mine ears are weary of reports in these days. Methinks they distance the little birds which are said to carry them. I doubt not but there will come a time when men shall think out some flying monster, which shall bring us news yet more speedily. The retreat of a Highland regiment will be reported before the last man shall have turned right about face."

The mirth of the officers over this sally was broken into by a sudden sound from the back of the house. It was a crash as of falling crockery. "The maid's sweetheart hath stolen a kiss to the damage of the china," suggested Captain Dalton, quite recovered from his momentary discomfiture.

"'Tis the dogs, no doubt," said Sir John.

"Perhaps Philo—" began Evelyn, "the preserve pots draw him as they do the bees."

But when Mr. Underhill, passing quickly into the next room, looked from the window, naught was to be seen but an uncertain figure skulking in the distance towards the herder's quarters. Could Karl have been filching sweets, or had there been some unknown eavesdropper present during the talk with the baronet.

A full, January moon looked down upon the valley of the Mohawk, making the deep snow-drifts heaped up about Johnson Hall to glitter with an icy whiteness. The fine oaks that stood guard before the entrance creaked and snapped under the snow which lay on their hardy boughs, while the tall poplars seemed to draw closer their stiffened limbs denied such covering. In strange contrast to the white desolation of the winter night, appeared the square-built house, thoroughly illuminated from the dormer-windowed roof to the open hallway, where the massive doors now swung wide on their huge hinges. Within, the lights flickered on checkered wainscoting and broad balustrade, while without they scattered their beams on icy-coated shrub and smoothly crusted snowbank. Two lesser buildings loomed up on either side of the central mansion, one dark, spectral, suggestive of un-

known terrors, the other with portholes that gleamed with a fitful glow, like the light in dying eyes.

Within the hall was gathered an assembly not large, but sufficiently gay, for Sir John and Lady Johnson were entertaining their friends to-night by a dance in the block-house, formerly used as a storeroom, but recently put in a condition of defence. Among the company were Colonel Guy Johnson and his lady, Colonel Klaus with his wife, the nearest of kin to the present baronet, and many others of high military rank, or of county fame. There were also a few guests of Lady Johnson's, chiefly officers' wives and daughters, with grand *toilettes* and manners, and here, too, was Evelyn Darcy! For the baronet had himself urged the matter in person upon Mr. and Mrs. Underhill, and had gained their somewhat reluctant consent.

Evelyn herself, however, had betrayed a strong desire to attend this rare festivity. Perhaps she wished to show to Griffith, from whom little had been heard in these last months, that she too could play with edged tools, could handle fire, and not be singed. And so she had come under the escort of the party from Guy Park, and followed by Dutch Karl as her own special retainer. And now she was standing in the centre of the brilliantly lighted reception room, very complacent over her white damask silk petticoat, flowered with primroses; her pale blue bodice, and her wonderful satin slippers, stitched with gold thread. But after all, she did not know, until Captain Dalton told her, how bewitching looked her radiant eyes under the mass of curls piled high above her forehead and lightly powdered. And yet even then, down under the pale-blue bodice and a certain surface enjoyment, Evelyn's heart ached strangely for the sight of a bonnie face over the water. Well, she was playing Griffith at his own game, but would he ever know or care?

Across the spacious hall with its fine stairway, across the keeping room beyond, catch a glimpse of Sir William's study, now filled with gay cavaliers, Evelyn was led by Captain Dalton. Then carefully wrapped by her assiduous gallant, she was conducted over the bark pathway which surmounted the frozen earth works, to the lighted block-house. Within all was festive in the impromptu ballroom. Torches or flambeaux

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stuck in the walls contrasted with the clear light of candles in silver sconces, which were set about here and there. The portholes were now used as niches for bright blossomed plants, from Lady Johnson's boudoir, against backgrounds of evergreen boughs. Two or three oaken benches and chairs were disposed about the room, and a couple of regimental musicians were established in a corner, with fife and drum. A portrait of Sir William looked calmly down upon the incongruous scene, under which, with almost more lifeless rigidity, stood the influential Indian, Brant.

"Looks it not well?" queried young Dalton of his companion. "By my faith, I have seen less proper setting out in Lady Fortiers London house!"

Evelyn winced. "Aye," she responded, carelessly, "'tis well enough for the backwoods and the civilization of the valley."

Captain Dalton regarded her curiously. "You have spent much time in the large cities? Perchance, New York or Boston?" he inquired.

"I have seen New York but once," responded Evelyn, "and as I had just landed, methinks banquets and balls would have gone somewhat amiss. Of the entertainments of Boston I cannot speak either, but I have heard that they have had there a tea party."

The captain laughed. "By my faith," he

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cried, "you did not leave your wit behind, when you made that landing spoken of!"

Evelyn looked up gravely. His light words had given her a new cue.

"You stake much on your faith," she said. "These are the days to try it. I wonder if I and you and all this brave assembly here will be loyal to our Faith and to our king."

"You will, 'tis written in your eyes. As for me, I know naught else than loyalty; it is no virtue in me, and mayhap 'tis easier to fight with sword in hand than to maintain the Faith at home."

While talking, they had been slowly sauntering through the room. Now the music struck up, and the dancing began. The ball in all respects was much like one in our own day, though minuet and quadrille took the place of the modern waltz and polka. Evelyn enjoyed it all, though her better self was vexed at taking any pleasure in the sentimental flatteries of her companion. She honestly liked him better when he laid aside his affectations, and laughed with her in hearty good comradeship.

Hours passed and other partners sought her out, among them Walter Butler whose handsome, sinister face, first met in that June twilight at the ford, was now familiar to her. The company had been ushered to supper in the dining-room of the mansion, and had returned to the blockhouse, all but a few chosen spirits who still lingered over their wines. The torches burned dim in the low room, and their smell became offensive and rank in the air now heavy with the scent of wine and the perfume of the flowers. The noise of the revelers in the dining-room at times broke in upon the flagging efforts of the musicians. The feeble rays of dawn began to struggle in through the port-holes, and faces grew pallid and weary in the confused light. Evelyn was thoroughly tired of the whole scene, and could no longer find anything but contempt for Captain Dalton who had drunk somewhat heavily.

It was at this point—the hour of depression which comes before the day—that a loud and strange outcry startled the gay revelers.

"'Tis the war-whoop! Great God, have the Iroquois come down upon us?"

"A rebel plot! We shall all be massacred!"

Such were the outcries. Women shrieked, and fell fainting into their partner's arms. Evelyn's heart beat painfully, and in that brief moment of suspense she wished herself within the Queen's Glebe. There at least the household would meet death with prayer on their lips, not with shrieks and curses. Nearer came the dreadful sound. Indians in paint and feathers appeared on the very threshold.

Then Joseph Brant stepped quietly forward into the midst of the panic-stricken assembly, a grim smile on his heavy face. "My pale brothers need have no fear," he said. "The white men make a very bad war-whoop. They drink too much what my people call fire-water."

These few words had indeed the effect of restoring confidence, but even the unmasking of the false Indians could not bring back gaiety. Sir John himself seemed anxious to bring the revel to a close. His nerves too had been shaken by his over-hilarious guests.

Evelyn begged permission to return to the Glebe with Karl who was to start in the early morning. Lady Johnson demurred to this, but at last consented, herself attending while the young girl exchanged her ball dress for a riding habit.



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"Nay, child," she replied to Evelyn's remonstrances, "I am not sleepy. I have a gruesome feeling, as though this festivity had been a time of ill-omen. Belike the fictitious war-whoop hath shattered my nerves."

Presently she spoke again: "You favor not much your brother Griffith, though in truth you are not the less comely."

Evelyn colored. "He is not my brother," she began.

"Oh, aye, I remember, and I note your blushes. I have seen something of the young man before his going to foreign parts, and did never tire of looking at his winsome face. Methinks 'tis a pity the commandant should have spoiled his bargain, and taken him so soon from your side."

"His bargain, madame?"

"Aye, he has told me himself. A young man likes to confide something to an older woman, and mayhap Sir John's Madeira hath unloosed his tongue. But surely you know that he bargained to postpone his ordination?"

"No, madame, there you are wrong. The temptation has been put in his way, and he has refused it."

"Aye, to surrender altogether his ministry, but he hath agreed to wait a year, when Captain McKaye's arrival has made bargains

unnecessary. Tut, child, do not look as if it were a Doctor Faustus' compact with Satan himself."

"There must be some mistake," said Evelyn gravely.

The baroness laid one hand soothingly on the girl's shoulder. With the other she pressed her own brow. "'Tis my bad memory," she said, "this anxiety about Sir John is weighing on me."

An hour later and Evelyn was on her way in the morning air. Never had it felt so delightful to her. Never had her horse's feet, now ringing on the frozen snow, borne her on a more welcome journey. She felt as if she had escaped from some unwholesome hot-house influence, and as she looked back at the closed shutters of the hall, behind which Dalton and his friends were sleeping off their night's potations, she smiled to think how she had given them the slip. Under Karl's escort she felt supremely independent.

But even as she rode toward the rising sun, Evelyn felt that one little shadow obscured the brightness of her day. What dreadful thing had Lady Johnson told her of Griffith? Could he indeed have made and then have boasted of such an unholy bargain? No, she would not, could not, believe

it, and yet she could not drive the doubt from her own loyal heart. Was it this which she had seen in Captain McKaye's face when they had spoken of Griffith? Then she called up the picture of her lover as she had last seen him, handsome, winning, and a very genuine tenderness for her melting the brightness of his dark blue eyes. Captain McKaye? Alan? yes she would stake her life on the honor of either, but it was to Griffith that her heart went out in a rush of yearning affection. Tears sprang to her eyes, and a spasm contracted her throat. She broke into a little caroling song to relieve the pressure, and as suddenly stopped it. For riding rapidly behind her in her own direction was a solitary figure on horseback, whom she soon recognized as Sir John Johnson.

"You venture too much in riding with but one follower," he said. "'Tis well that I have received a message from the valley which demands my early attention. My people are to follow me as soon as they have rubbed the fumes of liquor from their eyes. We will take the Caughnawaga road, as you will," continued the baronet. "It will serve my turn better, and be the same to you."

Evelyn assented readily, but Karl, riding up, insisted that the road by the Tribe's Hill was better. "There are so bad snow-drifts," he said, "up to a horse's shoulder, maybe."

"They were not there last night! What folly does the fellow talk?" cried the baronet.

Karl scratched his shaggy head, and assumed an expression of more than usual stupidity. "'Tis not what you call a drift, but a snowbank fall in," he said.

"Call it an avalanche, a glacier, or a volcano, an you will, but I mean to see it myself," asserted Sir John.

Karl did not protest further, but shielding his face from the sun with one huge hand, rode forward cheerily enough. They had passed into the hollow beyond the first cross road which skirts the hills, when their ears caught the sound of horses' galloping hoofs to the right. The next instant a party of about half a dozen men dashed from the narrow forest cut road into the broader highway. One look showed that they were wearing the now familiar garb of General Schuyler's troopers.

"They are after me!" exclaimed Sir John, with an oath. "I have been decoyed, but I back my thoroughbred against all their cattle!" He caught Evelyn's bridle as he spoke, and struck her horse with his whip as he dug spurs into his own, so that in spite of the young girl's entreaties that he would leave her, and save himself, they dashed on together. Evelyn's pony, a fiery young filly, caught the spirit of the chase, and stretched the muscles in her slender legs to the utmost.

On and on, faster and faster, they galloped. Evelyn flung her arms forward on her horse's neck and clung blindly. She could see nothing for the flying ice and snow showered up from the road, which stung and cut her face; hear nothing but the clattering of hoofs, and her own throbbing heart-beats. Then a harsh voice rang through the crisp air with the word "halt!" She heard Sir John at her side click his pistol trigger. The pursuers were gaining on him, handicapped as he was by her company.

"Halt," again cried the voice. They were now nearing the long hill which led into Caughnawaga. "Halt, or I fire!" came the third summons.

Evelyn pulled in her own horse with all her strength. "Go on, go," she cried to Sir John, "they will not dare to fire while I am in their range."

The baronet, with another fierce oath, dashed forward alone. Evelyn still rode rapidly on, keeping the middle of the road, and covering Sir John's flight. But Karl was gaining on her, as well as the posse. Now he had overtaken her and had seized her bridle. Evelyn struck at him with her whip, but he swung his heavy body under her horse's neck, and brought the panting creature almost to its knees. "Tausend duynil!" he breathed, "dost want to be shot?"

Evelyn made no answer. She was watching the troopers who had already passed her, give chase to Sir John. "They will not get him!" she cried, triumphantly. "See! 'tis impossible." But even as she spoke the leader's bullet went whizzing through the air, striking the blooded horse, which leaped and plunged wildly. Sir John discharged his pistol barrels rapidly, but his charger was already rolling under him, and his shots went wide of their mark.

"Stop!" he cried, "I surrender," and as the party neared him: "'Tis an unwarranted capture, for which ye shall answer, and had I but now my sleeping chivalry of the Hall—"

The men were closing in about him, when Karl's riderless and maddened horse dashed forward toward him. In a moment Sir John, with an almost impossible spring, flung himself into the empty saddle, and leaping the roadside runlet at a frightful height, crashed straight through the snow-encrusted forest.

Evelyn knew by the curses of the troopers, that they were balked of the prey which they had hoped would be most welcome to Gen. Schuyler. They skirted the stream a few moments, trying to force their horses to the same leap, but fresh voices from the rear betokened the coming of Sir John's Highlanders, and the little posse immediately dissolved in the forest.

Karl took the loss of the horse and his mistress' upbraiding for his strange conduct, with equal philosophy, "The domine not wish you to be shot," being all she could get out of him.

When Evelyn at last reached the Glebe farm in safety, still exultant over Sir John's escape, she found the interest in her story quite superseded by the contents of a packet just arrived from Griffith.

(To be continued.)

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

Oh, What a Pity!

BY EMMA PLAYTER SEABURY

Little Maud Marian lives in a city;
Her head is a tousele of frizzles and curls,
She wears gold beads, and a ring with pearls,
And an empire dress of lace and silk,
And hat with feathers like foamy milk,
And satin slippers, and mousquetaires.
Little Maud Marian lives in the city,
And Dorothy says, "Oh my, what a pity!"

Dorothy lives among country joys,
Her hair is shingled like any boy's;
She has no lace, nor a silken gown,
But she only laughs at living in town.
Her dress is flannel, or, do you know,
In summer the plainest of calico?
And spring-heeled shoes; but she never tires,
Her feet seem shod with electric wires.
"When there's only one May in the year, what a pity,"
Dorothy says, "to live in a city."

Dorothy gambols the whole of the day,
By meadow and brook, like a lamb at play;
She rolls in the scented hay in the mow,
She hunts the eggs, and she milks the cow.
She rides her horse in the wildest race,
She climbs a tree to the nestlings' place,
She picks the currants and cherries, and then
She pets the brood of the speckled hen.
"When there's only one June in the year, what a pity,"
Dorothy says, "to live in a city."

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER III.

THE SHADOW OF THE LILACS

"Say, Jerry."

Eleanor waited patiently for an answer from the shadow of the lilacs, but there was none forthcoming; not even the crackle of a twig, or the rustle of a leaf, to betray the fact that she had been either seen or heard.

"Oh, Jer-ree!"

The appeal was made forcible this time by a well aimed peach stone, which, judging from the prolonged "Ow-w-w" that greeted it, well fulfilled its mission, and a dark head hobbled around the corner of the bushes to look at her as she sat above, on her favorite seat, the veranda rail. It was afternoon, and Eleanor felt as though she had started the S. D. S. on a road of brilliant success. The girls had gone away in the morning, each full of high resolves, and earnest promises, and altogether, she felt very happy over the probable outcome of her scheme.

"Quit, Nell," said Jerry aggrievedly; "you hit my solar plexus."

"Bother your solar plexus," laughed his sister. "Wake up, and tell me something."

Jerry closed his book with a deep sigh, and rolled out of his shelter lazily, to lie at full length on the grass.

"Fire ahead," he said.

"What do you boys do when you initiate members into the Excelsior Club?" asked Eleanor, with grave anxiety.

Jerry looked up at her for a moment in blank, open-eyed astonishment, and then suddenly went off, like an alarm clock, in a succession of good round laughs, while his sister watched him roll on the grass in dignified silence.

"Got 'em again?" shouted a cheery voice

from the garden fence, and Arthur Gray vaulted over.

Jerry sat up, wiping his eyes on his coat sleeve.

"S-say, Art," he gasped, "Nell wants to know—wants to know—oh, jiggits," and off he went again.

"Ought to try something powerful when he's as bad as all that," Arthur said solemnly, gazing down on Jerry, his hands in his pockets, but Nell saw the twinkle in his eye, and was unmollified.

"I don't see why you boys act so crazily every time any one says initiation," she said slowly. "I only wanted to know what you do."

"Y-yes, Art, she—she only wanted to know," Jerry repeated explosively. "Tell her all about it, can't you?"

Arthur cleared his throat nervously.

"Why, you see, Nell," he began apologetically, "we'd like to tell you like sixty—just dying to oblige a lady, you understand, but we have to take the most awful, ironclad vow—"

"'Nough to make your hair curl, that vow," murmured Jerry.

"Never to reveal the secrets of the club. So that whatever our private sentiments may incline us to, we have to sacrifice them on the shrine of—the shrine—"

"The shrine of honor," finished Jerry with a flourish. "Say, can't the old boy make a dandy speech, though, Nell? We let him run on like that at the club, and when he's through, all the other fellows just vote, 'Me, too, Art,' and it goes. In other words, short and sweet, we'd like to tell, but we dissent, as Bobbie says. What are you so peppering anxious to know for?"

"Perhaps to find out how you got red, white, and blue paint on your ears the other night, young man," said Eleanor loftily, and master Jeremiah subsided.

"Where's Mollie?" asked Arthur, suddenly. "Mother didn't worry about her not coming home to dinner, because she thought, of course, you had kept her here."

"Why, no, we didn't," Eleanor said wonderingly. "She went home long before the other girls did."

"What other girls?" asked Jerry, curiously, but Arthur looked so worried that he did not wait for an answer. "I saw Mollie on her wheel about eleven, pedaling for dear life towards the bluff."

"Oh, I know where she is, of course," Nell cried, her face clearing. "How stupid of me not to think at first. She's gone to see Virginia Hardy."

"Whew!" whistled Jerry. "Getting swell, aren't we? I wonder if Mollie—"

"Look there," Arthur interrupted excit-

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edly. "Look at what's coming around the corner."

The rest followed his glance, and there, coming along the poplar shaded street, was the handsome little light trap and cream colored ponies that Virginia always drove. Eleanor saw in a moment that Mollie was in it with the new member, and that they were coming to see her.

"Run away, boys, please," she said eagerly, for it would not do to have any witnesses to a Sisterhood conference, and above all, Excelsiors.

"Humph," said Jerry, huffily, "don't suppose we're going to wait to be froze out, do you? Come on, Art. Oh, and Nell," he called as an afterthought, "if you should want to know about that initiation ceremony—"

But Eleanor was already out of hearing as she hurried down the path to greet the girls.

"Virginia wanted to talk to you about a plan to raise the first money," Mollie said, after she had managed the introduction successfully, and had helped Virginia carefully out of the trap. "She says she will join us, Nell."

"Oh, I am so glad," Eleanor said, trying not to look too happy over the conquest. "We do need some practical ideas badly."

"Maybe you won't think this a bit practical," Virginia said, with her swift smile, that seemed to change the expression of her whole face. "But Mollie likes it, and I will do my best to make it a success."

They were seated on the veranda now, and Virginia unfolded her plan to eager listeners. "It's a moonlight masquerade to begin with," she said.

"What's that?" asked Nell.

"Why, like a moonlight lawn party, only we will have it all in fancy costume," Virginia explained. "Only charge ten cents admission, you know, and then sell ice cream and lemonade, and have some music, and a lot of colored lanterns, and play games. I think it would be a great success, don't you? It has never been done here in Ottawa."

Nell drew a deep breath.

"I should say not," she said. "It's lovely, if we can only do it. But where's the lawn, and where's the ice cream, and all that coming from?"

"Never you mind, ma'am," said Mollie, with a majestic wave of her hand. "The only thing we have to bother our heads over is whether the moon will shine or not. That is absolutely the only circumstance beyond our control."

"But with only six members—" Nell began doubtfully.

"Too many cooks spoil the broth," Mollie interposed. "Six are plenty. I forgot to tell you, Virginia, that we only started this morning, so there are only a few of us."

"And no boys allowed," laughed Eleanor, adding, in her most decided way: "They are only a nuisance bothering around, and a distraction generally; so we want to have the S. D. S. a distinctly rival affair from the Excelsiors, without one atom of help from any of them. Don't we Mollie?"

"Mollie took off her cap, and ran her fingers through her curls ruefully. It was a mighty hard law, she thought, that deprived the new club of the assistance of the Excelsiors, and when Mollie said Excelsiors, she meant Dave and Arthur, but it was Nell's exclusive right, as founder of the order, to do pretty much as she pleased, so there was no help for it.

"I suppose so," she replied regretfully,

"only I don't think we'll have much fun without them. Now, Dave and Art—"

"Oh, bother Dave and Art," said Eleanor, merrily, as she rose. "Come into the library where it's cool, and there we can make all our plans. I wouldn't have anyone of the boys hear us for the world, because all this is of course *sub rosa*."

Virginia and Mollie followed her, and then a most peculiar thing happened. All was silent for the space of a minute, and then the lilac bushes swayed and rustled from the force of some mysterious internal convulsion, and two figures crawled out from their shelter, on their hands and knees, like a new kind of strange quadruped. Cautiously they peered up on the veranda, and seeing that the coast was clear, trod softly over the lawn, climbed the back fence, and then, with one accord, started on a run cross lots, towards the old white house where the Grays lived, and in whose barn the Excelsior Club held all secret sessions.

(To be continued.)

Birthday Trees

BY ALICE MAY DOUGLAS

A NUMBER of the students of Mrs. Barton's Boarding School had planned a social evening for Arbor Day, and each had agreed to read up something in regard to the custom of planting trees on the birth of children, and to repeat the same as a part of the evening programme.

Arbor Day at length came, and the party was assembled in the cosy sitting room which went with Alma Allen's suite of rooms. The girls had been given permission to invite a few of the students from a neighboring preparatory school for boys, and it was a merry company that came together, you may be sure.

After the usual festivities had been gone through with, and reports of the day's tree-planting in each of the schools fully discussed, the young people turned their attention to the topic of the evening.

"Did you ever think of how many trees Arbor Day is the birthday?" began Frank Turner. "I shouldn't be surprised if a hundred trees had been set out in just this little town."

"Does a tree's birthday date from the day it is set out?" queried Ellen Dunn, as she helped herself to a flower from a bouquet on the table.

"I suppose a tree's birthday is the day when it springs up," ventured Ellen Barclay.

"Or the day when the seed is planted," laughed Cassie Smith; "but we won't quarrel over this. Who is to speak his little piece first about birthday trees?"

"I will," answered her brother Bertram. I can introduce you to the Mbengas of Western Africa. There, when two babies are born on the same day, two trees of the same kind are planted. Then Mr. B's—I cannot

afford to pronounce their names but once a day—come and dance around the trees. After that, each tree determines the life of its child, and if it dies, the child will die, too."

"My anecdote is about my friends, the Papuans," said Harriet Wills. "When a child is born to them they drive a pebble into the bark of a tree. If the tree is cut down, they believe the child will surely die."

"Many of the European natives in the past planted trees wherever a child was born, so I have read," observed Alma. "It is said that when Virgil was born, his parents planted a poplar. They said, 'As the poplar will overtop all other trees, so will our son's greatness that of others,' and how true did their prophecy prove?"

"Too true for my comfort," put in Bertram who was not particularly fond of his Latin.

"I have heard that poplars are still set out in the neighborhood of Turin, when a baby girl is born," remarked Cassie, "and that when she is grown, her tree becomes her dowery."

"Well, that is more of a dower than girls get nowadays in America," exclaimed Donald. Then noticing the looks of surprise

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upon the faces of his audience, he added: "That is, more than they get by custom, for custom accords them nothing excepting rice and old shoes, when they set out upon their wedding tour."

"My uncle used to live in Switzerland," said Alma, "and I have heard him say that when a boy is born, an apple tree is set out, and when a girl is born, a pear or nut tree; and it is believed that if the tree grows well, the child will, and if it languishes, the child will."

"I'd choose to be a boy, if I were in Switzerland," laughed Cassie, "for I always preferred pears and nuts to apples."

"I have been studying up for this meeting, too," observed Donald, dryly, "and I have learned that in Aargan, if you know where that is—I don't—it was the custom, a few years ago, to plant a fruit tree on the land of the commune for every child that was born. If a father got angry with his son who was away from home, and thus beyond the power of his rage, he would go and cut down the son's memorial tree."

"I have been turning my attention toward the Zulus," said Ellen. "Did you know that the Zulu father always plants an euthorbia tree near the door of his hut when twins are born?"

"What sort of a tree is that?" inquired Harriet.

No one was able to tell.

"Since we are so ignorant," laughed Frank, "I think we had better go back to our books and make the acquaintance of that Zulu tree."

"By the way, it is time to adjourn," said Ellen, "so good night, all. I'm off for my quarters."

The company soon broke up, and ever after the trees had a deeper meaning for them.

John Phillips' Ride

REPRESENTATIVE OSBORNE has submitted, from the House Committee on Claims, a favorable report on the Senate Bill to pay Mrs. Hattie A. Phillips \$5,000 in full compensation for the services of her husband, John Phillips, in the Indian war of 1866. The story of the gallantry of John Phillips, for which it is proposed to pay his widow this sum, is a remarkable one. Fort Phil Kearny was invested by the Sioux, under Red Cloud, in December, 1866. It stood in the shadow of the Big Horn Mountain, was the extreme outpost in that part of the North-west, and 200 miles from a telegraph station. On December 21st, a train was attacked by the Sioux, and a detachment of seventy-eight men and two officers, under command of Lieut.-Col. Fetterman, made a sally to protect the train. They were surrounded by the Indians, and, after their ammunition was exhausted in defending themselves, were massacred.

The triumphant Sioux then surrounded the fort, and sat down to starve it out. The weather was intensely cold, the thermometer hovering about twenty degrees below zero. The snow lay on the ground from three to five feet in depth. Rescue seemed impossible, and the Indians delayed their attack, knowing that while awaiting it, the garrison of the fort would experience the keenest mental anguish in contemplating their ultimate fate. The women and children begged to be placed in the powder-house, to be blown up in case of a successful attack.

At this crisis, when none of the soldiers dared to undertake the ride to Fort Laramie, John Phillips, scout and hunter, volunteered

to make the attempt. At midnight, he left the fort with a few biscuits in his pocket and a little feed for his horse. Over the plains he rode at night, hiding in the day, with no opportunity to replenish his store of food. Five days later he reached Fort Laramie, falling into a faint when he had delivered the dispatches.

The Indians never forgave him for snatching their prey from them, and in after years continually harassed him by shooting his cattle, and several times attempted to capture him for the purpose of torturing him to death. He put in a claim for \$2,210 for his cattle, which was awarded by the Court of Claims, but it was never paid because he was not at the time a naturalized citizen of the United States. He died soon afterward, in the prime of life, from the results of his exposure on his famous ride.—*Baltimore Sun*.

AT a philatelic exhibition opened at Birmingham in December, there were on view the two most valuable stamps in the world—a penny and a twopenny Mauritius. Only twenty-three specimens of the 1848 Mauritius stamp are known to exist, and the market value of the two on exhibition at Birmingham is £2,100. They belong to a Parisian collector, who has loaned them for the exhibition.

WOULDN'T BE PUT OFF.

Went to the Kitchen and Made it Herself

Husband said to me one morning, "It seems to me, my dear, that it will pay you to make a trial and see whether it may not be true, as your physician says, that the cause of your persistent dyspepsia and head trouble and palpitation of the heart, is coffee."

He said: "Suppose we stop coffee and try this Postum Food Coffee!" I agreed to it, and so a package was sent up that day.

In the morning we had the new food coffee, and after filling my husband's cup, I filled my own. I sipped a few spoonfuls, and I am ashamed to say that my eyes filled, too. I could not drink it.

Husband suggested that, inasmuch as this was the first trial, the cook had not made it properly.

I took the coffee pot to the kitchen, poured it out, and examined the package carefully, then followed directions exactly (an easy thing to do, by the way), and after I had got the coffee pot to boiling, I left it in the cook's charge, saying that I would send out for it in fifteen minutes.

When it came in and I poured out some fresh cups for husband and myself, what a revelation! I could not have believed it possible that there was such a difference between an article poorly prepared and properly prepared. Here it was a black-brown, clear and delicious. The addition of a little cream turned it to that perfect color that an epicure delights in.

This was several months ago, and I attribute my gain in flesh and my perfect health to the use of Postum, as it has served me as an ideal food. My friends frequently say something like, "I never saw you looking so well. What are you taking?" I reply: "I am taking no medicine, but I am drinking hard just now; drinking Postum Food Coffee," and the results are very real indeed to husband and myself. Mrs. Jennie Knight, Washington, D. C.

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WHO MAY GO

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Finance and Commerce

ALL the tests by which the volume of business is measured, continue to show it to be large beyond any former period—nearly one-third greater than last year. In our foreign trade, while the volume is larger, the balance of trade in our favor is not as great as a year ago. For March our exports of merchandise exceeded our imports by \$31,000,000, against \$38,000,000 in February and \$57,000,000 in January. For the nine months ending with March, our excess of exports over imports were considerably under those of last year. The deficiency is due both to a decrease in exports of agricultural products, principally wheat, corn, and cotton, and to an increase in imports. The indications are, in the absence of complete figures, that our exports of manufactured articles for the above period were the largest on record.

With the advent of seasonable spring weather, reports from all branches of trade are satisfactory. The forces of distribution are kept busy, and the forces of production are everywhere hurried to keep pace with them. In these processes prices are the registers, and in no places where the mercurial influences of speculation are missing, is there a tendency towards lower prices. In iron, prices have again advanced and have exceeded the high marks of this last winter; and this, notwithstanding a steadily increasing production and a manifest disposition on the part of buyers towards conservatism. In copper, too, another high mark has been reached. The exports for the first quarter of the year are the largest on record, and are 30 per cent. more than last year. While the speculative market for raw cotton has dragged dull in liberal supplies and unsatisfactory export demand, the demand for manufactured cotton is good and prices are strong. In the boot and shoe trade prices are tending strongly upward, on a demand for distribution that is most satisfactory.

On the whole, the market for money is about steady, and previous rates are about maintained. The higher rate of interest in New York recently brought in money from Philadelphia, Boston, and other neighboring cities, causing easier rates, and the last bank statement was more satisfactory. There was an increase in legal reserves of about \$4,000,000, but this was partially brought about by decreasing the loans. Foreign exchange is strong, and prices higher. In the stock market the quotations are steady. The volume of business has materially decreased. Wheat took a sharp turn up early last week, but since then prices have been dragging. Although foreign buying improved somewhat, the controlling factor was the outlook for the growing winter wheat crop. Although the reports from five of the principal producing States are bad, the usual optimism of the trade is endeavoring to maintain the hope that with favorable conditions for the spring wheat crop in the North-west, an average total crop may yet be secured.

There is no doubt that several million acres of winter wheat will be plowed up and reseeded to other grains. While this probability has failed to sustain the advance in wheat, it has easily served to create weakness in the market for corn, which has declined sharply.

Provisions have ruled firmer and a shade higher. The backwardness of the season has so crowded farmers' work that receipts of hogs have been small. It is not thought the decrease will be permanent.

South American Trade

THE field for American goods in South America, and the opportunity for its enlargement,

is the subject of a letter just received from the Bureau of Statistics of the Treasury Department. It points out the popularity of American goods, and the fact that American merchants and manufacturers are not apparently making the effort to extend their trade in South America that those of other countries are making. Imports into Argentine Republic from Germany increased from 8,045,000 pesos in 1886, to 13,895,000 in 1896; those from Italy increased from 4,647,000 pesos in 1886, to 11,395,000 in 1896; those from the United Kingdom, from 38,433,000 in 1886, to 44,730,000 in 1896; while those from the United States, which in 1886 were 7,673,000, were in 1896 11,210,000, out of a total importation in 1896 of 112,164,000 pesos in value. An examination of our own export figures, by countries, shows that our exports to Argentina, which in 1889 were \$9,293,856, were in 1898, \$6,429,070.

The letter in question says: "A statement in a periodical, referring to the commerce of Argentina, in regard to the manufactures which Europe exploits exclusively for its own benefit, is worthy of consideration when it is clear that the United States, for many reasons, should supply the South American merchants with its manufactures of a quality superior to the German, similar to the English and French. One advantage of the United States is the possession of the raw materials—cotton, wool, etc.: although it may not have wool in sufficient quantity, it can procure that of other places, as Europe has done, in exchange for its merchandise. To obtain satisfactory results, it is necessary that the North American manufacturers should put themselves in direct contact with competent persons who should be natives of the country where they wish to plant their business, in order that the dealer may understand the needs, tastes, and customs of the consumers, and all necessary modifications of which the trade may be susceptible—width, design, color, etc., in which each country has its own customs and tastes, which vary, but do not change. In this country, preference is given to French fashions, but imitations from other sources are accepted. From England some American textiles are brought for domestic use—pack thread, dimity, satinet, canvas, and some others, which sell at a price higher than those made by them (the English), the preference being given them by the connoisseurs for the fineness of the material, evenness of the weave, and greater durability. As all things begin for something, the manufacturers of American goods, in order to make their wares known, could secure an establishment for general merchandise of their manufacture at wholesale and retail, sending a case of each article. The result of the sale, and the quantity and price returned, would serve them as a guide for the development of future trade in that locality. It is well understood that the person who takes the lead will have the entrance into the provinces of Paraguay, Bolivia, and Chile, as they are united by the railroad which will pass across the cordilleras of the Andes, which is already advanced, and which in a few years will be completed. The nationality of the person who should take the lead in this place has no radical importance, since Europeans who represent the manufacturers of their respective countries, manage to promote the interests which their constituents have confided to them.

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Suggestions as to Flowers

A florist advises, as a means of preserving the freshness of cut flowers, that any one which shows signs of fading should be quickly taken away from the bunch. One dying blossom will quickly infect the others. Cut flowers, too, ought never to stand where the sun shines directly upon them. It is a mistake, also, in putting flowers in the refrigerator, to keep for the few hours before using, to have them come in contact with the ice. This caution seems almost unnecessary, but experience proves that thoughtless persons, imbued only with the idea that flowers should be in a cool place, will lay the blossoms on the ice itself, which freezes them. They can be wrapped in a wet paper, or damp cotton, and put in the lower part of the ice-box, though too serious chilling, even without reaching the freezing point, makes them droop very rapidly when brought into heated air. Probably the greatest enemy of cut flowers is gas, and if one is trying to preserve a bunch for several days, they should be removed to an unlighted room as darkness descends.

JAPAN PINK—A word to beginners in flower growing may prove of benefit and show them how to make an inexpensive garden, very beautiful and lasting, and all from a package of seeds of Japan pinks; more than one package, if space will permit. A cigar box will make a very good seed bed; sow the seed in March or April, and the plants will be ready to set out the middle or last of May, blooming in July and continuing until after all other flowers have succumbed to the rigors of the frost-king. The second season finds them more perfect than the first, beginning to bloom at least six weeks earlier than those from spring-sown seeds. Although the plants are called biennials, they flower well the third summer. Of the double-mixed variety some were in solid colors, others veined and mottled. As they differed in color, so they differed in size and shape; some were large and loose, deeply cleft and widely margined; others closely set with regularly laid petals, with only a narrow thread of border. Out of over fifty plants only two were similar. One word as to sowing the pink seeds: One need not be blessed with the patience of Job to start them; they will germinate in from five to seven days, and then must have light and air. Remember, they are hardy plants and will endure more cold than most seedlings. They must be hardened, not only to the day air, but also to the night-air, by leaving them out doors a few nights before transplanting.—*Vicks' Magazine.*

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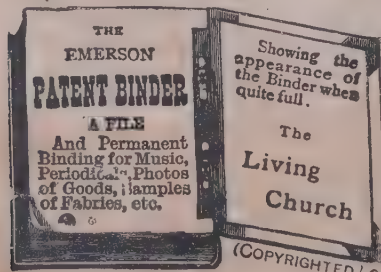
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A Western firm, in their newest, very recently published, catalogue, under the preface of "none but new and original designs," plagiarized eighteen designs that we published for the benefit of our customers over twenty years ago. A New York firm (started up not long ago) plagiarized over 200 of our designs, and were so eager in making the appropriations that they failed to erase on a large number of the designs the above illustrated trademark, or our initials, R. G. Others have done so. Can you expect of imitators equal work, either in spirit or execution? We may answer for you—NO. Have our designs become standard of ecclesiastical art?

After the publication of a list of some work in progress of execution in several Church papers in February last, it was intimated to us whether or not that list of work was *bona-fide*. We say yes, it was. The following unsolicited testimonials, received since the last Easter Day, will verify, to a certain extent, our assertions:

CALVARY PARISH HOUSE,
TAMAQUA, PENN., April 9, 1899.

Dear Sir:

The Cross arrived in good condition, and is much admired. It was used first on Easter Day. I like especially the tasteful way in which the inscription is engraved.

Very truly yours,
Rev. FREDERIC C. LAUDERBURN.

HONEY FALLS, N. Y., April 3, 1899.

Dear Sir:

Circular Window was rec'd on Friday and looks well in place. All are well satisfied. I enclose draft for amount of bill.

Yours truly,
Rev. A. H. MELLEN.

ST. PHILIP'S CHURCH,
PHILADELPHIA, April 3, 1899.

Dear Sir:

You would have been much pleased if you could have heard the opinions as to the Pulpit yesterday. There is only one. Everybody is delighted.

Yours very truly,
Rev. WM. HOWARD FALKNER.

WAYNESVILLE, WARREN CO., O., April 5, 1899.
Enclosed find check for goods. Wish to say we were more than satisfied with them. They were satisfactory in every way.

Respectfully,
Mrs. EDITH M. HARRIS.

EASTON, MD., April 4, 1899.

Dear Sir:

The Lectern came on Saturday in good condition, and looks very well.

Yours truly,
Rev. L. B. BALDWIN.

ST. JOHN'S CHURCH,
ODGENSBURG, N. Y., April 6, 1899.

Dear Sir:

Your Mr. B. completed the erection of the Reredos to our perfect satisfaction before Easter Day. It has, without exception, been admired by all who have seen it, and we wish to thank you for the excellent work therein, and also for the care with which it was erected.

Yours truly,
LEVI HASBROUCK.

Please Patronize the Originator
and *bona-fide* Manufacturer . . .

SOUTH GROVELAND, April 4, 1899.

Dear Sir:

The Font and Cover arrived duly and on time. In all respects satisfactory. It is well finished, massive, and expressive. We commend the work, the promptness of delivery, and the careful instructions for its handling and putting in place.

Yours truly,
Rev. C. H. SEYMOUR.

SAINT JOHN LAND, KING'S PARK, N.Y., April 14, 1899.

My Dear Sir:

The Prayer Desk you have just made for us in brass and oak from special design has arrived, and we are delighted with it. It is even handsomer than we thought it would be when we saw the design.

Thanking you for the care with which you followed my instructions in the detail work, believe me, sincerely yours,

Rev. N. O. HALSTED (Superintendent).

ALEXANDRIA, VA., April 6, 1899.

Dear Sir:

Yours of the 5th rec'd. I enclose my check for amount of your bill. The window has given entire satisfaction, as I learn from Mrs. L. W. Reid.

Yours truly,
GEORGE WISE.

CENTREVILLE, MD., April 6, 1899.

Dear Sir:

We admire the Angel Lectern very much, and appreciate your effort to make it satisfactory. Enclosed find draft for same.

Yours truly,
EVELYN J. MCKINNEY.

WILLIAMATIC, CONN., March 27, 1899.

Vases received in good order. We are much pleased with them.

Yours,
Rev. H. MACBETH.

STOCKTON, CAL., April 3, 1899.

Dear Sir:

Enclosed please find check in payment of enclosed bill. I am pleased to say that the Eagle Lectern seems to be perfectly satisfactory. Thanking you for all favors, I remain very truly,

SIDNEY NEWELL.

ST. JAMES' RECTORY,
TAMPA, FLA., April 5, 1899.

Dear Sir:

The Processional Cross has reached me in good condition. It is very beautiful, and cheap for the price. My congregation is extremely pleased with it.

Very truly yours,
AUGUST C. JENSEN, Miss. in Charge.

BROCKVILLE, CANADA, April 7, 1899.

Dear Sir:

Enclosed find draft on New York. The Eagle Lectern arrived March 20th, in perfect condition, and is entirely satisfactory in every respect, and I wish to thank you in the name of the Guild for your very courteous and liberal behavior towards us.

I am, respectfully yours,

CHARLOTTE DICKERSON,
Sec. Young People's Guild, of St. Peter's Church,
Brockville, Ontario, Canada.

VICKSBURG, MISS., April 4, 1899.

Dear Sir:

Enclosed find P. O. order for Altar Cover, etc., just sent. I wish to thank you for your promptness in executing the order. It fits beautifully, and was very much admired. We are all well pleased with it, and when we wish anything else will let you hear from us.

Yours truly,
HAMILTON WRIGHT.

CHRIST CHURCH RECTORY,
BINGHAMPTON, N.Y., April 10, 1899.

Dear Sir:

Enclosed find my check to your order for payment of brass Litany Desk. I am delighted with the desk, and every one who sees it thinks it a beautiful illustration of Ecclesiastical Art.

Very sincerely yours,
Rev. R. G. QUENNEL.

EMMANUEL CHURCH,
BALTIMORE, April 13, 1899.

My Dear Sir:

The Pulpit is much admired everywhere. The admiration grows, and I think deservedly. The pulpit is exceptionally handsome.

Very Respectfully,
Rev. I. HOUSTON ECCLESTON.

WARRENTON, N. C., April 3, 1899.

The windows are all in, and we are all very much pleased with them. We will do all we can to give you more work.

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

WISCONSIN'S RECENT LEGISLATIVE session was marked by two important reforms which for years it seemed impossible to effect. The absence of requirement of a marriage license was a serious evil, in that an opportunity was thus afforded for hasty, and in numerous instances, ill-advised marriages. Being contiguous to Chicago, certain cities in Wisconsin—Milwaukee, for example—were favorite objective points for couples who wished their nuptials kept secret. A thriving industry was built up in Milwaukee for cabmen and justices of the peace, and one denominational minister earned the sobriquet of "the marrying parson." But all this is done away with under the new law which requires that a license be issued at least five days before the ceremony is performed. Another law prohibits officials of the State and members of both branches of the legislature from using railroad passes. The "pass" industry had assumed wide proportions. In urging passage of the prohibitory law, it was not asserted that legislation had been seriously influenced, but rather that the acceptance of a pass placed a legislator under some obligation to the road, and that railroad questions were treated with greater liberality than should be the case. During legislative sessions, railroad representatives were stationed at the capitol city, and passes for friends of legislators could be obtained in plenty. Many of the State solons were at heart in favor of the abolishment of passes, as at times the opportunings of constituents were well nigh unbearable. The passes, however, furnished excellent material for building political fences.

—X—

ADVICES FROM THE PHILIPPINES foretell the beginning of the end of organized resistance to United States supremacy. Being routed in every engagement, it has dawned upon the Filipinos that further opposition will be futile. Their strongholds, impregnable to Spanish arms, have been successfully stormed, and the valor of American troops has been an ocular demonstration of the strength and stability of the country whose domination they are unsuccessfully refusing to accept. Accordingly emissaries of Aguinaldo sued for peace, but attached terms which the United States could not accept, particularly terms which accorded recognition of the Filipino Republic. General Otis freely offered complete amnesty to those rebels who would lay down their arms. The Filipinos asked for an armistice pending the assemblage of the Filipino Congress, on the ground that that body only could arrange for cessation of hostilities, but General Otis held that if Aguinaldo had authority to declare war, he could also discontinue it. There is every prospect that the struggle will soon be history, and that modern civilizing influences will be actively at work.

—X—

NEWG OF GREAT IMPORTANCE IN FOREIGN cables the past week, was the announcement of a settled policy to be pursued by England and Russia in the Chinese Empire. The present agreement puts an end to the Anglo-Russian struggle in China, and is tantamount to a settlement of the question of the spheres of influence of the two countries. Under the agreement Great Britain has undertaken not to press railway or other concessions in North China, while Russia agrees to the British demand that no part of the basin of the Yang-Tse Kiang shall be allotted. Russia also recognizes explicitly that British commercial interests are supreme in the Yang-

Tse basin, which is understood to extend a considerable distance north and south of the river, though no attempt has been made to define the region. Everything recently has pointed to Russia's desire for a settlement in order to allow the successful exploitation of the Siberian railway, and also with a view to raising money in Great Britain for the development of the industries of Russia. The activity of Russian bankers and agents of the Russian Ministry of Finance in London, has borne testimony to the financial end that Russia has in view. With the conclusion of a long diplomatic struggle, the matter of Chinese concessions, which more than once has threatened serious complications, is happily ended. It may be renewed in other parts of Asia, particularly if it be true that Russia has obtained control of a port on the Persian Gulf. With England, Russia, and Germany firmly fixed in spheres of influence, and with other countries awaiting an opportunity for a foothold, there is little prospect of the Chinese having much left to govern.

—X—

THE LITTLE REPUBLIC OF NICARAGUA, of hardly sufficient importance to warrant a place on the map were it not for the Isthmian canal project, has placed itself in the position of a fractious child. During the recent "revolution," the insurgent chieftain levied taxes on American merchants in territory which he controlled, and now that the government is again in authority, demand is made for taxes, on the ground that they were not paid to proper officials. The merchants rightly declined to submit to double taxation, and the Nicaraguan official threatened to seize goods to the value of the tax claimed, whereupon the merchants closed their shops and raised the American flag. So far the Nicaraguans have not thought it wise to interfere with their emblems of protection, and the matter is now left to diplomatic settlement. Instances of injustice and arrogance to Americans have created a considerable score to adjust, and the presence of a war ship will likely do much toward securing favorable terms.

—X—

INVASION OF ENGLAND BY AMERICAN manufacturers is causing considerable uneasiness in Great Britain. The recent award to an American firm by the British government, of a contract for a large bridge for the Nile river, called forth critical comment, but it was held that British manufacturers were unable to fill the requirements within the time stipulated, and at a price as low. The Midland and Great Northern railroads have placed orders in the United States, it is reported, for 130 locomotives of the Mogul type, because of superiority and lower price. It is claimed the American locomotive is delivered quicker, and costs \$2,500 less than the British one. Existing industrial conditions in England are not attributed entirely to unionism, but rather to apathy. England is not behind in labor-saving machinery, nor is the British mechanic deficient in ability. But it is a fact the country has fallen behind in the production of electric apparatus and other machinery. The *London Mail* commenting on the question says: "It is not a question of wages. The American workman is paid double the wages of the Britisher. His cost of living is greater, it is true. But he works strenuously, and has the best machinery at his service. If we are to recover our place in the world as the great engineering and metal-working nation, we must be less conservative in our methods, and we must,

above all, recognize the necessity of machinery of the best and newest pattern. We must be more attentive to our customers, and we must understand the all-importance of the prompt delivery of goods."

—X—

IN LINE WITH THE TRUST EPIDEMIC IS the announcement emanating from an apparently authentic source in New York, of the proposed consolidation of many of the great steel trusts into one company, with a capitalization of one billion dollars. It is stated the combine will embrace among others, the American Steel and the American Tinplate Companies, the Carnegie interests, the American Steel Hoop Company, and possibly the Federal Steel and American Steel and Wire Company. There seems to be absolutely no limit to the ambitious schemes of the promoter. Fortunately for the public, a good portion of the trust industry is confined to paper. The small boy is about to be grasped, if the reports of the formation of chewing gum and peanut trusts be true. It is stated the price of gum will not be advanced, but being able to govern the supply of one important ingredient, the trust can control the manufacture and sale of the only real simon-pure article, consequently, small producers are to be forced out of business. It is not quite clear how the peanut trust is to be managed, as there is no possibility of preventing those who may wish from engaging in peanut production, particularly in sections where nature does everything but plant the seed and harvest the crop.

—X—

THE ANNUAL REPORT OF LORD CROMER on the finances, administration, and condition of Egypt and the Soudan, has made a favorable impression in Great Britain. Not only are the revenues increasing, but the cost of administration is gradually being reduced. The railroads, built as a part of the military campaign against the Khalifa, are, now that peace has been restored, adding to the revenue. Great Britain has gone energetically at the work of reclaiming the Soudan. The railroad from Atbara to Khartum will be completed by the close of the present year. By the beginning of 1900 a railroad from Khartum to Abu-Haraz will be commenced. This road will be 122 miles long, and will place Khartum in communication with the wheat-growing regions of the Blue Nile. The Soudan telegraph system south of Khartum is being constructed up the east bank of the Blue Nile to Abu-Haraz, thence to Gidoref and Kassala. Another line will pass from Abu-Haraz to Senaar, thence to Abba Island, in the White Nile, thence south to Fashoda and Sobat, the whole line being 1,000 miles long. According to Lord Cromer's report, further railway enterprises in the Soudan are not in contemplation at the present time. It is certain, however, Great Britain's next step will be to push the railroad south from Khartum, through Uganda, to the north shore of Lake Victoria Nyanza. This road will be built by Great Britain if Cecil Rhodes' proposed Cape to Cairo route fails to materialize.

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THE LAST MOVE IN THE NEGOTIATIONS terminating the war with Spain was accomplished this week, when Secretary of State Hay handed to M. Cambon, French Ambassador, acting for the Spanish government, checks for \$20,000,000, provided for by the treaty of peace for the cessation of the Philippine Islands. Diplomatic relations between the two governments are speedily to be restored.

The News of the Church

Centenary of the Church Missionary Society of England

FROM OUR SPECIAL CORRESPONDENT

CENTENARY services and sermons were begun on Sunday, April 9th. Monday, April 16th, the Holy Communion was celebrated at 11 A. M., at St. Bride's church, the Rev. Herbert James, preacher. In the afternoon a meeting for confession and thanksgiving was held in Lower Exeter Hall. The Bishop of Liverpool presided. In the evening there was a grand service at St. Paul's cathedral, the sermon preached by the Archbishop of Canterbury. The Bishop of Minnesota was there as representative of the Church in the United States.

Tuesday, April 11th, was the day for review of C. M. S. missions. Chairman: the Bishop of Durham. Address on "The successive advances of the C. M. S. into the lands where its missions have been established," the Ven. Archdeacon Long. Address on "The beginning of the Persian mission," the Rev. Canon Bruce, D. D.; on "The beginning of the Japan mission," the Rev. G. Ensor, M. A.; "The beginning of the Uganda mission," the Rev. C. T. Wilson, M. A.; F. R. G. S.

Wednesday, April 12th, was the centenary of the Church Missionary Society. A breakfast was given in the society's birthplace, the Castle and Falcoln Hotel, where the founders gathered on April 12, 1799. The Rev. H. E. Fox, honorary secretary, presided. The most conspicuous figure in the interesting assembly was that of the Bishop of Minnesota whose presence is always an inspiration and a benediction. He made a brief and spirited speech which was greeted by enthusiastic cheers. He began by saying that in this 40th year of his episcopate, he had been delegated to bring the greetings of the sister Church in America, and to express the heart love of that Church for this venerable society. The Bishop of Derry said that he brought the hearty and unanimous greetings of the Hibernian Church Missionary Society of the Church of Ireland.

At 11 o'clock, a great meeting was held in Exeter Hall, at which over 4,000 men were present—bishops, clergymen, laymen, and guests from foreign lands. Sir John Kennaway presided. The Rev. H. E. Fox said that a large number of telegrams and letters had been received from India, China, Japan, Australia, New Zealand, Germany, France, Sweden, and Switzerland; from organizations at home and abroad. Sir John Kennaway read letters of sympathy from Prince Oscar, of Sweden, the Lord Chancellor, the Earl of Harrowby, Viscount Wolsley, Lord Roberts, the Prime Minister, and others. After a speech from Sir John Kennaway, the Archbishop of Canterbury spoke in answer to Resolution I., That the Church Missionary Society would record their humble thanks to God for His goodness manifested to the society during the hundred years; for the victories won for Christ; for the precious memories linked with the names of those who had given their lives for Christ; and to give expression to the sympathy felt for missionaries in heathen lands.

The key-note of the Archbishop's address, which was delivered with great force and earnestness, was his passionate love for missions. He said that the society's history had been marvelous, and great faith had been given to the founders when there seemed so much to prevent them from winning. That the list of their workers would almost fill up another eleventh chapter of Hebrews. If there were any slackness now, it would be a refusal to acknowledge what God has already done for them. There was a great work to be done, not only in the mission field, but in the Church of England here, to convince men that the carrying forward of the Gospel message was an essential part of the ordinary Christian's life.

The Earl of Northbrook, ex-Viceroy of India,

and First Lord of the Admiralty, seconded the resolution, and dwelt upon the work which had been done in India, both by the British government and missions. Between 1851 and 1890, the native Indian clergy had increased from 20 to 800; native lay agents, from 500 to 3,500; Christian congregations, from 250 to 5,000, and individual Christians, from 90,000 to 670,000. By the Queen's proclamation, the people have been told that the government is a Christian one, and its officers are free in their private capacity to give the utmost support to Christian missions.

The motion having been carried, the Bishop of Minnesota arose, amid a storm of applause, the entire audience rising, and moved the second resolution, confessing sorrow and humiliation that the Church had not more earnestly fulfilled the command of all commands, and lamenting the unhappy divisions among Christian men, which retarded the coming of Christ's Kingdom. After presenting in a graceful way the greetings which he brought from the American Church, and paying a tribute to the C. M. S., he went on to plead with marvelous force and eloquence for Christian Unity and the extension of missions. At almost every sentence he was answered by enthusiastic cheers. He said that the greatest missionary in the world's history was Jesus Christ, and all that the infinite love of God could do for His suffering children was done when He gave Himself for them. If Christ was the Head of the Church, it was bound to be a missionary Church, and unless that, although her orders were perfect, her ritual beautiful, like the Church of Sardis, it could be said of her, "Thou hast a name that thou livest, and art dead." Referring to the "unhappy divisions" spoken of in the resolution, he said that the things which separate Christians are not the questions which lie near the hearts of the people. The re-united Church would be a Catholic Church, recognizing that narrowness, bitterness, and strife were treason against its life. It would concede to its children the liberty which is its heritage. The ritual of the Church would be beautiful, but the fair linen of the Lamb's Bride would be the righteousness of the saints. Their sister Church in America was learning, in the spirit of Christ, to recognize all as brothers who were winning souls to Christ. When thousands were asking, not which faith they should hold, but whether they should hold any faith; when the Church was confronted with problems such as it had never had to face before, with envy and hatred between class and class, the destitution and sorrow of the poor, with multitudes in Christian lands to whom God is but a name, with eight hundred millions of men who have never heard that there is a Saviour—for the Church at such a time to be wrangling over rites and ceremonies, was a sight to make angels weep! The best and only cure for schisms was in consecrated lives banded together for the world's redemption; in grappling for a brother's life there would be no time to quarrel over shibboleths which many a poor soul could not speak.

After the applause had subsided, Lord Cranborne, M. P., eldest son of the Prime Minister, arose, and moved the third resolution. He made an earnest speech in behalf of toleration between brethren, and for aggressive missionary work. He began by saying that he had no words to express the profound respect and admiration with which he had listened to the Bishop of Minnesota's noble and grand appeal for charity and unity. He asked the meeting to pledge itself to the Christianity of British rule; he did not care what they might do in the countries they conquered, what secular colleges they might found; unless they carried with these institutions the definite teaching of Christianity, they had done nothing at all.

The Rev. H. E. Fox, in seconding the resolution, said that western civilization in India and Africa was making it impossible for the natives to believe in their own religions, and no greater

wrong could be inflicted on a people than the destruction of its religion, if no religion were given to fill the vacant place. The Bishop of Newcastle closed the meeting with prayer.

On Thursday, the 13th, another great meeting took place at Exeter Hall. The special subject for discussion was, "Church Missions Other than C. M. S." The Bishop of Exeter presided. Sir John Kennaway read a letter of greeting from Count Bernstorff. The chairman said that the keynote of the day's meeting was, "The unity of the spirit in the bond of peace."

The Bishop of Newcastle said that in China the success achieved had been quite as much as could reasonably be expected, considering the deep-rooted prejudices of the people. The S. P. G. was at work in the North, while the C. M. S. and the American Church Mission worked together in mid-China. He spoke at some length upon the missions in Japan, Burmah, and Delhi.

The Bishop of Minnesota spoke on American missions, foreign and domestic. He said that the Church in the United States had organized its missionary society in 1832; that in 1835 they sent their first missionary bishop, Dr. Kemper, to the West, which was then a wilderness. He gave an interesting account of the missionary bishops, and the missions in foreign and domestic fields, under the care of 85 bishops. One of the Church's great problems is, how to deal with the multitude of peoples of all races; of moulding these races of widely different religious antecedents, into one brotherhood. He mentioned a city in his diocese of 200,000 people, 50,000 of whom were Scandinavians. He said that one of the oldest Church rubrics is: "Do all things unto edifying"; that they had ordained Swedish priests and permitted them to use the ritual of the Church of Sweden; their last General Convention had authorized the action of the diocese of Minnesota. He spoke of the laity of the Church in the United States having a voice in all questions which affect the work of the Church. They have a representative in the parish, in the diocese, and in the National Council of the Church, and are the conservative element in the Church, sustaining the clergy in all aggressive work. He said that the strength of the bishops of the Church in the United States is in the fatherhood of their office. That to no one agency were their bishops more deeply indebted than to the Woman's Auxiliary to the Board of Missions, their offering at their last Triennial Convention having been \$82,000. He spoke of the negro problem. To-day there are 1,460,000 black children in free schools; and since 1870, the sixteen Southern States have expended one hundred millions of dollars for the education of the black race. He spoke of the North American Indians, for whom he had been permitted to work, and gave a few thrilling examples of Indian character. In 1897, out of 250,000 Indians, not including Alaska, there were 23,574 communicants of churches; 23,000 children in schools; 268 more births than deaths; 348,218 acres of land cultivated by Indians; 1,716,918 bushels of grain were raised by them, and the value of products sold by them was \$1,033,047. He said that there had been no failure in missions. That the only failure would be when a Christian nation would give heathen folk civilization without Christ.

The Bishop of Rochester highly eulogized the Universities' missions, dwelling upon the Christ-like devotion and faith of their leaders. He spoke of the direct service of the mission to human progress, but that all the civilizing, moralizing results were not the heart of the matter; the real agent was spiritual power. The Bishop of Bath and Wells enlarged on work in Australia and Melanesia.

Simultaneously with the Exeter Hall gatherings, great meetings were held in Queen's Hall and Albert Hall, morning, afternoon, and evening; all were crowded to overflowing, the addresses given by distinguished bishops and clergymen of the Church.

Missionaries to the Philippines

THE first missionaries sent from the Church in the United States to the Philippine Islands, sailed from San Francisco, April 20th. The party was composed of two clergymen, the Rev. Hugh Nethercott, lately of Jamaica, W. I., and the Rev. James L. Smiley, of the diocese of Washington, and two lay members of the Brotherhood of St. Andrew, Mr. John Howe Peyton, secretary of the Brotherhood, for work in the army, and W. H. J. Wilson, of St. James' chapter, Bristol, Pa. Mr. Peyton is sent as a lay missionary by the chairman of the Board of Managers of the Domestic and Foreign Missionary Society, to investigate the opportunities for missionary work by the Church. It is expected that he will return in the autumn, and make a report to the Board of Managers, for its guidance in planting mission stations in the islands.

The work of the other three members of the party will be chiefly confined to caring for the religious welfare of the soldiers. There are now about 40,000 troops in the islands; a very large proportion of these are regulars; they are almost entirely without chaplains, as the office of chaplain in the regular army is a post office. When a regiment takes the field it is rarely accompanied by its chaplain. There are now two chaplains of our Church in Manila, the Rev. C. C. Pierce, of the regular army, and the Rev. David L. Fleming, of the 1st Colorado Volunteers. Both have been unsparing of themselves in their work on behalf of the soldiers, and will gladly welcome recruits.

This branch of the work is under the auspices of the Army Committee of the Brotherhood of St. Andrew. The Rev. Messrs. Nethercott and Smiley have received the commission of the Presiding Bishop, and have been placed under the ecclesiastical supervision of the Bishop of Washington. The work they have undertaken to do has the cordial approval of the President of the United States and the Secretary of War. The latter has furnished the party with credentials, requesting all United States officers to render to the representatives of the Brotherhood such assistance as may be possible. The equipment of the party for work among the soldiers includes a large tent, to be used for services and as a reading room, a 500-volume library, a large supply of stationery and writing materials, 1,000 Prayer Books, many Testaments and Gospels in both English and Spanish, and requisites for celebrating the Holy Communion.

A large portion of the money needed to carry on this work for one year has already been raised by the Brotherhood's Army Committee, with the co-operation of individuals and parishes. St. George's parish, New York, has been particularly interested in the work. The Sunday school contributed \$600, while the Woman's Missionary Society gave \$260. The committee hopes to be able to raise an additional \$1,500, in order to insure the maintenance of the work upon a proper basis for a full year.

The New Diocese in Indiana

ON the morning of St. Mark's Day, the primary convention of the new diocese in Northern Indiana, permission to establish which was accorded in the General Convention last fall, was opened with a full choral celebration of the Holy Eucharist, at which the Rt. Rev. John Hazen White, D. D., Bishop of Indiana, was celebrant. The Bishop spoke of the significance of this convention, and made a strong and vigorous plea for harmony and co-operation in the work of the new diocese.

The Bishop called the convention to order. At the calling of the roll, it was found that a majority of the parishes and missions which lie within the territory of the new diocese, were represented.

The Rev. Walter J. Lockton was unanimously chosen secretary of the convention. After considerable discussion, it was determined that the name of the new diocese should be "the diocese of Michigan City." It was decided that the annual convention be held in November of each

year, at such time and place as may be designated by the proper ecclesiastical authority.

The Committee on Constitutions and Canons submitted its report, which was considered *seriatim*. One of the noticeable changes made, was the provision for a financial secretary of the diocese, whose duty it shall be to secure pledges and collect all diocesan and missionary funds. The Bishop appointed Mr. Stuart MacKibbin as chancellor of the diocese, and the matter of the incorporation of the diocese was referred to him, with power to act. Resolutions were adopted expressing the profound gratitude of the convention to the wardens and vestrymen of Trinity parish, Michigan City, for their generous offer of the use of their parish property for the cathedral of the diocese, and the revenues of the parish for the maintenance of the see, which offer has made possible the erection of the new diocese.

The tentative agreement arrived at by a committee appointed by Bishop White, in conjunction with the trustees of the diocese of Indiana, with regard to an equitable division of the funds of the old diocese, was stated by a member of the committee, and was approved by the convention, which authorized the committee, with the chancellor of the diocese, to continue to act in this matter, and empowered them to select a trustee on behalf of the diocese of Michigan City, to receive the funds and property due this diocese, and to hold the same in trust until the annual convention. Bishop White appointed as his examining chaplains, the Rev. Walter Scott, the Rev. J. H. McKenzie, Ph. D., and the Rev. William Galpin. On the recommendation of the committee on new parishes, St. Paul's mission, Hammond, was admitted into union with the convention as a parish.

The convention elected the following officers: *Treasurer*, Mr. Walter Vail, of Michigan City. *Trustees*, Messrs. E. L. Kuhns, Chas. H. Truesdell, R. H. Carnahan, Walter Vail, and the Hon. Jas. S. Dodge.

Standing Committee, The Rev. Messrs. A. W. Seabrease, Walter Scott, J. H. McKenzie, Ph. D.; Messrs. H. B. Morris, James S. Dodge, Robt. O. Law.

Registrar, the Rev. Walter J. Lockton.

The Bishop appointed the following Committee on Constitution and Canons: The Bishop and the Chancellor, *ex officio*; the Rev. Messrs. A. W. Seabrease, W. W. Raymond, E. W. Averill, F. M. Banfil, and the Hon. Jas. S. Dodge.

The question of the finances of the new diocese was referred to the Bishop and trustees, with power to act.

After the adjournment of the convention, the board of trustees effected its organization by the election of Mr. R. H. Carnahan as secretary, the Bishop being *ex officio* chairman of the board. The Standing Committee also organized, electing the Rev. A. W. Seabrease as president, and the Rev. Dr. McKenzie, as secretary.

During the session of the convention, delegates representing the various parishes and missions of the diocese met, and organized a diocesan branch of the Woman's Auxiliary, electing Mrs. John Hazen White as president, Mrs. Albert Cook, vice-president, Mrs. A. S. Wheeler, recording secretary; Mrs. James F. Murphy, corresponding secretary, and Mrs. E. F. Case, treasurer.

The various sessions of the convention were characterized by the greatest harmony and unanimity, and a most lively interest in the new diocese was manifested throughout.

As a preface to the primary convention, the ladies of Trinity church, Michigan City, tendered a delightful reception to Bishop and Mrs. White, and to the delegates to the convention.

Canada

Diocese of Toronto

Services and meetings were held all over Canada, the second week in April, to commemorate the centenary of the Church Missionary Society. In Toronto, a public meeting was held on the 12th, the centenary day. St. George's Society in Toronto attended service on St.

George's Day this year in St. James' cathedral, Canon Sweeny preaching. The diocesan board of the Woman's Auxiliary held the annual meeting April 26th-28th. The 13th annual meeting of the Ministering Children's League was held in Toronto, March 21st. Reports showed what really good work has been done by the children. The cot in the Hospital for Sick Children, and the bed in St. John's Hospital, is still supported, and, in addition, several children of missionaries are clothed, and one branch supports a woman in the Church Home. The reports of the Easter vestry meetings in the Toronto city churches are, on the whole, encouraging. The financial statements show in most cases a prosperous state of affairs. In more than one case there was a surplus after all liabilities had been paid. One of the chief topics discussed by St. George's vestry was the question of free seats. The members present were all in favor of the plan, provided the funds did not suffer. The report of the church of the Ascension showed the free-seat plan working well in every way. Several ladies were present at St. Thomas' vestry meeting. The Bishop will hold his next ordination in St. Alban's cathedral, Toronto, on Trinity Sunday.

Diocese of Huron

Bishop Baldwin went to Winnipeg to be present at the C. M. S. centenary celebration there, at which he was to speak. The Bishop held a Confirmation in St. Paul's cathedral, London, April 4th. Much regret is expressed at the departure of Canon Richardson who has been rector of Bishop Cronyn Memorial church, London, for 22 years. He was inducted into the Crown parish of St. John's, April 9th. The Rev. C. C. Owen, of Holy Trinity church, Winnipeg, has accepted the call to take Canon Richardson's place at Memorial church. The reports of vestry meetings in the diocese are satisfactory, so far as yet heard from. St. James' church, St. Mary's, has received a gift of a beautiful font of Italian marble, from a lady of the congregation. The Woman's Auxiliary of the diocese held the annual meeting in London, the first week in April, the session lasting three days.

Diocese of Quebec

The Rev. Lennox Williams, son of the late Bishop, has been invited to take the position of rector of the cathedral and Dean of Quebec. He has consented, under certain conditions, which are all to be fulfilled, one being that the free-seat system be adopted in the cathedral. A new church is to be built at Sherbrooke. Work on the chancel will be begun at once, as this portion of the work must be finished by Jan. 1st, next, in order that the \$5,000 donated by the S. P. G., London, Eng., on that condition, may be obtained. When completed, the church will cost \$30,000, and will be one of the finest in that district. The present building was erected about 50 years ago, and is now not suitable or large enough. About \$15,000 has been already collected.

Diocese of Montreal

The Bishop held a Confirmation, on Easter Day, in St. Thomas' church, Montreal. The attendance at the Easter vestry meetings of the city churches was exceptionally large this year. As a rule, the reports were very satisfactory. The vestry of St. James the Apostle adjourned till April 10th, when, amongst other matters, it was decided that a new organ was necessary. A meeting to celebrate the C. M. S. centenary was held in the Synod Hall, Montreal, April 14th, the Bishop in the chair. Principal Hackett, of the Diocesan Theological College, gave an able address, on "One hundred years of missionary work." Arrangements have been made to enlarge the church of St. Matthias' this year, and to build parish rooms. The board of the Domestic and Foreign Missionary Society met in Montreal, April 12th and 13th. At the April meeting of the diocesan board of the Woman's Auxiliary, arrangements were made to have a fund for expenses started. The Rev. Thomas Moore, a prominent member of the English Church Union, passed through Montreal in April, on his way to Vancouver, where he is going to reside.

Restoration of the Kingston Cathedral

The Rev. Buxton B. Smith, dean of Ontario, writes: "In your Canadian items of Church news, it is very correctly stated that the \$10,000 asked for the restoring of St. George's cathedral, Kingston, after the disastrous fire of Jan. 1st, has been subscribed; but that does not mean that such sum will completely restore the building. To effect this, and to provide the necessary furnishings, will require well on to another \$10,000, and so we would still gladly welcome the assistance of those friends who may desire to give practical effect to their sympathy."

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The annual meeting of the Chicago branch, Woman's Auxiliary, will be held on Thursday, June 1st, in St. Peter's church, Belmont ave., not on Thursday, May 25th, as heretofore announced.

The Lord Bishop of Niagara was associated with his son in the reception at St. Peter's guild rooms, on the evening of the 27th. The assemblage was a thoroughly representative one, and it appreciated the neat address of the Bishop, who was to leave for Hamilton on Wednesday of this week.

St. Paul's, Kenwood, suffered a severe loss on the 18th, in the death of Mr. Myers, senior warden, whose active interest in the affairs of the parish, contributed so materially to the erection of the beautiful parish house. He was buried on the 21st.

The members of the Clerica will hold their next monthly meeting in Oak Park, on the invitation of Mrs. C. P. Anderson, on the afternoon of the 10th.

The Southern deanery convocation is postponed for a few weeks, when the laying of the corner-stone of the new St. Paul's, Kankakee, will be made a leading feature of the proceedings. The plans of Messrs. Morrison & Fuller, of Chicago, have been accepted for a very Churchly building to cost, finished, about \$20,000.

Confirmations in Oak Park and Elgin

The Bishop made his visitation of Grace church, Oak Park, on the morning of the 4th Sunday after Easter, confirming a class of 14 males and 9 females, presented by the Rev. C. P. Anderson, rector. The Bishop also preached in the roofed-in basement of the new church that is to be, and which has been so satisfactory in the use and proved so much of a necessity, for the smallest congregation therein assembled during the four months of its occupation could not have found sitting room in the old church. In the evening, the Bishop preached in the church of the Redeemer, Elgin, and to a large congregation, after which he laid hands upon a fine class of 14 (6 being choir boys), presented by the rector, the Rev. Dr. Fawcett. This is the second Confirmation class here since last May, so that the total for the conventional year just ended will be reported as 26.

Confirmations by Bishop White

The class presented to Bishop White on the 20th, at Hinsdale, by the rector of Grace church, the Rev. W. R. Cross, numbered 6. The Bishop of Indiana was also a visitor at the Church Club on Monday, having just returned from Sycamore, where, on the morning of the 30th, he confirmed a class of 7 in the chapel of Waterman Hall, presented by the rector of the school, the Rev. Dr. Fleetwood, and in the evening one of 17 in St. Peter's, Sycamore, presented by the rector, the Rev. N. W. Heermans.

Church Club Lecture

Bishop Wm. Montgomery Brown, coadjutor of Arkansas, delivered the fifth and last of the series of lectures under the auspices of the Church Club, in Grace church, on Monday evening, April 24th. The subject, "Seabury and the American period," with so scholarly a treatment by the lecturer, deserved a larger audience than heard this able Southern Bishop.

St. James' Church, Chicago

The Rev. Dr. Stone, the rector, returned, on Friday last, from his visit to Canada. On the 28th he buried Mr. Wirt Walker, a prominent lawyer and a member of St. James'. The music at the afternoon service of last Sunday was uncommonly fine. It marked the close of Mr. Wheeler Fletcher's connection with the church as choirmaster, and that of Mr. James Watson as organist. In the congregation was Mr. Smedley, just returned from New York, who resumed on the Tuesday following his old position in charge of the choir. For a time, Mr. Lutkin will preside at the organ, and until an organist is obtained for the Ascension which Mr. Breden will leave to become organist of St. James'. On Whitsunday next, being the 350th anniversary of the putting forth of the Prayer Book of the Church in 1549, a special commemorative service will be held in St. James', and a special sermon preached by the rector.

Church of the Epiphany

On Monday afternoon, the Rev. Mr. Hopkins addressed the monthly meeting of the parochial branch of the Woman's Auxiliary, on "Missionary Ideals." On Tuesday evening, the organist, Prof. Francis Hemmington, presented a fine programme at his organ recital; he will give another on the evening of the 16th. There will be two Celebrations in Epiphany on Ascension Day, and a festival evening service; 23 individuals were baptized in Epiphany, by Bishop Morrison, on Easter Day. Four memorial mosaics are being placed to fill the panels of the re-aredos. An interesting letter from the late assistant, the Rev. G. B. Pratt, now doing missionary work in Puerto Rico, reports a congregation of 120, and 35 communicants, at the first Easter Celebration on the island by a clergyman of our Church. The use of the Hall of the Atheneum, a native literary society, is given for the Church services, free of charge, but it is intimated that government land may soon be obtained for a church.

The Mission at Harvey

On Sunday last the Rev. E. J. Randall had at morning service at Harvey, 15 communicants, but in the evening the congregation of this new mission, not yet named, and in charge of Mr. Knickerbacker, a seminarian, numbered 250, filling the opera house. The occasion was the anniversary service of the Odd Fellows. There is here a flourishing woman's guild with an attendance of 25, and at the recent annual meeting of the G. F. S., it was reported, as a unique occurrence, that, without solicitation, an application had been sent in for the formation of a chapter in this promising mission.

Clerical Movements

The Rev. B. F. Matrau surprised his friends of St. Bartholomew's, Englewood, by returning sooner than expected, from the South, much improved in health; but he goes away again, this time East, in a month.

His brother clergymen were glad on Monday to welcome back from Florida the Rev. J. T. McGrath, who took the service at Pullman last Sunday evening.

The Rev. Harold Morse moves to Morgan Park this week.

The Rev. Alf. Lealtad is reported to be so much better for his short vacation and rest, that he may be able to resume his work at St. Thomas', Dearborn st., on Sunday next.

We regret to be informed that the Rev. Percival McIntyre, of the church of the Redeemer, South Park, is very ill.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At St. Matthew's church, the Rev. Dr. Krans, rector, a reception for men was held in the parish house, April 25th.

At Trinity church, Sing Sing, a handsome font was unveiled Sunday, April 30th, as a memorial of the late Miss Mary Churchill.

At St. Philip's church, the Rev. H. C. Bishop, rector, special services were held Sunday, April

30th, being the eve of St. Philip and St. James' Day. A supper was served in the parish rooms on May 1st.

At Grace church, April 25th, were married the Rev. James Le Baron Johnson, one of the curates of the church, son of the Ven. Archdeacon Johnson, D. D., to Miss Mabel Van Rensselaer, daughter of Mrs. Alexander Van Rensselaer.

A new organization composed of Pennsylvanians, and to be known as the Pennsylvania Society of New York, was organized April 25th, with Bishop Potter as president, and the Rev. Samuel D. McConnell, D. D., D. C. L., chaplain.

Anniversary of the Rev. Arthur Ritchie

At St. Ignatius' church, the annual reception, under the auspices of the Men's Guild, was held in the parish hall, April 26th. It was the 15th anniversary of the rectorship of the Rev. Arthur Ritchie.

New Edifice for Church du St. Esprit

The edifice of the French church du St. Esprit, in W. 22d st., has been sold, and the congregation intends to build a new church. The sale of the former building bought \$60,000. Land has been purchased near the junction of 4th ave. and 27th st., as the new site for the parish.

Confirmation at St. Augustine's

At the Confirmation just held at St. Augustine's chapel, Trinity parish, the Rev. Arthur C. Kimber, D. D., vicar, Bishop Kinsolving, of Brazil, officiated for Bishop Potter, and made the address. The rector of the parish, the Rev. Dr. Morgan Dix, presented the large class, and both he and Dr. Kimber made addresses.

Return of the Rev. Dr. Van Kleeck

Grace church, White Plains, is much rejoiced by the approaching return of its rector, the Ven. F. B. Van Kleeck, D. D., Archdeacon of Westchester, who, with Mrs. Van Kleeck, has been traveling in Europe for the past six months in search of renewed health. The archdeacon sailed from Liverpool, April 26th, on his return voyage.

Brotherhood of St. Andrew

The Junior branch held its annual meeting in the church of the Holy Communion, April 22nd. At the afternoon session, Messrs. T. B. Nichols and Herbert Welsh spoke on county and city aspects of the question, "What can the Brotherhood do this summer for the Brotherhood of St. Andrew?" At night, addresses were delivered by the Rev. Thomas H. Sill and the Rev. W. H. Potts, Ph. D.

Church Periodical Club

The last meeting of the season has just been held at the Church Missions House. Addresses were made by the Rev. Thomas C. Wetmore, as the representative of the newly consecrated Bishop Horner, of the missionary jurisdiction of Asheville, N. C., and charged with collecting funds for the building and sustaining schools there; the Rev. R. L. Paddock and Mrs. J. L. Chapin, secretary of the club. The latter gave an account of her recent visit to Florida on the work of the club.

St. George's Day Dinner

Anglo-Saxon unity was the pervading spirit of the dinner, April 24th, in celebration of the 113th anniversary of the St. George's Society. Men of American and British birth vied with each other in singing the praises of each other's country. The American and English colors were intertwined everywhere in the hall. Among the guests of honor were the Rev. Dr. C. Walpole Warren, D. Parker Morgan, and the Rev. Dr. Geo. M. Christian. The Rev. Dr. Warren made an address.

Sisterhood of the Good Shepherd

At the 30th anniversary celebration just held in its chapel, Bishop Potter was the celebrant of the Holy Eucharist, assisted by the chaplain, the Rev. Thomas Gallaudet, D. D. The 29th and 30th annual reports were read by Dr. Gallaudet, noting the appointment of Sister Ruth as successor to the late Sister Adella, as head of the order. The proceeds of a legacy from

the late Miss Caroline Talmann have been used to pay off \$2 000 of mortgage heretofore resting upon the house of the Brotherhood at Asbury Park, N. J., devoted to educational and fresh-air work. Bishop Potter made a congratulatory address referring to the faithful labors of the Sisterhood during its 30 years of existence.

Annual Supper of C. A. I. L.

The annual supper of the Church Association for the Advancement of the Interests of Labor was held May 1st. The Rev. Joseph Reynolds presided and gave an address of welcome. Addresses were also delivered by Bishop Potter, Commissioner Henry C. Johnson, of the State Board of Mediation and Arbitration; F. F. Mackay, president of the Actors' Association; Edward A. Moffat, editor of *The Bricklayer and Mason*, and Miss Mary Maloney, president of Local Union No. 50, of the United Garment Workers. In accordance with the plan adopted last year, Sunday, April 30, was selected for a "Labor Mission." Clergymen in this vicinity were asked to preach sermons in the interests of labor. The official service of the Association was held at St. George's church, the preacher being the rector, the Rev. William S. Rainsford, D.D. Seats were reserved for delegates from labor organizations.

Protest Against Dr. Briggs' Ordination

The rector of St. Peter's church, Westchester, the Rev. F. M. Clendenin, D.D., has addressed an energetic protest to Bishop Potter, objecting to the ordination of Dr. Briggs in his parish church, on the ground that since his ordination as deacon he has issued a rewritten edition of his book on the Bible, which it is claimed is at variance with the doctrines of this Church. The book represents the extreme views of Biblical criticism, in an enlarged form, which occasioned the writer's discipline by the Presbyterian denomination. There is no public claim that Dr. Briggs, though seeking the priesthood, intends to forego his present work as a teacher of future schismatic preachers in a theological school having no affiliation with the Church. The Rev. Dr. Clendenin ends his letter in these words:

It grieves me, my dear Bishop, to add any trouble to your already overburdened life, but I feel there is nothing left for me to do, but to ask you kindly to withdraw the ordination from St. Peter's church. For some two hundred years this venerable parish has stood by the Holy Scriptures, "as this Church hath received the same." I have no right to involve its record. Lastly, Reverend Father in God, until he has renounced his errors, I solemnly protest against Charles Augustus Briggs, doctor in divinity, being ordained anywhere by our Bishop to the priesthood of the Catholic Church.

This letter, which was given to the press, was followed by the publication of a letter from the Rev. Dr. Wm. R. Huntington, April 28th, in which he deprecated the attack on Dr. Briggs, and announced that he had offered to Bishop Potter the use of Grace church for the ordination. The following day Bishop Potter allowed it to be known that he had withdrawn the ordination from St. Peter's church, Westchester, at the request of the Rev. Dr. Clendenin, and that he had declined the offer of the Rev. Dr. Huntington, having made other arrangements, but not specifying of what nature.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Mr. George W. Jacobs, treasurer of the Lenten and Easter offerings, reports that up to 28th ult., he has received from 110 Sunday schools, \$12,263.

The memorial church of St. Paul, Overbrook, Philadelphia, has taken title to property on Lancaster and Overbrook aves., 340x198 ft., for \$10,200. Ground will be broken in the near future for the new church edifice.

At the unveiling of the heroic bronze equestrian statue of General Grant on the 27th ult., in Fairmount park, Philadelphia, Bishop Whitaker invoked the Divine blessing, concluding with the Lord's Prayer and lesser benediction.

On Wednesday morning, 26th ult., at St. Simeon's memorial church, Philadelphia, the Rev.

Edmund Burk, rector's assistant of that parish, was united in holy matrimony to Miss Blanche Alena Clark, of Swedesboro, N. J. The ceremony was performed by the Rev. Jesse Y. Burk, father of the groom, with the assistance of the Rev. Edgar Cope, rector.

Mahlon N. Kline, accounting warden of the church of the Saviour, West Philadelphia, on Sunday afternoon, 23d ult., assumed charge of the Sunday schools of that parish, *vice* Col. O. C. Bosbyshell who, after a service of nearly 40 years in Sunday school work, has resigned, on account of failing health. The school has a membership of over 700.

St. Mark's Church, Frankford

The men of this parish were entertained at the annual supper which was given in the parish house, on the evening of St. Mark's Day. There were about 150 present. Toasts, speeches, and music by the choir, enlivened the evening. The Rev. John B. Harding, rector, responded to the toast, "Our parish," and Francis A. Lewis, Esq., a guest, spoke on "The advantages of a large parish." The Rev. Robert Bell, rector's assistant, also made an address.

Sons of St. George

The society held their 127th anniversary banquet at St. George's Hall, Philadelphia, on the 24th ult., when nearly 200 members were in attendance. The Rev. Dr. James S. Stone, of Chicago, responded to the toast, "England," and, in the course of his remarks, pointed out that the century practically opened with Nelson's victory at the battle of the Nile, and it closes with the victory of Dewey, at Manila, in whose veins flows Nelson's blood. "The same spirit still animates the Anglo-Saxon race, and there is not a man here to night who does not wish to have his children love this country as dearly as their fathers were taught to love the land of their birth." The Rev. Dr. H. Richard Harris responded to "The pulpit."

Girls' Friendly Society

The annual diocesan council and conference of associates of the G. F. S., was held at the Church House, Philadelphia, on the 21st and 22d ult. There was a large attendance on both days. The Holy Communion was celebrated by the chaplain of the society, the Rev. Dr. J. DeW. Perry, who also delivered an address. The reports read showed a membership of about 1,300, and the working associates—all of whom are communicants—number 259. The annual election resulted as follows: President, Miss Helen J. Wright; vice-president, Miss M. A. L. Neilson; secretary and treasurer, Mrs. Arthur Wells; assistant secretary, Miss C. R. Hensell; and also 15 new members of the council whose names had been approved.

Daughters of the Revolution

Nearly 300 members of this society assembled at Gloria Dei (Old Swedes') church, Philadelphia, on Sunday afternoon, 23d ult., where, after Evensong had been said by the rector, the Rev. S. B. Simes, the anniversary sermon was preached by Archdeacon Brady, on "The value of self-sacrifice." The quaint old church was appropriately decked in blue and gold, alternating with the national colors. The Daughters, on retiring, were each presented with a card containing the history of the church since its organization, in 1677. On Tuesday, 25th ult., the Daughters, among other localities, visited the Betsy Ross house, where the first American flag was made by that noted old Churchwoman; old St. Peter's church, old Christ church, and Franklin's grave, in Christ church cemetery, which they decorated with flags and flowers.

New Parish House in Norristown

Ground was broken on the 22d ult., for a parish house for All Saints' church. The rector, the Rev. W. Herbert Burk, officiated, assisted by the Rev. Isaac Gibson, rector *emeritus*, and the Rev. Harvey S. Fisher, rector of St. John's church (of which All Saints' parish was formerly one of its chapels), the Rev. John W. Kaye, a former minister-in-charge, the Rev. Messrs. A. A. Marple and W. McGlathery. The Rev.

Jesse Y. Burk, father of the rector, delivered the address. The new edifice is to cost \$20,000, and is the gift of Miss Elizabeth Swift. It will be built of rough-dressed marble, to correspond with the material in the church, but will be an entirely separate building, joined by a portico affording a common entrance to both house and church, and producing the appearance externally of one building. The parish house will be $2\frac{1}{2}$ stories high, 55x65 ft. The basement will be used for Church society purposes, including a dining-room and kitchen. On the first floor will be five rooms for the Sunday school. The assembly room, in the form of an amphitheatre, with sittings for 450, will include the entire second story, and is to be so constructed as to be easily divided into class rooms. The semi-story will consist of a balcony for the assembly room.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The offerings in St. Barnabas' church, Omaha, on Easter Day, were \$425, not \$150, as reported in our last issue.

At Trinity cathedral parish meeting, held on Easter Monday, the following resolution was unanimously adopted:

Resolved: That Trinity cathedral, Omaha, in its annual parish meeting assembled, this third day of April, eighteen hundred and ninety-nine, hereby expresses its profound sorrow that the critical condition of Bishop Worthington's health necessitates his prolonged absence from the diocese; but most sincerely his cathedral indulges the fond hope that by perfect rest and the skillful treatment of the specialists, under whose care he accedes to the contemplated change, Bishop Worthington may secure once again that strength of which he is now deprived in his extraordinary exertions as the Bishop of the diocese of Nebraska.

Ohio

Wm. Andrew Leonard, D.D., Bishop

North-Western Convocation

The spring session was held in St. Mark's church, Toledo, April 18th and 19th. On Tuesday evening, Miss Mary Hutcheson, of Columbus, read an admirable paper, on "A resume of Sunday school matters and methods," Churchly and up to date. It was made clear that when our Sunday schools use all the most improved modern methods in vogue in our public schools, they will then be simply applying the principles of the Prayer Book. Discussion followed the paper, and Miss Hutcheson answered questions put by clergy and laity. On Wednesday an address by the Rev. F. E. J. Lloyd, *Mus. Doc.*, pointed out under six heads, lettered C. H. U. R. C. H., that music must be, 1st, C., Churchly; 2d, H. Hearty; 3d, U., Universal; 4th, R., Reverent; 5th, C., Congruous; 6th, H., Holy. The subheads and illustrations were well worked out, and it was an interesting and profitable address. Hymnology was the next theme, and in a paper read by the Rev. A. R. Taylor, received very full treatment. The Rev. George S. May, the oldest member of the convocation, read an interesting autobiographical account of his very successful work during 18 years in Delfance and parts adjacent, where his parish has secured during his time \$10,000 of property (a fine church and rectory), and become a live Church centre, providing services for Hicksville, Napoleon, Bryan, and other places. The Rev. J. W. Thompson preached on "The mutual duties of clergy and laity towards missions." At the annual election, the Rev. W. C. Hopkins, D.D., was nominated to the Bishop to be appointed dean; the Rev. W. C. Clapp, secretary and treasurer. The convocation nominated to the convention for the diocesan missionary board, the Rev. E. V. Shaler and Mr. Walter Hodges, a vestryman of St. Andrew's church, Toledo.

The North-Eastern Convocation

A successful meeting was held at St. Paul's church, Conneaut, April 17th-18th. The Rev. Dr. Peirce, president of Kenyon College, made an address on Church colleges. On Tuesday, at 7 A. M., Holy Communion was celebrated; at 9,

Morning Prayer, and an address by Dean Frazer, on convocational work. A business session was held, 12 clergymen being in attendance. It was decided to hold a summer meeting at Boardman. The Rev. Messrs. Frazer and Kell were re-elected dean and secretary. Dean Frazer was elected as clerical nominee for the missionary committee, and Mr. W. W. Scupholm, of Cuyahoga Falls, the lay member. The Rev. F. B. Avery read an interesting paper on parochialism. The usual mission prayers were said at noon. After an excellent luncheon, served by the ladies of the parish, a conference was held, the Rev. Dr. Burrows reading a helpful paper on "The Bible class," and the Rev. H. M. Ingham making an excellent address on "The teacher's responsibility in Sunday school work"; these topics were also discussed by the members of convocation. At 7, evening service was held, and the Ven. A. A. Abbott made an address on "Church extension in Ohio."

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

Easter at Auburn

Easter was a notable day at the church of the Ascension, for several reasons. It was the first Easter with the new chancel arrangements; it was the last Easter with a debt on the organ; and the church was the recipient of a beautiful silver chalice, which was used then for the first time. The organ was marked with the silver cross of the King's Daughters, and inscribed as follows:

To the glory of God. Presented to the church of the Ascension by the St. Cecilia Circle of King's Daughters, 1890-1899. "Praise Him upon stringed instruments and organs."

The new chalice was given by the St. Agnes' guild, and is of solid sterling silver, gold plated. It stands nine and a half inches high, and around the knob of the stem is set six garnet carbuncles, and in the front panel of the base is a cross with with carbuncle in the centre and a pearl in each arm. In the other two panels are chased in high relief the symbols of the Sacrament, the sheaf of wheat and the grapes.

South Dakota

William Hobart Hare, D.D., Bishop

The Eastern Deanery

The Bishop lately made a round of visitations, in which, by the use of a carefully prepared plan, he was able to have service during two weeks, ending Easter Even, in three of the most important towns in the State—Watertown, Huron and Aberdeen—as well as in nine smaller towns—Arlington, De Smet, Redfield, Mellette, Groton, Bristol, Madison, Howard, Flandreau. In only three of these smaller towns have we church buildings, but in all of them there are a few Church people who value the services of the Church, and keep together "in the Apostles' doctrine and fellowship and in the breaking of bread and in the prayers," notwithstanding drawbacks and discouragements. In those in which we have as yet no regular services, over 20 persons have been confirmed during the last 18 months. During the month of March the Bishop was in a different town each day for 13 consecutive days, occupied 11 different beds in 13 nights, and had occasion to remark that nobody, no bed, had a chance to get tired of him.

Easter Offerings.

In Yankton, the services during Lent were well attended. Easter Day 70 communed. The offering was \$107; the Sunday school offering for missions, \$19. Many representatives of the Masonic fraternity were present in the evening. Seven persons were baptized during Holy Week, and a large class is preparing for Confirmation. In Huron five were confirmed at the Bishop's visitation in March. The Easter congregations were large; the offering, \$175, to be applied towards paying the debt on the church building. At Mitchell, the Sunday school Lenten offerings for missions averaged 35 cents for each pupil. At the annual parish meeting, the reports showed a balance in the treasury, after

paying all obligations, and an increase in the number of communicants during the year. The interest in work in this mission at Vermillion, which is in charge of a lay-reader, is steadily increasing. A large number of students from the State University attend the services, sing in the choir, and in many ways assist in the missionary work.

Visit to Aberdeen

The Bishop visited this important parish March 26th; 21 were confirmed. Easter was "a red-letter day." The Sunday school offerings were \$26. Four were confirmed in Groton on the 27th. The outlook here is very encouraging. The same may be said, indeed, about every place in which services are held regularly.

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

Episcopal Visitations

MAY

7. St. Louis: A. M., Redeemer; 4 P. M., Grace; evening, Good Shepherd.
14. St. Louis: A. M., cathedral, flower sermon; evening, St. Matthew's.
16. Afton.
21. A. M., St. John's, St. Louis.
23. Cathedral, annual diocesan convention.
28. A. M., St. Mark's, St. Louis; P. M., "Missionary Host."
30. Mammoth Springs, Arkansas.
31. Thayer.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

Grace Church, Elmira

The Rev. Wm. Harman Van Allen reviewed, on April 23d, his two years' work in this parish, with satisfaction at the progress made in all departments, but urging the need of improvement in some directions. During the last year 76 communicants have been added, 10 adults baptized, and 46 infants; Confirmations have been 47, as against 40 the year before.

Centennial of St. Luke's, Harpursville

This was observed in connection with the spring meeting of the convocation of the Third District, April 17-18th. Addresses were made by the Rev. J. H. La Roche and the Rev. Dudley Chase; sermons by Dean Quinell and the Rev. E. W. Colloque; and Confirmation administered by the Bishop. Letters were read from former rectors, and papers presented by Mr. Emerson Demeree and the present rector, the Rev. H. M. Brown. The Rev. Mr. Chase's address was about his father, the Rt. Rev. Philander Chase, and was read by the Rev. Ernest Melville.

Death of Rev. Henry Dows Stebbins

The rector of Emmanuel church, Norwich, died early Sunday morning, April 23d, at Cornwall on the Hudson. Mr. Stebbins had been in poor health for a year or more; typhoid fever, followed by pneumonia, caused his decease. He was a graduate of Amherst College and Berkeley Divinity School. His rectorship at Norwich covered ten years, and was marked by increasing efficiency and good fruits. The funeral was held in Emmanuel church on the 25th ult., conducted by the Bishop, and attended by the clergy and a large sorrowing congregation.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

Choir Guild of Long Island

The ninth annual choral festival was held April 27th. In the morning there was a choral celebration of the Holy Eucharist in St. Luke's church, Brooklyn. In the evening the service was in Grace church on the Heights. The Bishop was unable to attend, but a large number of clergymen were present. Preliminary to the service proper, the orchestra and organ played Verdi's Seventh Symphony, and then the choirs, comprising about 350 voices, advanced up the main aisle, the processional, "Brightly gleams our banner," being inspiringly rendered. The choirs were from ten of the principal churches of Brooklyn, and that of the cathedral of the Incarnation, Garden City. The Rev.

G. Calvert Carter was cantor, and Frank Wright, precentor. Evening Prayer was read, Henry Gadsby's *Magnificat* in C major being sung between Lessons. The anthem, "My soul truly waiteth," in D flat major, by Bruce Steane, was sung by all the choirs with fine effect. At the offertory, Haydn's hymn, "Glorious things of Thee are spoken," followed. "Blessed be the God and Father," S. S. Wesley, introduced a solo soprano boy voice, and fine fugue effects. Most effective, however, from the point of grandeur, was the singing of Haydn's chorus, "The heavens are telling," from the "Creation." An address was made by the Rev. Frederick Burgess, giving an outline of the history and progress of the Choir Guild, and setting forth the importance of high grade music in places of worship. The *Te Deum*, by G. C. Martin, followed, and after prayer and benediction, the processional, "O what the joy and the glory must be."

Archdeaconry of Queens and Nassau Co.

The annual meeting was held at the cathedral of the Incarnation, April 26th. A service at the cathedral was conducted by the Rev. Wilmer P. Bird. An address was made by the Bishop, on "The motive for missions." Luncheon was served at the See house, Mrs. Bird and Mrs. Bryan acting as hostesses. After luncheon, the guests visited St. Paul's School. At the business session, the Bishop presided. Mr. G. Webster Peck was unanimously re-elected secretary. P. R. Jennings, of Meyrick, was elected treasurer; Augustus Rapelyea and W. R. Griffith, lay members of the missionary committee; Rev. Messrs. G. W. Davenport, Kirkland Huske, and W. Wiley, members of the executive committee. The treasurer's report showed a balance of \$237 50. It was decided to begin mission work at Hicksville.

St. Peter's, Brooklyn

The Rev. Dr. Lindsay Parker, the rector, has sailed for Europe, where his presence is needed to arrange business of a family and personal nature, his mother having lately died. In advance of Easter Day, Dr. Parker requested an offering of \$3,000 to meet the requirements of the parish, and the response was something over the amount asked for.

Massachusetts

William Lawrence, D. D., Bishop

The Massachusetts Altar Society gave away the last conventional year 146 articles, valued at \$662.68.

The City Board of Missions closes the conventional year with a balance of \$1,200.

St. Paul's church, Beachmont, is about to build a rectory.

The rector of St. Peter's church, Beverly, the Rev. E. J. V. Huiginn, was married, April 26th, to Madeline Clinton O'Brien, daughter of the late Mayor O'Brien, of Boston, a well-known friend and adviser of the R. C. Archbishop of Boston. The family have recently renounced Romanism for the Church Catholic. Mr. Huiginn was formerly a Roman Catholic priest.

St. James', Amesbury, Destroyed by Fire

The rector, the Rev. R. LeB. Lynch, is making a strenuous effort to rebuild. There was \$5,300 insurance on the building, but the mortgage amounts to \$2,350. The people have already subscribed \$800, and probably \$2,500 will be raised in the town itself, including the amount promised by the parishioners. This will leave a large sum to be furnished by the diocese or outside sources, so that the church may be rebuilt free from debt.

The Episcopalian Club

The new president, Mr. J. W. D. French, presided at the dinner in Hotel Brunswick, April 24th. The topic for discussion was neighborhood Church work. The Rev. Dr. Cunningham, rector of St. Mary the Great, Cambridge, England, made the first address, in which he outlined the difference between charity work in England and the same work in America. In England, the clergyman never gives relief per-

This institution is under the care of the Sisters of Bethany. The grounds are very extensive, affording plenty of play room for the children. There are four Sisters in charge. At present, 77 children are cared for. On Sunday afternoon, April 10th, there was a large gathering of clergy and laity at the home to witness the Easter commemoration of the children. Bishop Sessums gave an address, and the singing of the Easter carols by the children was very enthusiastic. The Rev. Dr. Warner said a few words, and distributed books and medals to the children.

Editorials and Contributions

St. Philip and Samaria

TO say of the Church that it is the Church of a class in society, is to utter the severest criticism possible.

If it is founded in fact, it is of little avail to hang our heads in shame unless we also seek to relieve the Church from the dreadful imputation. We must renounce the ambition, if it is ours, to minister only to the respectable and the cultivated and the wealthy. We must cultivate the spirit of St. Philip who (Acts viii: 5) "went down to the city of Samaria and preached Christ unto them." In other words, he went whither his feelings as a lordly Jew forbade him to go. Had the old Hebrews' arrogance been uppermost in his mind, he would sooner have died in Jerusalem as St. Stephen died. Had he consulted flesh and blood, he would have preferred to bear the Gospel to African heathen, or to the ancient scenes of his nation's captivity by the rivers of Babylon. But the grace of God in his heart moved him to seek out the despised and the execrated, and bring the power of the Gospel to bear upon those who for centuries had been the enemies of the Jew.

OUR attainments in the way of race-hate are not slight, but we can scarcely imagine the intensity of bitterness which existed between the Samaritan and the Jew. When a Jew would exhaust the malignity of his heart against another, he would say: "Thou art a Samaritan and hast a devil!" If a Samaritan had touched anything, that thing was to the Jew as swine's flesh. The Samaritan was publicly cursed in their synagogues, could not be summoned as a witness in Jewish courts, could not be admitted to any sort of proselytism as other heathen could; and, in fact, so far as the Jew could affect his position, he was excluded from the remotest possibility of future happiness. St. Philip was born and bred to this ineffable hate. There is no temper of the human soul more inexorable than hereditary prejudice. Nothing but the philanthropy which is learned at the feet of the Nazarene can eradicate it, and even this expulsive force made slow progress in the minds of some of the Apostles who would have called fire down from heaven to avenge an inhospitable slight put upon Jesus Christ by a Samaritan village. But the Lord rebuked them and said: "Ye know not what manner of spirit ye are of, for the Son of Man is come not to destroy men's lives, but to save them." St. Philip had a tenderer heart than they, perhaps. At any rate, impelled by love of souls, he went down even to Samaria.

AND this is the genius of our holy religion. It inspires the breast with a fervent evangelism which leads men to go down—down to the lowly and despised—down to the outcasts of society—down to those needy souls who will not come to us—down with the cup of cold water and the word of love and sympathy to the suffering children of poverty and irreligion! And the Church is beginning to feel more profoundly that her mission is not to spread banquets for clusters of privileged saints gathered in splendid temples, but to go out with Christ-like zeal and invite the masses to come and par-

take of the Bread which nourisheth unto everlasting life. There are Churchmen who have remained in Jerusalem too long—too long worn the fetters of a narrow Jewish exclusivism; and the effects are manifest in the ecclesiastical pride and the spiritual lethargy which so largely prevail. But the music of breaking and broken fetters is beginning to be heard in the land, and Christian hearts and hands, emancipated from long bondage, are leaping forth, eagerly, to Christian work. The Church is confronting herself with the terrible destitution which can be seen from her very doors, and putting the question whether she must not go down in the name of God to the mighty conflict of good and evil, "fair as the moon, clear as the sun, and terrible as an army with banners," and win to the standards of Immanuel a great host from the multitudes of those who now "care for none of these things."

—x—

Necessity for a Standard Bible

A PAMPHLET has come to hand, entitled "The Peace Cross Book." It is very beautifully printed in red and black, and contains a number of illustrations. Besides an account of the exercises at the unveiling of the Peace Cross on the site of the cathedral at Washington, and the addresses made on that occasion, it contains an account of the reinterment of Bishop Claggett's remains, and the order of service used thereat. This took place at St. Alban's church, in close neighborhood to the site of the future cathedral. "The Peace Cross Book" will be a pleasant souvenir for those who had the privilege of witnessing the ceremonies which it commemorates, and will be useful by way of drawing renewed attention to the great enterprise of establishing a cathedral worthy of the American Church, at the capital of the nation. A beautiful sketch of the unveiling of the cross is contributed by Thomas Nelson Page. A sermon by Dr. Dix is also printed, in which an account is given of the proceedings of the General Convention and the events associated with it, among the rest, the ceremonies of the Peace Cross. These, with a few other interesting papers, make up a little volume which has a true historical interest.

OUR attention has been drawn to a feature of "The Peace Cross Book," which has an interest of its own altogether apart from the purpose of the book. On page 55 are printed the Epistle and Gospel which were read in the service at the reinterment of the remains of Bishop Claggett. An esteemed correspondent asks from what version this Gospel is taken. The passage is St. John vi: 37-40. A moment's glance shows that, although it is apparently translated from the received text, it is not the King James Version. Neither is it from any of the modern revised versions known to us. It is possible that it may have been taken from one of the older English translations, such as the Geneva or the Bishops' Bible. But those we have not at hand. Can it be a translation made to hand for the occasion? Whatever its source may be, it is a poor substitute for the familiar rendering. The slip in grammar, especially, in the first

verse, "he that cometh to Me I will not cast away," is particularly unfortunate. But we do not cite this for purposes of criticism, but as an illustration of certain possibilities. If the doctrine were to prevail among us which the English bishops have recently enunciated for the Church of England, that there is no authorized version of the Bible, and no law to prohibit a clergyman from using any translation he may prefer, we might come to witness a widespread freedom in this matter. Let us imagine for a moment a state of things which would allow one clergyman to read the lessons from the Authorized Version, another from the English or American Revised Bible, another from the Douai Version, and still another from a translation of his own. Yet such a license as this becomes distinctly possible under the principle laid down in England. The conservatism of the English character may be a sufficient protection against such dire confusion there, but let no one imagine that there would be no advantage taken among ourselves of so broad a principle when its bearings were once seen.

NOW that we are approaching the era of multiplied English versions, and more than one are demanding recognition already, it is high time for the American Church to take this matter in hand, and by definite legislation, to protect her people, at least in the liturgical use of the Sacred Scriptures, against individualism. Many object to the use even of different hymnals in our churches, and the General Convention has done much to forward the cause of uniformity in this department of worship, notwithstanding it remains a matter of mere choice whether hymns are used at all at our regular services. How much more objectionable, then, that in the reading of Holy Scripture, which is an integral and very important part of our daily offices, the door should be left open for indefinite variation. We do not believe, to be sure, that there is any such license under our present law, but it must be confessed that that law is not in a satisfactory position, so long as there is nothing in the Constitution to prevent any single Convention from adopting a special version, or authorizing more than one, or giving general liberty, after the manner of the English bishops. We have the old version, the English Revised Bible, the American Revised Bible, the Baptist Bible, the Bible for Modern Readers, and on the way are the new American Bible and Mr. Stead's Bible. Others might be added to the above list, but they are of an eclectic character, and probably need not be seriously counted. While the work of amending the Constitution is in progress, we trust this matter may receive the attention its importance deserves. In fact, a committee was appointed at the recent General Convention to deal with the subject and report in 1901.

IT appears that some persons are opposed to the idea of a special standard to be set forth and sanctioned for exclusive use as the source of the lessons to be read in the services of the Church. They contend for the liberty of choice, on the ground that if things are left to take their natural course, the "fittest" version will, in the end, survive and supersede all others. They appeal to

the precedents of the Anglican Church from Elizabeth's reign onward. In Henry the Eighth's time, the Great Bible of 1539 was authorized as the Standard Bible for use in the churches of the realm, to the exclusion of previous translations. But in the early part of Elizabeth's reign, the Genevan Bible, which was in point of scholarship much in advance of previous translations, attained a very wide circulation in England. It was the work of the most extreme wing of the English Calvinists who, during the Marian exile, took refuge in Geneva. Both in the words employed in the translation and in the running commentary of explanatory notes, it fulfilled the purpose of a "Calvinistic manifesto." Archbishop Parker was much dissatisfied, and saw the necessity of setting forth a version for use in the churches which should be free from sectarian bias. As a recent writer has said: "To have silently acquiesced in the free circulation of the Genevan Bible, side by side not only with the Great Bible, but with Coverdale's and Matthew's Bibles, would have been to condone a medley of authorities that fell little short of spiritual chaos." The outcome of Parker's endeavors was the Bishops' Bible of 1568. Yet this failed to receive the Queen's formal sanction, without which it could not be ordered, under penalty, for exclusive use. She still refused, as she had done before, to allow any version to be "either abled or disabled." Archbishop Parker has indeed been recently quoted as agreeing with this policy. In a letter written in 1565, giving license for the printing of an edition of the Genevan Bible, he used these words: "It shall nothing hinder, but rather do much good, to have diversity of translations and readings." But it is overlooked that in this same letter he indicates his intention of bringing this condition of things to an end. "Though one other special Bible for the churches," he says, "be meant by us to be set forth, as convenient time and leisure hereafter will permit." He thus makes it plain that he does not intend to allow such a loose condition of things to continue indefinitely. Perhaps the good which he contemplates as coming out of "diversity of translations," is partly that it will help to make men see the necessity of one authorized version. The policy of the Queen, however, thwarted the action of the Archbishop and convocation, and the Geneva Bible continued to be used by the Puritan faction. To one who considers the history of the period, it can hardly be regarded as a fortunate policy for the Church. Unquestionably it greatly aided in developing and strengthening the Puritan movement until it reached such a height of power as to accomplish, for a time, the overthrow of the Church itself. If we appeal to precedents, it is instructive to observe just how this particular precedent came to be established. Its results, also, were of such a nature that it would seem very far from a desirable thing to adopt it as a perpetual rule. Certainly the danger of something like "spiritual chaos" in the presence of a medley of versions was never so great as at the present time.

— x — Brief Mention

THE tenth anniversary proceedings at Fond du Lac made a fine showing of progress. The interior of the cathedral is said to be a perfect repository of art. The Grafton Hall buildings are very

impressive. The episcopal residence is quite beyond anything in the West.

HERBERT SPENCER does not take to Socialism. He sneers at "these days of rampant Socialism when the great mass of legislative measures extend public agency and restrict private agency; the advocates of such measures being blind to the fact that by small steps they are bringing about a state in which the citizen will have lost all freedom." Mr. S. knows very well that Socialism is an attempt to make up for the loss of individual morality. If men will abuse their freedom, they must lose it. When the private conscience is corrupt, the common conscience of society steps in to regulate matters. But who has done more to corrupt conscience than the man who makes men believe that it is altogether uncertain whether there is a God or no?

HERE is something fine from the German poet, Claudius (1740-1815): "Above all do I like to read the Gospel of John. There is something truly wonderful in it; twilight and night, and athwart flashes the vivid lightning. A soft evening sky, and behind the sky, in bodily form, the large full moon. Something so sad, so sublime, so full of presage, that one can never weary of it. There is a great deal that I do not understand when I read, but I often feel as if John's meaning were floating before me in the distance. Even when my eye lights on a dark place, I have, nevertheless, a presentiment of a grand and glorious sense that I shall some day understand. On this account I grasp eagerly at every new exposition of John's Gospel. But alas! the most of them only ruffle the evening clouds, and the bright moon behind them is left in peace."

THE latest form of immorality is this: "The principle of liberalizing interpretation may be carried a little further than can be justified by strict insistence upon the rule that words must be taken to mean what they are generally understood to mean." That is, it is better to be "liberal" than to be honest.

OF John Neill who died in Philadelphia, one of his acquaintances said: "I like John Neill because he brought his religion down town"; and another said, "John Neill was a Christian seven days in every week." The open secret of his manly and unselfish life was that he not only professed the Catholic Faith, but lived it, in humility and gentleness and truth.

THE Rev. H. B. Pratt, sent to San Juan, Puerto Rico, has done brave work in establishing the Church in that island. It is believed that a church will soon be built. Mr. Brown, late chaplain of the "Rough Riders," is now of a regular regiment on the island. An English priest officiates at Ponce, and a colored priest from North Carolina, on the island of Vieques, to the east.

THE recent Funsten case is likely to bring up the advisability of making changes in the canons with regard to the office of presiding bishop. It is a pity to burden the most venerable of our fathers in God with troublesome details of business and questions difficult to solve.

Father Austin and His Teachings--XVIII.

BY THE RT. REV. DR. McLAREN,
BISHOP OF CHICAGO

(Copyright, 1899.)

A COMPANY of the clergy were discussing the relative value of sermons, and one of them exalted the efficacy of preaching above all other instrumentalities.

"Well, yes," said Father Austin, after a pause, "great is the sacrament of talk! I admit it; but it is not for you or for me to say how much our sermons accomplish. I imagine they share the fate of the sacraments of the Gospel, which are often neutralized by sin and indifference. I imagine a large proportion of our talk is water spilled upon the ground."

"But," replied the other, "you often hear from the people how much good such and such a sermon has done them, but do they ever come to you to tell of the benefit they have received from the sacraments?"

"Most distinctly they do; and often have I heard trembling lips tell of the blessedness of the Communion. Only last week a man said to me (his eyes suffused with tears) that he never could forget the day when episcopal hands were laid upon his head, and he received the Holy Ghost. Do you see this ring? A lady gave me that as a token of gratitude for her Baptism. Yes, when God's sacraments are received as they should be, they tell with power upon souls, though not always emotionally. You cannot have missed seeing the pretty remark of the humble woman who said she did not know much of God's ways of doing things, but her Communion always made her think of sheep-washing in the brook hard by; the sheep goes into the swift-running waters stained and soiled, but comes out white, while the little stream flows on and on. She did not know quite how it was done, nor did she seem to have any great stir of feeling about it, but this she knew, that her Communion always made her stronger of will to do God's Will. And so it is with thousands, although they do not find any need to say much about it. But, on the other hand, there are many vain oblations through folly and carelessness, and there are many sermons that are idle pratings, for the same reason."

Then he compared the honest simplicity of this old woman with the frivolous and superficial tribute paid to the value of a sermon, of which he remembered to have read somewhere. The parishioner said:

"Some weeks ago you preached a sermon, I might say a great sermon, and never shall I forget it. It was an extraordinary effort, and made me think about things, don't you know? Oh, it did me a lot of good!"

The clergyman did not remember this particular sermon, and so he asked what it was about. "About! Why, you remember what it was about, don't you? It was about—about—er—let me see; what was it now? H'm, h'm-m-m; why, the fact is,—Oh, yes, it was about—er—acting up to things, you know, and—er—yes, that was it—acting up to things." The clergyman said he had preached many sermons along that line, but what was the text? "Oh, the text! Yes, the text! Well, I think it was out of—of—of— (curious, isn't it, that I don't recall it?) It was out of one of the Epistles, or, was it out of the Gospels? Strange that my memory fails me; or was it in Revelation? It must have been, for I am almost sure it was in the

New Testament. My dear, what was the text of that sermon we all admired so much?" But neither could "my dear" remember it!

"There is a vast deal of that type of appreciative listening going on all the time," said Father Austin, "and I sometimes think too much preaching accounts for the number of spiritual dyspeptics among us. People want to enjoy sermons as the epicure does his *delicatessen*—not for nutrition, but for pleasure. Is it not curious how some of them will rebel at flowers and lights in honor of our Lord's Presence, and yet demand sermons full of fireworks and oratorical bluster? It is a vitiated taste, and does not at all stand for religious aspiration and growth. You might as consistently stock the diet-kitchen of a hospital with 'angel food' and 'cracker-jack' as seek to interest men in their souls' well-being by such preaching. We must return to simplicity and instruction. There are hundreds upon whom the 'fine' sermon has palled, who will stay away from church until the pulpit begins to meet their real needs. Here is a poor soul that wants to know some of the methods which mature disciples have discovered of resisting the temptations of the flesh. He knows what they are, but the preaching he has heard for a lifetime has not told him anything practical about overcoming them. He hungers to hear how to do it, and the sermon tells him all about the pictures at the academy, and the lovely pessimism of Ibsen, or perhaps informs him that there were two Isaiahs, and that our Lord's miracles were successful hypnotism. Rather sickly provender that for a hungry soul! No wonder there is such a plethora of emptiness in the pews!"

"Do you remember Lachlan Campbell's rebuke of the young minister's pedantic sermon? The latter was surprised, and asked what was wrong with it. 'There was nothing right, for I am not thinking that trees and leaves and stubble fields will save our souls, and I did not hear about sin and repentance and the work of Christ. It is sound doctrine that we need, and a great peety you are not giving it.'

"We will all agree that the great need among Christians is reformation of life. Well, then, the preaching must be reformed. There must be a stop to fireworks and flowers, and the endless flow of hortatory drivel, and the benumbing monotony of those little moral essays; and there must be a return to simplicity and instruction, for the Gospel is not a fountain of sanctimonious gush, but a treasure-house of ideas, golden, clear-cut, eternal, made to meet the spiritual need of man. Of course those who have contracted the sermon-habit will squirm and demand their usual doses, but after a while their pains will pass, and they will be quite satisfied with plain, substantial teaching."

"Beg pardon for the interruption," said one of the clergy, "but that reminds me of a parson who laid aside philosophy and began to preach the words of Jesus, and was in due time honored with a visit from a parishioner who entered the complaint that she did not enjoy his preaching as she used to, for, to be frank, his sermons now were too easily understood!"

"And that reminds me," rejoined Father Austin, "of the old Scotch woman whom the minister questioned about the doctrine he had preached the last 'Sabbath,' and who replied: 'Dear meenister, it's not for the likes of me to be understandin' your sermons. It wudna be verra ceevil.'"

Then Father Austin resumed his talk

about simplicity and instruction, and urged us to persevere in spite of obstacles and protests, for much depends upon pulpit courage. He believed the people who are tired of the fireworks and the tinkling platitudes far outnumbered the victims of the sermon-habit, and they had a right to be heard in the matter. He was quite out of patience with the kind of sermons the reporters want. He remembered that it was said of Archbishop Leighton, gentle, tender, and pious, from his earliest years, that when he was criticised for not preaching "up to the times," he replied that he wished one poor brother might be permitted to preach Jesus Christ.

After the company had dispersed, one who was present amused me very much by telling me of an incident in Father Austin's earlier experience. A man of large business activity and much wealth, but deplorably vulgar and ignorant, called on him one day, and undertook to give him some advice for the betterment of his sermons. The good priest tried to restrain himself, but did not make a brilliant success of the effort; so, when he could endure impertinence no longer, he burst out—

"Look here, my friend, if I should call at your counting-room to-morrow, and propose to you to make radical changes in your methods of conducting your business, what would you say?"

"Say, sir? Say? I would say nothing. I would point you to the door!"

The answer was so brusque and violent that Father Austin at once became calm, and determined not to answer a fool according to his folly; but he leaned that way when he said: "There is a remarkable similarity between your office and my study. Each has a door!"

Bishop Grafton on English Church Issues

THE Bishop of Fond du Lac thus writes to *The Chicago Tribune*, under date of April 12, 1899:

Allow me, as a subscriber, to protest against what seems to me to be a gross misrepresentation by your English correspondent concerning the English Church issue. He states, as if it was a late event, "that the extreme party, under Lord Halifax, has formed a Church Union." Now this Union has been in existence thirty years. It has about seventeen bishops for its vice-presidents, over 4,000 priests, and over 30,000 lay subscribing members. There are double the number of priests, and many times as many laymen, who sympathize and agree with the principles of the Union. If the American newspaper editors would exchange with *The Church Times*, London, which has the largest circulation of any Church paper, or with *The Guardian*, which represents the conservative Church party, fewer mistakes would be made.

The English Church Union, or High Church party, has no wish to revive mediævalism or reunite with Rome. They have no wish to undo the work of the Reformation in delivering the Church from the Papacy. They are thoroughly loyal to the Reformation settlement as expressed in the Book of Common Prayer. They do not attack Low Churchmen, but claim that their own rights within the comprehensive limits of the Church should be respected. It is a slander to say that the Union has "incited the clergy to disobey the rulings of the bishops." Lord Halifax and all those acting with him have decidedly taken the opposite ground. They have counseled and urged obedience to the bishops, and by their work and actions the Catholic Churchmen have shown a loyal spirit.

What is true is that they are not willing to obey "the Judiciary Committee," which is a new

court appointed by the State, which is not in accordance with the Reformation settlement, as Gladstone declared, and which has no ecclesiastical authority. The High Churchmen are contending, while admitting that coercive jurisdiction always lies with the State, that Church matters should be determined by Church tribunals. And it is noticeable that their contention was recognized as a proper one by Mr. Balfour who said that, "in his opinion, the English Church, like the Scotch Established Church, should enjoy greater autonomy than it does at present, since it is evident the Judiciary Committee of the Privy Council is not capable of deciding spiritual matters."

The effort to stir up Parliamentary interference against the Catholic or High Church party has, both in the Commons and House of Lords, signally failed. The two Archbishops have announced that they will themselves hear the ritual and other matters in dispute, and have announced that they will hear them independently of any decisions heretofore made by the Privy Council; and the Catholic party, by the advice of Lord Halifax and the English Church Union, have consented to their jurisdiction.

There is not the slightest danger of any disruption in the English Church. Only those may think so who do not know the Church or the character of Englishmen. The more probable result will be that the two parties in the Church, after hammering each others' heads, as Englishmen are wont to do, will arrive at a better understanding, and the High Church party will practically lose nothing, but emerge triumphantly in gaining for the Church a greater freedom from State control.

CHARLES C. GRAFTON,
Bishop of Fond du Lac.

—X—

Letters to the Editor

"IS THERE ROOM?"

To the Editor of *The Living Church*:

I want to thank Dr. McConnell for his timely article, the timeliness of which is evidenced by the amount of discussion provoked, and from which we may hope much good may result. For the most part, however, those who have spoken look on from afar. It would be well if we could hear from some of the rank and file—men who are making the sacrifices which all preach, but many never experience; men who are enduring the hardships entailed by present conditions.

The question, as I understand it, is not one of theory, but of fact, and business methods, not sentiment, should prevail. It is not whether we have a sufficient number of men in the ministry to furnish the ministrations of the Church to every town and hamlet in the land, but has the Church at her disposal more men than she can properly care for and utilize for the most efficient service? If so, is it wise to go on increasing the number by ordaining young men, not to go into mission fields, but to take the places of older men who are turned out on the common?

This, together with the large influx of denominational and foreign clergy, is likely to produce an unhappy condition, creating a body of mendicant priests, supported by scanty alms, oftentimes extorted from those who despise the Gospel, or by moneys secured by questionable methods. Fancy St. Paul urging men to attend a fair, dance, minstrel show, or such like, for the purpose of raising money to preach the Gospel of the Son of God! It is a misfortune beyond expression when money for the support of the Church has to be raised in any other way than by the consecrated liberality of her children. The Church calendars for 1899 report about twenty per cent. of the clergy as non parochial, and an examination of diocesan and missionary statistics reveals very few vacancies of any kind. My own Bishop told me very lately that there was scarcely a day that he did not receive application for work, and I can not believe that Western Michigan is such an attractive field as to be distinguished in this respect.

Now, it may be said that many of these non

parochial clergy are employed—still they are employed in work which does not require a priest of the Church, and many of them, I doubt not, are so employed from necessity. It may be said that some of them are not fitted for the work. Then greater care should be taken in the selection of men. The responsibility rests on those who stood sponsor for them. It is time to recognize that grace is not an all-sufficient qualification for success in the ministry, and that symptoms, at least, of the other elements should be manifest before ordination. Certainly something must be wrong, and I cannot believe that all the wrong is with the clergy, when there are forty or more applicants for every vacancy, however small. I have heard, in one instance, of as many as a hundred, and in the case of a parish to which I was afterward invited, I read a number of applications, with letters of commendation and newspaper clippings. Candidating, about which much is said, however unfortunate, is in my opinion hardly worse than the political methods sometimes adopted, not only in filling a rectorship, but the episcopate. Success in one case rests at least on some merit, while in the other it is secured by obtaining some one of influence to manage the wires.

The Church must have the power to limit or increase, and direct and control her forces, to obtain the best results with the least expenditure. Three suggestions occur to me, which might be a partial remedy for present conditions.

Let every young man seeking Holy Orders be subject to the ecclesiastical authorities for five years. Then a bishop could select strategic points with some guarantee that they would be occupied more than a few months. Many a mission, now dead, would have become a good parish with five consecutive years of faithful service.

Let some of our clergy whom God has blessed with means take up their residence, without charge, in some promising field where only the best can succeed. Such a spirit of self sacrifice would be contagious and far-reaching in its consequences. The Gospel of sacrifice cannot attain the full measure of success, when sacrifice is the result of necessity.

Let preferment and promotion in the Church be based upon merit, length and efficiency of service, and not on influence, social, family, or financial, none of which things especially qualify a man to preach the Gospel of the kingdom of heaven. The Church is the only field where prizes are offered for immaturity and inexperience. I have even heard it said that a mitre may be won by ineffectual parochial administration, or through the influence of those who do not appreciate the dreamy somnolence produced by soporific preaching.

R. R. CLAIBORNE.

Kalamazoo, Mich., April 20, '99.

THE PEACE CROSS BOOK

To the Editor of The Living Church:

The Gospel from St. John vi: 37-40, as given in the "Peace Cross Book," is taken from the English version of the Holy Scriptures of 1539, sometimes called "the Great Bible," and also, from Archbishop Cranmer's association with the work of its translation, "Cranmer's Bible."

WILLIAM H. COLLINS.

St Michael's Rectory, Brattleboro, Vt., April 29, '99.

Here--There

BY VIRGINIA C. CASTLEMAN

Here, beauteous flowers bloom, but only to decay;
There, fadeless blossoms open in radiant array.

Here, happy little children are growing old in sin;
There lives the innocent forever pure within.

Here are the glowing faces of a transient youth;
There, changeless beauty of the glorified in truth.

Here, hearts that love must suffer deepest mortal pain;
There to abiding love the heart will wake again.

Here, sweetest human friendship needs have its taint
of earth;

There, in the light of heaven, true friendship has its birth.

Here, every joy must be shadowed by darksome grief;
There is the sweet fulfillment of the soul's belief.

Here is the weight of mystery and the mind's unrest;
There is the light of knowledge and end of mortal quest.

Here, man with dual nature in constant strife must be;
There, sanctified forever, his spirit is set free.

Here, fairest hopes of earth in graves must be buried lie;
There, conquered death itself, "last enemy," must die.

Shall man then ever here but gloom and sadness see?
Not so—Rejoice! for there is immortality!

Personal Mention

The Rev. Dr. Edward W. Appleton has been compelled by ill-health to resign the rectorship of St. Paul's church, Cheltenham, Pa. He will be succeeded by the Rev. J. T. Cole, the associate rector.

The Rev. Thos. H. Barlow, of La Porte, Ind., has accepted the rectorship of St. Peter's church, Butler, diocese of Pittsburgh, and will begin work in his new field of labor on May 1st.

The Rev. Alfred H. Brown has resigned the rectorship of the church of the Messiah, Providence, R. I., and should be addressed at 662 Macon st., Brooklyn, New York city.

The Rev. W. M. Bottome returned from Europe April 22d.

The Rev. Chas. G. Carpenter has resigned as general missionary of the diocese of Central Pennsylvania, to accept the rectorship of the church of the Good Shepherd, Milford, Pa.

The Rev. Robert E. Lee Craig should be addressed at 4117 Lindell Boulevard, St. Louis, Mo.

The Rev. John W. Gill should be addressed at Keeseville, N. Y.

The Rev. Arthur B. Howard, formerly rector of St. Andrew's church, Jackson, Miss., entered upon his duties, April 30th, as associate rector of the parish of St. John the Evangelist, New York city.

The Rev. George Abbott Hunt has resigned from the rectorship of Christ church, Eddington, Pa., to take effect September 1st next.

The Rev. Frederick Foote Johnson has accepted the rectorship of Trinity church, Redlands, Cal., and entered upon his duties, April 16th.

The Rev. Walter H. Larom sailed for Europe, on the American line steamship, "New York," April 26th.

The Rev. F. H. Nelson has accepted the curacy of Christ church, Cincinnati, diocese of Southern Ohio.

The Rev. David P. Oakerhater, Indian deacon, is now living in the house built for him at the Whirlwind Indian school. His P. O. address is Fay, Blaine Co., Okla.

The Rev. W. S. Raymond has accepted the care of Grace church, South Boston, Mass.

The Rev. Geo. A. Robson, of St. Agnes' chapel, Bridgeport, Conn., is living at 331 Clinton ave.

The Rev. Thomas Semmes, rector of St. Andrew's church, Richmond, Va., has resigned. Acting on his physician's advice, he will take a complete rest for several weeks.

The address of the Rev. Francis S. White is changed to 47 East High st., Detroit, Mich.

The Rev. Charles Wright, with the sanction of the Diocesan, Bishop Burgess of Quincy, has commenced holding services in St. James' church, Griggsville, Ill.

The Rev. Wm. Wilkinson has accepted the position of city missionary in Minneapolis, Minn.

To Correspondents

SACERDOS EXPECTANS.—If you will send us your name and address, we can give you information regarding the return to our Church of one Roman priest.

S. L. B.—The Presiding Bishop is always the senior bishop as to date of consecration. The Rt. Rev. Thos. March Clark, D.D., LL.D., Bishop of Rhode Island, therefore succeeded the late Bishop Williams as Presiding Bishop.

Official

WHEREAS, The Rev. J. W. Van Ingen has been the superintendent of St. Luke's Hospital, Chicago, for nearly six years, administering his office with ability and faithfulness;

Resolved: That we, the Board of Trustees of St. Luke's Hospital, regret that his desire to resume parochial work makes it necessary for him to sever his connection with the hospital; that we hereby express our grateful appreciation of his valuable services; and that we extend to him our good wishes for his future success and happiness.

Resolved: That these resolutions be spread upon the minutes of the board, and a copy of the same be sent to the Rev. Mr. Van Ingen.

GENERAL THEOLOGICAL SEMINARY

The annual meeting of the Associate Alumni, G. T. S., will be held on Tuesday, 16th May, 1899, at 10:30 A. M., in Sherred Hall, Chelsea Square, New York city. Luncheon will be served in Flouret's Cafe, 18th st. and Fifth ave., at 1:30 P. M. The Alumni should procure tickets (price \$1.50), on or before Saturday, 13th May, from the treasurer, the Rev. Alban Richey, 354 West 21st st., New York city.

JOHN KELLER,

Secretary.

Arlington, N. J., May 1st, 1899.

Ordinations

BISHOP POTTER will act for Bishop McLare to ordain to the priesthood the Rev. J. K. Ohial, of Japan, at St. Peter's church, Westchester, New York city, on Sunday morning, May 14th.

Mr. F. O. Boberb was ordered deacon by Bishop Sessums, at Trinity chapel, New Orleans, La., at 11 A. M., on Sunday, April 16th. The Rev. A. G. Bake-well presented the candidate, and the Rev. Dr. John Percival preached the sermon.

Died

CLAGETT.—At Hastings, Minn., April 14, 1899, after a long and distressing illness, John Ramsay Clagett, in the 73d year of his age. He was for many years senior warden of St. Luke's church, Hastings. Formerly of Alexandria, Va., and of the same family as Bishop Thomas John Claggett, the first American Bishop.

CLARK.—Fell asleep, at her residence, 75 Front st., in the morning of April 23, 1899, Dolly A., wife of Wm. H. Clark, and daughter of the late Col. Joseph B. Abbott, of Binghamton, N. Y.

"Light Eternal, Jesus blest,

Shine on her, and grant her rest."

LEFFINGWELL.—Entered into rest, at Rochester, N. Y., April 21, 1899, Mary E. Leffingwell, sister of the late Mrs. Charles B. Hatch.

"Rest eternal grant to her, O Lord, and let perpetual light shine upon her."

SISTER JULIA.—Entered into rest, in Yonkers, April 17, 1899, Sister Julia Percival, for ten years teacher in St. Mary's School, Burlington, N. J., and for twenty-one years deaconess of the Church, serving in the dioceses of Central New York, Massachusetts, and New York.

"Sorrow vanquished, labor ended, Jordan past."

WADSWORTH.—At her residence, Matagorda, Tex., April 10, 1899, Mrs. Julia A. Wadsworth, wife of Wm. B. Wadsworth, after an illness of four weeks.

WALLIS.—At Valley Cottage, Georgetown, Kent Co., Md., on Feb. 16th, Anna Margaretta Wallis, aged 72 years.

WARNER.—Entered into the rest of Paradise, on Saturday, April 15, 1899, at his late residence, in Jersey City, James Warner, in the 75th year of his age. The funeral service was held in St. Mark's church, Jersey City, and the interment in Windham, Conn.

"Grant him, O Lord, eternal rest, and let perpetual light shine upon him."

WEEKS.—At Riverhead, on Saturday, April 22, 1899, Amy Joesbury, wife of the Rev. Robert Weeks.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 231 Fourth ave., New York. At present, please address communications to the Rev. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

EUCCHARISTIC WAFERS.—Priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. Miss A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

WANTED.—Position as organist by an experienced young man (Churchman) capable of furnishing a high grade of music; also understands choir training. Address L. B. P., care of Mrs. E. P. WRIGHT, Wauwatosa, Wis.

The Editor's Table

Kalendar, May 1899

1. SS. PHILIP AND JAMES.	Red.
7. 5th Sunday (Rogation) after Easter.	White.
8. ROGATION DAY.	Violet.
9. ROGATION DAY.	Violet.
10. ROGATION DAY.	Violet (White at Evensong).
11. ASCENSION DAY	White.
14. Sunday after Ascension.	White.
21. WHITSUNDAY.	Red.
22. WHITSUN MONDAY.	Red.
23. WHITSUN TUESDAY	Red.
24. EMBER DAY.	Red.
25. EMBER DAY.	Red.
27. EMBER DAY.	Red (White at Evensong).
28. TRINITY SUNDAY.	White.

Heyday! come, Pussy-willow,
 Wrapped in your hood of fur,
 Heyday! come, Daffodilly,
 Prithee arouse and stir.
 Heyday! gone are the snowdrifts,
 Gone is the biting blast.
 Heyday! wake, pretty maidens,
 Summer is coming at last.

—AMELIA BURR.

We Know Not How or When

BY MARGARET DOORIS

We know not how, we know not when,
 But little things have power.
 The very smallest seed we sow
 Becomes a perfect flower.

So little deeds of kindness done,
 We know not how or when,
 Take root and grow to marvelous strength
 Within the hearts of men.

All love, all light, we shed abroad,
 God's love doth multiply.
 We know not how, we know not when,
 Our good deeds soar on high.

There all our kindly, tender acts
 Are turned to riches then,
 Awaiting us in Paradise,
 We know not how or when.

London, Ohio.

A Sharp Contrast

CHRISTMAS dawns. Behold! the courts of the Lord's house are thronged to do homage at the manger cradle—to welcome Him who has taken our nature upon Him, hailing Him as Prince of Peace, though He come but as lowly Babe "in ox stall"; prompted with real devotion, they fill His courts and throng His altars.

But what of

"The day that sees Him rise
 Upward to His native skies?"

Have we adored Him who took our nature upon Him, and shall we be indifferent when, oh, wonder of wonders! He takes that nature up to the throne of God? Alas! how great a contrast, even in these days of quickened observance of the Christian Year! On Christmas Day, our churches filled with devout worshipers; on Ascension Day, where are the multitudes that kept the Feast of the Nativity? And yet the Church provides in her offices as fitly for the honor of her ascending Lord as she does to welcome His coming. "He that ascended is the same also that descended."

Some one has well called Holy Thursday the top round of the golden ladder of sacred observance of the events that marked the human life of our Divine Lord. Surely, we are not following as we should "the blessed steps of His most holy life," unless we follow, with the disciples, the Risen One when He leads them out as far as Bethany and up the

Mount of Ascension.—*All Saints' Parish Record.*

Pen-and-Ink-lings

MANY a reader of our periodical literature will appreciate this witticism taken from an exchange: *Returned Naval Hero*: The next thing I remember was the order, given by the admiral himself, to flood the magazines." *Listener*: "Yes, and every one of you, from the admiral down, is still engaged in carrying it out."

HOW our judgments are governed by our view-points, is well illustrated in the following story: An old Scotch woman was walking to church with her family. The auld Kirk minister rode past at a tremendous rate, and the old lady said to her children: "Siccan a way to be ridin', and this the Sawbath Day. Aweel, aweel, a gude man is marcifur' to his beast!" Shortly afterwards her own minister rode past just as furiously, and the worthy old wife cried: "Ah, there he goes! The Lord bless him, puir man! His heart's in his wark, an' he's eager to be at it."

"THE Actors' Appeal to the Clergy to Assist in Suppressing Sunday Theatrical Performances," is signed by F. F. Makay, president of the Actors' Society of America, and contains such sentiments as the following: "The opinion has long prevailed that the actors of this country are in favor of the assignment of Sunday, like all other days of the week, to secular labor for financial gain. For many years the actors have protested against Sunday theatrical performances of any kind whatever, as a usurpation of a right enjoyed by all other citizens—a right to one day of rest in seven." The appeal goes on to say: "The Sunday theatrical performance is such a radical wrong—so demoralizing, not only to the actors, but to the community in which the performance is given—that I think it should be the first point of attack." The Actors' Society of America recently adopted, by a unanimous vote, resolutions protesting against theatrical performances on Sunday.

A CHURCHWOMAN who has been visiting Cuba, writes to Miss Emery: "It would be a difficult matter to teach these people a religion of self-denial, and one for which they must pay. But, on the other hand, the thing must be done, and the Church is losing golden opportunities every day. I feel that our Church is called to this great work; in every way it is better fitted to cope with the situation than is any other Protestant body. It is more liberal, broader, more able to adapt itself to circumstances. Beautiful property can be bought here for a song. It is going up in price every day, and a year from now four times the sum will be paid that could be expended now to advantage. Missionaries coming here need not be regarded as martyrs; they will have a most agreeable life. The country is beautiful, and the climate delightful."

IN an interesting article in *The Independent*, the Rev. R. S. Storrs, D.D., LL.D., the Nestor of Congregationalist preachers,

points out some reasons for the decline of interest in and power of the pulpit to-day, and shows how these have also affected other public speaking. What used to be known as "the eloquence of the bar," is practically stifled. "Arguments of two, three, five, even of seven hours, in exciting and critical cases, were not unknown in Massachusetts fifty years ago. Now the briefest argument alone is allowed. The court rooms are therefore coming to be as barren of elaborate eloquence as asphalt pavements are of vines and rose bushes. They are for the rapid transaction of legal business, not at all for the exhibition of high art and culture in forensic debate."

"THE same tendency," says Dr. Storrs, "appears in legislative assemblies. Parliamentary eloquence in Great Britain is far less copious and accomplished than it was a generation or two ago, in spite of the seemingly opposed example of Mr. Gladstone. It is plainer, more practical, more limited in range. . . . Even in our vociferous Congress the prevailing temper has come to be: 'We're in a hurry. Business presses. Print what you have said in the *Record*, and the government will pay for it, but don't take time in talking it out.' The reverberating senatorial debates of forty to seventy years ago, which then engaged and stimulated multitudes of minds, are now noiselessly buried in volumes on the shelves. They are not reproduced. The pulpit cannot escape the restriction which is elsewhere so controlling."

TO quote once more from Dr. Storrs:

Life is more superficial than it was, because more hurried; it is less reflective and introspective. The keen and profound sense of sin in the heart more rarely appears. The sombre, yet illuminating, shadow of eternity lies more lightly, if it lies at all, on minds absorbed in business activity. The duty of the soul to itself and to God is scarcely a matter for intent and prayerful consideration; and the swift whirl of affairs on the tangible earth shuts from sight the august and inexorable processes of the divine jurisprudence, with which every personal will was used to feel itself in vital relation. So the whole air of society is incessantly affected adversely to the appeals of the Gospel. The former conditions gave a resonant medium to the voice of the preacher, where now he is like one trying to shout or sing in an atmospheric vacuum.

THE Society for Instruction in First Aid to the Injured, begun some years ago in the Church of England, has held in New York during the past year 77 classes, attended by 695 men and 415 women, and has endeavored to reach every class in the community. Notable classes have been held at the parish house of Grace church, at St. Bartholomew's church, and St. Agnes' chapel, and the Cancer Hospital, conducted under Church auspices, and before St. Barnabas guild for nurses. Since the organization of the New York branch, 11,102 persons have taken the course of instruction offered, and of these, 7,188 have passed an examination and received diplomas. Hand books giving information for the treatment of emergency cases of injury, have also been circulated to the extent of 2,795 copies, and greatly aided in the saving of human life.

The Swedish Church

BY THE REV. HERMAN LINDSKOG, RECTOR
OF ST. ANSGARIUS', CHICAGO

READ BEFORE THE NORTH-EASTERN DEANERY OF
CHICAGO, AND ALSO BEFORE THE SWEDISH
CHURCH ASSOCIATION

THE canonical name of the Church of Sweden, as it has been handed down through the centuries, is the Swedish Church, or the Church of Sweden. Politically, it is often called Evangelical; popularly, it is styled Lutheran; still, none of these names can be found in any canonical or constitutional codex of the Church. As we speak of the Church of England or Russia, we have to use the same emphasis on the word Church when speaking of the Church of Sweden.

Sweden to-day numbers more than 5,000,000 inhabitants belonging to the Church, which stretches forth its branches to, and covers, every nook and corner of the country. Certainly there are Roman Catholics, Baptists, Methodists, and Jews to be found here and there in Sweden, but their number, all told, is not 120,000 dispersed on an area that is more than three times as large as that of our grand and noble State of Illinois. Sweden contains, namely, 170,713 square miles, when Illinois only has 55,414.

Sweden is to-day ecclesiastically divided into one archdiocese and eleven dioceses. These twelve dioceses again are divided into one hundred and eighty deaneries and 1,360 parishes, each having its rector, and many of them two to six, or even more, assistant clergy.

In the ninth century, for the first time, the Church was planted in Sweden. Ansgarius, by birth a Frenchman, is the honored apostle of the North. With true apostolic devotion, self-denial, and zeal, he brought the hardy, stubborn Vikings to the Cross. He built the first Christian chapel in Sweden. From 829, to the year of his death, 865, he had supervision of the missionary work there. He died as Archbishop of Bremen, where a beautiful monument is raised to his memory.

The Church begun was not by any means the Church secure and safe among the heathen inhabitants of Sweden. It remained for English missionaries, under the leadership of the devoted Sigfrid, most appropriately called the second Apostle of the North, to establish it more firmly. He baptized the first Swedish king, Olof Skotkonung, in the year 1007, and from that time the Christian religion can be said to exercise a desired and desirable influence and power. In fact, about the year 1080, hardly a heathen could be found in Sweden, except in the most distant parts of the land.

The successors of St. Ansgarius on the archiepiscopal throne in Bremen, on the southern shore of the Baltic Sea, now called Germany, had the supervision of the Church of Sweden until 1104, when the Bishop of Lund, in the southern part of Sweden, was made an archbishop, and the Scandinavian countries became a Church province. But within 50 years from that time we find Norway having an archbishop of its own, and in 1164 was the first Swedish archbishop consecrated—Stephen, who immediately made Upsala the archiepiscopal seat. From that time we find the Church of Sweden obtaining one after another of all the privileges enjoyed by other Catholic countries. Her clergy could only be tried before ecclesiastical courts, her property or possessions were exempt from all tax paying, she could re-

ceive and hold all legacies given her, and giving tithes to her was common throughout the land.

Although the Church of Sweden from its beginning can be said to be officially connected with Rome, it is yet a fact that the Swedish people had paid a very scant homage to the Bishop of Rome. On the other hand, the papal curia had exercised a very weak pressure on the Swedish Church. Not before the year 1248 was celibacy urged upon the Swedish clergy, but did not enter into a general practice for a long time.

About one hundred years before that time, or 1150, Sweden had five regular dioceses, with their bishops, cathedrals, and chapters or consistories. From the year 1250 these bishops, and others in new organized dioceses, were elected by the clergy alone, and consecrated by the Archbishop of Upsala, making thereby Sweden an independent Church province, with a perfect hierarchy. Before that time the Archbishop of Upsala had to be consecrated by the primate in Lund, he, as well as his suffragans, qualified "*cleri electione, regis consensu, ac populi petitione*"; something to be especially remembered as an exceptional practice in the whole Occidental Church. In other countries the laity and the minor clergy were excluded from taking part in the election of a bishop; in Sweden not so, where all priests and laymen voted, and after the king had given his consent the bishop-elect was consecrated. The same principle prevailed as to rectors and settled clergymen in parishes, the bishop's consent given instead of the king's. Such was the practice in the Church of Sweden for more than three hundred years until the year 1250.

From that year the Papacy made its *imprimatur* more and more felt, now and then befriending the political government, in order to gain earthly possessions and secular power; at other times taking a diametrically opposite stand, not only to the rulers of the land but also to the people. I do not need to specify the abominable irregularities the papal curia made itself guilty of during the fourteenth, fifteenth, and sixteenth centuries. May it suffice to state that Sweden was no exception from other countries in that respect, and that Roman heresies, in spite of the strongest protestations, invaded the land, and the Roman despotism became more and more unbearable.

But the dawning of a brighter day came. As early as 1519 purer doctrines began to be heard in Sweden, introduced by a young man, Olaus Petri, who for three years had pursued his theological studies at the University of Wittenberg. A year after his return to Sweden, he was ordained deacon by his bishop, and given an appointment at the cathedral of Strengnas. The dean of the cathedral chapter, Laurentius Andreæ, was soon won over to the Protestant cause, and through him the regent, Gustavus Wasa. The greatest caution was used in promulgating the Protestant ideas. Under no circumstances would it be admitted that it was a new faith; it was the old apostolic Faith, once for all times delivered to the saints, purified from the papal heresies, that was now proclaimed. The New Testament was soon thereafter for the first time translated into Swedish. In the year of 1541 was the whole Bible translated.

The diet in Westeras, 1527, became the turning point of the reformation, or, rather, restoration, of the Swedish Church. Then and there it was positively decided that

nothing but the divine truth, as found in the now opened Holy Scripture, should be preached in the Church of Sweden, and that the king, and not the Pope, should exercise the highest authority over the same. Yet it required more than sixty years to fully define the position of the Church, and make the reformation an accomplished fact. It was at the great Church council held in Upsala, 1593, where the bishops and representatives of the Church from all parts of Sweden, had convened—priests to a number not less than 300—that it was solemnly and unanimously resolved that the Holy Scripture containeth all things necessary to salvation, and that the doctrines of the Holy Scripture were rightly put forth in the three oldest *symbola* and the first original Augsburgian Confession, or *Confessio Augustana*. With this resolution, the work of reformation, or restoration, of the Church of Sweden can be said to have been perfected. The episcopate and the ministry remained the same, all the essential features of true Catholicity were retained. For the Latin Mass and the superstitious legends of Rome, were substituted what I until this day called the Swedish High Mass, and the simple teachings from the Holy Scripture in the Swedish tongue. The king regained his position as the *summus episcopus*, confirming and executing the decisions of the Church. The king's authority in the Church was not a new and Protestant doctrine in Sweden. The oldest Swedish law, since five hundred years back, contained the following article:

When a bishop shall be chosen, then shall the king ask all living in the province whom they will have, and the king shall put the staff in his hand and a golden ring on his finger, then he shall be led to the church and enthroned; then he has received full rights to the office, as soon as he has been consecrated.

This shows in fact that the power of the investiture belonged to the king, and not to the Pope, for centuries before the Reformation.

After the Reformation and the above-mentioned Church council of Upsala, 1593, we find the Church going steadily forward, boldly and enthusiastically rejecting and crushing even the strongest efforts to re-Romanize or Calvinize her; at the same time, resisting all encroachments or inroads made time and again by the king on her canonical or spiritual rights. None of the Swedish kings, perhaps, ever had a greater place in the heart of the Swedish Church and nation than Gustavus II. Adolphus. Still, when he proposed that a *consistorium ecclesiasticum generale* should be instituted in Sweden, similar to those in Protestant countries on the continent, consisting of six clerical and six lay members, and forming the highest tribunal under him to decide all doctrinal and ecclesiastical questions, then the Church, through her bishops, took a decided stand against that proposition and such an innovation, plainly telling the king and his counselors that *curam religionis et judicium de doctrina et sacramentis Ecclesie, episcopis et pastoribus esse commissam. Sacerdotibus in Veto Testamento hæc cura et judicium committitur; Apostolis et eorum successoribus episcopis et presbyteris in Novo Testamento*. The result was that the *consistorium ecclesiasticum generale* suddenly died soon after its birth, to the great displeasure of the king.

The same spirit still lives in the Church of Sweden, and seems in these later years to

grow more strong, aroused by a free Lutheran movement within her, whose leaders pose as great martyrs, because they cannot rob her of her canonical rights. More jealously than ever is she guarding those in our days, and it seems to my mind only a question of time when the Church of Sweden shall leave her long-occupied, isolated position, and we all will see her come out with flying banners of true Catholicity.



Church and State in England

THE splendid activity of the bishops when Disestablishment in Wales was threatened in the previous liberal Parliament, only serves to cast a deeper shadow upon them when they are weak in spiritual matters. They showed then that bishops can work with tremendous effectiveness when they will. Are the endowments, the incomes, the material fabric, of the Church in the Welsh dioceses more worthy of protection than are the spirituality and independence of the whole Church of England. Is it a greater blow to the Church to seize a few of her buildings and a part of her endowments and apply them to secular uses, or to rob her of her whole spiritual heritage of speaking as God commands her, and make of her only a bureau of the State, speaking the voice of Parliament? The bishops were united, firm, and vigilant where pounds, shillings, and pence were involved. Will they be less so when the Church demands that her ancient spiritual liberties be restored to her? It is idle to pretend that the issues which have so distracted England for a year past are incense or no incense, reservation or no reservation. These, and many other questions of detail which are discussed, are but phases, and the least important, of that fundamental question which the Church of England must solve: Is it the Church of God, or a bureau of the State?—*The Church Eclectic*.



True Heroism

MR. J. W. DOANE, a gentleman who lived at the Windsor Hotel, has sent \$500 to *The Evening Post* to start a fund of \$10,000, which it is hoped will be raised for the support of the mother and two sisters of William Guion, an elevator man at the hotel. Other contributions have swelled the fund at this writing to more than \$3,000. Guion had been employed at the Windsor for twenty years, and had charge of the elevator when the fire broke out. He stood his ground gallantly, and kept his elevator going through smoke and the gravest peril, repeatedly bringing down loads of frightened people. When the collapse of the building became imminent, he was pulled out of his car by the police. But he was not yet ready to run. It has been said that the elevator bell rang again. At any rate, he started up for one more trip: On his way down, the top of the shaft fell in. The car stopped, and he and whoever was with him were caught and died.

When has there been a nobler instance of devotion to duty than this? Running an elevator is pretty humdrum work, about as little adapted, apparently, to develop heroic qualities as any work that can be imagined. But there was hero stuff in Guion. For him the little tinkle of his bell in that fiery confusion was a signal no less august than the voice of God. Up he went again on a sacred mission, and out of that cage in which his body was entrapped his soul went to his Maker.

Manhood came out strong at that fire. The courage and effective work of the firemen saved many lives, and have been praised and honored, as they should have been. But the firemen have taught us to expect heroism from them. William Guion's fine devotion may not be qualified even by the suggestion that it was part of his business, except in so far as it is every man's business, when the pinch comes, to remember that he was made in God's image, and must not disgrace the uniform of clay that clothes his spirit.—*Harper's Weekly*.



Book Reviews and Notices

The Capsina. An Historical Novel. By E. F. Benson. New York and London: Harper & Bros.

The Capsina proves to be a fine young Greek girl, of heroic mould, who is left at nineteen, by the death of her father, head of the clan of Capasas. She builds ships, sails them, and fights the Turks, with a fine disregard of the limitations of her sex. Finally she falls in love with one who came to her, as her dreams had prophesied, "from the sea, all sea and sun, strange and strong." But, alas! the "little Mitsos," so dubbed in loving mockery of his tremendous strength and stature, knew not of this presentiment, and before coming into knowledge of the Capsina, had given his life and his love into the hands of another. This other is Suleima, womanly, wise, tender, and loving, his wife and the mother of his boy. Very striking and dramatic is the association of the two women, so unlike in every respect, but finally united by the common bond of love for Mitsos and the "littlest one," his small son. As the story turns upon the struggle between the Greeks and the Turks, of course there is much of fighting by land and sea, in all of which the Capsina bears a gallant part. One wishes that she might have found a fitting mate, and become the illustrious founder of a noble line, instead of meeting the tragic fate which was the inadequate reward of her great deeds and her splendid life.

An Introduction to the Study of Literature. For the Use of Secondary and Graded Schools. Edited by Edwin Herbert Lewis, Ph D. New York: The Macmillan Company. Price, \$1.

In selecting and classifying the lyrics, ballads, and short stories found in Prof. Lewis' excellent new volume, the young student's normal interests are made the standard. There are one hundred and fifty compositions included, most of them complete. Each of the ten chapters into which the book is divided, is prefaced by an introduction, indicating the general meaning of the pieces. Chapter I has four illustrations of the nobility of animals; the next two chapters are devoted respectively to the heroism of war and the heroism of peace. The athlete, the adventurer, the gentleman, are also described and interpreted in three more chapters. The last division is entitled, "The Far Goal"; it is designed to aid youth to desire and to attempt to realize its ideals. Indeed, the whole book is admirably qualified to elevate and strengthen mind and soul.

The Span o' Life. By William McLennan and J. N. Millwraith. New York: Harper & Bros. Price, \$1.75.

The glamour of the falling House of Stuart, the incidents of Canadian frontier life, and the clash of French and British interests, all find place in this well-told story. As a piece of collaborated literary work, it is quite curious. A man writes and a woman writes, but the work is unmistakably one, in style and sentiment. All through one moves in an atmosphere of romance. The fortunes of the Chevalier Maxwell, an adherent of the ill-starred Prince Charles, are followed with interest. The sad entanglement of a concealed marriage, the cross purposes of love's caprices, the fortunes of flood and field, the varied characters of warriors, priests, and Indians, make up an entertaining volume, well worth reading, coming to a satisfactory finish, but not without the necessary shadow of sadness, without which life cannot be.

Florida Alexander. A Kentucky Girl. By Eleanor Talbot Kinkead. Chicago: A. C. McClurg & Co. Price, \$1.

This story indulges freely in superlatives. The heroine, Miss Florida Alexander, is "the most beautiful woman in the South." The hero, a Bostonian, a "Brahmin of the Brahmins," is named Mr. Edward Winthrop St. John. He is introduced to the reader as one who bore "the marks of a more than ordinarily vigorous mentality," one who kept constantly in view the higher ideals of life. Also "he continually worshipped and offered impassioned tributes before the shrine of the ideal, as expressed in nature and humanity." That is perhaps why he impresses a matter-of-fact reader as embodying too much of the author's ideal, thereby lacking the semblance of reality, a trait, however, shared with the other characters in the book.

Joubert. A Selection from his Thoughts. Translated by Katherine Lyttelton. With a preface by Mrs. Humphry Ward. New York: Dodd, Mead & Co.

In his seventy years Joubert saw the old Europe disappear, the new one appear; he passed through the Revolution and the Terror; he was the counsellor of Chateaubriand; he knew Diderot at the height of his power; and he outlived Napoleon. These thoughts are "the quiet, life long deposit of himself," Mrs. Ward says, and they well hold a modest, yet enduring, place in French literature. Mrs. Ward's preface is admirable in its appreciation of one who was in his life superior to his work, and who had the unity that that lacked. In the last chapter is Joubert's estimate of himself: "I am like an Æolian harp, that can sound a few beautiful notes, but cannot play one air. No constant wind has ever breathed upon me." That is less than many an appreciative reader has said and will say.

The River Syndicate, and Other Stories. By Chas. E. Carryl. With Illustrations. New York and London: Harper & Bros.

"The River Syndicate" is one of a collection of seven stories. Five besides the title story deal with rascals and their varied rogueries, and the way in which they are brought to justice through the shrewdness of detectives. The second narrative, "The Pasha Club," is an account of a practical joke. The tales will be best liked by those who care chiefly for incident and adventure in fiction, and are indifferent to the development of character. The book is well printed, and has an effective cover design.

The Order for the Burial of the Dead, as set to Music by Merbecke, harmonized by Sir John Stainer; together with a Selection of Suitable Hymns. New York: Novello, Ewer & Co. Demi-octavo; pp. 32; bound, 40c.

A handy little volume, with complete musical office, including Stainer's "Sevenfold Amen" and an appendix of nine choice hymns set to compositions by Sir George Martin, Sir John Stainer, A. H. Littleton, A. H. D. Troyte, Sir Arthur Sullivan, and two by the late Sir Joseph Barnby. Everything needed for burial occasions, to be found in a single slight volume, and by the best masters, is indeed a boon to choirs.

The Vision of Righteousness; Aids to Meditation. By the Hon. Mrs. Lyttelton Gell. London and New York: Henry Frowde. Price, 2s. 6d.

While intended for use during the season of Lent, these meditations may be profitably studied at any time. There are many valuable suggestions in them, and we commend the book very highly to our readers who desire to attain to the spiritual life.

Faith Building. By William P. Merrill. New York and Chicago: Fleming H. Revell Company. Price, 25 cts.

There are many minds and hearts to whom this little book will minister. While we cannot endorse all his views, the author has yet grasped firmly the idea of the necessity of a sound faith as a foundation for a holy life.

Love to the Uttermost. Expositions of John xiii-xli. By F. B. Meyer, B. A. New York and Chicago: Fleming H. Revell Company. Price, \$1.

There does not seem to be anything extraor-

dinary in the chapters of this book. The discourses are full of what is very commonplace and unattractive in style. The book contains a great deal of that sentimental religion which is encouraged in revivals, but has more froth than substantial nourishment.

The Religion of Mr. Kipling. By W. B. Parker. New York: M. F. Mansfield & A. Wessels. 32 mo. Pp. 22. Price, 50c.

In this little volume, dainty as to style, is set forth an enthusiastic appreciation, very well written, of some of Mr. Kipling's religious views, as evinced by his works in prose and verse.

We are pleased to note that Messrs. James Pott & Co. have in preparation "The Life of James DeKoven, D.D.," late warden of Racine College, by the Rev. Wm. C. Pope. Nothing could be more welcome than an appreciative biography of the loved and illustrious DeKoven, and the one who has undertaken the work is well fitted for it.

A VERY pretty Certificate of Confirmation, prepared by Miss Edith Beach and Mrs. John Binney, Middletown, Conn., has been published by L. Prang & Co., Boston. The centre, containing the inscription, is white, with a delicate background of blue, bordered with lilies. The scriptural texts are in gold letters, and are suggestive of the relations of the confirmed to Christ and His Church. It is an attractive and helpful Confirmation gift. Price, ten cents, with discounts to the clergy and parish societies.

Books Received

THE MACMILLAN COMPANY

- The Dawn of Reason.** By James Weir, Jr., M.D. \$1.25
A Brief Introduction to Modern Philosophy. By A. K. Rogers, Ph. D. \$1.25.
The Theory of the Leisure Class. By Thorstein Veblen. \$2.
The Foundations of Zoology. By W. K. Brooks, Ph.D., LL. D. \$2.50.
The Development of English Thought. By S. N. Patten, Ph. D. \$3.
A. C. McCLURG & Co., Chicago
Those Girls. By Frances W. Carruth. \$1.25.
DOUBLEDAY & McCLURE COMPANY
The United States of Europe. By W. T. Stead. \$2.
METHUEN & Co., London
Lyra Innocentium. By John Keble.

Pamphlets Received

- The Church Club.** Diocese of Minnesota.
Gorham Suggestions.
Ought Christians to Keep the Sabbath? By R. A. Torrey.
An English View of Christian Science. By Anne Harwood.
Questions Most Frequently Asked About the Episcopal Church. By the Rev. Mercer P. Logan, D. D.
The Rights of the Church of England under the Reformation Settlement. By Viscount Halifax. Longmans, Green & Co.
Pott's Library. Vol. II., No. 10. April.
The Church Club of the Diocese of Chicago.
The Talisman of Unity. By W. R. Huntington, D. D.
Annual Report of the Erring Woman's Refuge, Chicago.
Sanitation as a Religious Exercise. By A. T. Bannister, M. A.

Periodicals

Liquid air, which has recently been attracting so much of the attention of scientists all over the world, has now reached a point where the general public is asking for accurate information about it. Hence, no doubt, an article is devoted to it in the May issue of Appleton's *Popular Science Monthly*. The author, Ira Remsen, is professor of chemistry at Johns Hopkins University, and one of the leading chemists of the country.

Instead of wasting time and space in fighting over again the battles of the late war, *The International* gives its readers valuable information concerning countries where we Americans should be making commercial conquests right now. *The International* has just finished a serial on Mexico, and this new one on Venezuela promises to be quite as interesting. It is by Tommaso Calvano, whose serial on Guatemala, published in *The International* three years ago, met with such widespread interest and popularity.

The American Monthly Review of Reviews for May devotes considerable space to a survey of recent developments in American cities. The editor comments on the re-election of Mayor Carter Harrison in Chicago, on Mayor Jones' remarkable triumph in Toledo, on the Detroit project for municipal ownership of the street railways, and on the general situation in Boston, San Francisco, Minneapolis, Cleveland, Denver, St. Louis, Philadelphia, Pittsburgh, and New York. Dr. Shaw also contributes a special study of the new San Francisco charter—a remarkable document in its way—and Mr. George E. Hooker gives some interesting facts about Mayor Quincy's administration of Boston.

Good Housekeeping for May opens with an illustrated article on the "First Cooking School in Bulgaria," by Emma Paddock Telford; Hester M. Poole writes of Notions and Novelties in the Metropolis; "Seasonable Menus," by Margaret Burroughs, includes a spring luncheon; there is a valuable symposium, "What shall the Children Eat?" treated by four able writers; Margaret Bisland, in "The Domestic Problem," discusses the relations of mistress and maid; Minna C. Hale has a paper on "Planning a House"; while there are shorter articles on a great variety of interesting subjects, and a digest of recent household inventions. [\$1 a year; George D. Chamberlain, publisher, Springfield, Mass.]

A careful study of the subject of "Swedish Orders" will appear in *The Church Eclectic* for May, June, and July, from the pen of the Rev. Francis J. Hall, D. D., professor at the Western Theological Seminary. The publishers suggest the importance of the subject to the whole Church Catholic, and particularly to the Bishops of the Anglican Communion. The papers are the result of very careful research on the part of the author. The three numbers will be supplied within the United States and Canada for 75 cents; to England, the Colonies, and the Postal Union, 8s. Subscription to the entire volume, 12 numbers, beginning with April, 1899, to the clergy, at the rate of \$2.00 (laity, \$3.00), in the United States and Canada; clergy, 10s., laity, 12s. (postpaid) in England, etc. Address, The Young Churchman Company, Milwaukee, Wis., U. S. A.

In *Blackwood's* for April, the article which has the first place is on "The Thames as a Game-Fish River," a subject which seems to have become suddenly interesting to British readers, as we find an article on the same subject in another magazine of the month. The weird tale entitled the "Heart of Darkness," is concluded in this number, as is also the melancholy "Autobiography of a Child"; while "Like to Like, A Trivial Romance," is begun. Under the title of "Christian Quackery," the so-called Christian Science is handled with such withering ridicule and sarcasm as most sane people will think to be well deserved. The people who have come under the influence of this strange delusion seem ordinarily to be invulnerable to ridicule, as well as to any other kind of criticism, otherwise they could hardly stand against the keen shafts levelled at their system by such a trenchant writer. The article may do good, however, to those who have not yet been thrown too far off their balance. Other articles are a sketch of travel in Galician Poland, entitled, "At the Back of Beyond"; an account of the retreat from Leipsic when the first Napoleon suffered his crushing defeat in 1813, now first published from the account of a survivor, a young French officer. A recently published life of George Borrow is severely criticised, as not so much a biography as a "rubble heap." True to its traditions, *Blackwood's* finds the cause of the writer's defect easily intelligible: "He has failed because he is an American. He surveys the ordinary facts of Borrow's life with the astonishment of a yokel gazing at the Lord Mayor's coach." It is said of Borrow that "he deserved a better fate than an American biographer." A sketch of "The Nevada Silver Boom"; a criticism of Hume Brown's "History of Scotland"; a chapter of international politics in connection with China, and the reflections

of the "Looker-on," in which the bishops are loftily lectured from the Erastian point of view, which "Maga," associates with its high Toryism, complete the number.

Opinions of the Press

N. Y. Evening Post

THE ARMY CANTEEN.—The controversy over the army canteen is temporarily ended by the extraordinary decision of Attorney-General Griggs that liquor may be sold on premises used for military purposes, despite the fact that Congress expressly provided (1) that no "officer or private soldier shall be detailed to sell intoxicating drinks as a bartender or otherwise, in any post, exchange, or canteen"; (2) "nor shall any other person be required or allowed to sell such liquors in any encampment or fort, or on any premises used for military purposes by the United States." To the ordinary, unexpanded mind these two provisions would seem absolutely to forbid the sale of liquor on military premises, by either a person in the military service or any other person; but "Glory-crowned Heights" Griggs, with his intelligence full of expansion, has decided that "it would be lawful and appropriate for the managers of the post exchanges to employ civilians for that purpose." We have read more than once the alleged reasoning by which the law officer of the government reaches this extraordinary conclusion, but we can make neither head nor tail out of an argument that when a law says that liquor shall not be sold on certain premises by anybody, it means that it may be sold by somebody. However, what Griggs says "goes," and the whole controversy will have to be reopened next winter, with a view to seeing whether a law can be passed which means, in the Attorney-general's opinion, what it says.

The Chicago Times-Herald

THEMES FOR THE PULPIT.—These are the mysteries that the Christian minister is specially educated and specially engaged to expound. It is to them that he owes his peculiar character, and the peculiar veneration that is paid him. When he abandons these to enter into the controversies of the hour, secular or otherwise, he becomes a mere lecturer, whose opinions carry no more authority, and give no greater edification than those of any other thinking man. This fact has a most important bearing on the subject of church organization. If people want to hear lectures on sociology, it is not necessary for them to keep up a church establishment on that account. There are courses here and courses there which are delivered by experts who devote their lives to sociological work. Some of them, in discussing the problems of the times, will say as Dr. Thomas does: "The one solution that I can see in the future is some form of co-operation, some form of materialism. It doesn't hurt me if you call it socialism." Others are individualists, like Spencer; still others are anarchists. But however dogmatic any of them may be, they make no claim upon any body of people because of the divine nature of their mission.

The Examiner (Baptist)

FAMILY RELIGION.—Both from the Old Testament and the New, instances in abundance might be added, to show that it has ever been the aim of revealed religion to embrace the family. The subject is one that may well claim our serious attention in these later days. Family religion is not observed nor esteemed as it once was. Perhaps some explanation of the declension may be found in the peculiar tendency of our institutions to foster individualism; but a more direct and sufficient cause is the indifference of heads of families. Absorbed in cares for the comfort and advancement of their children, they reverse God's order, and sacrifice spiritual to temporal well-being. Of late our Churches have been both working and praying for a revival of religion. Such an awakening is profoundly to be desired; but we are convinced that prayer and labor will be in vain until there is a revival of religion in the homes of the people.

The Household

My Jewels

BY LIZZIE BURGESS NICKERSON

I've a perfect set of jewels,
Shall I tell you of their worth?
For value them more highly
Than all other things of earth.
And the setting is so simple
You would never guess the prize
Could be held in such a casket,
Daily seen by mortal eyes.

First, I have a cozy cottage,
Nestled in a garden green,
Where the woodbine and the roses
Creep the lattice-work between;
Where the feathered songsters warble
Notes of gladness 'mid the trees,
And the honey-scented clover
Lends a perfume to the breeze.

Then I have a dear companion
Who is honest, good, and true,
And we love each other dearly—
Do you wonder that we do!
For our hearts drew near together
By a holy passion led,
And our love has grown more perfect
Every year since we were wed.

These are what I call "my jewels."
All a-gleam with beauteous light,
And my home nest is the casket
That contains these jewels bright.
Are they not a rare possession?
I've not told you half their worth—
Ah, I value them more highly
Than all other things of earth.

Nantucket, Mass.

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XI.

MR. UNDERHILL sat in his study chair before the plain desk whose shelves held all his modest library, his fine head bent in thoughtful consideration of a letter which he held. His wife was beside him, her hand resting on his shoulder, and her eyes eagerly bent on the same letter.

"Evelyn," said the clergyman, looking up at the girl's entrance, "Griffith hath writ to you also, but I fear the contents of your parcel will bring grief to you, as mine has done to me."

With a sinking heart, Evelyn stretched out her hand for the packet, and her fingers shook as they touched those of Mr. Underhill. She was conscious then of no distinct thought, but she remembered afterward that her guardian looked old and broken in the searching winter sunshine. Thus ran Evelyn's letter:

MY OWN SWEET ONE.

There is but a brief space in time to get off a Packet for the Mails, so I must e'en ask indulgence for a short missive. Indeed I am heartily weary of lengthy discoursing, believing that the greatest events of our Lives can fittest be expressed with epigrammatic brevity, after the manner of the Ancients. Know then, O fairest one, that I have decided to remain sometime longer abroad, having the post of chaplain to the Lord Bishop of — offered me, in conjunction with a Canonry in the cathedral, and a Residence in the Close. It seemeth too good an opportunity to be wastefully neglected, and as the troublous times at home make great hindrance to the spread of the Church, I feel justified in my decision. I know your keen intelligence will see all in the right light. Dear Evelyn, if you should later hear of anything in my Course which may seem to prove me unfaithful to the Boy and Girl love which we once professed, forgive me, and think as kindly of me as you can. Alan will

prove a stronger stay to you and to my Father.
Adieu, my sweet one,
From your fond and Unworthy
Griffith.

The letter dropped to the floor, and Evelyn sat, quite quiet, on the window seat. Her eyes were turned toward the hillsides where the sheep-huts glittered under their snowy roofing, but she saw nothing of this outer world. The pages of Griffith's letter were burning themselves into her memory—not only the actual words, but what she could read between the lines of the decay of affection, of the conceit wrought by flattery, of the greed of preferment, of the caprice of a new love. Every word was as gall to the heart of the girl.

And this change in Griffith, her Griffith, had been wrought in the short space of a twelve-month! No, had it? Had they not all contributed to it for years by their almost worshipping admiration of the eldest son? He had been his parents' pride, the favorite everywhere. Invidious comparisons had always been drawn between him and Alan, if not in words, at least by implication. And she herself? Had she not been o'er easily won? She had dropped into her wooer's outstretched hand like a tame pigeon, only to be lightly tossed back to the fluttering dove-cote.

Evelyn's cheeks burned, and the sweet curves of her mouth drew themselves into harder outlines. A sigh from the quiet figure at the desk reached, but did not at once appeal to her.

"Chaplain?" "Canon?" Aye, why not dean and bishop? Alan had always said that Grif. would be a bishop. And Griffith, for his part, counted on Alan's fidelity to those whom he had injured. That last sentence was the only real one in the letter.

The small, German clock on the shelf above Mr. Underhill's head, struck the hour. It seemed like a knell in the tense, unnatural silence of the room. The stricken father mechanically raised his head to note the hour, and this time Evelyn realized the suffering in his face. In a moment she was beside him, and he had gathered her hands into his, and was answering her unspoken words of comfort.

"Yes, Evelyn, 'tis a heavy cross, but mayhap 'twill lighten as we bear it. I had hoped, as I had a right to hope, that I should soon see Griffith working beside me here, ministering to the sore need of our valley

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people. Doubtless it is a judgment on my undue pride in mine own flesh that would not see his faults. God grant that he may yet some day come to work in His vineyard here. As for you, child—"

Mr. Underhill's voice quite broke, and Evelyn felt thankful that George just then came in with a message, and she could escape from the room.

Days and weeks passed, and in that household where duty was a watchword, Evelyn could not altogether omit the least of hers. Yet at times her light tasks were positively abhorrent to her, and all the heart had gone even from her ministrations to the people for whom she had loved to spend herself. Her whole sweet nature seemed thrown out of harmony, and bitterness and flippancy were both discernible in her.

Captain Dalton did not allow his acquaintance with the fair girl at the Glebe readily to drop. There was always some important message to be brought from Colonel Johnson—for Sir John, under the pressure of Gen. Schuyler's threats, had now evacuated the Hall, and was lingering on parole about Albany. Sometimes it was to ask Mr. Underhill's good offices with a testy Dutch patron, sometimes to entreat him to use his influence with the Indians.

Nor did Evelyn altogether repel the attentions of the Captain. Instead, she treated him with a half-mocking kindness wholly

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bewildering to her guardian. Perhaps Mrs. Underhill understood her better, but just now her heart was given to the endeavor to soften her husband's displeasure against Griffith. Perhaps the good lady secretly hoped that some day fresh bonds would draw them back to the Old World. She spoke something of this to her husband. "If this sad war should terminate adversely to the Crown and the Church, who knows but it might be best to return in our old days to the land where God's altars are still unprofaned. Methinks I would love to hear the service said once more in a dear English church."

Mr. Underhill rose abruptly, an unusual light flashing from his eyes. "Never," he said, "shall I abandon my work among my people until I be driven from it, and then it will only be to hold myself in readiness to return." Then he added more quietly: "But protestations avail little, and I must work while 'tis called to-day. Even now I go to meet the body of Eye-of-the-Dawn, who is to be laid beside my faithful Wahari, in the Glebe burying ground. But for the early thaw I should have been obliged to give her up to her own people."

Scarcely had the clergyman departed on his sad errand, when a quick double knock was heard, which Evelyn of late had learned to know very well. Somewhat surprised that she had not heard approaching horse's hoofs, she shook up Philo who was droning over his spelling book, painfully following the outlines of the letters with his fingers, and the workings of his tongue. "Philo," cried the girl, "some one knocks! Hasten, and keep those streaked hands well out of sight. If your lessons make but as good an impression on your brain as the chalk does on your fingers, I shall have good hope of you!"

Philo, grinning and rolling his eyes appreciatively, darted for the door. But his unlucky feet, confined in shoes for the morning's lesson, stumbled over the rush mat on the threshold, and when the impatient captain pushed open the door for himself, he found the boy sprawled in the hall-way, in a position suggestive of a reversed turtle. The captain stared, and then he laughed as he caught sight of Evelyn within, her discomfited face bent over her embroidery frame.

"Excuse, I pray you, my lack of ceremony," he said, entering. "The door stood ajar, and I knew not that I should find this hundred-legged boy athwart my entrance."

"Methinks," responded Evelyn, rising, "the lack of ceremony is all on our part. We had intended to give you a welcome of state. It is not always that our rustic household can furnish forth a lackey."

The captain, encouraged by her reception, drew a chair close to her side. "There is naught strange," he said, "in that any one should grovel at your presence. I, too, could fling myself prostrate at your feet."

Evelyn answered slowly as she gathered up her silks: "You are more yourself, good Captain," she said, "when you forget your gallantries, and laugh as now at my unlucky Philo."

"Nay, Misstress, if the boy in me can still take pleasure in quips and pranks, it follows not that the man should be insensible to beauty. Let me tell you—"

His dark eyes were looking boldly at Evelyn, and she, flushing, interrupted: "I am all ears to hear what you have to tell me of the war. Are our Indians indeed to be gathered for an uprising?"

"I believe it, dear lady, and it may be that Sir John will lead them, in which case my devoir will be to accompany him."

He looked for the effect of his words, but Evelyn responded carelessly: "Aye, in sooth. And that reminds me to ask how you are to-day so free a lance? And how came you hitherwards on foot?"

"Why, thereby hangs a tale I thought to tell your reverend kinsman, were he but within. In your presence the golden moments should not be wasted on such trifles."

Evelyn frowned. "Tell me the tale," she said, "mayhap I find it amusing."

"With all good will, and you will raise your eyes to look at me."

"I listen with my ears, good Captain."

"And charm me with your tongue. But read me with your eyes this riddle." He stretched out his left hand toward her, and she noticed for the first time that three of the fingers was tightly bound. She uttered an exclamation. "'Tis nothing, said the captain. 'A few crushed tendons. But hear my riddle: This morning I rode to Col. Butler's on an important errand. An ill-looking Dutch varlet was skulking about the place, and, being over-easy, I left my charger, Saracen, in his care. On remounting, I found my horse very restive. I gripped his sides with my knees, and he reared on two feet, trying to throw me. Being not altogether unskilled in riding, I kept my seat, but the brute backed me against a stone wall and crushed my fingers, as you see."



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When I struck him with my riding whip, he again plunged forward, and this time went down on his knees in the road. He has so lamed himself by this, that he has been obliged to accept the hospitality of the Butter stable, where under his saddle has been found a nasty bunch of prickly burrs. Now who, think you, can have raised this crop so speedily?"

"I should say the ill-looking varlet has had his hand in it. He should have been soundly whipped."

"And if I had caught him, be sure his back should have paid the penalty. The keeper of the stable has thought the fellow to be the Dutch Karl who works upon the parsonage glebe."

"How, our Karl? oh, no," said Evelyn. "Surely he could have no object in such silly wickedness."

"Col. Butler has told me the lad needs watching. He is much with one Myndert and a foul-mouthed Scotch trader. I wish but to warn Mr. Underhill. My own bruises are healed in the balm of your sweet pity."

Evelyn's heart quickened a little at the captain's languishing look. For the first time she was feeling and exercising the power of coquetry. She stooped again over her embroidery frame, and as her fingers toyed with the silks, some of the reels fell to the ground. The Captain stooped at the same instant as herself, and their fingers came in contact upon the uncarpeted floor.

In a moment Dalton had seized her hand, reels and all, and carried it to his lips. "Dear little hand!" he exclaimed, "it should never touch anything less worthy than the beautiful silken stuffs you are brodering there. It should be adorned only with the purest gems. Nay, its own loveliness is its supreme adornment. Would it were my right to cherish it!"

It was a moment of crisis in the young girl's life. With this handsome, bold-eyed man pouring words of flattery into her ear, with the dazzle of his uniform, his wealth, his rank, and with the thought of Griffith's desertion still rankling in her heart, what wonder if she were tempted to drift into whatever fools paradise this gay cavalier might offer?

But even while the captain still murmured his caressing and meaningless phrases, Evelyn glanced aside from his importunate eyes, and through the diamond-paned casement caught a glimpse of something which recalled her to herself. Moving slowly down the black current amongst the drifting ice in the river, came a fleet of canoes. In the foremost one, something straight and stiff, yet swathed in gaudy trappings, lay. In the next was seen Mr. Underhill, rowed by Indians, his eyes bent upon the book in his hands. Still there followed other canoes filled with red men who, as their blades dipt in the water, kept time with a mournful dirge, unearthly in its weird, chanting refrain. It was the funeral cortege of Eye-of-the-Dawn, who was now to be laid beside her husband.

A flood of recollections rushed over Evelyn, obliterating for a moment the captain's presence. She saw again the still scene of early dawn when Wahari himself was lowered into his grave, and Alan stood beside her while the solemn burial rite went on. She thought of the tender regrets, the pure aspirations that were then in her heart. How she had longed to give up her life for these poor red children here in the valley! How different was her present disposition,

the bitterness, the coquetry, the worldly ambition which now filled her soul! She turned, with the mystifying traces of her vision still on her features, to Captain Dalton who was again endeavoring to take her hand.

"This is not seemly, captain," she said, "though I am willing to shake hands and wish you a safe return from your coming expedition. I will now call Mrs. Underhill who will deem such *tete-a-tete* unmaidenly in me, even when it is to bid farewell."

When the baffled captain had taken his somewhat unsatisfactory leave, Evelyn shut herself in her own room, there to sob out her penitence and her grief. This seclusion proved a much-needed preparation for that which was to follow, for on that same day came tidings of Griffith's marriage to the Lady Mary Barker.

(To be continued.)

President Loubet's Mother

THE new President of France has had a career which appeals peculiarly to the liking and sympathy of the average Frenchman. Emile Loubet was the son of a farmer whose ancestral acres were situated in the little commune of Marsanne, which is in the Department of the Drome, in south-eastern France. The father of the new President was so good a farmer, and so respected a citizen, that he became at one time the mayor of Marsanne. This estimable man, it seems, died a good while ago; but his widow, the mother of the President, still lives and carries on the farm, at the age of eighty-six. The French public is taking a great deal of interest in Madame Loubet *mere*, and the illustrated papers from Paris are giving us a profusion of pictures of the farmstead, with its sheep and lambs huddled close in the sheltered angle of the buildings, and of the old lady with her shrewd face and short peasant skirt, who has been photographed until she is heartily tired of it. She is well enough pleased, doubtless, with her son's advancement in position and fame, but she will never believe him as great a man as his father—once the mayor of Marsanne, and always a weather-wise and thrifty farmer—to whose picture on the wall she points with reverence and pride when visitors come to talk to her about her distinguished son. The best thing she can say of Emile is that she believes he is growing to be a good deal like his father.—*Review of Reviews* for April.



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Our Forces in the Philippines

IT is only after some processes of reflection and comparison that we can fully appreciate the magnitude that our expedition to Asiatic waters has assumed. General Kitchener performed wondrous feats last year in his marching against the "Fuzzy-wuzzy" of the desert, but there were only 7,000 or 8,000 white soldiers under his command, the remainder of his expedition (12,000 men approximately) being made up of the Egyptian troops of the Khedive's army. We are now, therefore, using five times as many white-skinned English-speaking men in our campaign for the pacification of the Philippines as General Kitchener will have used in establishing peace and order throughout the Soudan. In their recent campaign against the fierce warriors of the mountain tribes of north-western India on the Afghanistan frontier, the British made use of more than 32,000 troops, but of these only 10,000 were white soldiers from the British islands; the others were native Indian regiments. The French, having annexed the great island of Madagascar to their empire, found it necessary, in 1895, to wage a considerable war, in order to make good their possession; but the number of French troops sent to Madagascar was only 15,000. The most severe of England's Zulu wars in South Africa was fought with less than 7,000 British soldiers.—*Review of Reviews* for April.

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Children's Hour

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER IV.

THE EXCELSIOR RALLY'S

THERE are plenty of handsomer houses in Ottawa than the Rookery, as Molly had nicknamed the old, low homestead, with its gables jutting out in unexpected places, and its queer wings that looked, as the same oracle expressed it, as if you had thrown snowballs at a snow man, and they had happened by purest accident to stick to him, yet always threatening a breakaway.

There were tall poplars standing in regularly marshalled lines before the house, then came a high, white, weather-worn fence, with plump, top-heavy posts, where the morning glory vines climbed up to take a peep at the outside world; and on the other side lay the garden where the flowers came up and flourished at their own sweet will, and you could pick them to your heart's content, and still leave the same dense tanglewood of leaf, and fern, and blossom. There was a barn beyond the house, a great, motherly looking place with its broad entrance, and sleepy, restful interior, full of the scent of new-mown hay and clover, for once upon a time, when Ottawa was country instead of town, the Rookery had been a fine farm, and still retained many of its old characteristics.

From seven to eight the Excelsiors usually met, but in extreme cases of special emergency, a flag was hoisted to a pole on the barn, and from far and near the Excelsiors rallied to their standard.

The boys kept up a breathless pace from the Edsall's, Arthur running in his steady, even way, like a good-natured Collie; Jerry dashing ahead with sudden spurts, and quick breathing, like an excited black and tan, until the barn was reached.

"Oh, Dave!" shouted Art., with his hands at his mouth, and Jerry gave a shrill whistle that echoed sharply in the silence of the barn.

"Hello, yourself," came the answer in muffled tones from the regions above.

"He's there," Jerry said with a satisfied grin, as he made a dart for the tall, narrow ladder, which rose perpendicularly at the side of the hay loft, Arthur following as quickly as his larger size would permit.

The first hayloft was a large platform walled in on two sides; on the third, a second ladder reached from the loft to a wide, heavy beam, and having mounted the ladder and walked the length of the beam, which latter achievement, by the way, demanded a clear head and sure eyes, one reached the goal, the secret assembly room of the Excelsiors. It owed all of its furnishings and various improvements in the way of windows, secure flooring, and the high planking which hid its mysteries from profane eyes, to the ingenuity of its occupants.

In the first place it had been a dark old loft, long fallen into disuse, save as a playground for rats and spiders, on account of the difficulty of access to it, and the unsafe condition of the floor. But as Arthur said, where there's a will there's a way, and when there are from ten to fifteen strong, ready, wills, well seconded by as many strong,

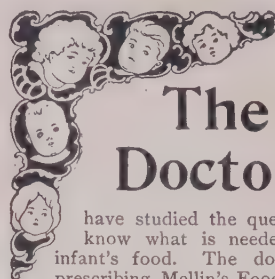
ready arms, the way is apt to turn out a very excellent way, as the Excelsiors proved.

After the first obstacles had been overcome, and sunlight shone in on a freshly cleaned inclosure that defied admittance to either rats or girls, equally unwelcome torments in the eyes of the boys, then each member was requested by the committee on interior decorations to supply three articles either of a beautifying or useful quality, towards the adornment of the newly acquired domain. The result was "most gratifying," as Mr. Arthur Gray, president, announced in his great speech the opening night on which the club took formal possession.

There was a carpenter's bench on one side of the room, which alternated as a writing desk, or speaker's platform, according to the need of the moment. Facing it on the opposite side stood a large armchair on a soap box. The president's chair had been donated by Bobbie Cherritt. Just where Bobbie had discovered the relic was a matter of dispute, but after some discussion it was given the place of honor. It was a most peculiar chair. The back was high and straight and shaped like Grandmother Cherritt's tortoise shell back comb; then the sides rose high and hard, and from the faded pink chintz covering, cotton oozed from gaping wounds in the most unexpected places. But it was the seat that Excelsior interest centred upon.

As has been mentioned, Arthur was plump. Bobbie Cherritt often referred playfully to "our honored president" as "the baby elephant," but when occasion demanded, Art. could put on as much dignity as a judge in wig and gown, and so he would mount the soap box and open the meeting with all due form, when suddenly, as the pink arm chair received the president into its cosy, sleepy hollow depths, there would be an ominous crunch, a wild, ineffectual clutch at the air by Arthur, and the seat would collapse, dropping the honored president into a deep recess beneath, which Grandmother Cherritt had once used as a patch work receptacle, and which fitted the portly form of the honored president to a T. The seat had been propped up again and again, but on several important occasions had played its old trick, and suspicion pointed to Mr. Cherritt, owing to that young gentleman's remarkable explosions of laughter both before and after the catastrophe.

The walls were covered with pictures of all kinds, and as for the rest, there was everything imaginable, from a punching bag to an incomplete skeleton furnished by Lloyd Sanford, the doctor's son. Rumor said this latter acquisition played an im-



The Doctors

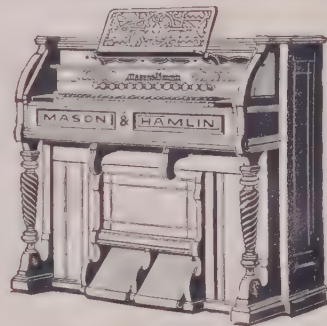
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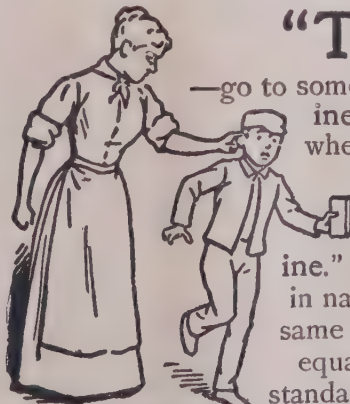
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portant part in the initiation ceremonies, but on ordinary occasions it dangled harmlessly from a hook behind the president's chair, an old battered stovepipe hat cocked saucily on one side of its head, and a corn-cob pipe between its grinning jaws.

The boys found Dave at the carpenter's bench, his box of tools open at his side.

"Hello," he said, looking over his shoulder at the two figures balancing themselves across the beams, "what's up?"

"Fun," Art. gasped. "The girls are up to a great old dodge. New club."

"Got Mollie roped in."

"And Virginia Hardy."

"Going to beat us all to smithereens."

"Moonlight masquerade first on the programme."

"Everything snub nosa," finished Jerry in triumph, while Dave swung himself upon the bench and regarded the two red-faced, perspiring boys before him in blank astonishment.

"Well," he said at last.

"Well," repeated Jerry, "well, we won't stand it, that's all."

"You can't help yourselves," Dave said, calmly, hacking lazily at a piece of wood with his jack-knife. "They won't keep it up any time before there'll be a caterwauling, see if they do. They won't bother us."

"Oh, won't they though?" repeated Jerry. They won't bother us any lording their old patchwork club over ours, will they? They won't bother us any telling all over town about the poor, dear Excelsior boys being pushed out of the fight? They won't bother us any copying at our signs, names and initiations, and all that? Oh, no they won't, not a little bit! Where's that flag?"

"What are you going to do?" demanded Dave, as Jerry grasped the flag and started for the window.

"Going to call the boys and settle things," retorted Jerry. "Going to find out who supplies the moral and social tone to the town, the Excelsiors or the Tabby Club."

The flag fluttered out, and the boys sat down to wait. Before long there came a sound of feet below, and Bobbie yelled:

"Fire, Fire, Fire! Hello, up there."

"Come on up," called Arthur, and the first contingent arrived:

Ten constituted a quorum with the Excelsiors, so when that number were seated, Arthur stood on the soap box and began in his most impressive style, with many a significant nudge, and many a stage whisper suggestion from Jerry.

"Gentlemen of the Excelsior Club: You will understand me when I say that in all the history of our club, yon flag has never been raised save on the most momentous occasions. On each and every glorious Fourth—"

"Hear, hear!" yelled Bobbie excitedly, while his eyes rested on the seat of the chair.

"As upon all other thrilling occasions, we have flown our fier—"

"That's a good one," murmured Jerry approvingly, 'flown our fier.'

"But never have flown it in a more urgent cause than to-day. A discovery has been made by Mr. Jerry Edsall and myself, which demands instant decision and action by the club. What that discovery is, I leave it to our beloved and esteemed brother to explain."

Whereupon our beloved and esteemed brother arose and took his stand on the carpenter's bench and plunged headlong into the subject:

"A whole lot of the girl's have fixed up a club, and they're going to have it secret like ours, and work it in opposition to ours. There's Mollie and Nell and Virginia Hardy—"

"How do you know?" asked Lloyd, as he stopped pegging paper wads at the skeleton's left eye to look at Jerry.

"Why, you see, Art. and I were down under the lilacs, and heard the whole thing," the latter returned, his eyes twinkling at the corners, "and their name's the Tabby Club, and their motto's 'No boys allowed,' and Nell said she wouldn't have us around because we'd be such an attraction—"

"Distraction," corrected Arthur mildly.

"All the same thing. Distraction, and a nuisance, and a bother generally. And they think they're going to run the whole shooting-match to suit themselves, and make piles of money, and cut us out."

"And the moon business," prompted Art., as the speaker paused for breath.

"Oh, yes. They're going to have a moonlight masquerade somewhere, and charge ten cents admission, and be all dressed up. Now, what do you all think of it?"

There was silence for a moment then a buzz of voices rose higher and higher in argument and altercation, while the honored president, in his wild efforts to maintain order, mounted the back of the pink chintz chair.

"Shut up, all of you," he shouted, "I want to say something."

"You seem to be managing pretty well as it is, old boy," Jerry said at his elbow. Then as the noise subsided, the Senator, as Dave was called by the boys, stood up to make a speech.

"We've got to keep cool and take it easy," he said. "I move that Mr. Jerry Edsall be appointed special secret-service spy to look after these er-young persons, and that he report to us at our next regular meeting next Saturday. As for anything else we want to know about this Tabby Club," he paused and smiled confidentially down on the assembly, "we'll get it out of Mollie."

(To be continued.)

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Finance and Commerce

WITH the exception of the temporary disturbance caused by the declaration of war with Spain, the commercial and financial affairs of the country have run smoothly since the election in November, 1896, which at that time settled for the time being the doubts as to the financial policy of the nation in respect to fundamental issues for the next four years at least.

Nothing of a national character has since arisen to disturb or complicate the business situation, or to perplex or render doubtful the course of the immediate future. Under the assurance which these conditions gave, distrust vanished and confidence began to grow and expand. The people as consumers began taking a more hopeful view of the future, the caution and economy in expenditure practiced since 1893, gradually relaxed, wants, and the indulgence of them increased, and production and distribution to meet these wants received the accelerating impulse which has lasted up to the present time. Under these influences business has grown enormously, until the volume in nearly all branches of production and distribution is much greater than at any former period of the country's growth.

We have, however, reached a point where the inevitable conservatism of an intelligent people is beginning to show itself. It is in its incipency and amounts as yet to nothing more than enquiry, "What is ahead of us? What are we coming to? Out of the conditions of to-day what will develop?" Answers to these questions are by no means uniform to all minds.

Opinions as to the desirability of our position in the Philippines is not unanimous, and opposition thereto seems increasing—at least the organized manifestation of disapproval is. Already leading financiers are seriously considering it as a vital issue in the next presidential campaign, now little more than twelve months off. Uncertainty also as to the administration's purpose concerning the money question, the vital issue in the last election, and still unsettled so far as Congressional declarations are concerned, is, as the time for another submission to the people approaches, likely to become a less neutral factor in business affairs.

Again, all the multiplicity of utterances which declare public opinion in the matter of these industrial combinations called "trusts," leave no room to doubt that the general sentiment regarding them is unfriendly, and suggests that antagonistic legislation of a more stringent character than any heretofore adopted, is quite likely to be favorably advocated by one or more of the great political parties, and in time put into more or less effective operation.

Of course all these are considerations for the future, perhaps a year ahead, probably most of them more remote than that, but they are beginning to be discussed by the most advanced authorities. In the meantime, business is good, money is fairly plenty, credit is forthcoming to the discerning, and nothing appears likely to disturb the immediate tide of prosperity.

Probably the most serious blow to the situation is the poor outlook for the winter wheat crop. There seems no longer room to doubt that the winter killing has been serious in degree, and covers a wide area. The trade and the public are loth to believe it, and much hope is yet expressed that rain, should it come, will reveal less serious conditions than appearances now indicate.

Increase in Exports

American manufacturers made their highest record in foreign markets in March. The figures of the March exportations, which the Treasury Bureau of Statistics issued last month, earlier than on any previous occasion, show that the March exportations of manufactures were \$36,025,733, or more than 25 per cent. in excess of any preceding month. In March last year the exportations of manufactures were \$28,214,450; in March, 1897, \$25,876,861, and in March, 1896, \$19,125,795. On only two occasions, March and December, 1898, have the exports of a single month ever reached \$28,000,000, while in March, 1899, they were, as already indicated, \$36,025,733, an increase of 50 per cent. over those of the preceding month, February, 1899.

Prior to 1897, exports of manufactures never averaged in any month as much as a million dollars for each business day; in five months of 1898 they averaged a million dollars for each business day, but it was left for March, 1899, to make the average of more than a million dollars for each day in the month, or an average of \$1,400,000 for each business day.

The increase in the exportations of manufactures is apparent in nearly all lines. Of agricultural implements the March, 1899, exports were \$2,379,744, against \$1,470,397 in March of the preceding year. Exports of cotton cloths increased from 27,030,657 yards in March, 1898, to 45,266,959 yards in March, 1899, and of this amount the exports to China alone were 23,433,596 yards, against 13,635,874 yards in March of last year. Chinaware increased from \$13,986 in March of last year to \$40,333 in March, 1899. Instruments for scientific purposes, including telegraph, telephone, etc., increased from \$30,018 in March, 1898 to \$481,790, in March, 1899, thus showing an increase of more than 100 per cent. Builders' hardware increased 33 per cent., sewing machines nearly 30 per cent., typewriters nearly 50 per cent., leather about 40 per cent., boots and shoes 80 per cent., naval stores 63 per cent., and vegetable oils nearly 40 per cent.

During the nine months ending with March, 1899, the exports of manufactures amounted to \$242,883,645, against \$208,788,036 in the corresponding months of last year, and formed more than 26 per cent. of the total exports, against 23 per cent. in the corresponding months of the preceding fiscal year.

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They increase flesh, insure pure blood, strong nerves, a bright eye, and clear complexion, because all these result only from wholesome food, well digested.

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Notes of the World's Progress

IT IS LITTLE LESS THAN A YEAR AGO that the Czar of Russia issued invitations to the more powerful nations to a conference to consider the great question of disarmament. As the result of this invitation, representatives of governments involved will assemble at The Hague, May 18th. No more appropriate place for the meeting could have been selected than "The House in the woods," the summer palace of Queen Wilhelmina. The chief aim of the congress will not be toward immediate disarmament, but rather to agree not to increase relatively the military burden of Europe. Added to this will be discussed restrictions of certain practices in war. Although the United States is not as directly involved as are the nations of Europe, yet the delegates named by President McKinley being prominent in their respective spheres, will have an important part in the discussions. The points to be taken up are: An agreement not to increase naval or military forces and the corresponding budgets for a fixed period; an endeavor to find means of reducing the forces and budgets in the future; interdiction of the use of any new weapon or explosive of a power higher than now made; restriction of the use of the most terrible of existing explosives, and forbidding the throwing of any explosives from balloons or similarly; forbidding the employment of submarine torpedoes and similar contrivances; undertaking not to construct vessels with rams; application of the Geneva convention to naval warfare; neutralization of vessels saving those wrecked in naval battles; revision of the declaration concerning the laws and customs of war elaborated at Brussels in 1874; acceptance of the principle of mediation and arbitration in such cases as lend themselves thereto.

THERE IS TO BE NO LACK OF "NATIONAL" and "international" shows, if all projects now under way, or in contemplation, materialize. Omaha is preparing the "Greater America" exposition, which will be held from July to November. This will be the second growth of the Trans-Mississippi Exposition, which, owing to its great financial success, led to the formulation of further plans. The exhibits of the second exposition will be made up largely of products of Puerto Rico, Hawaii, and the Philippines, and will demonstrate the value and extent of our colonial acquisitions. The Paris Exposition will claim attention next year. The latest announcement of Commissioner Peck is the allotment of 8,000 additional square feet of space, which will be devoted primarily to exhibits of American manufacturers of bicycles. Following the great French event, is that at Buffalo, which is international in its scope. Then, if plans mature, there will be in 1903 a great exhibition at St. Louis in commemoration of the Louisiana purchase.

A SENATORIAL COMMITTEE APPOINTED to investigate the subject of adulterated foods, having in view governing legislation, is holding sessions in Chicago. So far, Senator Mason, of Illinois, has been the only member of the committee present, but as their object is simply to bring out evidence as to adulteration, the object will be attained. The result of the investigation, so far, has been to show the wide extent of adulteration, and the inadequacy of our laws to protect the public. One expert states that probably ninety per cent. of food products, other than those sold in their natural state, are impure, and in many cases injurious.

Coffee and canned goods in many cases are doctored. Artificial coffee berries, so skillfully made as to defy detection by any save experts, are sold regularly when mixed with a proportion of the genuine article. It is also shown that many articles of food manufactured or put up abroad, which are not salable at home, owing to pure food laws, are exported to this country and sold at good prices. It is felt legislation is needed to protect the consumer. The latter, in paying full price for a pure article, should receive what is believed to be purchased. The aim is to provide laws which will compel manufacturers or dealers properly to label products, and thus render impossible the sale of adulterated substitutes.

THE PUBLIC WILL HARDLY BE SATISFIED with the report of the Court of Inquiry which has concluded its investigation of the Commissary Department and its operations during the Cuban and Puerto Rican campaigns. The report is made public in the form of answers to questions propounded by President McKinley, and to those who have followed the testimony, surprise will be felt as to the process of reasoning by which the court arrived at certain conclusions. In brief, the court finds that Commissary General Egan, now undergoing punishment of six years' vacation on full pay for attacking General Miles, committed "a colossal error for which there is no palliation," and his purchase of 7,000,000 pounds of canned roast beef, which has never been authorized as a field ration, is characterized as "unwarranted and reckless." Although canned beef was not a fit tropical ration, and should not be issued more than once in five days, the packers are held to be blameless, and their product supplied the troops, staple, and were bought on their merits. Sickness of troops is declared partially due to insufficient and unpalatable food, and Colonel Weston, Acting-Commissary-General, is held responsible for the use of canned beef. General Miles was not justified in making charges of embalming of refrigerated beef, but his charges as to the unsuitability of canned beef are sustained. General Miles did not report the facts as promptly as his duty required, and his newspaper allegations were not in harmony with the dignity of his high position. Finally, the court recommends that no further action be taken. In this, as in all the other recommendations of the court, the President concurs, and approves the finding and dismisses the court without comment.

AN ANTI-TRUST LAW OF STRINGENT nature is being considered by the legislature of Texas, and prospects indicate its adoption. Should this be accomplished, and after adjournment of the legislature, the governor will at once take steps toward calling a meeting at Dallas or Austin, to which governors of other Southern States will be invited, for the purpose of discussing some uniform policy of legislation against trusts. A conference of this nature may be productive of good results. At present the question as to what extent trusts can be curbed by State action, and to what extent the national government will have to be relied upon to suppress them, has not definitely been determined. The proposed conference may be the beginning of effective action. Knots of points of law bearing on constitutional rights and inter state commerce must be solved to insure protection. At the present rate of progression, there will soon be no branch of indus-

try left without the pale of combinations, and if industrial competition were to be finally eliminated, the consequences would be disastrous. The State of Arkansas affords a serious instance of independent trust legislation. A recent act affecting insurance companies has resulted in the latter withdrawing from the State, and, until some settlement is reached, the companies in the rate agreement will refuse to assume further risks.

FINNS DO NOT TAKE KINDLY TOWARD Russification; on the contrary, the proposed Russian programme has had the direct effect of causing an average weekly emigration to America of about 500 young men. Already from some parishes every man of military age has set out, leaving farms to the care of the old and the women. Now, however, a much larger exodus is being planned to Canada, where a committee of leaders will go in June to secure a suitable district for a colony. A great terror to the Finns is the new military law, which threatens to send them to any part of the Russian empire for five years' service, and which compels them to stay in their own parish another thirteen years, in order to be ready for service in reserve. The conditions of the Finnish military law were two years' service, and only 1,900 conscripts were chosen every year. The standing army was fixed at 5,600 at the most, and, above all, the soldiers were not to leave the country. The Russian law, on the other hand, means the raising of a new army corps and a standing army of at least 36,000, or double that, if the Russian physical standard is adopted as Krapotkin desires.

ACCORDING TO REPORTS PREPARED IN the Bureau of Statistics, China has 6,000 miles of navigable waterways, 3,000 miles of telegraph lines, but only 300 miles of railroad. There are projected, however, 3,000 miles of railroad, which will make a splendid system of communication for the Flowery Kingdom. The cost of these proposed railway lines in China will be, if carried out, enormous. Lines constructed up to the present time have been built at the expense of the Chinese government. Recent concessions permit construction by residents of other countries. Funds for this purpose are in most cases to be secured by mortgage on the railway thus created, the disbursement and further management to remain in control of the foreign lenders during the term of the mortgage, but the lines themselves after the mortgage lien is paid are in most cases to become the property of the Chinese government. Thus far efforts of foreigners to obtain a share or stock interest in addition to the mortgage lien have usually been unsuccessful, though in many cases the length of time during which the loans and control are to run may be considered as equivalent to ownership, so far at least as the present generation is concerned. That the intention of the Chinese government is to control its railways is further evidenced by the fact that in its agreements with those proposing to construct lines it requires that schools of instruction for Chinese in the construction and management of railways shall be established, and that a certain proportion of the employees of the road shall be natives and citizens of the empire, thus providing for the complete education in railway construction and management of its own people by the time that the system of roads now proposed shall revert to the direct control and ownership of the government.

The News of the Church

Canada

Diocese of Niagara

At the Easter vestry meeting of All Saints' church, Hamilton, notice was given that a motion would be introduced at the next meeting of the synod, by which it would be left optional with the congregations of the churches in the diocese, either to continue the warden system, or to have executive committees, or a board of directors, to manage Church affairs. The report from St. Thomas' church, Hamilton, was very good. The rector had made a special request that an effort be made to wipe out the floating debt, which had been steadily accumulating, and he asked that \$1,000 be given on Easter Day for the purpose. In response, \$1,107 was received. The church has this year had the largest number of Easter communicants, the largest Confirmation class, and the largest offering, in its history.

Diocese of Algoma

Bishop Thornloe has gone on a long Confirmation tour on the great Manitoulin Island. Part of the journey will be on the lake, 20 miles on the ice in an open stage. One parish in Algoma is large—250 miles long—extending northward to James Bay. A silver Communion service has been presented to the church at West Fort William by a Quebec church society.

Diocese of New Westminster

A conditional grant of \$1,000 has been obtained from the S. P. C. K. for the re-endowment of the Bishopric Fund. It will only be given, however, when \$8,000 shall have been raised elsewhere. A beginning has been made; friends in England are helping, and Bishop Dart is still there doing what he can. Some progress has been made in the development of the plan for creating the new diocese of Kootenay by subdividing New Westminster.

Diocese of Fredericton

Bishop Kingdon held a Confirmation for a large class of candidates in St. John's church, St. John, in the end of March. Trinity church, St. Stephen, received a beautiful Easter gift in the shape of a handsome stained glass window.

Diocese of Nova Scotia

The report of the Easter vestries of Halifax churches, as to the financial statements, are most of them very satisfactory. A new rectory has been provided in connection with St. George's church, New Glasgow. Bishop Courtney confirmed a class of 41 at St. Paul's, Halifax, in March. He gave an address on "Catechising," before the last meeting of the Halifax Sunday School Institute.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Confirmation at St. George's, Grand Crossing, set for last Sunday morning, is postponed to the afternoon of the Sunday after Ascension, on account of the Bishop's indisposition.

The choir of St. James' was supplemented on Sunday afternoon last by that of St. Peter's, there being thus 100 vested choristers who rendered Mr. Lutkin's *Magnificat* and *Nunc Dimittis*; also the *Inflammatus*, and the *Hallelujah Chorus*.

Mr. Donan, of the Seminary, is now, and has been for some time, in charge of the flourishing mission at Harvey, and is ably assisted by his wife in the conduct of the Sunday school.

The Woman's Guild of St. Mark's, Chicago, has in two years realized \$1,200, the nucleus of a fund for procuring a parish house.

St. Paul's, Glencoe, in charge of the Rev. H. G. Moore, has received from Miss Mary Fuller the gift of a very costly Bible for the lecturn.

At a parish meeting last week, Mr. W. E. Ritchie was elected senior warden of St. Paul's, Kenwood, in the place of the late Mr. Eugene B. Myers.

We are glad to learn that the Rev. Percival McIntire, whose severe illness at the Hotel del Prado involved careful nursing, is slowly convalescing.

St. Luke's Hospital

The Rev. J. W. Van Ingen's official connection with St. Luke's Hospital as superintendent, terminated on the 8th inst., after six years of faithful and highly appreciated service. He leaves next week for the East, intending again to take up parochial work. Fire early on Saturday morning, apparently of incendiary origin, did considerable damage, probably to the amount of \$10,000, to the Clinton flats on Michigan ave., in rear of, and belonging to, St. Luke's Hospital.

Grace Church, Freeport

By the will of the late Miss Mary Stoskopf, who died at Freeport on Easter Day, Grace church receives \$1,000. The sum is to be invested, and the interest thus becomes a continuation of her annual subscription. At the expiration of ten years from her death the principal may be used for any Church purpose that the Church authorities may decide upon. Mrs. Hyde, another earnest worker in the parish, died on the 24th ult.

Rectory for St. Mark's, Evanston

The vestry of St. Mark's, Evanston, have purchased, at a cost of \$10,000, a rectory, situated only a very short distance from the church.

The Northern Deanery

The spring convocation met in Waterman Hall and St. Peter's church, Sycamore, on May 2nd and 3d. On Tuesday evening the opening service was held in St. Peter's church, at which addresses were made by the Rev. B. F. Fleetwood, dean, and the Rev. Messrs. J. C. Sage, C. A. Cummings, and F. W. Keator. At 7 A. M. on May 3d, the Holy Communion was celebrated, the dean officiating, and about 30 communicating. Morning Prayer was said at 10:30 A. M., by the Rev. Messrs. J. C. Sage and F. W. Keator. The business meeting was held at Waterman Hall rectory, where lunch was served at 1:15 P. M.

Notice of Ordination and Confirmation

The Bishop of Chicago will hold an Ordination at the cathedral, on Trinity Sunday, May 28th, at 10:45 A. M. There will be a supplementary Confirmation at the same place and date.

Semi-Centennial of St. Ansgarius'

The congregation of St. Ansgarius' Swedish church, on Sunday, May 7th, celebrated the 50th anniversary of the church's founding. The Rev. Herman Lindskog, rector, was assisted, both morning and evening, by the Rev. O. A. Tofteen, of Minneapolis. At the morning service, Mr. Lindskog reviewed the work of the parish since its organization in 1849, and paid a tribute to the Rev. Gustavus Unonius and his labors as the first rector of St. Ansgarius. Music was furnished by Miss Annie Johnson and a choir of 25.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At the church of Holy Trinity, Harlem, a memorial window is to be placed to the memory of the late rector, the Rev. Chas. DeWitt Bridgman, D.D. The theme will be the Resurrection.

At the cathedral of St. John the Divine, beginning Sunday, May 7th, the services will be, early Eucharist at 8 A. M., vespers 4 P. M., with the crypt chapel open for devotions three times weekly in the afternoon.

New York Churchman's Association

The May meeting at the Hotel St. Denis was given up to addresses by the Rev. Cornelius D. Smith, D.D., on "The Seven Lights of the Dark Ages", and Mr. Silas McBee, on "The American Cathedral."

Gift of a Nurse's Home

Mr. Harris C. Fahnestock has provided, at a

cost of \$75,000, the erection of a nurse's house in connection with the Post-graduate hospital, in memory of his wife. Plans have been approved and filed. The building will be located in E. 20th st.

Niobrara League

The May meeting was held at the Church Missions House, May 4th. A notable feature was an exhibition of lace made by Indian women, under the supervision of Miss Sybil Carter, which is to be sent to the Exposition of 1900, at Paris.

Twenty-five Years' Service of Mr. Prentice

At the church of St. Mary the Virgin, the Rev. George M. Christian, D.D., rector, a special choral service was held, Sunday, May 7th, in celebration of the quarter century of the services of Mr. Thomas Morgan Prentice, in charge of the music of the parish.

Barnard College

At a meeting of the board of trustees, held May 5th, an alumna trustee was elected: Miss Florence Colegate, of the class of 1895, for a term of four years. It was announced that a \$3,000 scholarship by the Brearley school, and three new scholarships by Miss Bourne, had been given.

Brotherhood of Nazareth

The earnest efforts to complete their new buildings were backed by the generous kindness of Mrs. George Crocker, on May 2d, by means of a drawing-room meeting at the Hotel Waldorf-Astoria, held under her patronage. The Rev. John W. Brown, D.D., of St. Thomas' church, presided.

The President at Sunday School.

On Sunday, April 30th, President McKinley made a special visit to the Sunday school of the church of Zion and St. Timothy, the Rev. Henry Lubeck, rector. On the way back to his hotel, the President was saluted by Troop A, of the national guard cavalry, returning from their annual service at the church of the Heavenly Rest.

Daughters of the American Revolution

The Mary Washington Colonial Chapter held a service at St. Paul's chapel of Trinity parish, on Sunday, April 30th, in commemoration of the inauguration of President Washington, and the service in this chapel, April 30th, 1789. On the following Day the chapter unveiled a tablet to note the site of the original presidential mansion at No. 1 Cherry st.

Ordination of Dr. Briggs

It has transpired that still other churches have been offered to Bishop Potter for the ordination of the Rev. Chas. A. Briggs, D.D., to the priesthood, the latest mentioned being All Souls' church, by the Rev. R. Heber Newton, D.D. The opposition to the ordination is determined in certain quarters, and as yet Bishop Potter has made no public announcement of a revised time and place, if any, for the service. Meanwhile it is stated that Dr. Briggs sails for Europe May 18th.

St. Matthew's Church

The reception to the men of the parish, by the rector, the Rev. Dr. Krans, April 26th, was largely attended. Vocal and instrumental music was given by Miss Howard and Messrs. Bachellor, Taylor, Potter, and Grant. The Rev. Dr. Gallaudet delivered a short address on the sign language; Prof. Jones gave recitations in signs, and Dr. Krans made an address of welcome. A design for the chancel window in competition by the Messrs. Parkhurst, was on exhibition.

The Church Club

At the annual meeting just held Mr. John H. C. le presided, and was re-elected president. Other elections were: Messrs. Geo. Macculloch

Miller, John W. Poisson, and Theodore K. Gibbs, vice-presidents; Mr. Robert S. Hone, secretary; Mr. Edward R. Satterlee, treasurer. On May 13th a Ladies' Day will be held, and Bishop Potter will make an address. The May theme will be, "The Church's work in our new possessions." Mr. Alfred Collett, of Keble college, Oxford, gave a lecture May 2nd, before the club, on "Lincoln cathedral."

St. Mark's Centennial

The 100th anniversary of St. Mark's church was celebrated the current week, beginning with a service Sunday morning, May 7th, at which Bishop Potter was the preacher. At night a special service was held, which was largely musical. On Tuesday night the Rev. Morgan Dix, D.D., D.C.L., delivered an historical address. Representatives of various churches and institutions which have been connected with St. Mark's were to take part—among the clergy mentioned for addresses being the Rev. Drs. Wm. S. Rainsford, and Wm. R. Huntington.

St. Simon's, Boro' of Richmond

The parish hall erected a year ago is now paid for, the money for the last outstanding debt having been raised at Easter, in response to a special appeal made to the congregation in Lent. This has been done without diminishing the Easter offerings or the Sunday school Lenten offerings for missions. The sewing school has just concluded another successful season, with 106 scholars, and 110 pieces of needlework completed. The boys' gymnastic class will show the results of their weekly practice in a display arranged for May 24th. The girls' gymnastic class has steadily increased. The Penny Provident Fund grows both in the number of depositors and in the amount deposited. The work thus accomplished, in addition to various lectures, meetings, and entertainments, shows how valuable an adjunct the parish hall is to St. Simon's church.

St. John's Guild

Its second floating hospital for sick children was launched May 4th. The boat, named the Helen C. Juilliard, after its donor, cost \$35,000. About 2,000 guests were in attendance. The boat was named by the doctor's niece, Miss Catherine Dodge, who liberated a flock of pigeons from the prow at the moment of launching, in accordance with the Japanese fashion. Admiral Philip and staff, of the Navy Yard, were present on the government tug "Narkeeta," and the band from the Navy Yard furnished the music. On the return trip to New York, addresses were made by Bishop Potter, the Rev. John Dows Hillis, Hon. John P. Faure, secretary of the Guild, and Dr. Charles A. Morris, superintendent of city dispensaries. During the summer of 1898, the guild carried 60,144 sick children, and gave 11,443 salt-water baths. The charity is confined to the poor of New York city, and is wonderful in its results. Main office is at 501 Fifth Ave., where donations for the work will be gratefully received.

Death of Rev. Alexander B. Carver, D. D.

The rector of St. John's church, Yonkers, who died May 2nd, had been ill for several weeks, and toward the last suffered from blood poisoning, causing great anxiety in the community in which he was beloved. He was born in Philadelphia 43 years ago, and was a descendant of Captain Carver, of the "Mayflower." He studied at the University of Pennsylvania, and at the Divinity School at Cambridge, Mass., graduating from the latter in the class of 1878. During his diaconate he was assistant minister at Christ church, Brooklyn. On his ordination to the priesthood, he took charge of St. Gabriel's church, Providence, R. I. Five years later he became the rector of St. Peter's church, Narragansett Pier, R. I., and then accepted the curacy of St. Thomas' church, New York city. In 1887 he was elected to the rectorship of St. John's church, Yonkers. He received the degree of doctor of divinity from Ohio University. The burial service, which was held in St. John's church, May 5th, was one of the most impress-

ive ever held in this place. Bishop Potter officiated, assisted by a large number of clergy. The music was furnished by a choir of 50 voices. The interment was in Laurel Grove cemetery, Philadelphia.

The Rhinelander Memorial

The new church of the Holy Trinity, of St. James' parish, the Rev. E. Walpole Warren, rector, was consecrated by Bishop Potter May 6th. The main portions of this group have now been erected by Miss Serena Rhinelander. The parish church, morning chapel, parish house, and clergy house, are memorials of the giver's father, William C. Rhinelander, and her grandfather, William Rhinelander. The ground covers the last of the Rhinelander farm, which has been in possession of the family since 1798, and is now dedicated to divine uses in this crowded section of the city. The parish of St. James has set apart \$200,000 from the proceeds of the sale of the former church of the Holy Trinity, 42nd st. and Madison ave., towards the perpetual endowment of this new foundation which bears its name—the former parish having united with St. James' church, as at the time recorded in these columns. The new church occupies a space of 275 by 100 ft., and is in pointed Gothic, with a graceful spire, the general details being somewhat influenced by French Gothic ideals. A fine line of cloisters connects it with St. Christopher's House and the morning chapel. The clergy house adjoins. The buildings all correspond, and the outer finish is in pale fire flashed brick, with terra-cotta trimmings of cream tint. An iron clock dial ornaments the front of the tower, and a chime of ten bells will ring the musical changes at the hours and quarters. Between the church and surrounding buildings, open space is assured, much increasing the picturesqueness of the effect, and also providing abundance of light. The stained glass of the cruciform church and the fine timber work of the roof lend artistic tone, and this is increased by the figures of saints in niches and by the conventional gargoyles as well as the graceful French lines of Gothic ornamentation. The church is heated by hot air, and lighted by electricity. The chancel is appropriately the point of climax, with fine carvings, choir and clergy stalls, and great windows. A sculptured font, representing an angel in a niche holding a baptismal shell, has been placed in the baptistry in commemoration of Muriel Stewart, a child of William Rhinelander Stewart. The work is by a German artist, and is of exceptional beauty. An eagle lectern has been given in commemoration of William C. Rhinelander. Several memorial windows will soon be placed in position by members of the Rhinelander family who have reserved the right during ten years of adding such family memorials. St. Christopher's house, at the western end of the close, is fitted with gymnasium, library, reading room, baths, club and guild room, assembly rooms, and all working appliances for vigorous church life on the modern plan, under the leadership of the vicar, the Rev. James V. Chalmers.

Columbia University

The trustees held the most important meeting of the year May 1st. While President Low attends the Czar's Peace Conference at the Hague, Prof. John Howard Van Amringe, dean of the School of Arts, will be acting president. The resignation of the librarian, Mr. Geo H. Baker, who has served for 10 years, bringing the university library up to the second in size, of its kind, in this country, was accepted, and he was elected librarian *emeritus*, and placed on half salary for life, with special marks of appreciation. Dr. James H. Canfield, son of the late Rev. Dr. Canfield, of Brooklyn, and now president of Ohio State University, was elected his successor, the university indicating by the choice of a college president its sense of the great administrative importance of the position. President Low announced that his intention to reimburse the university for the interest incidentally borrowed by the trustees to build the library building, which he gave as a memorial of his father, the late A. A. Low. This interest

will amount to about \$75,000, and will make President Low's gift to the library nearly \$1,200,000. The trustees approved an agreement with a committee of the Chamber of Commerce in the matter of a memorial fund commemorating the late Col. Geo. C. Waring, of St. George's parish, who died as a result of government service in Cuba. The interest on \$100,000 of the fund will be paid to the family of Col. Waring for life, and then establish instruction in municipal affairs in Columbia. An offer from the Chamber of Commerce for the payment of \$15,000 a year for commercial instruction in the new mercantile school was also accepted. A memorial gift was accepted of \$10,000 from Mr. Isaac M. Dyckman, for the encouragement of biological research. A fund of \$11,000 was presented as a memorial of the late Anton Seidl. A vote of thanks was given to the Geo. William Curtis memorial committee, for \$10,000 for the founding of a scholarship, and to Catharine Wolff for a gift of \$10,000 to the department of astronomy, also to ex-Governor Roswell P. Flower, of St. Thomas' parish, for a gift of \$1,000, and to several other donors. The Minister-Interior of Holland was thanked for a valuable gift of books.

Pennsylvania

Ozi William Whitaker, D. D., LL. D., Bishop

Miss Elizabeth Gill, one of the inmates of Christ church hospital, has left her whole estate of \$1,330 to that institution.

Provisional Bequest

In the will of William McMullin, estate valued at \$34,000, is a bequest of \$500 to the Episcopal Hospital, and the income of the balance to his sister during her life. In the event of other relatives not surviving, the residuary estate goes to the church of the Mediator, Philadelphia, for the relief of the poor of that parish.

Daughters of American Revolution

An original paper on "Christ church" was read at the meeting of this organization on the 3d inst., in the council chamber of Independence Hall. The meeting was presided over by Mrs. Charles C. Harrison who reported that the Philadelphia chapter now numbered over 340 members. The great majority of the members are prominent Churchwomen.

Sunday School Auxiliary

The first annual meeting was held on the 29th ult., in Holy Trinity church, Philadelphia. Bishop Whitaker presided and made an address; the Rev. Floyd W. Tomkins also made some remarks. The Bishop announced that the offerings for missions amounted to \$15,917.11, or nearly \$4,000 more than last year before the schools were organized as at present.

Cheltenham Military Academy

The formal installation of the Rev. John D. Skilton as principal took place on Monday afternoon, 1st inst. The students, together with the faculty, assembled in Norwood Hall, and Mrs. Rice, the widow of the late principal, introduced Mr. Skilton. Addresses were made by the Rev. J. T. Cole, Jay Cooke, and others. Mr. Skilton is a graduate of Kenyon College and of the Philadelphia Divinity School.

Death of Henry Whelen

Suddenly, on the 27th ult., at his residence, Bryn Mawr, aged 82. For over 30 years he was a vestryman of the church of the Redeemer, Lower Merion (Bryn Mawr), where the Burial Office was said by the rector, the Rev. James Haughton, on the 29th ult. Mr. Whelen was largely interested in charitable works; and the poor ever found in him a generous, though unostentatious, friend.

Lacey Baker Leaves St. James', Philadelphia

At Evensong, on Sunday, 30th ult., Mr. Lacey Baker concluded his service as organist and choirmaster. The programme included Rudyard Kipling's far-famed "Recessional," sung as the anthem, with Mr. Baker's setting; and the closing "Vesper Hymn," words by the late Lord

Tennyson, rendered by the choir, to a setting also by Mr. Baker, was most appropriate to the occasion. To this was added a "Music Half Hour," the 86th and last recital, including a violin solo, *Benedictus*, and a vocal solo, "The lost chord," by Sullivan. After a service of four years at St. James', Mr. Baker goes to the church of All Angels', New York city, where he will doubtless be as much appreciated as he has been in Philadelphia.

Deaf-Mutes Confirmed

On Sunday afternoon, 30th ult., Bishop Whitaker administered the rite of Confirmation at All Souls' church for the deaf, Philadelphia, to a class of 32 deaf-mutes, presented by the Rev. J. M. Koehler, missionary-in-charge. Nine candidates from Holy Trinity memorial church were presented by the Rev. R. A. Mayo, priest-in-charge, who read the service orally, while the Rev. Mr. Koehler was repeating the words in the sign language, assisted therein by Mr. F. C. Smielan, a deaf-mute, who is a divinity student and a lay-reader connected with All Souls'. Bishop Whitaker's address to those receiving Confirmation, was translated by Superintendent A. L. E. Crouter, of the Pennsylvania Institution for the Deaf, at Mt. Airy. After the service, an informal reception was held in the Sunday school room, where the members of All Souls' met the Bishop, and were also addressed by Mrs. Syle, visitor of the mission.

The 115th Annual Diocesan Convention

Assembled May 2nd, in St. Luke's and Epiphany church, Philadelphia. The sermon was delivered by the Rev. Dr. T. A. Tidball, and the Bishop was celebrant of the Holy Eucharist. To roll call, 129 clergymen responded, and 125 laymen, representing 88 parishes. The Rev. H. M. G. Huff, secretary, the Rev. Charles L. Fulforth, assistant, Benjamin G. Godfrey having declined renomination as treasurer of the diocese, a vote of thanks was tendered to him, he having served as treasurer for 30 years. The Rev. L. S. Osborne, of the diocese of Newark, addressed the convention in behalf of the Board of Missions. The memorial church of St. Paul, Overbrook, was admitted into union with the convention.

Bishop Whitaker, in his annual address, presented a record of his official acts during the year, viz.: Celebrations of the Holy Communion, 23; sermons and addresses, 215; Confirmation services, 162; confirmed, 2,580; lay-readers licensed, 60; candidates for Deacons' and Priests' Orders admitted, 5, in the diocese, 18, for Deacons' Orders only, one, for the priesthood, four; postulants admitted, nine, in the diocese, 18; ordered to the diaconate, five, to the priesthood, four; deaconesses set apart, three; clergy received from other dioceses, 21, transferred, 16; clergymen deceased, eight, deposed, one; dedications, one; corner-stones laid, three; marriages, two; burials, 4; number of priests in the diocese, 263, deacons, 11. The Church Training and Deaconess' House has sent out 23 graduates who have been set apart as deaconesses, eight of whom are working in this diocese. In the past 12 years (since he assumed the episcopal charge of the diocese), 32,311 persons have been confirmed, of whom 1,078 received that rite from other bishops, and the number of those whose religious antecedents have been reported is 23,757; of these, 14,388 were brought up in the Church, or had been for a considerable part of their lives under the influence of its teaching. The contributions of the Woman's Auxiliary were as follows: Gifts of money, \$23,015; value of boxes, \$14,815.88; total, \$37,830.88.

The report of the Standing Committee was presented; it was also announced that the treasurer's report had been audited and found correct.

The 40th annual report of the diocesan Board of Missions was read by the Rev. T. William Davidson. It stated that out of 173 parishes and organized missions, 139 have given all or more than they were asked to contribute, 11 have responded in part, and 13 have given nothing. The total receipts were \$16,254.74; expenditures, \$16,615.05; deficit, \$360.31. Special contributions were received to the amount of \$406.45, which

was applied on account of the appropriation made from the capital fund of 1897, known as the "\$10,000 Fund No. 2." The report contained resolutions recommending that the office of diocesan archdeacon be abolished on and after Sept. 1st *prox.*, and that the parishes be requested to contribute during the year the aggregate sum of \$20,000, subject to the provision of Section 7, Canon viii. The latter was adopted; but after a long discussion *pro* and *con*, the recommendation to abolish the office of archdeacon was lost.

The Rev. Dr. J. Andrews Harris, chairman of the Committee on Canons, reported the following amendment to Article IX of the Constitution:

The election of a bishop, or of a bishop-coadjutor, shall be made in convention by a concurrent vote of the clergy and of the laity, the two orders voting by ballot, separately, and simultaneously, in open convention, and when all the votes of both orders shall have been deposited, the tellers of the clerical and of the lay vote, respectively, shall proceed to count the votes, and if any qualified clergyman shall be found to have received a majority of the votes of the clergy, and also a majority of the votes of the laity at the same ballot, he shall be declared to be duly elected.

Mr. Francis A. Lewis who offered this amendment, stated that at present the clergy of the diocese nominate, and the laity confirm or reject. The object of the change is to give the laity an equal opportunity, as at present they are not capable of taking any original action. The laity should have an opportunity to say who shall be the bishop of the diocese. The report of the committee was adopted, but final action will have to be taken at the next convention.

An amendment to Canon xxi was adopted, that,

Any rector receiving an appropriation from the Sustentation Fund, shall, in addition to the care of his parish, perform such other duty as shall be assigned to him, subject to the approval of the Bishop.

There was a long discussion on the subject of the "archdiaconate," which terminated by the adoption of an amendment to Section 2 of Canon viii, so that it shall read: "The Bishop may" (instead of shall) "appoint an archdeacon." The charter of the memorial church of the Holy Nativity, Rockledge, was approved, and its deputies were admitted to the convention.

Standing Committee re-elected, viz.: The Rev. Drs. B. Watson, J. D. Newlin, J. De W. Perry, J. Andrews Harris, the Rev. James Haughton; Messrs. W. W. Frazier, John Ashhurst, Jr., M.D., G. Harrison Fisher, John E. Baird, and James S. Biddle.

Treasurer of the diocese, Ewing L. Miller. A resolution was adopted fixing the third Tuesday in May, A. D. 1900, as the date of the next convention.

On the appointment of an archdeacon to succeed the Rev. C. T. Brady, a resolution was adopted by which the whole subject was referred to the "Committee of Twelve," with instructions to report at the convention of 1900.

The report of the Committee on Charters submitted an amendment to the canon, which was adopted.

The Rev. W. S. Baer offered a resolution of sympathy with Dr. Ashhurst, which was adopted, and with concluding prayers by the Bishop, convention adjourned *sine die*.

Reception by the Bishop

Bishop and Mrs. Whitaker tendered a reception on Wednesday evening, 3d inst., to the diocesan convention. The assembly room of the Church House, Philadelphia, was handsomely decorated with flowers. At least 500 were present, the clergy and laity being accompanied by ladies. Mrs. Whitaker was assisted in receiving by several prominent Churchwomen.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

In our account of the recent semi-annual missionary conference held at Muskegon, it should have been stated that the paper on the Girls' Friendly Society was given by Mrs. I. G. Rumney, of St. Luke's church, Kalamazoo.

Iowa

Theodore Nevin Morrison, D.D., Bishop

St. George's, Le Mars

The Bishop made his primary visitation of this parish on St. Mark's Day, accompanied by Dean Cornell. A reception was tendered to him by St. Mary's chapter of the Daughters of the King. At Evensong, ten candidates for Confirmation were presented by the rector, the Rev. W. P. N. J. Wharton. Dean Cornell delivered an address, and the Bishop preached.

Hope Church, Fort Madison

The Bishop made his first visit April 29th and 30th. He preached at both services and confirmed a class of 15 in the evening. The music was admirably rendered. The Bishop created a most favorable impression, both within and without the parish, and complimented the rector, the Rev. Dr. Berry, and his large vested and ladies' auxiliary choir on their efficient work.

The Bishop at St. Thomas, Sioux City

The morning service on the third Sunday after Easter, found the beautiful church, with its seating capacity of 650, crowded. The large vested choir, of which the parish and the city are justly proud, and which the week before had given its annual recital of sacred music, was never in better voice and training. The choir has proven a strong working factor in Church work and Church progress. At the close of his impressive sermon, the Bishop, in a short address, spoke of his future work, and in words of tenderness, asked for the prayers of God's people. The offering for diocesan missions amounted to over \$100, and a class of 27 received the Apostolic rite of laying on of hands. In the afternoon Bishop Morrison preached, and confirmed a class of five at St. Paul's mission, the Rev. E. H. Gaynor, rector, and took part in Evensong at St. Thomas, at 7:30 p. m. On Monday, April 24th, a public reception was given the Bishop, at the home of Mr. W. H. Beck, vestryman and treasurer of St. Thomas' parish. St. Thomas' parish has 360 communicants, and the Rev. Dr. Cornell has entered upon the 11th year of his rectorship.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

A new church is to be erected at Davis at an early date. The congregation are now holding religious services in a hall.

The Easter offering of St. Matthew's church, Wheeling, towards canceling their church debt, was \$4,500; that of St. Luke's, Wheeling Island, amounted to \$3 975, which frees them from debt. Trinity church, Moundsville, on Easter Day received for different diocesan objects, the sum of \$266.

The Northwestern Convocation

The spring meeting was held April 11th and 12th, in St. Paul's church, Sistersville, the Rev. J. F. Woods, dean. It opened with Evening Prayer and sermon by the Rev. L. W. Doggett; April 12th, 7 a. m., Holy Communion, celebrant, the dean; 9 a. m., business meeting; 11 a. m., Morning Prayer; 7:30 p. m., missionary meeting, speakers, Dr. S. S. Moore, the Rev. N. S. Thomas, Archdeacon Spurr.

South Dakota

William Hobart Hare, D.D., Bishop

The Bishop's Visit to Flandreau

The Bishop visited this place on Good Friday, holding services in St. Mary's (Indian) church in the afternoon, and in the church of the Redeemer in the evening. Two Indians were confirmed. Local ministers of other bodies were present in the evening, to hear the Bishop tell the Story of the Cross. Easter Day, there was dedicated a massive oak altar, the gift of Mrs. Jesse A. Smith. The Sunday school offering was \$18, very large, considering the number of pupils. The regular twenty-mile drive from Flandreau to Dell Rapids on the afternoon of Easter Day, was not very pleasant; too much storm and snow, but the evening service was

well attended. The Sunday school offering was \$9. On Wednesday of Easter week, the Bishop confirmed six persons.

The Black Hills Deanery

Easter Day the snow came down abundantly on the Black Hills, but did not prevent a large attendance at the services in St. John's church, Deadwood. The offering of the congregation was \$195: that of the Sunday school, \$20. Arch-deacon Ware has trained the choir during the eight years of his ministry in Deadwood. After the rehearsal Easter Even, one of the little girls handed him a box having the inscription, "Easter greetings, from the choir," and inside was found an exquisitely embroidered silk stole. The Church work in the deanery has been efficiently helped by various gifts, among which are an altar and reredos for the church in Deadwood; an altar for the new church at Lead City, from St. Bartholomew's church, New York, and a small Communion set for the arch-deacon. The mission at Spearfish has a church, a convenient rectory, and three well-organized guilds. St. Cecilia's Guild for girls has been working specially for the clergyman's salary. The congregations filled the church on Easter Day. The offering of the people amounted to \$35, that of the Sunday school to \$6, a large increase compared with any previous offerings. Mr. Pond has several other places in charge, in all of which there has been an encouraging growth during the past year.

Massachusetts

William Lawrence, D. D., Bishop

St. Michael's church, Milton, is a new edifice costing over \$10,000, and is well situated for an aggressive work in this community.

Church services have been suspended at Rockland for a time.

The Rev. Andrew Gray, D. D., is doing an excellent work for the Church in Edgartown and the outlying districts.

The Rev. James S. Lemon, of Washington, D. C., has taken charge of the services in Winchendon.

At the Sailors' Haven, on Water st., Charlestown, Church services are held regularly every Sunday evening. They are conducted by the superintendent, Mr. Stanton H. King, and generally a clergyman preaches.

Trinity church, Haverhill, is in a very prosperous condition. At Easter, the offering was nearly \$1,000. The rector, the Rev. D. J. Ayers, is at present abroad, and will return in November. The parish is under the charge of the Rev. H. S. Clode-Braddon, Ph. D.

The 114th Annual Diocesan Convention

Held in Trinity chapel Boston, May 3d and 4th. The opening service was a celebration of the Holy Communion in Trinity church. The Rev. R. C. Smith preached the sermon. The Rev. Wm. H. Brooks, D. D., was re-elected secretary, assistant, the Rev. L. C. Manchester, D. D. The report of the Standing Committee was read by the Rev. A. St. John Chambre, D. D. The treasurer's report showed a balance of \$1,600. A vote of thanks was extended to Mrs. Paddock, the widow of Bishop Paddock, for a gift of valuable books. Mr. A. J. C. Sowdon reported for the Episcopal Fund that the principal amounted to \$140,817.10. It received during the year, the addition of \$600. The Episcopal Association reported that it had received no gifts or legacies during the year, and that upon the Diocesan House, there was yet a debt of \$25,000. A new Diocesan House was urged by the Rev. Dr. Shinn, and a committee appointed to take the subject under consideration. The Rev. Albert E. George reported for the Committee on Parish By-laws, urging the adoption of the following resolution, which was carried:

That the sense of this convention is that an existing parish changing its by-laws should be instructed to insert the following clause in them: "This parish accedes to the Constitution, canons, doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, and to the

Constitutions and canons of the diocese of Massachusetts, and acknowledges their authority."

Mr. Robert Treat Paine made an excellent statement in behalf of the Committee on Clerical Support, and quoted the number of parishes in the diocese which had increased the salaries of their rectors.

After luncheon at Hotel Brunswick, Bishop Lawrence delivered his address in Trinity church. Besides commenting upon the progress of the diocese, and the deaths of Bishop Williams and four of the diocesan clergy during the year, he made a strong, touching appeal to the clergy about their work and its sacrifices. He also said these words to the laity:

No man can test the value of a clergyman by the amount of salary he receives. There are men in this diocese in receipt of very meagre salaries, who are doing some of the finest and most efficient work. You can always count on some sacrifice and heroism in the ministry; greater, of course, in some men than in others. A Christian layman is the last man to take advantage of that spirit, and relieve himself of the duty of giving cheerfully and generously to the support of his rector.

Moreover, let me press upon you that though the clergyman may suffer under a meagre salary, it is the laity who also suffer, and far more than they realize. A skilful surgeon may perform an operation with a penknife, but if we want our surgery well done, we will see that the surgeon has the best of instruments. Study such modern buildings as the City Hospital, the Eye and Ear Infirmary, and the McLean Hospital, and you will see with what generosity and perfection of detail the public supplies its physicians for work in behalf of the poorest of our citizens. Cut the clergyman off from good tools, fresh books, and invigorating influences, lay on him the petty economies of a narrow income, depress him with anxiety as to the future of his family in case he should be cut off in the prime of life without saving a dollar or even being able to obtain an adequate life insurance, and while you can get some work out of him and keep the parish going, and while some exceptional men may under such conditions do heroic service, you cannot expect that buoyancy, freshness, and uplift which a rector ought to give, and which he can give, under favorable conditions. The one reason that I press for the more generous support of the clergy is not for the clergyman's sake, not because he is poor and his wife overworked (I am sure that the clergy would rebuke me for urging that motive), but because the spiritual life of the laity suffers; they do not get from their rector the uplift that they need. Good food, good literature, relief from sordid care, are essential to the best work, and with these, I believe, the clergy can be trusted to do stronger, finer, and more self-sacrificing work for and with the people.

The following were elected on the *Standing Committee*: The Rev. Drs. A. St. John Chambre, J. S. Lindsay, E. W. Donald, L. K. Storrs; Hon. Robert Codman, Messrs. Francis C. Foster, Chas. G. Saunders, A. J. C. Sowdon.

The Rev. Herman Page and Mr. Henry M. Lovering were elected on the Board of Missions. The majority and minority reports on the Canon of Discipline, a subject which has been before the convention for three years, were discussed; the adoption of Canon 1 of the minority report, with modifications, was carried, as was also Canon 2, which provides for a mixed court of clergy and laity to try a clergyman. A committee of four clergymen and four laymen were appointed by the Bishop to act with the Board of Missions of the Church. The Rev. C. H. Lea-royd was elected treasurer of the diocese. The report of the Diocesan Board of Missions was circulated in a printed form among the members. Resolutions on the observance of Sunday and arbitration were presented, and other routine and local business, after which the convention adjourned with prayer.

North Dakota

Samuel C. Edsall, D. D., Bishop

The Rev. Koderick J. Mooney, rector of Gethsemane church, Fargo, has been presented with a finely equipped wheel by his appreciative friends and parishioners.

St. John's Church, Dickinson

Bishop Edsall visited here from April 20th to 24th, and was very warmly welcomed by the citizens. A public reception was given in his

honor, at the residence of Mr. and Mrs. J. J. Freeman. At morning service there was a celebration of the Holy Communion. The musical portion of the service was efficiently rendered by a volunteer choir, led by the Rev. C. E. Dobson, of the diocese of Montana. The Bishop preached eloquent and stirring sermons, both morning and evening, to large congregations of people of all denominations. The Rev. J. P. Lytton has been in charge of the mission the past year, and will continue his work at this post. It is felt that his scholarly Church teaching will do much to build up the Church at this outpost. Previous to his appointment the church had been closed for some years. The Bishop expressed himself much gratified over its present condition, and its undoubted prospects for future growth. Bishop Edsall has won all hearts in Dickinson, as he has done at every other point in North Dakota. Rector and people feel that his visitation has been a real strength to St. John's church, and never before in the history of the work have the people felt more encouraged.

Quincy

Alexander Burgess, D. D., LL. D., Bishop

Bishop Seymour visited Osco on Thursday evening, April 20th, and confirmed a class of four, presented by the rector, the Rev. William M. Purce. The parish is in better condition now than it has been for years, and the prospects for the future are most encouraging.

Church Progress at Galva

At the mission church of the Holy Communion, Galva, Bishop Seymour confirmed a class of five, on Friday evening, April 21st, presented by the priest in charge, the Rev. Wm. M. Purce. It is the first Confirmation service which has been held in Galva for years. The little church has been furnished by various parishes in the diocese. The pews are from St. Matthew's, Cambridge; altar cross from Princeton; lecturn from Bradford; candlesticks from Canton; bishop's chair from Osco; chalice and paten from Galesburg. The interest in the work is growing. The Sunday school Lenten offerings for general missions was \$5.43.

The rector of St. John's Swedish church, Galesburg, has been appointed on the committee of Swedish clergy to translate the Swedish service book into English. His part of work is the translation of "High Mass."

Work has at last been commenced on Christ church, Meyer, and it is hoped that in a short time the building will be ready for use. The general missionary, the Rev. Wm. Francis Mayo, is superintending the work.

Arkansas

Henry Niles Pierce, D. D., LL. D., Bishop
Wm. M. Brown, D. D., Bishop-Coadjutor

The 27th Annual Council of the Diocese

Met at Trinity cathedral, Little Rock, May 3d, and was opened with celebration of the Holy Communion, the venerable Diocesan being celebrant. Secretary elected, Hon. John M. Daggett. The annual report of the Bishop was read, which shows that in spite of his advanced years, he has a great deal of energy, the work which he accomplished during the past year would do credit to many a younger man. All the clergy, with one exception, were present, and a goodly number of delegates responded to their names. *Deputies to General Convention* were elected as follows: The Rev. Messrs. Chas. H. Lockwood, J. J. Vaulx, D. B. Ramsay, and G. Gordon Smeade; Messrs. Joseph A. Reeves, P. K. Roots, S. S. Faulkner, and John M. Daggett. Major P. K. Roots was unanimously re-elected treasurer. The Rev. R. W. Rhames and Mr. Jos. A. Reeves were elected representatives to the Missionary Council.

The annual report of the Bishop-Coadjutor was made the special order for Wednesday night. At the close of the address, the Hon. William G. Whipple (the leader of the opposition during the election of Bishop-Coadjutor) in a most touching manner made a few remarks

which greatly affected those present, and concluded with the moving of the following resolutions, which were unanimously and enthusiastically adopted:

WHEREAS, Since his consecration, less than a year ago, by his exclusive devotion to the duties of his high office, by his tireless energy, his visitations to every portion of his broad field, his efficient work in many parishes, his fervent zeal, his broad catholicity of spirit, and his executive ability, our Bishop-Coadjutor, William Montgomery Brown, has merited special recognition and won general approval. Therefore be it

Resolved; That this council voicing the sentiment of the diocese, heartily accord Bishop Brown their unqualified approbation of his work.

Standing Committee elected: Rev. Messrs. Charles H. Lockwood, G. Gordon Smeade, W. D. Buckner; Major P. K. Roots, and Mr. J. A. Reeves. *Board of Missions:* Rev. Messrs. Lockwood, Smeade, and Buckner; Messrs. Gatling, Adams, and Trulock. On the recommendations of the several convocations, the Bishop appointed the deans as follows: Rev. G. Gordon Smeade, dean of the Little Rock convocation; Rev. J. J. Vaulx, dean of the Fort Smith convocation, and the Rev. Charles H. Lockwood, dean of the Helena convocation.

On Thursday afternoon the Woman's Auxiliary met at the cathedral, and, after presenting the reports of the officers, and transacting other routine business, elected the following officers: President, Mrs. J. B. Pillow, of Helena; vice-presidents, Mrs. Logan Roots, of the cathedral, Mrs. Boone, of Pine Bluff; secretary, Mrs. Cantrell, Christ church, Little Rock; treasurer, Mrs. P. K. Roots, of the cathedral. President of Junior Auxiliary, Mrs. Valliant, of Pine Bluff; secretary of the Junior Auxiliary, Mrs. Morrison, of the cathedral; treasurer, Mrs. J. Secord, of Hot Springs.

The Very Rev. Stephen Green, dean of St. Mary's cathedral, Memphis, was present at the meeting of the council as a representative of the General Board of Missions, and delivered a stirring address on missions.

Bishop Brown was consecrated on St. John's Day—June 24th, 1898—and since then he has visited 35 places; total number of visits, 65. His visitations extended over from one day to seven days, during which time he held from one to 18 services. The Bishop adopted the plan of extended visitations because he believed it to be his duty as a chief shepherd to know the flock and to take part in its instruction in the way of life. With one or two exceptions he has so far succeeded in calling at the homes of all our people in the several mission parishes and stations visited. Services held, 135; sermons preached, 94; addresses made, 42; lectures delivered, 53; baptized, 15; confirmed, 56; celebrations of Holy Communion, 33; marriages, 2; consultations with vestries and parish meetings, 14; attended three meetings of the Board of Missions, and assisted at the consecration of the church at Helena. After defining his future policy in regard to the work of the diocese, the Bishop-Coadjutor closed his admirable address with the following words:

I cannot close this, my first annual address to the Council, without some expression of appreciation and gratitude for the kind reception and cordial co-operation that have been accorded me by all our rectors and missionaries, and by every parish and mission station. Human nature being what it is, this is more than I had dared to hope for. I really expected and dreaded a good deal of coldness and some opposition. But in this I have been so far most happily disappointed, and as I have visited every congregation in the diocese, and have heard nothing to the contrary, I conclude that there is not a single clergyman or layman who would lay a straw in the way of my usefulness or happiness. Not only have I escaped opposition from the quarters in which it was expected, but some of my most efficient helpers have been from among those who were most strenuously opposed to my election and confirmation as the Bishop-Coadjutor of Arkansas; and I have no reason to doubt that all others who were on their side in that unhappy and prolonged controversy, would have been equally helpful with the same opportunities. For all this I bless God and thank my noble-hearted Christian brethren who, for the love they bear to Christ and His Church, have sacrificed so much for the peace and harmony of this diocese.

The sessions of the council were remarkable for the harmony and good will which prevailed. The next meeting will be held at the Cathedral, Little Rock, in May, 1900.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D. D., Bishop-Coadjutor

Bishop coadjutor Gibson will deliver the baccalaureate sermon before the graduating class at Hampton Sidney, his *alma mater*.

Bishop Whittle visited Hamilton on the morning of April 15th, preached, and confirmed a class of eight. In the evening he preached at Round Hill. He confirmed a class of seven at St. James' church, Leesburg. The Bishop still preaches with all the ability and force of a man in the prime of life.

Ground has just been broken for the new parish hall to be erected at once by Epiphany church, Barton Heights.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
M. N. Gilbert, D. D., LL. D., Bishop-coadjutor

The Rev. John Wright, of St. Paul, and Mrs. Wright expect to make an extensive trip through Europe on account of Mrs. Wright's health.

Christ church, Redwing, mourns the removal by death of one of its staunchest supporters and loyal Churchmen, Harry Bernard Lovgren, March 27th, vestryman, chorister, and lay-reader, aged 31.

Archdeacon Webber is holding Missions at Albert Lea and Janesville, with good results.

A very beautiful altar has been placed in Christ church, Austin.

Bishop Brown's lecture at Christ church, St. Paul, brought out a large and appreciative audience to hear the last of the Church Club lectures on the Seabury period.

The Rev. C. E. Haupt, rector of the church of the Messiah, St. Paul, after much hard and persistent labor, succeeded in lifting a \$1,200 debt off his parish on Easter Day.

Church Club

At the Eastertide meeting, April 28th, held at the West Hotel, Minneapolis, the guests of honor were Bishop Edsall, of North Dakota, and Bishop Morrison, of Iowa. Addresses of welcome to the Northwest were made by Bishops Gilbert and Hare, to which both the guests made pleasing responses. Other addresses were made by Hon. John B. Winslow, associate justice of the Supreme Court of Wisconsin, the Rev. Robert H. Paine, of Baltimore, and Dr. Sterling, of London, England.

Bishop Gilbert's Visitations

Rush City, 2; White Bear, 2; Minneapolis—Holy Trinity, 18; St. Mark's, 10; All Saints', 6; St. Ansgarius', 15; Gethsemane, 42; Grace, 17; St. Paul's, 13; St. Andrew's, 4; Farmington, 2; St. Paul—St. Stephen's, 3; St. James', 5; St. Mary's, 6; Messiah, 11; St. Peter's, 14; Christ church, 21; St. Matthew's, 7; Stillwater, 20; Dundas, 6; Austin, 6; Owatonna, 10.

The St. Paul Clericus

Met at Good Shepherd church, the Rev. Mr. Purdy, special preacher. After the celebration of the Blessed Sacrament, the rector, the Rev. W. C. Pope, delivered an interesting paper on "The objective and subjective in religion"; the Rev. Mr. Thomas reviewed Sandy's book on the Revelation. Both papers elicited interesting debate. Luncheon was served by the ladies of the parish.

Death of Mr. F. Farrington

Holy Trinity church, Minneapolis, has sustained an irreparable loss in the death of Mr. F. Farrington, a prominent official on the N. P. R'y, St. Paul, for many years warden and Sunday school superintendent, and a generous supporter of the Church. The funeral service was held in the church, the rector, the Rev. Stuart B. Purves, officiating. The body was conveyed to Owego, N. Y., for interment.

St. Paul's Church, Owatonna

Easter offering, \$97.43; Sunday school offering, over \$20. The vested choir of 40 voices rendered the musical programme very creditably. Annual vestry meeting largely attended, finances in better condition than for years past; future bright and hopeful. April 6th, Bishop Gilbert confirmed 10 whose ages ranged from 10 to 80 years, presented by the rector, the Rev. A. G. Pinkham.

Redwood Falls

Easter Day 40 out of a possible 47 received at the Celebrations; the offerings very satisfactory, despite the very heavy losses of communicants by removal during the past year. The debt on the parish has been reduced \$1,025 during the past year. Signs of spiritual improvement are evident, and the prospects for the future are very encouraging.

Vermont

Arthur C. A. Hall, D. D., Bishop

The Rev. C. W. McCully who for several years past has been priest-in-charge of Trinity church, Winooski, has resigned, and for the present is assisting the clergy of St. Paul's, Burlington. Mr. McCully's labors at Winooski have been eminently successful, and many will be the regrets at his departure to new fields of work.

The new parish house at Trinity, Shelburne, which has already been described in these columns, is finished, furnished, and occupied.

The Rev. J. Isham Bliss, D. D., rector of St. Paul's, Burlington, is still confined to the house, and unable to discharge his duties. A severe illness during the past winter has left him in a weakened condition, but a complete restoration to health and strength is hopefully expected.

Alabama

Richard Hooker Wilmer, D. D., LL. D., Bishop
H. Melville Jackson, D. D., Bishop-coadjutor

Christ church parish, Mobile, 15 years ago had 350 members, and now has a few less than 500, yet during that time there have been 900 names on its communicant list. This church gives largely to other parishes in the city, and its guild and chapters do noble work among the poor of the parish.

The Sixty-eighth Annual Council

Convened in Grace church, Anniston, May 3d. The day previous the Brotherhood of St. Andrew held their council. Reports showed that while the Brotherhood had not made large gains during the year, it had accomplished a great deal of effective work, and that as lay-readers they were doing a most valuable missionary duty. The Rev. E. G. Murphy made the annual address.

The diocesan council opened with service, and sermon by the Rev. E. G. Murphy, upon "The dangers of the Church—her opportunities for life and glory." To the great joy of the council, Bishop Wilmer found himself able to stand the long journey from Mobile, and to be present at its sessions, though the actual duty of presiding fell upon the Rev. Dr. T. J. Beard. The serious illness of his father prevented the Bishop-coadjutor from being present, except for a short time on the second day. Bishop Wilmer delivered his pastoral charge at a special session. It was an amplification of the pastoral letter he had prepared for the House of Bishops at the last General Convention, but which was withdrawn.

The business sessions of the Council were held in the court room of Anniston. The Rev. Dr. R. H. Cobbs was re-elected secretary. For many years the diocese has been working under imperfect and ill-arranged canons. This year, the Hon. O. J. Semmes, of Mobile, at the request of the Standing Committee, undertook the task of preparing a new set. The result of his labor was presented to the Standing Committee, by whom it was carefully gone over, and finally presented to the council in printed form. The work had been so thoroughly done, and the reasons for every change were so clearly explained, that in one four-hours' session, the entire body

of Constitution and Canons was accepted by the council with some few minor changes. Friday night the missionary meeting was held in Grace church, the Rt. Rev. J. M. Horner, Missionary Bishop of Asheville, making an address.

Election of diocesan officers resulted in the choice of Mr. J. H. Fitts, of Tuscaloosa, as treasurer of the diocese. *Standing Committee:* Rev. Messrs. D. C. Peabody, R. W. Barnwell, and J. G. Murray; Messrs. O. J. Semmes, W. W. Screws, and W. K. P. Wilson. After an altogether pleasant and profitable session, the council adjourned, on Saturday morning, to meet in Mobile, May 16, 1900.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

Recent improvements have been made in the interior of Trinity church, Lowville, the Rev. E. B. Doolittle, rector, including electric light fixtures.

The will of the late Mrs. Helen E. Thomson, of Utica, devises \$50,000 to various religious and charitable objects, as follows: Bishop Huntington, for the benefit of diocesan missions, \$5,000; the Bishop's Relief Fund, \$5,000; Grace church, Utica, for the Endowment Fund, \$5,000; Woman's Auxiliary, \$3,000; St. Stephen's church, New Hartford, St. Paul's church, Paris Hill, and memorial church of the Holy Cross, Utica, each \$3,000, income to be applied to the support of its clergyman; House of Good Shepherd and Home for Aged Men and Couples, Utica, each \$5,000, income to be applied to current expenses; Woman's Christian Association, \$10,000, income to be applied in relieving the poor of the city of Utica; Working Girls' Club, Utica, \$2,000; the Flower Mission, Utica, \$1,000. The House of the Good Shepherd is also made one of the residuary legatees.

The Rt. Rev. Wm. D. Walker, acting for Bishop Huntington, visited Zion church, Rome, the Rev. Dr. J. H. Egar, rector, April 10th, and confirmed 32 persons. The Holy Week and Easter services in this parish were impressive, and of special interest. The well-trained choir sang Stainer's "Crucifixion" on the evening of Palm Sunday.

Second District Convocation

The regular meeting took place in St. Thomas' church, Hamilton, the Rev. A. H. Rogers, rector, April 25-26, the dean, the Rev. Oliver Owen, presiding. Addresses were made by the Rev. Dr. Egar and the Rev. Messrs. John Arthur and A. G. Singen. On Wednesday morning, remarks were made on "The encouragements and discouragements of the clergy." The Rev. J. J. Burd delivered a thoughtful sermon, on "The objective and subjective character of the Church." A joint meeting of the convocation and the Woman's Auxiliary was held, when reports were made by the dean and the presidents of the Woman's Auxiliary and the Junior Auxiliary of the district.

Texas

George H. Kinsolving, D.D., Bishop

The Bishop visited St. Mary's parish, Houston, on April 9th, preached a powerful and helpful sermon, and confirmed a class of 18, presented by the rector, the Rev. H. J. Brown, D. D. St. Mary's parish is composed entirely of laboring people, and sadly needs a new building. It is hoped those who have abundance will help those who are in need. In the afternoon, the Bishop visited Trinity mission, preached, and confirmed a class of nine, presented by the Rev. H. J. Brown, D. D., priest-in charge.

Florida

Edwin Gardner Weed, D. D., Bishop

Fifty-Sixth Annual Council

Met in St. John's church, Jacksonville, May 3rd. Holy Communion was celebrated by the Bishop, who preached a remarkably clear and strong sermon, his subject being, "The Church Idea," as running through the entire history of religion. The council met for business in the

parish house, and organized by the re-election of the Rev. J. R. Bicknell as secretary; the Rev. A. B. Whitcombe, assistant; 18 clergymen, canonically resident, beside several others at work in the diocese, were present; 17 parishes and missions were represented. The Bishop read his annual address concerning the needs, encouragements, and discouragements of his field of work. It showed that, notwithstanding the great depression caused by the destruction of the principal products of the State by the past severe winter, the Church had fairly held its ground. Every parish and mission is filled by either resident clergy or temporary supply. The Bishop paid a touching tribute to the memory of the late Presiding Bishop, and the Rev. E. Gay, late rector of St. Peter's church, Fernandino.

The treasurer's report gave the gratifying statement that all financial obligations had been met, with a small balance in hand; the missionaries had been promptly paid, and the missionary board had a fair balance to its credit.

In the evening a good missionary service was held, with addresses by the Bishop and several of the clergy. Mr. R. D. Knight was re-elected treasurer.

Standing Committee: The Rev. Drs. V. W. Shields and W. H. Carter, the Rev. G. H. Ward; Messrs. R. D. Knight, H. E. Dotterer, and W. W. Hampton.

The council memorialized the General Convention in regard to the office of presiding bishop, suggesting that it should be elective rather than by seniority, as at present. This is on account of the pressure of work which is forced upon the eldest bishop of the Church, at a time when his burden should be lightened.

A resolution was passed and sent to the Legislature of the State, and to the Governor, asking that the tract of land in the Everglades, at present occupied by the Seminole Indians, but in constant danger of being taken away from them by the numerous settlers that are rapidly moving in there, be forever set apart for their use. The Seminoles are a peaceful, industrious, and honest tribe of about 400 people.

The Committee on Education and Sunday School Work recommended the appointment of a Sunday school board, which was adopted. It is hoped it will bring about some practical reforms in carrying on that most important branch of Church work.

Thursday morning an earnest meeting of the Woman's Auxiliary was held, beginning with a corporate Celebration by the Bishop. Their report for the past year exhibited the usual energetic labor of the women of the diocese, on which depends largely the success of its missionary work.

The music at all the services was excellent, especially that of Thursday night by a mixed choir of 40 voices, at which the Bishop made an admirable address on "Worship, in its spirit and its truth."

The council adjourned at 10:30 p. m. on Thursday, after appointing St. John's church, Tallahassee, as the next place of meeting.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

Epiphany church, Lynchburg, has held divine service and Sunday school during the past two years, under the auspices of the St. Paul's chapter of the Brotherhood of St. Andrew. A meeting was held on Easter Monday of the congregation and vestry, and a rector called.

The Petersburg Convocation

Opened April 13th. The convocation sermon was preached by the Rev. W. B. Capers. In the afternoon an essay by Mr. D. L. Pulliam, on "The layman's place in the parish," was read, and voted to be printed. Evening Prayer, with sermon by the Rev. C. R. Kuyk, concluded the meetings.

Southwest Virginia Convocation

Held in St. Thomas' church, Christiansburg, on April 19-21st. The Rev. J. J. Lloyd, D. D., preached the opening sermon. Reports from

the different parishes show a growing and healthy condition, and the financial reports are much larger than those of last year. An able sermon was preached at the large missionary meeting by the Rev. M. P. Logan. The Rev. R. W. Patton preached the last sermon of the convocation.

Fond du Lac

Charles Chapman Grafton, D.D., Bishop

The Rev. C. T. Lewis whose ordination to the priesthood is recorded in another column, has been in Tomahawk since All Saints' Day, 1898, and in that time the mission has flourished exceedingly. The church has been entirely repainted in the interior, had a new hot-air furnace placed in position, and has been completely seated with massive oak pews, choir stalls, and sedalia. All indebtedness has been wiped out, and preparations are being made to build a side chapel for the daily offices. On April 29th, the Bishop confirmed 7 in Tomahawk, and in the evening of April 30th, 5 in the church of the Ascension, Merrill. There have been 16 Baptisms in these two missions in the last two months, 7 of them adults.

Connecticut

Chauncey B. Brewster, D.D., Bishop

At a recent meeting of the trustees of the Berkeley Divinity School, Dr. Binney who has been for some time vice-dean, was elected to fill Bishop Williams' place as head of the school.

Christ church, South Farms, parts with regret with the Rev. Prof. Townsend who for 20 years has been its rector. Owing to increasing years and his duties at the Divinity School, he has resigned, and the Rev. George B. Gilbert, a Berkeley graduate of 1897, has been called to the rectorate.

New Haven County Convocation

The 244th meeting was held in Christ church, New Haven, April 18th. The Holy Communion was celebrated by the rector, the Rev. George B. Morgan, at 10:30; the dean, the Rev. C. E. Woodcock, was the preacher. After being entertained by the Rev. and Mrs. Morgan at the rectory, the clergy assembled in the crypt for the business and literary session. The exegesis on I. John v: 16, was delivered by Archdeacon Wildman. The Rev. R. H. Gesner read a scholarly paper, on "The origin and growth of Christian ceremonial." About 20 of the clergy were in attendance, besides four visiting clergy.

St. John's Church, New Haven

The debt has been wiped out, after six months' earnest work by the rector and vestry. On the 3d Sunday after Easter, the rector preached an historical sermon, and gave some statistics regarding the origin and development of the parish. Mr. Means became rector in 1885. Since that time, there have been 224 Baptisms, 140 Confirmations, 65 marriages, and 156 burials. There are about 260 communicants on the roll at present. Since 1883, \$90,000 have been contributed for parochial support and work. On the Tuesday following the announcement that all the money necessary for the payment of the last of the \$12,000 indebtedness had been raised, the wardens and vestry presented a silver and cut glass loving cup to Mr. Means, in recognition of his 16 years' service and his efforts to raise the debt. Col. Osborne, of *The Evening Register*, made the speech of presentation, and Mr. Means responded in a very happy and graceful vein. A large number of the parishioners were present to congratulate their rector and share in the mutual joy which all feel over the extinguishment of the debt.

Brotherhood of St. Andrew

There was a very large attendance at the spring meeting of the local conference in Christ church, New Haven, on the evening of April 12th. The subject proposed for the evening's debate, was "How can we best reach an unbeliever?" Dr. Wm. C. Sturgis who has lately returned from Europe, opened the subject in a stimulating address. The ensuing discussion

was eagerly entered into by many of those present. An interesting feature of the meeting was the large number of boys present from the neighboring Junior chapters of the Brotherhood.

The Berkeley Association of Yale

This venerable association, which is an organization of the Churchmen of the university, has elected the following officers for the coming year: President, William B. Stoskopf, 1900; vice-president, Edward B. Greene, 1900; secretary and treasurer, E. N. Curtis, 1901. The association is glad to have the names of Churchmen entering the university, and endeavors to foster the love and loyalty of Churchmen to their Mother during their college course. There is a course of six sermons each year before the members of the association.

Kentucky

Thomas U. Dudley, D.D., D.C.L., LL.D., Bishop

One of the most prominent members of Christ church cathedral was buried from there recently, Judge Reginald H. Thompson, for over 27 years an upright police judge of Louisville. He had served for several years as president of the Newsboy's Home, and was very much interested in the betterment of the condition of these little fellows. He was a man who knew how to temper judgment with mercy, and to advise all whom he thought capable of any improvement whatever.

Calvary Church, Louisville

The choir sang Rossini's *Stabat Mater* with good effect, on the 4th Sunday after Trinity. This was the fourth of a series of splendid song services prepared by Mr. George Selby, the organist of Calvary. The others were Gaul's "Holy City," Spohr's "Last Judgment," Barnby's "The Lord is King." The fifth and last of the series was the oratorio of "St. Paul," and many of the leading singers of the city united in its rendition.

Large Easter Offerings

The Easter offerings in the churches of the city were very satisfactory. At St. Andrew's it was almost \$5,000, within a few hundred dollars of the entire indebtedness on the building. The church will be consecrated on Tuesday, May 17th. At Grace church the offering was \$520, a result due largely to the plain, practical teaching of their parish priest, the Rev. L. E. Johnston. At the cathedral the offerings were a little over \$3,000, and at Calvary about \$2,000. The Advent and St. Paul's made also a liberal offering.

Recent Confirmations

Hopkinsville, 9; Henderson—St. Paul's, 1; St. Clement's, 4; Christ church, Bowling Green, 8; Christ church, Guthrie, 2; Glasgow, 2; Louisville: St. Paul's, 16; the cathedral, 41; St. Peter's, 12; Epiphany, 17; Calvary, 24; Grace church, 9; Christ church, Elizabethtown, 1; Louisville: St. Andrew's, 18; Advent, 18; St. John's, 3; Trinity, 7; Trinity, Owensboro, 2; St. Mark's, Crescent Hill, Louisville, 9. It will be seen from this report that the Church is doing good work, especially in the see city. The archdeacon, the Rev. M. M. Benton, is laboring also at numerous other points near Louisville, such as Shelbyville, Cloverport, Madisonville, Kuttawa, and the dean of Paducah, the Rev. Benjamin E. Reed, is indefatigable in pushing the work at Princeton, Hickman, Columbus, and other places in the western end.

Albany

William Crosswell Doane, D.D., LL.D., Bishop

The Rev. A. R. Hegeman, rector of Holy Innocents', has gone abroad for a month's vacation. The Rev. L. W. Richardson, D.D., LL.D., is in charge during his absence.

The Clericus of Albany, Troy, and vicinity held its last monthly meeting, with the Rev. Edward W. Babcock, president, in the rectory of the Holy Cross, Troy. The Rev. Dr. Nickerson read a very interesting paper, on "The lost Englishman."

St. Paul's Church, Albany

The late Rev. Dr. Reese, by will, leaves this church a legacy of \$15,000. Dr. Reese was rector of St. Paul's for 27 years. The vestry of St. Paul's are to decide at once upon a date for making St. Andrew's chapel an independent church. This is quite necessary, owing to its rapid growth and the need of a curate to assist the rector, the Rev. F. G. Jewett, in the home work.

Confirmation at Holy Cross, Troy

Six candidates were confirmed. The clergy present besides Bishop Doane were the rector, the Rev. E. W. Babcock, the Rev. Messrs. H. R. Freeman, George A. Holbrook, Dr. E. A. Enos, and J. Mills Gilbert. The Bishop made an address. There was a large cross of flowers in memory of Dr. Tucker. The offerings on Easter Day far exceeded the amount required for diocesan missions.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

Southern Archdeaconry of Brooklyn

The annual meeting was held on the evening of May 5th. The Rev. Arthur B. Kinsolving was elected archdeacon, to succeed the Rev. Dr. Reese F. Alsop who has recently resigned. The Rev. W. D. Morgan was elected secretary, Charles M. Trowbridge, treasurer, and William H. Thomas, delegate to the Missionary Committee.

Daughters of the King

The annual meeting of the local assembly was held May 5th, in St. Luke's church, Brooklyn. There was a celebration of the Holy Eucharist, the rector, the Rev. H. C. Swentzel, celebrant, and a brief, practical address by the Rev. Dr. J. Clarence Jones who took for his topic, "The use of the Order as a factor in Church work." Officers were elected, and reports read from the diocesan chapters. Miss S. Bluxome who organized the local assembly of Long Island, and who has served as its president since, declined re-nomination on account of her change of residence. An interesting address was made by Miss E. L. Ryerson, general secretary of the order, on "Faithfulness of Work." Three papers were read on the motto, "Bravely Bearing the Cross." In the evening there was an open service. The Rev. Dr. James H. Darlington made an address.

Quarter-Centennial at Richmond Hill

The 25th anniversary of the church of the Resurrection, the Rev. Geo. Wm. Davenport, rector, was celebrated on Sunday, May 2nd. All of the clergymen now living who have acted as rector since its organization took part in the service: the Rev. Messrs. Davenport, Joshua Kimber, John Watson, and Arthur Sloane.

The Mission at Mineola

Begun in February, this is proving the need of its existence. The services are well attended. On Easter Day a class of five were confirmed by the Bishop of the diocese. The mission has been named "The church of the Nativity." The Misses Maria and Evelena Wood have deeded to the Bishop five lots for Church purposes, making sufficient ground for a church, parish house, and rectory in a very desirable location. There is a building fund of \$350, and when this is increased to \$1,000, the erection of a parish house will be begun. A choir of ten boys from St. Paul's School, Garden City, under the direction of Mr. Harden, have volunteered to furnish the music at the evening services. The school has presented the mission with a handsome organ, and has also promised to pay the salary of a lay-reader. The young men of the school have decided to devote their offerings for missions to the Mineola mission for one year.

Mission at Massapequa

The mission started by the rector of Grace church in a remote part of the parish, is steadily gaining ground. From one teacher and five pupils, it has grown to six teachers and more than 40 pupils. A neat chapel and guild house have been erected. On Easter Day there were

24 communicants. On Sunday, March 26th, a beautiful silver paten and chalice, given by Mr. Robert Redhead, in memory of his daughter Myra, were blessed.

St. Ann's Church, Brooklyn

This church, the Rev. Dr. Reese F. Alsop, rector, has recently been the recipient of \$1,000, by the will of Mrs. Catherine M. Spear. This will be added to the endowment fund, and the interest paid into the treasury, taking the place of what her offerings have been. Including this legacy, the endowment fund aggregates something over \$25,000.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

During his March visitations, Bishop Nelson confirmed 73 persons.

On Easter evening, in St. Michael's church, Waynesboro, an interesting service was held, the occasion being the unveiling of a beautiful font of Marietta veined marble, the gift of Mrs. Valeria B. W. Sallas, in memory of her husband. This church hopes to add a chancel to its building by Easter next.

St. Cyprian's church, Darien, destroyed by a cyclone last fall, is now to be rebuilt in a substantial material called tabby.

A local assembly of the Daughters of the King has been recently organized in this diocese, and will hold its first semi-annual meeting on May 16th, in St. Luke's church, Atlanta.

Bishop Nelson recently visited St. Simon's Island, Brunswick, and blessed the corner-stone of the new school building of St. Athanasius' church. This school will have industrial departments, as well as those for literary instruction, making it one of the most important institutions for colored people in the State.

Emmanuel church, Athens, the Rev. Troy Beatty, rector, will soon be in a condition to be used for Church services. The late Bishop Stevens, of Pennsylvania, while occupying the chair of *belles lettres* in the University of Georgia when a young man, was rector of this church.

Confirmations in Savannah

Bishop Nelson visited Christ church, Savannah, on Easter Day, confirming a class of 25. In the evening he visited St. Paul's church, preached and confirmed a class of 15, three among them having been Roman Catholics. During a visitation of ten days to this city, the Bishop confirmed 83 persons.

Parish House at Thomasville

The new parish house of St. Thomas' church, is due partly to the generous help of Dr. Frederick Humphrey's, of New York, who makes Thomasville his winter home. The building adjoining, and connected with the church, is very beautiful, Gothic in architecture, and faced with pressed brick, corresponding with that of the church, and finished with Georgia pine. The main hall will be used for Sunday school, guild, and like purposes, with space for the rector's study, class and robing rooms. The building cost \$1,200, exclusive of furnishings. The offerings made at Easter were devoted to this purpose, as well as \$300 donated by friends of the parish.

Indiana

The Rev. John Foster Kirk, Jr., rector of St. John's church, Washington, was married April 27th, to Miss Frances Anne Reid, at St. Luke's church, Germantown, Philadelphia, the rector, the Rev. Dr. Samuel Upjohn, officiating.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

Christ Church, Crosswell

After months of waiting, the beautiful new stone church was opened April 19th, by Bishop Davies, with a sermon by the Rev. T. W. MacLean. In the evening was the opening service of the Saginaw Valley convocation, the Bishop

preaching and administering Confirmation to a class of six. Two Celebrations followed on Thursday morning, at which time the highest number of Communion was made in the history of the parish. Thursday evening was the final service, with a masterly sermon by the dean, the Rev. Mr. MacLean. The new building was begun in July, 1898, and the corner-stone laid by the Rev. R. H. Weller, Jr., of Wisconsin, Aug. 23d, 1898. It is a complete and well arranged structure, designed by Mr. John Sutcliffe, of Chicago, who, for a small amount of money, planned a most desirable building. The present rector, the Rev. Francis M. Bacon, has been in charge two years and a half, and has done a successful work. At the beginning of his rectorship there were 26 confirmed persons in the parish, and now there are 65. The rector has presented 36 for Confirmation, and baptized 32 persons, the majority adults.

The Southern Convocation

Met in Tecumseh, April 27th. The morning session of business was preceded by a celebration of the Holy Eucharist, with a sermon by the Rev. Dr. McCarroll. In the afternoon the Rev. Wm. Gardam read a paper upon "The agitation in the mother Church—what does it mean?" After consideration of the Detroit convocation report on "A better plan than now in use for raising money for diocesan missions," a resolution was passed containing in part the following:

"Whatever be the judgment and decision of the convention of the diocese, in the opinion of the Southern convocation the best method must be supplemented by the creation of an enlightened public sentiment concerning diocesan missionary work. We would suggest, therefore, that the convention appoint and authorize a commission of clergy and laity, to visit parishes and missions throughout the diocese, and to represent and advocate the work.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

St. Mark's League and the Choir Festival

The combined service for the anniversary of St. Mark's Friendly League and the annual Choir Festival took place at St. Paul's church on the eve of St. Mark's Day, and was rendered by the vested choirs of Ascension church, St. Paul's, and Christ church and St. John's, Georgetown. Mr. D. B. MacLeod, choir-master of St. Paul's, was director, and Mr. Frank Camp, of the Ascension, organist. The service was rendered with perfect accord, and with great force and beauty of expression, the anthems—the Gloria from Mozart's "Twelfth Mass," and Tours' "God hath appointed a day"—being particularly effective. After shortened Evensong, the League hymn, "In the vineyard of our Father," was heartily sung, and the Rev. Dr. Elliott read the annual report, showing the missionary work done by the various parochial branches during the year past; he also gave a unique and interesting address. The Bishop spoke a few earnest words, suggesting some special work in St. Mary's county for the League's consideration.

Daughters of the King

The third annual convention of the diocesan branches met in Christ church, East Washington, April 27th. The Bishop celebrated the Holy Communion, and an address was delivered by the Rev. A. S. Johns. Mrs. W. G. Davenport presided at the business meeting. Reports from the several chapters were read, all showing increased membership, and much good work accomplished. The afternoon session was devoted to the election of officers, consultation on methods of work, and five-minute papers by members. An evening service closed the convention, with addresses by the Rev. H. S. Smith, on "The relation of the Order to the parish;" Rev. J. B. Perry, on "Prayer of the Order," and Rev. G. W. Davenport, on "Personal work."

Woman's Auxiliary

The closing service and annual meeting took place at St. Paul's church on Tuesday, May 2nd. There was a large gathering of Church

women, representing nearly all the city parishes, and delegates from recently-organized branches in the counties were welcomed with special pleasure. The Holy Communion was celebrated by the rector who, also, in the absence of the Bishop, gave a brief but excellent address upon work for missions as seed cast upon the waters. The annual report was read: 20 parish branches have taken an active part in the work during the past year. The aggregate value of boxes sent to missionaries, and donations of money, is over \$5,200. Four new parochial branches, and also a "Baby's branch" have been organized. The president, Miss Wilkes, briefly reviewed the work of the winter. A very interesting letter was read from Dr. Gunton, in China, the first woman worker sent out through the United Off ring of 1898; and also a warm and appreciative letter of thanks from a missionary in Utah for a box sent at Easter to aid in his work among the children of Mormons. Officers were elected as follows: President, Miss Wilkes, of St. John's parish; vice presidents, Mrs. Satterlee, Miss Gilliss, of the Epiphany, Mrs. Addison, of St. Thomas'; treasurer, Mrs. Williams, of St. Mark's; secretary, Miss L. MacLeod, of St. Paul's. The balance of funds in the general treasury was voted to several missionary objects; luncheon was served, and a pleasant social hour concluded the work of the year.

Girls' Friendly Society

On Sunday evening, April 23rd, a special service for this society was held at the church of the Epiphany. The Bishop gave an address of earnest, practical advice to the members of the society, and the Rev. Dr. McKim spoke to the girls, especially on the importance of care in the choice of companions. Interest in the G. F. S. has grown very much during the past two years, and there are now several flourishing branches in Washington parishes.

Mississippi

Hugh Miller Thompson, S. T. D., LL. D., Bishop

The 72d Diocesan Council

Held in Holy Trinity church, Vicksburg, April 26th. The Bishop celebrated the Holy Communion, the sermon being preached by the Rev. Geo. C. Harris, S. T. D. The usual routine work was gone through with, and reports of the several committees were heard, showing a satisfactory advance of the work in the diocese.

The following elections were had:

Standing Committee: Rev. Drs. Geo. C. Harris, president, and Nowell Logan; Rev. Messrs. H. W. Robinson and DeB. Waddell; Messrs. W. M. Moore, G. W. Howard, secretary; L. Brame, Marcellus Green.

Secretary: Rev. P. G. Sears, Holly Springs. *Treasurer:* Mr. E. M. Parker, Jackson.

The Bishop of Louisiana was present at the missionary meeting as the representative of the Board of Missions, and addressed the council in the interest of the foreign and domestic missionary work of the Church. A special committee was appointed to represent the Board in this diocese as follows: Rev. Messrs. Nowell Logan, D. D., and Irenaeus Trout; Messrs. J. C. Purnell, A. C. Lehigh, E. S. Butts.

The Bishop, in his address, noted the hindrances to the missionary work of the diocese, owing to quarantines and the unprecedented weather; but notwithstanding, the year has not been without its encouragements and a due measure of advance. The Rev. Charles Morris, as general missionary of the diocese, has spent a fruitful and most effective year of service. "The number of Confirmations will, I think, this year fall below the average. In some of our largest congregations, they have been few. In some, none at all. In others, again, St. Andrew's, Jackson, and Holy Trinity, Vicksburg, they have been very many. I have this year opened two new chapels: a very beautiful one completed at Lexington, to take the place of the one burned, and a very plain and cheap, but altogether sufficient, little chapel at Glass Station, below this city. During my episcopate, 31 churches have been built in the diocese. Some few are permanent churches of brick, as at

Biloxi and Grenada, and Yazoo, taking the place of cheap wooden buildings, and as at Lexington, Water Valley, and Greenville, larger and better buildings, in place of others destroyed by fire—but with these excepted, the others are churches, larger or smaller, where we had none before. Of rectories, I can reckon but six newly acquired during these 16 years, but several old ones greatly improved. A parish can be scarcely considered equipped at all for its work without a rectory. There is nothing adds more to its sense of solidity and permanence than the possession of a comfortable home for its minister. A great and serious loss to the diocese during the past year, is that of St. Thomas' Hall, at Holly Springs. Through the persistent energy, under many discouragements and difficulties, of the Rev. P. G. Sears, the school had reached a point where it had conquered success and recognition. To restore the buildings destroyed by fire, and the insurance upon which barely paid the debt still owing, the citizens of Holly Springs pledged Mr. Sears \$10,000. He needed at least \$10,000 more, and hoped to obtain it in the diocese. I fear he has met with little response to his efforts. In other dioceses, ready givers among those of various denominations, have been, and are, earnest in establishing such schools. I regret to say that with us there has been exhibited, so far, no disposition to undertake such effort."

In our next issue we shall give a lengthy quotation from the Bishop's address, for which we have now not the space.

The next council will meet in St. Andrew's church, Jackson, on Tuesday, May 1, 1900.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The "Daughters of the Church" of Trinity cathedral, gave a missionary tea at the cathedral house, April 26th. Three papers were read, bearing upon the missionary work in Africa, each full of interest and instruction.

The Rev. F. E. J. Lloyd writes to say that, "in an otherwise accurate report" of his sermon on Church Music before the Northwestern Convocation, in THE LIVING CHURCH of last week, there are two errors: instead of saying that Church Music should be: (1) "Churchly", it should have been congregational; and (2), instead of "universal," it should have been unisonal; under this head he spoke in favor of the Gregorian chant. "With these corrections, his ideal Church music will be Congregational, Hearty, Unisonal, Reverent, Congruous, Holy."

The Cleveland Convocation

Met in St. Mark's church on St. Mark's Day. The Holy Communion was celebrated at 9 A. M., Canon Hall, celebrant. A business meeting followed. Canon Hall was re-elected dean of the convocation, and the Rev. C. Frederick Brooks, secretary and treasurer. The Rev. A. L. Frazer, dean of the North-east convocation, presented a carefully prepared paper upon "The revision of the convocational system of the diocese." The Rev. A. B. Putnam, dean of the Central convocation, spoke briefly upon "The function of convocational meetings in relation to diocesan missions." At the afternoon session, the Rev. A. A. Abbott, archdeacon of Ohio, gave an able address upon "The planting and supervision of missions in the diocese." A free discussion followed, bringing out many points of interest in relation to the whole subject. A very large congregation was present at the evening service when the Rev. E. V. Shayler, dean of the N. W. convocation, preached. This service was the beginning of the special dedication festival services at St. Mark's, continuing till May 2d, with a service each day at 7:30 A. M. and 7:30 P. M. The evening services were choral, and sermons were preached by the Rev. Messrs. E. V. Shayler, E. Weary, Francis M. Hall, W. H. Jones, Walter C. Clapp, and the rector. At the close of each service, a reception was held in the parish house, in honor of the visiting clergy, and light refreshments were served.

Editorials and Contributions

The Turn of the Tide

SINCE the issue of the now famous manifesto of the English Church Union, the press generally in England has united in attacking the principles asserted in that document. It is true that hardly any principle appears there which has not been over and over again defined and maintained, not only by the leaders of the Catholic movement in past years, but by many influential persons, clerical and lay, not specially connected with that movement. But appearing at this particular time, as representing the views of an association of nearly 40,000 persons of culture and high standing, and expressing those views with unusual clearness and frankness, it aroused the surprised and even angry attention of many who had never before fully appreciated the situation. A universal chorus of disapproval was at once raised, but, as usual in such a case, the first unfavorable impression has been succeeded gradually by more reasonable consideration and discussion of the points at issue, and already the tendency may be discerned towards a more temperate and rational attitude. The main point in the declaration of the Church Union, and that which underlies its whole position, is the denial, notwithstanding the Establishment, that the State has any jurisdiction over questions of Faith within the Church, or that any difference is due to the decisions of non-ecclesiastical courts, touching matters of doctrine and worship. It is observable that two of the leading magazines devoted chiefly to public questions, *The Contemporary Review* and *The Nineteenth Century*, after having for months past made themselves the medium of constant, and often intemperate, attacks upon the Church position, have in their April numbers changed their policy so far as to admit important and well reasoned articles in defence of the attitude of the Church Union. *The London Times* itself, which has been more instrumental than any other journal in stirring up the present agitation, has at last admitted that the existing jurisdiction may not be best adapted to carry out its avowed objects, and it is not prepared to say "that some sections of Churchmen may not have had good reason to object to some recorded decisions."

BUT perhaps the most significant evidence that the principles which have been asserted in defence of the Church are beginning to affect the minds of prominent and leading men, is seen in the utterances of Mr. Arthur Balfour from his place in the House of Commons. In a speech which was by no means acceptable throughout to those who are engaged in the defence of Church principles, he makes the admission that the English Church Union had stated with great force two doctrines from which he did not dissent; one was, that the members of the English Church belonged not only to the English Church, but to the universal Church; and the other was, that the English Church, though it be an Established Church, nevertheless had, or ought to have, a spiritual independence of its own. He further said: "I am prejudiced in favor of giving to the Established Church in this country those liber-

ties which the Scottish Established Church enjoys." English Churchmen have often insisted that the liberty of the Church of England ought to be at least as great in the management of its own spiritual affairs as those which the Scottish Kirk possesses. It is gratifying to see a leading statesman placing himself squarely upon the same side.

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Denominational Decadence

THE Governor of New Hampshire (Rollins—all honor to the name!) has the courage of his observations, and acknowledges to be true what his eyes tell him. In a recent proclamation appointing a fast day (think of the Governor of Illinois or Kansas doing such a thing!) he says:

The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay—moral, mental, and financial—is swift and sure. To me, this is one of the strongest evidences of the fundamental truth of Christianity.

I suggest that, as far as possible, on fast day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our State, and that in your prayers and other devotions, and in your mutual counsels; you remember and consider the problem of the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January. There are villages where children grow to manhood unchristened. There are communities where the dead are laid away without the benison of the name of the Christ, and where marriages are solemnized only by justices of the peace. This does not augur well for the future. You can afford to devote one day in the year to your fellowmen, to work and thought and prayer for your children and your children's children.

This condition of things is true in other parts of the country, although our governors do not seem to have observed it. The religious decadence of the small towns in most of our Western and Southern States is a fact which ought to be taken into account*, and this process of dry-rot is most marked in those towns where there are the most "churches" to the square mile. One could point out many places of 2,000 to 4,000 population where there are ten and twelve houses for religious services, each one trying to sustain a minister (with the inevitable accompaniment of fairs, grab-bags, socials and oysters, minstrel shows, etc.), and, after all, less than one-half, sometimes less than one-third, of the people ever enter the houses aforesaid.

GOV. ROLLINS indulges in an unconscious irony when he advises "union meetings." That expedient has been tried to a disappointing extent, and experience has shown that it only tends to stereotype "denominational" differences more firmly than ever. Still, the principle remains true

*Says Bishop Burgess, in his last convention address: "The removal of families, especially from our rural parishes, and, indeed the very considerable decrease in the population of the country where they are situated, have weighed as a heavy cloud about all our efforts and prospects. I have been forced year by year to grieve over the lack of clergy. But in neither of these trials have we been alone. Our companions, the dioceses of this mid-West, have suffered as we."

that in union there is strength, and that the condition of things, which we all unite with Gov. Rollins in deploring, is the logical result of Protestant denominationalism. There is only one way now left by which the people can be compelled to see the need of the unity for which our Lord prayed, and that is the way of decadence and disaster. American paganism is the price we are paying for the error of separatism.

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Easter Vestries in England

ONE of the surest proofs that the so-called "crisis" in the Church of England is in large measure "manufactured," is afforded by the results of the Easter elections. Notwithstanding the fact that the Church Association sent around printed instructions to its followers everywhere for the purpose of organizing strife at these elections, there was comparatively little appearance of trouble except in a very few instances. The agitation and excitement were very much less throughout the country than has been the case at some former periods. Nothing, it would seem, could show more clearly that the extraordinary agitation of the last few months has been almost wholly the work, not of those who have any claim to the name of Churchmen, but of those who have always been hostile to the Church. The reports in the English papers make it very evident that if parish elections had been in the hands only of those entitled to be considered adherents of the Church, there would hardly have been a breath of trouble anywhere. But the peculiar condition of things in England gives to all *bona fide* residents within the parish limits, a voice in the election of church wardens.

THE possible results of such a system are illustrated by the case of All Saints, Evesham. It happens that within the territorial limits of this parish there are five Dissenting chapels, and the large majority of the congregation in attendance at this church and contributing to its support, reside in the adjoining parish (under the charge of the same vicar), and, consequently, have no vote. It is a peculiarly English state of things. In ordinary times, the resident members of the congregation are left to attend to their own affairs; but at the recent election, prompted by the Church Association, and other agitators, an army of outsiders invaded the church, and triumphantly elected their candidate. The Church candidate received 61 votes, all, of course, residents, while 13 other members of the congregation voted for his opponent who, however, had 254 votes in all. An analysis of this vote shows, amongst the rest, twenty-three Baptists, thirteen Plymouth Brethren, twenty-eight Unitarians, twenty-one Quakers, forty-two Wesleyans, ten Salvationists, and five Roman Catholics. The effect of an election carried in this way is likely to be different from that intended by those who carried it through, and to bind more strongly together the members of the actual congregation. On the whole, *The Church Times* seems justified in announcing that the Protestant attack at the Easter vestries has, in fact, proved a complete fiasco.

Cremation and the Burial Service

A REPORT comes from England that the Bishop of London and others are considering the question of a change in the wording of the Burial Office, to meet the rapid increase of cremation as a means of disposing of the bodies of the dead. The change, of course, would come in connection with the formula of committal, but we are at a loss to surmise just what it may be. There is a story that a certain clergyman, officiating before the door of a cremation furnace, feeling some incongruity in the words which he was reciting, endeavored, on the spur of the moment, to adapt them to the situation, after this fashion: "Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother, we therefore commit him to the flames." It is needless to say that this was not precisely satisfactory to the mourners, and it is hardly likely to commend itself to those who are concerned with the business of devising a suitable form of expression for permanent use. The present form reads: "We therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust," etc. Probably it is the word "ground" which furnishes the stumbling-block. Extremely literal people are ready to say that, in case of cremation, we do not commit the body to the "ground," but to the "fire." Perhaps it may be determined to use some such expression as this: "We commit his body to the elements from which it came." But, for our part, we see no great call for any change, even if cremation should come to be prevalent. It would probably lead to the general custom of completing the entire service, the committal included, in the church. Certainly, for our part, we should object to officiating at a crematory. The ultimate destination of the body of the deceased is the "ground," even though it may be reduced to dust and ashes beforehand. If it be said that the urn containing the ashes of the dead is not actually to be buried in the ground, but placed in a sepulchre or vault, the answer is that such a disposition has been made of the bodies of thousands from time immemorial, but no one has ever felt on that account that the words of the service were inappropriate. The form employed merely recognizes the fact that the physical structure must be dissolved and return to the ground from which it was taken. We repeat that we see no reason for any change.

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The Church of Ireland

THE annual meeting of the General Synod of the Church of Ireland passed off with remarkable quietness. It was anticipated that the present disturbance in the Church of England would have the effect of producing some kind of sympathetic action on the part of the sister Church—sympathetic, it might be feared, with the more violent party—but this did not prove to be the case. It is true, abundant opportunity was given for lively scenes, but the Synod kept its head, and various attempts at aggressive action upon matters of controversy proved futile. It seemed certain that there would be a heated discussion on the subject of St. Clement's church, Belfast, which has been the centre of disturbance for months past; but nothing of the kind happened. Neither

was any resolution passed expressive of the sentiments of the Church of Ireland on the "Ritual Crisis" in England. Most sensibly, the Synod left its neighbor's affairs alone. "It is easy," says *The Ecclesiastical Gazette*, "to talk of Reformation principles, but not so easy to define them." There was a warm debate about a cross in the chancel of St. Bartholomew's church, Dublin, which was denounced as symbolizing Eucharistic Sacrifice and the Real Presence, but an attempt to exclude the cross by an act of the Synod resulted in a vote of ninety-six ayes to one hundred and eighty-six noes. So the cross was left undisturbed. On the other hand, the bishops having been requested to appoint a special form of service for St. Patrick's Day, and virtually to place that day in the calendar, declined to do so, stating, at the same time, that it was within the power of any individual bishop to provide for such an occasion, as he might think fit. *The Gazette* regrets this, and thinks it was an opportunity lost of exhibiting the connection between the Church of the present and of the past. "We make a silent present of our past to the Church of Rome!" But, on the whole, thankfulness is expressed that "the Synod was a calm and peaceful one amidst a good deal of unrest and disturbance at home and elsewhere." It avoided everything sensational, and addressed itself strictly to business. While there has been much about the Irish Church to make an observer feel anxious, there are evident signs of hope. There is, on the one hand, a moderation of spirit which stands in favorable contrast with the tendencies of twenty-five years ago, and on the other, a wisdom of practical administration which is of excellent augury for the future.

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Guilds

BY CLINTON LOCKE

I WANT to say a few words about guilds. No worried rector has asked me to do it, but the spirit moves me. Nobody is in a better position to do it, for I am not a rector, and have no guilds, and therefore can tread on nobody's toes; moreover, I have had great experience in guild management. Like walking on eggs, it requires experience. Guilds, as the Scotch say, are "kittle cattle." There are people in all the parishes who seem to think that zealous parishioners can get together and have a guild, or a society, or a confraternity, or a consisternity, without the rector having any control over it, or being able to dictate to it. Now, such people ought to read Canon IV., Title II., of the canons of the diocese of Chicago. They would learn there that the rector has "exclusive charge and care of all spiritual concerns, music, and ritual of the parish, subject and answerable only to the bishop." If that is not enough, let them read on a little further, and they will find this: "The rector or priest-in-charge shall have the full direction and control of all guilds, societies, and associations within the parish."

The plain fact is, that there is only one society in the parish that the rector cannot entirely control, and that is the vestry. It, like himself, is the creature of law, and all its rights and duties are defined by law, and no rector can interfere with them. Outside of that, all associations in the parish are the creatures of the rector. He forms them, he abolishes them, he controls their every movement, and they can do nothing except

by power which he permits and which he can revoke at any moment. His will is law in such matters. Of course, unless he is a fool, he will be very careful what he does, and not unnecessarily put on a kettle of hot water. He will, when very necessary, consult with the elders, the diviners, the "cunning women," and the "wise virgins," though he need not do so unless he sees fit. If he chooses to appoint all the officers of all the guilds, it is his right, and in my opinion, he will be foolish ever to allow any voting about the heads of the guilds, whatever he may see fit to allow about the other officers.

I once created a guild. It did not seem to me to be profitable, and after a while I broke it up without asking its or any one else's advice. I was on the point, at another time, of abolishing a recalcitrant guild, and making a big row for myself, which I would fearlessly have encountered, when the objectionable questions were happily settled. The rector should let it clearly be known, and the parish should clearly understand, that every action of every guild is subject to his revision, and no action should be undertaken without his consent and sanction. In no other way, in my opinion, can there be harmony and progress in a parish. Experience has taught this, and therefore it was embodied in the law of the diocese. It is a perfectly free country, and if one does not like this "despotism," let him keep out of the guilds. Of course parishes will have to suffer from the unwisdom of ill-balanced rectors with power in their hands. This cannot be helped unless there should descend upon the earth a legion of infallible rectors. The legion of infallible parishioners descended long ago.

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Heredity of Crime

JUDGE HORTON did not enunciate any new doctrine when he declared, in his address on "Our Young Men" before the Chicago Congregational Club, that crime is hereditary, but the statistics cited by the judge to support it admit of controversy.

"In the New York police reports," says the Judge, "it is shown that in every case a child of criminal parents turned out a criminal." But does this prove the doctrine of heredity? Supposing it were literally true—which it is not—that the child of every criminal in the United States became a criminal, does it follow as a law of natural sequence that the child of every criminal is born with inherited criminal instincts which it is unable to repress?

The testimony of the most advanced criminologists, combined with statistics, is against this deduction. The instances of children of criminal parentage developing into good citizens, when removed from criminal environment at a proper age and placed under elevating influences, are too numerous to support any inflexible theories regarding the "heredity of crime."

As a matter of fact, the preponderance of testimony is now against the theory that criminal tendencies are implanted in a child through birth. The child may inherit physical imperfections and deformities through violations of nature's laws on the part of the parents; it may, in fact, inherit a weak mind from vicious parents, but that it inherits a tendency to steal is denied by progressive students of criminology.

The doctrine of hereditary crime has given way to the doctrine of environment. It has been found that if children of criminals are taken from degrading associations at the right age, and placed in an uplifting environment, under a proper system of moral training and education, they may be developed into useful members of society. Criminality is a matter of training and association, not of birth.

If criminality is not in the blood, as criminologists now declare, the State is under a heavier obligation than ever to take the children of criminals away from debasing environment and educate them to earn an honest livelihood and to fulfill the highest duties of citizenship. Judge Horton's admonitions in this regard are eminently sensible and sound.—*Chicago Times-Herald*.

Letters to the Editor

FURTHER REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

Is it to be understood that we are not yet finished with the revision of the Prayer Book? It would seem so, if a recent event in the diocese of New York is of any significance.

A certain learned convert from Presbyterianism is awaiting ordination to the priesthood of the Church. In order to obtain that honor and privilege, it becomes necessary for him to take a solemn vow to "minister the doctrine and sacraments and discipline of Christ as this Church hath received the same," and also a vow to be ready "to banish and drive away all erroneous and strange doctrine." On the eve of his ordination, this learned doctor publishes a book upon the study of Holy Scripture, in which he flatly contradicts the Church's teaching regarding a certain portion of Holy Scripture, and yet is ready to take the aforesaid vows. The following are the words of Dr. Briggs regarding the gift of tongues at Pentecost, pp. 518-519 of his new book: "The speaking with tongues in the form both of unintelligible speech and its interpretation, is sustained by many allusions in the New Testament as entirely historical, and is psychologically and physically probable. But the speaking of different languages before unknown, is not only psychologically and physically improbable, but it has little historic support in the later and unsupported interpretation of the ancient documents by the author of our Book of Acts." If his words mean anything, then he denies the Church's explicit and recorded understanding of the Pentecostal gift, which is to be found in the Eucharistic Proper Preface for Whitsunday, which says: "... the Holy Ghost came down as at this time from heaven ... lighting upon the Apostles to teach them and lead them into all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations."

What does it mean, we ask, that in the face of such a statement, Dr. Briggs has been passed by the examining chaplains and recommended for ordination by the Standing Committee of the diocese? Do the words of the Whitsunday Preface mean nothing at all? Does not the Prayer Book voice the doctrine as this Church hath received the same? If the Church hath such a record of her Faith in the gift of tongues, how comes this gentleman to be a candidate for Priests' Orders? There is no question here which only higher critics are competent to answer. No theory of inspiration, verbal or otherwise, has anything to do with settling this plain fact of an absolute contradiction between Dr. Briggs' statement and that of the Prayer Book. How can any priest present such a man and say: "I have inquired concerning him, and think him apt and meet for learning and godly conversation, to exercise his ministry to the honor of God and the edifying of His Church?" Is he apt for learning who either denies or does not know what this Church teaches on the point mentioned? Can he exercise his ministry to the honor of God and the edifying of His Church, who has so little sense of the ethics and morality of taking a vow which he does not intend to keep? If such a man can be ordained to the priesthood, then, surely, further Prayer Book revision is necessary. We must discard the Whitsunday Proper Preface as useless and meaningless—nay, worse, as false. We must go on and cut out of the services for ordination the question about the learning and godly conversation of the candidate, for ignorance of the

Church's teaching and lack of moral sense are no longer to be considered as bars to Holy Orders. Besides these things, we must cut out all vows about ministering the doctrine as this Church hath received the same, for evidently she has no doctrine any more.

Let no one be deceived as to the real issue in the present case. Criticism and scholarship do not effect the question, which is purely one of morals. Is any one fit to be a priest in the Church of God who, either from ignorance or pride, claims the right to contradict the Church's teaching, and is ready to take a vow which, before he has taken it, he has given evidence that he does not mean to keep?

The Higher Criticism has hitherto challenged gainsaying, on the ground that the Church has no theory of inspiration. Now we see what is really meant. Dr. Briggs has cleared the air of mist and fog. Fortunately for the Church, he has made a definite statement upon a passage of Holy Scripture to which the Church has set her seal. The issue must be met, and there is no escape. If Dr. Briggs is right, the Church is in error. We must choose between him and the Eucharist Preface for Whitsunday. Think of the blasphemy involved in its recitation, if it be false. It has been the boast of the higher critics that they have done the Church a great service in securing the ethical teaching of Holy Scripture by disposing of superstitions and untrue notions regarding the Bible. It would seem as though they had been so busy looking after the ethics of the Bible that the ethics of everyday life had been overlooked. It is indeed high time for the Churchmen of the metropolitan diocese to rouse themselves from their sweet dreams of peace, and prove that as true priests they at least have not forgotten their vows to "banish and drive away false doctrine," and to "maintain the doctrine as this Church hath received the same."

ALBAN RITCHIE.

GROWTH OF THE CHURCH

To the Editor of The Living Church:

I have before me the statistics of the Episcopal Church in the United States, as returned to the General Convention of October, 1868, and also its statistics for 1898, as given in the *Living Church Quarterly* for 1899, issued December 1, 1898, and the following is the result as to communicants; namely: In 1868, 194,692; in 1898, 679,604, showing a net increase in the thirty years of 484,912 communicants, or more than 248 per cent. During the same period the population of the United States only increased about 100 per cent., it having been, according to the census of 1870, 38,500,000, which would have given about 37,000,000 in 1868; and now the population is estimated at about 74,000,000, or just about 100 per cent. increase over 1868. And as the Church has increased more than 248 per cent., its increase has been about two and a half times as great in proportion as that of the population. In a word, it has gained largely on the population, and its increase has been spread over the entire country, as the following figures, giving the number of communicants in each State for 1868 and 1898, will show. Wherever there is more than one diocese in a State, the figures have been added together, so as to have the total for that State:

STATES	1868 COMMUNICANTS	1898 COMMUNICANTS
Alabama,	2,001	7,182
California,	1,500	15,271
Connecticut,	15,984	31,722
Delaware,	1,472	3,116
Florida,	738	5,500
Georgia,	2,428	7,153
Illinois,	5,280	25,945
Indiana,	2,102	6,770
Iowa,	1,684	8,293
Kansas,	373	4,945
Kentucky,	2,796	7,829
Louisiana,	1,864	7,473
Maine,	1,632	4,081
Maryland and Dist. of Columbia	12,269	36,827
Massachusetts,	10,867	37,650
Michigan,	5,568	22,324
Minnesota,	2,280	13,846
Mississippi,	1,540	3,627

Missouri,	2,061	10,847
Nebraska,	701	5,371
New Hampshire,	1,235	3,712
New Jersey,	9,140	38,604
New York,	50,061	157,061
North Carolina,	3,033	10,181
Ohio,	8,023	23,330
Pennsylvania,	23,328	74,898
Rhode Island,	4,043	12,445
South Carolina,	3,074	5,990
Tennessee,	1,256	5,515
Texas,	1,500	10,729
Vermont,	2,361	4,774
Virginia and West Virginia	7,575	25,538
Wisconsin,	4,573	13,044

Besides the above, there are the following States and Territories, some of which were not in existence in 1868, and in the others no reports as to communicants were made at that time, because, I suppose, that in some of them there were none to report, and in others the numbers were too small, but all of which had communicants in 1898, as follows:

STATES	1898 COMMUNICANTS
Alaska,	224
Arizona,	502
Arkansas,	2,186
Colorado,	5,232
Idaho,	1,200
Indian Territory,	308
Montana,	2,183
Nevada,	651
New Mexico,	507
North Dakota,	2,029
Oklahoma,	401
Oregon,	2,714
South Dakota,	4,847
Utah,	689
Washington,	3,484
Wyoming,	760

Now, an examination of the above tables shows that in the two States of New York and Pennsylvania alone, our Church now has considerably more communicants than it had in the entire United States in 1868, the figures being for the two States of New York and Pennsylvania in 1898, 231,959 communicants, and for our Church in the entire United States in 1868, only 194,692. But great as has been the increase in those two States, the table shows that the percentage of increase has been greater in many other States, and in some of them much greater.

Again, should the percentage of increase of our Church in the United States during the next thirty years be only one-half as great as it has been during the past thirty, a simple calculation shows that we would at the expiration of that time have more than one million and a half of communicants in this country. I will also add to this a statement, giving the amount of contributions of our Church in the United States for each of the years 1868 and 1898, which were as follows:

1868.....	\$4 457,888.28
1898.....	\$13,703,814.17

L.

CONFESSION AND ABSOLUTION

To the Editor of The Living Church:

Apropos of the much ado now being made in some quarters about confession and absolution, permit me to state two indisputable propositions which lie at the foundation of this subject.

1st. It is everyone's natural and inalienable right, if he chooses so to do, to confess his sins to anybody he pleases. Who shall say him nay? In fact, St. James, in his epistle, recommends it: "Confess your faults one to another." In making a formal confession, one would naturally seek a minister of God, "for the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." (Malachi ii: 7.)

2d. It is the inalienable right of a priest of God to declare and pronounce to penitents confessing their sins, the pardon and remission of them, in the Name of Jesus Christ.

This is certain, since, when our Lord first commissioned His Apostles, "He breathed on them, and saith: Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain,

they are retained." (St. John xx: 22, 23.) And when the Church now commissions her priests, the bishop uses the same words: "Receive ye the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." (See the Office for the Ordering of Priests in the Prayer Book.) Therefore it is certain that priests have commission and authority to declare and pronounce the remission of sins in the Name of Jesus Christ. They have "the ministry of reconciliation." (II. Cor. v: 18.)

This was exercised by St. Paul, as when he said: "If I forgave anything, to whom I forgave it for your sakes, forgave I it in the Person of Christ." (I. Cor. ii: 10. See also I. Cor. v: 4.)

Our priests exercise this authority when they stand and officially declare and pronounce the absolution in the public services of the Church, and must do so in private, as required in the Office for the Visitation of Prisoners.

These two indisputable propositions demonstrate the rightfulness and propriety of confession and absolution.

Q. E. D.

Ravenscroft.

The Best Way to Encourage the Pastor

FIRST. Never speak any word of commendation to him. Never let him know that his sermons have comforted or instructed you or anybody else; it might make him proud and self-important; humility is an enjoined Christian virtue, you know. "God resisteth the proud." Be careful and keep your minister out of the way of temptation. Studiously see to it that God never has occasion to resist him. Let all his resistances be earthly and within his own parish.

Second. If you see any improvement in the parish, its devotion, attendance, etc., don't on any account let him know of it. On the contrary, be sure to tell him who is dissatisfied, who has left; criticize the mode of service, point out the defects in the music, the financial mismanagement, want of taste, etc., here and there. This comforts the minister, lifts his heart up, makes him feel stronger and more hopeful to work and write and pray; makes him go to bed with a blessing and rise with praise.

Third. If the parish owes a sixpence, let him hear frequently about that sixpence. Warn him continually about extravagance in religious affairs; though business men venture some in all their affairs, and frequently sink thousands and tens of thousands in some promising speculation, be careful that he ventures nothing for God or salvation. "Owe no man anything," applies, you know, only to religious things. Though there is money enough for the opera, theatres, and the mistrels, for dress, and the luxuries of the table, when you meet him talk of the hard times, and the necessity of retrenchment. In this way you greatly encourage him and stimulate his efforts. He feels like a new man after every such conversation, and immediately goes out confident of converting the whole world.

Fourth. When he gives notice of special sermons or lectures, be sure to stay away. There is nothing that stimulates a man to study hard all day, and pore over volumes, and refer to authorities, to get up a lecture or sermon, like the glorious prospect of delivering that same lecture or sermon to six or seven people, and they, perhaps, the very ones that least need the instruction. If by any means he learns that on that same evening, you went to the play or the circus, he will be so encouraged that he will take two days next time to prepare his lecture.

Fifth. If he earnestly exhorts his congregation to be present in force to praise God on Thanksgiving Day, Christmas, the occasion of an ordination, or the visit of the bishop, then be sure to find a pretext not to be present. By this the pastor understands that he has unbounded influence with his flock, and is encouraged accordingly.

Sixth. If he turns from the congregation to wipe his face, or by accident takes some unusual position, or makes some unusual gesture, then charge him with "Ritualism," or, if there are two ways of understanding his words, actions, or way of doing things, then select the unfavorable mode of interpretation. By this the pastor understands the depth of your confidence in him and his integrity of purpose, and at once is stimulated to work harder, and devise more abundant things for your spiritual benefit.

Seventh. Express frequently to other people your surprise at his actions, your fear of his course, your regret for much that he does. In this way you make him popular, and build up the congregation, and drive deeply the stakes for God's Zion.

A minister backed in this way, if he don't succeed it's his own fault, and he ought not to have entered the ministry at all.—*St. Peter's Record, Pittsburgh.*

Personal Mention

The Bishop of Albany has appointed the Rev. Hobart Cooke priest-in-charge of the missions at East Line, Jonesville, and Round Lake. Address Saratoga Springs, N. Y., as usual.

The Rev. Edgar Carpenter, rector of St. Andrew's church, Laurenceville, Va., for several years, has accepted a call to Richmond, Ky.

The Rev. A. E. Dunham has resigned the rectorship of Trinity church, Booneville, and accepted a call to Trinity church, Camden, N. Y., to take effect June 1st.

The address of the Rev. F. F. Beckerman, of the church of the Good Shepherd, Lawndale, is changed to 951 Clifton Park ave., Chicago.

The Rev. Frederic Gardiner has resigned the rectorship of Christ church, Pomfret, Conn., to accept the headmastership of Yeates Institute, Lancaster, Pa.

The Rev. W. H. A. Hall has resigned the rectorship of St. John's church, Champlain, N. Y., and Christ church, Rouse's Point.

The Rev. George A. Hunt has resigned the rectorship of Christ church, Eddington, Pa., to take effect Sept. 1st.

The Rev. Joseph F. Jowitt has resigned the rectorship of Trinity church, Schaghticoke, and St. John's, Stillwater, diocese of Albany, to take effect Aug. 1st.

The Rev. Edward L. Kemp, of St. Paul's church, Medina, Ohio, has accepted the call to the associated missions of St. Andrew's, Marianna, and Good Shepherd, Forest City, Ark.

The Rev. L. C. Morgan has resigned the charge of Trinity church, Ashland, diocese of Albany.

The Rev. T. G. McGonigle's address, after May 4th, will be State st., Hammond, Ind.

The Rev. T. Logan Murphy, of Plainfield, N. J., has resigned the rectorship of the church of the Holy Cross, to take effect June 30th, on account of impaired health. He expects to sail early in July for Europe, to remain indefinitely. He will be accompanied by his wife and daughter.

The Rev. Dr. Wilberforce Newton, of St. Stephen's church, Pittsfield, Mass., has been granted a year's leave of absence by his vestry, for the recovery of health.

The Rev. R. G. Quennell rector of Christ church, Binghamton, C. N. Y., has presented his resignation of the rectorship, to take effect June 1st.

The Rev. John G. Scott, of Natural Bridge parish, Buena Vista, Va., has accepted a call to St. Stephen's church, Goldsboro, N. C.

The address of the Rev. Stanley F. W. Symonds, rector of St. Michael's, Wilmington, Del., is 902 West st., Wilmington.

The Rev. James L. Smiley has resigned the rectorship of King and Queen parish, Md.

To Correspondents

M.—The institution about which you inquire has been exposed in the papers frequently. The degrees conferred by it are of no value, as they do not represent scholarship, being given to any who will pay for them.

Official

Resolved: That the Maryland branch of the Clerical Union for the Maintenance and Defence of Catholic Principles, acknowledges with deep gratitude, the noble defence of the Divine Scriptures by the Rev. F. M. Clendenin, Doctor in Divinity, and the Rev. B. F. De Costa, Doctor in Divinity, and the outspoken protest against the advancement to the sacred priesthood of a person manifestly unsound in the Faith; assuring them of its entire accord with them in this

stand which they have publicly taken for Christ and the Catholic religion.

Resolved: That the secretary be instructed to send copy of this resolution to these gentlemen.

GEORGE BARKER STONE, Sec.

May, 4, 1899.

A RETREAT for priests will be held at Nashotah House, beginning on Tuesday, June 6th, in the evening, and ending with the early Celebration on Friday, June 9th. The conductor will be the Rev. J. O. Huntington, Superior of the Order of the Holy Cross. At the desire of the clergy, the fixed sum of two dollars has been made the fee, in place of a voluntary collection. Any priests desiring to attend are most cordially invited. Those wishing to do so, will kindly send notice as soon as possible to Rev. W. W. Webb, D. D., Nashotah House.

NOTICE is hereby given that the annual convocation of the District of North Dakota will be held at Grand Forks, on Thursday, June 1st, and Friday, June 2d. The convocation will be preceded by a Retreat for the clergy on Wednesday, May 31st, at which the Bishop earnestly requests the presence of every priest at work in the district. On the first day of the convocation will occur the consecration of St. Paul's church, Grand Forks. On Friday afternoon and evening, June 2d, will occur a meeting of the diocesan branch of the Woman's Auxiliary.

Clergy unable to be present should send their reports to the Bishop, care of Rev. A. T. Gesner, Grand Forks.

Women's organizations unable to send delegates in person, should mail their reports, not later than May 25th, to the secretary of the Diocesan Auxiliary, Miss Katherine Seward, Grand Forks.

In order to receive hospitality, it will be necessary for those intending to be present, individually to notify the Rev. Mr. Gesner not later than May 25th.

SAMUEL COOK EDSALL,
Bishop of North Dakota.

CHURCH MISSION TO DEAF-MUTES

THE field of the Rev. J. H. Cloud, minister, St. Thomas, St. Louis, and missionary to deaf-mutes in the dioceses of Missouri, West Missouri, and Springfield, has been enlarged so as to include the Trans-Mississippi dioceses generally. The missionary is arranging extended itineraries for Trinitytide, and will be pleased to serve rectors and others having deaf-mutes in their parishes.

Ordinations

On the 4th Sunday after Easter, in the church of St. Barnabas, Tomahawk, the Rt. Rev. C. C. Grafton, S. T. D., Bishop of Fond du Lac, ordained the Rev. Charles Trask Lewis to the priesthood. The Rev. W. R. Gardner, D. D., preached the sermon. The ordination proper was according to the full Catholic ceremonial. The ordinand was vested in the Eucharistic vestments and presented with the Bible, chalice, and paten. The music was furnished by the vested choir of the church of the Ascension, Merrill.

Died

SAVAGE.—In the city of New York, on the 29th day of March, 1899, Elizabeth Rutherford, widow of the Rev. Dr. Thos. S. Savage, formerly of Pass Christian, Miss., late of Virginia Beach, Va.

STEBBINS.—At Cornwall-on-Hudson, April 23, 1899, the Rev. Henry Dows Stebbins, of Norwich, N. Y., son of the late Charles Stebbins, of Cazenovia, N. Y., in the 39th year of his age.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses; missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

A CLERGYMAN in full orders desires work for the summer. Address C, care THE LIVING CHURCH.

The Editor's Table

Kalendar, May 1899

1. SS. PHILIP AND JAMES.	Red.
7. 5th Sunday (Rogation) after Easter.	White.
8. ROGATION DAY.	Violet.
9. ROGATION DAY.	Violet.
10. ROGATION DAY.	Violet (White at Evensong).
11. ASCENSION DAY	White.
14. Sunday after Ascension.	White.
21. WHITSUNDAY.	Red.
22. WHITSUN MONDAY.	Red.
23. WHITSUN TUESDAY	Red.
24. EMBER DAY.	Red.
25. EMBER DAY.	Red.
27. EMBER DAY.	Red (White at Evensong).
28. TRINITY SUNDAY.	White.

"As many fogs in March, so many frosts in May."

Unto the Hills

BY EMMA PLAYTER SEABURY

Life cannot chain me to these rocks alway;
Above the beetling cliff my spirit sweeps;
It ranges with the sun the livelong day.
At night, each star above my prison creeps,
And sings of joy unto the soul it fills,
While "I lift up mine eyes unto the hills!"

Refrain:

And "I lift up mine eyes unto the hills,"
From whence cometh my help;
My help cometh to me,
And all my soul with freedom's rapture thrills
"God is our refuge wheresoe'er we be!"

What matters it, the pain and discontent?
'Tis such a little while, oh, heart, be strong,
Be true and steadfast! It was never meant
To clasp thy eagle, restless wings for long;
Look up! the mountains cleave the azure sea,
"God is our refuge, wheresoe'er we be!"

Refrain:

And "I lift mine eyes unto the hills," etc.

ONE of our city journals, noticing a criticism passed upon a certain noted preacher, adds a stricture of its own, which, particularly as coming from a secular source, is striking: "If Dr. — has erred at all, it is in calling his secular essays sermons and dressing them up for Church use by fitting texts to them as collars. As they are purely literary, and only remotely ethical, there is no good reason why they should masquerade as sermons." The point is well taken. Why call such productions sermons? The name is a misnomer, and this use of it, a perversion. To carry out the principle, why call the building where such preachers "hold forth," where they give concerts and entertainments, purely literary, æsthetic, and popular, and only remotely ethical or religious—why call these churches? It is just as much a misnomer and a perversion of terms as the other.

Pen-and-Ink-lings

ONE has heard much during the last year of the need of education in Spain. It is interesting, therefore, to learn that last summer a statue was erected in Orense, in Northern Spain, to Senora Arenal, a Spanish woman who had devoted her life to the study of sociology and criminology, for philanthropic purposes.

"WHY are Irishmen always laying bare the wrongs of their country?" asked some one in the House of Commons. "Because they want them redressed," thundered Major O'Gorman.

THAT the Jews are indeed turning Zionward, the following item from the report of the United States consul at Baireut indicates: "Out of a total population in Palestine of 290,000 souls, about 40,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews, half of whom have emigrated from Europe and America, and are called Ashkenazim, to distinguish them from the Oriental Israelites, the Sephardists."

LACK of practical knowledge of the laws which concern women, especially in the direction of the management of property, has been a constant drawback, and often a cause of serious loss. It is a hopeful indication, therefore, that forty-eight women have just graduated from New York University in a law class. This course does not aim to make lawyers out of women, but to give them the everyday knowledge they need.

MOST of the women who have taken the course, *Harper's Bazar* says, have had no idea of following the law as a profession. Helen Gould was one of the graduates several years ago. In this year's class were such women as Mrs. Washington Roebling, vice-president of Sorosis, and the wife of the famous engineer; Mrs. Bonner, the wife of the publisher; Miss Bessie Schlesinger, the daughter of a banker; Mrs. McKellway, wife of the editor of the Brooklyn *Eagle*; a daughter of ex-Mayor Gilroy; a daughter of Justice Leonard, of the Supreme Court; a daughter of Chancellor McCracken, and other women of wealth and position. About one-fourth of the number were married women who have, or are likely to have, property to manage. The graduates from the university are by no means all the New York women who have been studying the laws which govern the transaction of business. There are other classes, composed in several instances of rich women who meet in one another's drawing-room, quite as if they constituted a sewing society, or anything else traditionally feminine. They have an accredited lawyer as an instructor, and are said to be bright and interested pupils.

EVIDENCE is not wanting as to the lack of religious liberty in Russia. The following words form part of an enactment which is still in force in that empire: "Every Stundist who is found reading the Bible or praying with others, will be arrested and without further warning will, by 'administrative measures,' be transported to Siberia, or some other distant part of the empire. Every minister of this sect is to be sentenced to penal servitude in the mines."

PUBLIC school teachers, says *The Congregationalist*, rarely receive from the community the recognition and honor they deserve. It is good to learn that a beautiful window is soon to be placed by the alumni in the hall of the Albany High School, in memory of Miss Mary Morgan, teacher of English for thirty years. The window represents Hypatia searching for knowledge, holding in one hand a lamp and in the other, a book. The coloring is rich, and the symbols used in the border are full of significance.

MARGARET DELAND, in *The Independent*, writing on "The Ethics of the Novel," has this to say: "Books which show us the honest commonplace of life show also its beauty; just as sometimes we look at dear and common flowers, the dandelion, perhaps, or some humbler weed, and lo! we know it is the perfection of God! It is as beautiful—in its way—as an orchid—and how much more lovable. A book which shows us the beauty and dignity of life is always simple. Think of Homer. Is there any more perfect union of greatness with simplicity than Homer? . . . Indeed, the message of the great books always seems to me, that life will be simple in proportion as it is deep and high."

"OVER and over," she continues, "they bid us get a true sense of proportion in regard to what is essential and not essential; they declare that the things which endure are the things that really count. . . . They are not the things about which we often worry ourselves—our dress, our poverty, our discomforts:

If the man riding yonder looks a speck,
The town an ant-hill, that is but the trick of our perspective:—

I hold my hand up, so, before my face—
It blots ten miles of country, and a town.
This little lying lens that twists the rays,
So cheats the brain, that my house, my affairs,
My hunger, or my happiness, my ache,
And my religion, fill immensity!
Yours merely dot the landscape casually.
'Tis well God does not measure a man's worth
By the image on his neighbor's retina!

"HUMAN love, human courage, human character: when you come to think of it, all the great novels are built on the appreciation of these three things, and that is why they make for happiness; for such appreciation does make one look so much more widely at life, that one is ashamed to be unhappy over—well, say cooks! I remember once hearing a woman who had just gained some apprehension of what the great, passionate throb of human living meant, say: 'Oh, what does it matter if my front door steps are not painted!'"

THE *Zoological Record* indicates approximately the number of the living species of animals: Mammals, 2,500; reptiles and batrachians, 4,400; tunicata, 900; brachiopods, 150; crustaceans, 20,000; myriapods, 3,000; echinoderms, 3,000; celenterata, 2,000; protozoans, 6,100; birds, 12,500; fishes, 12,000; mollusks, 50,000; bryozoans, 1,800; arachnids, 10,000; insects, 230,000; vermes, 6,150; sponges, 1,500. General total, 366,000 distinct species.

"God's Sentinel"

BY LOUISA AH'MUTY NASH

THE largest bishopric in the world! It is called the bishopric of the Falkland Islands, but the bishop has to superintend the few and scattered English colonists, as well as the aboriginal races of South America, from Terra del Fuego northward; hence it is a diocese of 10,000 miles in circumference!

Forty years ago shipwrecked crews would rather drown than fall into the savage hands of the natives of Terra del Fuego. Forty

years ago a band of missionaries were murdered in Navarin Island, while conducting service, they having believed that its inhabitants were less savage than the rest.

Four years later, Mr. Stirling, with his family, sailed for this terrible spot, and commenced work for God. After his wife's death, in two years, he took home to England four native youths, hoping they might be made useful for subsequent work. In 1869 he returned to live alone among the natives, and he writes: "I fancy myself God's sentinel, stationed at the southernmost outpost of His great army!"

"God's sentinel" had to face dangers; from starvation, for food was sometimes so scarce that he had to be buried up to his waist in snow, searching for fungus and berries to support life; and from savages. One day a native, armed with a tomahawk, glided up to him, apparently to take his life. The brave man looked him intently in the eyes, and he slunk away into the woods. A few years afterwards that man presented himself to him for Baptism.

Mr. Stirling was unexpectedly called home to receive the laying on of hands as the first Bishop of the Falkland Islands.

Some months after this, the shipwrecked crew of an American ship received kindness, instead of death, as they feared, at the hands of the natives, due doubtless to the Bishop's devoted work at the neighboring Ushuaia, now a Christian village.

His visitations are sometimes made in the "Allen Gardiner," schooner, sometimes in a bullock cart, sometimes in a canoe mounted on wheels, to be used, when required, on the water-ways.

A friend of his answered the exclamation, "What a wonderful bishop!" thus: "He doesn't think so; he regards all his life as the most ordinary existence, and sees nothing heroic about it."

—X—

Fr. Dolling's Special Mission

AND what of Father Dolling's special "mission"? In his own words, it is to make the Gospel—i.e., the Divine Message—the gospel of the Church of England in particular—"adaptable to all English people."

"Time was," said Mr. Dolling to our representative, "when the Established Church was notoriously the Church of the respectables, and of them alone. It was the Church of the wealthy, the Church of the squire and of the university don. In those days, and I am only referring to some sixty years ago, it was more or less openly expressed that the religion of the Dissenting chapel was more appropriate for the 'working classes' than the service of the parish church. It never occurred to the good Church people of those days that there was such a thing as adaptability, or that it was possible to offer a prayer that was not couched in the dignified phraseology of the Prayer Book. The Church of England has suffered disastrously from the stiff and narrow inflexibility, the attitude of earlier generations of its leaders—an attitude which they adopted in matters political and social, as well as religious. Even to-day some of our Right Reverend Fathers in God still cling to a cold respectability as the ideal of orthodox Churchmanship. For instance, just lately Dr. Creighton, Lord Bishop of London, addressed all the East End clergy and Church wardens, and seized the occasion to inform them that 'sound learning' was the base of Church of England

teaching, and that whatever was not of 'sound learning,' was contrary to the mind of the Church. That is the Episcopal notion of preaching the Gospel to multitudes of hungry, illiterate people—'sound learning.' Of course no one ventured to say anything but soft words of eulogy when the Bishop had concluded."

"And how," said our representative, "is the parish clergyman to—how do you, in fact—make known the message of Christianity to the unlearned?"

"The parental instinct is the strongest and best feeling, the one live impulse amongst our starved and stunted populations in the slums," Mr. Dolling replied. "Mind you," he continued, "don't make the mistake of supposing our slums are filled entirely by what are called the 'submerged tenth.' There are respectable people who have come to dwell there as well. But to the illiterate slum-dweller a gospel of 'sound learning' is foolishness. It is a Divine Fatherhood that I tell them of; it is the belief in a God who counts the most unworthy as His child, and whose love is wider than the compass of man's mind—whose love, indeed, encompasses the earth, and cannot be frustrated by 'man's inhumanity to man'; this belief is the simple and acceptable Gospel to those who could make nothing of the 'incomparable liturgy' of our Book of Common Prayer."

"But what can you, bound by this Book of Common Prayer, do in the matter of adaptability in religious service?" we interrogated.

"Well, of course," said Mr. Dolling, "I say all the Prayer Book services, and you might as well know that, although we have the prescribed order of Morning and Evening Prayer said every day in church, as we are told to have it said, the parishioners never come to it. But the people come to our prayer-meetings, our special services, which have, I am afraid, very little of 'sound learning.' The Church of Rome has learnt how to retain in its fold the wise and the foolish, the rich and the poor, the clever and the ignorant. If the Church of England will dare to pray extempore, to adapt its language so that it may be understood, and to meet the thousand and one religious wants and desires—unexpressed for the most part—of its people, it may yet become the National Church."—*New Age, London, March 16.*

—X—

Book Reviews and Notices

An Incident. and Other Happenings. By Sarah Barnwell Elliott. New York: Harper & Bros. 1899. Price, \$1.25.

These eight short stories of Southern life since the war, possess merit of the very highest order. There is a power in their clear-cut lines, every word telling, which sets one thinking rather than merely admiring. There is art, but it is art which conceals itself. One forgets the medium used, in the effect produced. The personages stand out before you. The words come from living lips. The deft touches, here and there, reveal the whole setting of the thrilling episodes, and the questions touched upon make the reader stop and think. There is silence before the inevitable and deserved applause which the art demands. Their *genre* is precisely like powerful impressionist pictures, truthful, often tragic, direct in method, and effective in result.

Those Dale Girls. By Frances Weston Carruth. Chicago: A. C. McClurg & Co. Price, \$1.25.

"Those Dale Girls" are two in number, but a "host in themselves" in respect to beauty, goodness, fun, and pluck. The elder turns her liking for cooking, and a certain amateur skill in it, to good account, by teaching her sister, and with her aid and that of one of those devoted family

retainers so often found in fiction, supporting themselves by cake baking and the like. The girls carry off the honors at dinners and receptions, in the intervals of cooking, and win the matrimonial prizes for which their frivolous companions are striving. The results are not as inevitable as the author would have the reader believe, but the emphasis is put upon the right things—courage and the dignity of labor. It is a story that other girls will enjoy, and one from which they will derive no harm, and probable good.

Corn Plants; Their Uses and Ways of Life. By Frederick Leroy Sargent. With Numerous Illustrations. Boston and New York: Houghton, Mifflin & Co. Price, 75c.

The six important grain plants of the world are described in an interesting way by the author who has been instructor in botany in the universities of Wisconsin and Harvard. The plants are considered as living things, and the story of how they have helped man in his evolution from savagery is fascinatingly told. The reader is introduced to wheat, as the King of Cereals; to oats, the Grain of Hardiness; to rye, the Grain of Poverty; to barley, the Brewer's Grain; to rice, the Corn of the East; to maize, the Corn of the West. There are thirty-two admirable illustrations, either drawn by the author directly from nature, or copied from well-known studies. The frontispiece represents Ceres, the Roman goddess of grains. It is re-produced from a wall-painting in Pompeii. The book is to be heartily commended as complete and admirable in every respect.

Danish Fairy and Folk Tales. A Collection of Popular Stories and Fairy Tales. From the Danish of Svend Grundtvig. E.T. Kristensen, Ingvor Bondesen, and L. Budde. Translated by J. Christian Bay. New York and London: Harper & Bros. Price, \$1.50.

We have here an addition to the literature of Andersen and Grimm. The outside of the book is quaintly attractive, to begin with. On a snowy field there squats a funny circle of gnome-like little figures in pointed red caps, hearkening to the entrancing tales told by the white-bearded narrator who holds them spellbound. He is telling them about "Peter Humbug and the White Cat," or "The Bull and the Princess at the Glass Mountain," or it may be that they are listening to the story of the brave boy who went to the North wind, or of the man without a heart. There are forty-eight of these Swedish fairy and folk tales, some of them somewhat familiar in plot, but most of them entirely new, and all of them very entertaining.

The Book of Revelation. By Theophilus W. Moore, D. D. Chicago and New York: Fleming H. Revell Company. Price, \$1.25.

This is one of the many feeble and useless attempts to make the Book of Revelation agree with the preconceived theories of the writer. His interpretation of the Epistles to the Seven Churches is especially far-fetched and untenable. Of course he clings tenaciously to the exploded theory that the Roman Church is typified by the scarlet woman. There are many other equally absurd interpretations. The book will not satisfy Churchmen.

Nicene and Post Nicene-Fathers. Second series. Translated into English with Prolegomena and Explanatory Notes Under the Editorial Supervision of Henry Wace, D.D., in Connection with a Number of Patristic Scholars of Europe and America. Volume XIII, Part II. Gregory the Great, Ephraim Syrus, Aphrahat. New York: The Christian Literature Company.

The first part of the selections from the writings of Gregory the Great and the valuable Prolegomena were given in Volume XII of this Library of the Fathers. Perhaps no one of the Fathers had a more direct influence upon Anglican Christianity than the first Gregory, and in none has the interest of Anglican Churchmen been more constant. His memory is bound up with the history of the Church of England and interleaved with the pages of our Prayer Book, whether the service be "said or sung." From his Sacramentary we have drawn a large number of liturgical treasures, and the musical tones of

our most honored and ancient use still bear his name. He deserves to be held in grateful memory, also, for his unyielding opposition to the assumption of ecumenical authority by the Patriarch of Constantinople. He was the first protestant—a Roman protestant against a patriarchal supremacy in the East. He disclaimed for himself the title and authority of Universal Bishop, while he held that the offensive title was an infringement upon the rights and dignity of all patriarchs.

Our Country's Flag. By Edward S. Holden, LL.D. New York: D. Appleton & Co.

The first part of this little book is devoted to the history of the American flag; the second, to an account of flags in general, and of the flags of European nations in particular. In the author's preface, it is pointed out how, during the whole history of America, our flag has been the flag of a country, not a personal standard, as is the case with many other and older nations. This latest of the series of Appleton's Home Reading Books is a worthy and valuable addition to its predecessors.

I, Thou, and the Other One. A Love Story. By Amelia E. Barr. New York: Dodd, Mead & Co. Price, \$1.25.

Mrs. Barr's facile pen does not tend towards repetition. Each story comes with a distinct freshness of its own. This is particularly true of the one before us. Woven in with the historical events of the period in which the passing of the Reform Bill so greatly agitated England, is a charming, wholesome love story, and pretty pictures of family affection and devotion are put before us. The reader realizes afresh the truth of the oft repeated saying, that the strength of England is in the homes of England.

THE subject of the Sunday school lessons for Trinity season, is "The Church Catechism Illustrated by Scripture," a much more interesting topic, many teachers will think, than the series on the Epistles, which has just been completed. The quarterly publications for the various grades, edited by the Rev. Dr. Shinn, and published by Mr. Thomas Whitaker, are now ready, and should be seen and examined by all schools not already using them.

THE late issue of the "Library of Devotion" (Methuen & Co., London) is a dainty edition of "Lyra Innocentium," by John Keble, with notes and introduction by Walter Locke, D.D., warden of Keble College, Oxford. The price in England is two shillings. This "Library" is a series of masterpieces of devotional literature, edited with sympathetic and scholarly care, and the books are furnished at a small cost, being at the same time very attractive.

Periodicals

The Nineteenth Century for April is an excellent number, containing fifteen articles. Churchmen who are interested in the pending struggle between Church and State will do well to read Sir George Arthur's article on "The 'Lawless' Clergy of this Church and Realm," which is a very cogent plea for the spiritual independence of the Church, on the ground of the "Reformation Settlement" itself, considered in its legal aspect. "The English Bible from Henry VIII. to James I.," by W. H. Hoare, is a well-written and instructive paper. But it does not solve the question, By what authority did the King James Version come to be "the authorized version?" "The New Planet 'Eros'" is a pleasing astronomical paper by the Rev. Edmond Ledger. There are a number of political articles.

A portrait of "Little Susan Boudinot," daughter of Elias Boudinot, president of the Continental Congress, is the frontispiece of the May *St. Nicholas*. The poem by Ethel Parton, which follows it, celebrates the refusal of this nine-year-old maiden of the last century to drink a cup of taxed tea at the house of the royal governor. There is a description of a picnic in Japan attended by four little Americans. Samuel Scoville, Jr., tells how college athletes

train. "Bright Sides of History" is concluded; Mrs. Barr's serial, "Trinity Bells," and Miss Well's "Story of Betty" are continued; "Quick-silver Sue," by Laura E. Richards, and a new "Lakerim" story by Rupert Hughes—"The Dozen from Lakerim"—are begun. "Admiral Dewey's Sword," by Carolyn Wells, is an illustrated description of one of the rewards voted by Congress to the victor at Manila Bay.

In recognition of the fact that the city of Malden, Mass., is about to celebrate its 250th anniversary, the May number of the *New England Magazine* contains a beautifully illustrated article entitled, "Two Centuries and a Half in Malden." Mr. Henry Robinson Palmer, a graduate of Brown University, here honors his Alma Mater by a record of its founding and growth, tracing in an interesting way its development into the well-equipped university of to-day. The article is illustrated with views of the University buildings and with portraits. Mr. J. Moss Ives contributes a valuable paper entitled, "Connecticut's Share in the Revolution." This article also is fully illustrated. Mr. Daniel Gregory Mason gives "A Glimpse of Colonel Henry Lee" in private life. A fine portrait of Colonel Lee appears with the sketch.

The May *Atlantic* opens with an article upon the "Australasian Extensions of Democracy," by H. de R. Walker who discusses the management of affairs, especially financial, in the five great Pacific colonies of England. H. Phelps Whitmarsh depicts the jealous care with which all other nations, especially England, cultivate their mercantile marine and shipping interests, and the disgraceful condition into which our own have been allowed to fall through systematic and long-continued neglect. Jacob A. Riis, in "The Battle with the Slum," picturesquely details the advances that have been made in New York during the last twenty years in improving the condition of the helpless poor. W. V. Pettit has an article on Puerto Rico, the reformatory needs of the people, and the outlook for future prosperity and wealth. "Some Economic Aspects of the Liquor Problem" gives facts, and statistics of great interest. Charles Mulford Robinson continues his papers on "Improvement in City Life," with an account of recent educational progress in the great cities—a movement without precedent in human history.

Opinions of the Press

The Interior (Presbyterian)

ORIGIN OF EVIL.—We notice that Professor John Fiske, one of the clearest and finest of present writers, has discussed the subject of evil. He finds it to be a necessary contrast to good—that the human soul would not be conscious of good if there were no evil with which to compare it. All such theories raise the "mystery," and are all a reflection upon the goodness of God. It is vain philosophy, the whole of it. It takes no account either of law or of fact. It is visionary theorizing, with no element in it of sound reason. The violation of good law—divine law, whether relating to the spiritual or the material—is injurious—to man's soul, if the violated law be spiritual; to his body, if it be material. Evil is a synonym of injury. It is mere childishness to ask: "Who introduced this evil?" It never was "introduced." Neither the word nor the idea applies. You choose to disobey law, find yourself in trouble, and then ask, in apparent surprise, "Who introduced this evil?"

St. Andrew's Cross

"NOMINAL ADHERENTS."—So far as the Church has failed to put forth adequate missionary effort on behalf of the people who have deliberately placed themselves under her influence, without having first accepted her standard of life, she may well be deeply concerned as she sees this field of usefulness passing beyond the pale of her influence. From another standpoint, the Church need not view this drift with alarm. It does not forebode dire disaster, either financial or spiritual. Its financial significance is hardly worth speaking of. Yet it may be said in pass-

ing that the amount of money which the "nominal adherents" give to the support of any parish is comparatively trifling in amount. The nominal adherent sees no inconsistency between investing twenty-five dollars for a bonnet or a coat, in which to appear at the Easter service, and placing twenty-five cents in the Easter offering. He may follow the example of Constantine in being only a nominal adherent, but he does not follow the example of Constantine in giving lavishly or even liberally. His departure, therefore, will not undermine the financial foundation of the average parish, or limit the need or support for faithful priests and pastors. So far as spiritual disaster is concerned, the Church has nothing to fear as the "nominal adherents" jauntily bid her good-by, and take refuge behind the canon, formulated by a self-satisfied "society," that "some Church connection is not necessary to social standing or to moral respectability." On the contrary, we think the Church has everything to gain.

The Congregationalist

CHARACTER AND ITS INFLUENCE.—The power of character lies largely in the very fact of its silence. It provokes no opposition. It makes no parade. It simply exists. There it is in plain view day after day, week after week. There is no escape from observing it, from realizing what it is, from being touched and molded by it sooner or later and in a greater or less degree. It may be overlooked to-day. To-morrow it will be noticed. It may be criticised to-day. To-morrow, or in some different mood, its genuineness and nobility will be recognized. It comes to be regarded as a fundamental, undeniable fact which must be reckoned with, and the impression which it makes is neither temporary nor superficial. Many a word has been spoken for Christ, which by its sincerity, its tenderness, its revelation of appreciation and sympathy, has accomplished wonderful things in the transforming of a soul. No one may undervalue or neglect the opportunity to bear witness in words for the Master. But none the less the true Christian must always aim to attain to a high type of character which shall tell its own story and preach its own sermon without the need of words. Then he will be doing the Master's work, even when he is not conscious of a special and definite intention to impress a given individual. Then, when he does speak, his words will have a double significance and power.

N. Y. Evening Post

THE DREYFUS SCANDAL.—Another element moving toward a new and fair trial for Dreyfus is the International Exposition of 1900. Here the public opinion of the world will have free exercise and full play. It is greatly feared by the French government that the thoughtful classes of other lands will show their displeasure by quietly staying at home next year. A boycott upon the Exposition by the intelligence and sobriety of all other nations would have a blighting influence, not merely on its financial results, but also on the future standing and influence of the Republic. It would be a verdict of condemnation by the world's jury, which nothing could ever obliterate. It would be evidence that mankind distrusts France as an element of civilization. The one thing upon which Christendom is agreed is that all men must be secure in their persons and estates, and that they cannot be secure without fair public trial for every accusation brought against them. If men can be sent to perpetual imprisonment without such trial, whether they be in military or civil life, then the day of the Bastille and of the *lettres de cachet* have returned. To say that a man charged with betraying his country for money, cannot have an open trial lest diplomatic trouble should ensue, is to say that the opinion or prejudice, or malice of persons in power for the time being is substituted for law. These persons may be the real scoundrels, and it is now generally believed that they were—the Henrys, the Esterhazys, and the Paty du Clams—those who have committed suicide and those who have till to do so.

The Household The Queen's Glebe

BY FEDERICA EDMUNDS

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CHAPTER XII.

ON a certain fine summer evening in that year of 1776, Alan Underhill might have been seen with cloak thrown off, pulling a boat up the Hudson river toward Greenwich village. The young man was quite alone in his little craft, although there were many other boats on the river that night, some of them filled with soldiers from the new forts, others with idle young people from the gay city below. Across the smooth water came distinctly the sound of light banter and, too often, of coarse and profane jests. Women's voices, too, shrill or melodious, drifted across the mellow night air from some not too rigidly chaperoned party. Now and then was heard a snatch of loud song to the tune of "Yankee Doodle" or "God Save the King," and this seemed the only fleeting reminder of grim War who even then hovered over the city.

But Alan's eyes were fixed upon the distant fortifications which loomed in the gathering darkness from the further bank of the noble river, and his mind was pre-occupied with gravest matters. Already within the limits of the Queen's Glebe, and in his intercourse with neighbors of the Mohawk Valley, he had imbibed, as we have seen, the spirit of liberty. There in New York, where active preparations for war were going on at every hand, and where the Commander-in-chief himself was present, it could not but be intensified. There was indeed the counter influence of the loyal clergy and of home ties to be reckoned with, but in the earnest mind of Alan was already a highly charged train which might need but a spark to kindle it.

In the midst of his silent questionings with himself, he had reached the deserted landing of the quiet village of Greenwich, where he hoped to find an external counselor in his warm friend and fellow-student, Eugene Beaumont. It was the work of a moment to make fast the boat, and then Alan, with quick strides, walked on through the village streets, with their low, two-story dwellings set back in the midst of their gardens. All was peaceful within and without the white-paled fences, and the young man's muffled footfall upon the somewhat springy ground alone broke the silence.

Opening the low gate which gave entrance to one of these sheltered houses, he paused at sight of two figures standing arm-in-arm upon the vine-clad porch. They were plainly a young man and woman, talking in low tones. Alan would have turned back, astonished at this revelation of his friend's intimacy with a young woman, for he knew Beaumont lived alone with his aged parents; but though his step had been unheard, the western light, which there was naught to interrupt, must have shown his figure plainly to the others.

"This is well done, Underhill," cried Eugene, coming forward. "What good fortune prompted your coming to-night?"

"The need of exercise, and perhaps of a friend to look into mine eyes and say: Courage, the Cause is assured."

"Then you shall hear it, not only from me, but from my fair niece yonder who is as ardent a patriot as yourself."

"Your niece?"

"Aye, the daughter of my dead eldest sister. Come and be made known to her, and think not lightly of me who am ancient uncle to anything so sage and discreet as our Margaret." He led Alan forward with quick, light steps, and gaily presented him. "You are to say: 'Alan, the Cause is won,'" he finished to his niece.

Even in the fast fading light, Alan could see that the girl's pale face was proud and fair, and that the sheen of her hair was like burnished metal, half gold, half silver, in its tint. She spoke with a peculiar melody of accent, perhaps derived from her French ancestry, but with none of the airy light-heartedness of her youthful uncle.

"If I may amend the phrase and better the manners by saying: 'Mr. Underhill, I do not hesitate to pronounce the Cause assured'," she said. "Is not right might, and is not the 'little one become a strong nation' under the Heaven-inspired command of General Washington? But tell us the news from town, and whether the Declaration hath yet been signed in Philadelphia."

Within the house, Eugene lighted wax candles in ancient, twisted iron sconces, which showed every detail of the large room whose long French windows opened directly upon the piazza. To Alan, accustomed to the plainness of his King street lodging, it seemed a most luxurious apartment. The furniture indeed was not so massive as that of Johnson Hall, but there were here some choice prints upon the walls, and a mirror in a Florentine frame, while the carved backs of the chairs and the inlaying of the Viennese writing table were a study in themselves. As for Margaret Delafield, now seen in the full light, the young man felt the subtle charm of her exquisite womanliness and controlled serenity as a new power in his life.

The talk ran on the subjects dearest to the hearts of all three, the events of the day and hour, and the expected news from the Congress assembled in Philadelphia. Beaumont was, as usual, ardent, impulsive, extreme in all his views; while Alan, with native reserve, found it difficult to give voice to his feelings, even in this congenial comradeship. Margaret, a quiet listener at first, soon joined in the earnest talk, surprising Alan by her intimate knowledge of present and past political history, as with keen wit she pointed out some radical defect

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in the ancient or future Utopia which Eugene was sketching.

Nine o'clock had struck from the small Dresden time-piece when the still eager talk was interrupted by the appearance in the door-way of a very old gentleman in powdered wig, gray velvet coat faced with satin, gray satin trunks, and one silver buckled shoe. For though this one foot was daintily shod, the other was swathed in bandages and ludicrous in size and shape. The finely chisled face and animated glance of Mr. Beaumont—for it was he—gave one a strange foresight of what Eugene might be in old age. He spoke in a melodious, though somewhat tremulous, voice, at the same time presenting to Alan's use a Watteau snuff-box.

"Methinks from our southern casement I hear strange sounds from the city," he said, "and there are many riotous youths abroad in our own quiet village. My good wife's deafness fortunately keeps her unaware of the disturbance, but were it not for my gout, which is somewhat troublesome this evening, I should myself go to inquire the news."

The noises without were now plainly audible, and Eugene could hardly curb his impatience until the end of his father's somewhat formal speech. Hurrying out upon the piazza, he was soon across the garden, to the street. The old gentleman, with a stately bow to Alan, and a hardly less cere-

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monious one to his granddaughter, hobbled away to rejoin his wife. Alan, left alone with Margaret Delafield, hesitated to follow Eugene.

He was surprised when Margaret came up to him and laid her hand on his arm, almost in command. "Take me with you," she said, "I must see and know for myself. It may be Independence at last!" Her sweet voice sank in a half sob. Her large eyes, of a rare tawny hazel, brilliant with suppressed excitement, were fastened on his face.

With scarcely less agitation, and without one word of protest, Alan drew her arm in his, and catching a light wrap from the back of a chair, flung it around her and hurried her out through the open window.

The breathless summer night was now heavily overcast, and in the dark, unfamiliar streets, Alan stumbled many times. But the hand on his arm was a guiding force which seemed impelled by a sure instinct. They had turned southward, whence came the faint and confused sounds, and struck into a lane which led into one of the main thoroughfares to the city. Many others were encountered who like themselves, had come out to seek the cause of the unusual stir. Women's heads were occasionally thrust from lighted windows, or a feminine voice made itself heard from among a group clustered by a gateway, but the passing figures in the open streets were mostly those of men.

Closer to the river a band of noisy youths was met, bearing torches or lighted brands, and waking the echoes of the usually quiet streets, with cries of "Long live Hamilton and Jefferson!" "Hail to Independence Day!"

"What is it?" asked Alan, accosting one of these rowdies, "what news do you celebrate?"

"Do you come from New York, stranger, to ask the news at the village?" cried he addressed. "Go duck your brains in the river, my friend, then join us in ringing the bells for the Declaration of Independence, signed in Philadelphia on the fourth of the month present, and just read in the Fields to all New York."

"What!" exclaimed Alan, "is it indeed a reality? Then God hath marked the day! It shall be a watchword of liberty forever!"

But his fervent outbreak was unheeded by the riotous throng, his words lost in the hideous din which was recommencing. One of the rude youngsters stepped back, and held up his torch to let the light fall full upon Margaret. "Aha," he cried, "no wonder her sweetheart's brain is addled when he has so beauteous a face beside him! Now three cheers for the fair daughter of a free land!"

As the huzza arose, Margaret, with a cry like one who has received a physical hurt, pulled her cloak about her, and dropped her hand from Alan's arm. He, boiling with indignation, was obliged to let the ruffian escape, as the noisy crowd surged onward, bearing their companion along.

"Brute," cried Alan, "you deserve sore punishment, even though liberty be the plea for drunken folly."

"Hark," said Margaret, lifting once more her head, "they are firing cannon in the city. Take me home, and do you go to join those who celebrate. Nay, what do I say? I can go quite alone. Oh, hasten, and thank God you are a man to serve your country!" She turned as she spoke, but Alan detained her gently. "I will not leave you," he said, "until you are under the roof from whence I took you."

When Underhill had left Margaret safe on her grandfather's threshold, he ran as with winged feet to the river. There, thanks to the darkness, still lay his boat, and with a spring and a shove he was afloat. He was rowing against both wind and tide this time, for both were setting up the river, but the current was with him, and under his vigorous strokes the boat bounded forward almost as a thing alive.

Alan's mind was in a tumult as he thought of the patriotic leaders assembled in Philadelphia—Samuel Adams, Jefferson, Hamilton, Hancock, who had at last achieved the independence of their country. Though, no, not yet. What of Washington and the army encamped above the city? What of Arnold on the Hudson, and Herkimer in the Mohawk Valley? What would be their fate, and that of their men, in the months to come? Many of those who rejoiced now would never reap the victory sown in their blood! And where was his own part in this glad liberty to be? Was he even now traitor to his country while he prated the loudest, or had he chosen the right path? Was duty paramount with him as with his father? or could he be carried beyond its steadfast bounds by the inspiration of such a spirit as Margaret Delafield's?

Thinking thus rapidly, and arriving at no solutions, down the river he rowed until he reached the Canal street rivulet. Eastward through this sluggish waterway he felt his course carefully, then out upon the broader bosom of the Collect Pond. Leaving his boat at the southern shore of this little lake, he struck into a beaten road which brought him out upon Nassau street. Here he found himself part of a moving throng, hurrying on toward Wall street. In front of the old City Hall was found a still denser mass of human beings, giving vent to all sorts of shouts or snatches of song, to the accompaniment of anything which would make a noise, while at the head of the street another crowd surged up and down in front of Trinity church. Alan's pulses throbbed with the same excitement which stirred the hearts of others, and he joined lustily in the cheers for the Declaration, for the Congress, for Washington and the army.

While at the City Hall bonfires were lighted, and some one was trying to make a speech, suddenly a sound of pealing bells broke out upon the air, and with it came a simultaneous movement of the crowd toward Broadway, or Great George street. There was a momentary listening silence among the moving people, then wild cheering from hundreds of throats, wild clapping of hands and tossing of hats, while above all exulted the notes of the jubilant bells!

Alan, struck full in the face by a heavy descending hat of beaver, turned to find Eugene Beaumont at his side.

"Eugene!" he cried. You here? How came so fast?"

"On horseback, man, the Hudson road, then Mortkile street to Broadway. I had to dismount by St. Paul's church. There was no getting through the crowd else. Ah! is it not glorious?"

"Yes," replied Alan, with a deep breath.

"My voice has been heard," returned Alan, "but I am mindful of the injunction, 'Let not him that girdeth on his armor boast himself as he that putteth it off.'"

"Hark!" cried Eugene, irrelevantly. "Is not that fire arms? Ah, 'tis but a salute."

"Aye, but powder and lead had best be husbanded," put in a bystander. "They will be wanted soon."

"There's a plenty of lead in King George's statue," cried a voice in the throng, and in a moment the crowd was moving, as by a common impulse, toward the equestrian statue of George III. on the Bowling Green. With them, *nolens volens*, went Beaumont and Underhill.

The colossal leaden mass was soon torn from its pedestal, to be dragged ignominiously through street after street, in the midst of a howling and jeering mob. Then those who were clamoring for bullets had their way. Portions of the battered statue, after being treated with every indignity, were cast into the huge bonfire prepared for their reception. The licking flames encircled now the limbs of the complacent monarch torn from his steed, and now the be-wigged head was punched with heated barrel staves. Some of the melting metal was at once scooped into moulds of sand to form into bullets, though it chanced that the greater bulk of the statue was afterwards sent to Connecticut for the same purpose.

And constantly the riotous rejoicing went on, and the fire-scorched figures of men and women ran backward and forward through the thrice-heated summer air, until the light of dawn joined with the glow of revelry.

Such was the celebration in New York of the news of Independence.

(To be continued.)

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER V.

GETTING IT OUT OF MOLLIE.

ALL serenely unconscious of the hornet's nest buzzing so near them, the girls of St Dorothy started in to work with a will. Scarcely a day passed but what the cream-colored ponies drew up before either the Rookery or Eleanor's home, when Virginia held long consultations with the girls, and generally carried one or both of them off to the bluff with her.

Nor were the other members at all backward. Evelyn had fashioned the daintiest of badges of pale blue ribbon—true blue—she said, with the initials "S.D.S." painted on each in gold letters, and Laura and Alice had already begun a crusade among the girls of their acquaintance.

So a whole week went by, and still the "Tabby Club" flourished, and there had been no caterwauling, much to the disappointment of the special secret-service spy from the Excelsiors. Jerry had sought in vain to win his sister's confidence. Not a word would Eleanor breathe of the new club, and so Saturday morning came around again, and not a single item of news did the special spy have to lay before the regular meeting of the Excelsiors that night.

"Did you boys get anything out of Mollie?"

Jerry leaned over the fence around the Rookery as he anxiously put the question. Dave and Arthur were cleaning their wheels under the shade of the apple trees, but at the sound of his voice they turned around.

"Nope," answered Dave dolefully, "not a thing."

"She's only home to meals," said Art., giving the pedals a savage whirl with his foot. "She's up at the Hardy's all the time now, going through a course of young ladyism, and she hasn't smashed anything for over a week, not even her own head. Oh, Mollie's getting high-toned!"

"I asked her where the Tabby Club met," added Dave, rubbing his nose reflectively, and she said: 'Not in an old barn, anyway.'"

"Humph," said the spy, gravely, his eagle eye glancing around the place in search of clues. "Seems to me we'd better—"

"Give up the ghost," concluded a saucy voice from a window just above their heads, and Mollie laughed teasingly as she leaned out of it to look down into the three surprised faces. Her hair was rough and tumbled, and there was a pen behind her ear. Now, a pen in active, voluntary use in Mollie's possession was as interesting and novel a sight as if Pirate had suddenly developed a fancy for flirting a fan, and the spy took note of the marvel.

"Oh, there you are," said Dave cheerfully. "Can't you come down and help a fellow clean this wheel after you've galloped all over town on it?"

Mollie only laughed and shook her head. "Can't, you see she's busy," Arthur murmured rebukingly. "It's poetry. See her eye in a fine frenzy rolling."

"No such thing," came the indignant protest.

"Oh, yes, it is! We can see it, you know. Why don't you let the other eye roll a little while, and give that one a rest, Mollie?"

Mollie's hand reached for the pitcher of water standing so temptingly near, and then she remembered herself, and merely smiled down on her tormentors in the most tantalizing way.

Jerry perched himself on the fence, and prepared to exercise a little diplomacy.

"It's an ode on the Tabbies," he said solemnly, and runs thusly:

'Oh, the Tabbies gave a party, and it was a dandy crowd.
The man in the moon was asked to come, but no other boys allowed.'

"I think you're horrid," cried Mollie, flushing hotly. "Does that look like poetry?"

She snatched a slip of cardboard from the table behind her, and held it up for the boys to see.

"What is it?" asked Dave mildly, "milk ticket?"

Now, one element lacking in Mollie's character was discretion, and it was always at critical moments like the present that it deserted her. She forgot the promise of strict secrecy enjoined by Eleanor, forgot that the boys were Excelsiors, forgot everything except that she must refute such an insinuation, and dazzle the eyes of the scoffers with the news of the coming event.

"No, sirree, it isn't a milk ticket," she said, waving it in the air. "It's a ticket to a glorious moonlight masquerade given at Virginia Hardy's by the S.D.S., and I've got one hundred and forty-nine more of the same kind here, numbering them, and we're going to beat the Ex—"

She stopped abruptly and vanished as though some one had pulled her backwards, and the boys never smiled or looked at each other at all; only Jerry whistled softly.

"I rapped and rapped at the door," Virginia said, as Mollie faced her, still excited and red-faced. "Put on your hat, quick, and come down with me to see about the lanterns. Papa's sent them over to me by this morning's boat from Chicago."

"Oh, but I've got to fix these tickets," began Mollie.

Virginia laughed.

"Bother the tickets. Hurry up," she said and Mollie needed no further coaxing.

As the trap and cream colored ponies passed down the street towards the docks, Jerry dropped from the fence to the ground hastily.

"I've got an idea," he gasped. "She gave the whole snap away, and now we can settle their lemonade, I guess."

"Nothing mean, now," interposed Dave warningly; but Jerry ignored the warning with the scorn it deserved, coming from one Excelsior boy to another, and unfolded his



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plot in a hushed voice, until the other two were as full of enthusiasm over its success as he himself.

"It's elegant," Arthur said, fairly hugging himself. "Talk about revenge! Oh, my, we won't do a thing, will we?"

"No boys allowed," chuckled Dave. "Wait till we tell the boys to-night."

"Oh, but we've got to do most of the work to-day, before the tickets are missed," said Jerry. "Climb up, and get them, Dave. Try that first branch, and it will swing you up to the sill."

Off went Dave's coat, and he had climbed the apple tree next the window in a jiffy. A moment, and he sat in triumph on the window sill, from which so short a time before Mollie had leaned out. The tickets were stacked in neat piles on the desk, secured by rubber bands, and he tossed them to the eager hands below.

"That's all," he said, when the descent had been safely made. "Come on."

"I wonder what the boys are doing down town," Mollie remarked, as they drove leisurely up hill from the docks, the gayly colored Chinese lanterns in a bulky package under the seat.

Virginia drew the ponies to a halt, and looked after the three forms wheeling down the main street.

"Some nonsense, I suppose," she said carelessly. "Let's go over to Nell's and tell the girls what we've got."

"But those tickets," Mollie said, "we ought to sell some to-day."

"Oh, Monday will do. They won't run away, you know," Virginia returned laughingly, and she turned the ponies' heads towards the Edsall's, with never a second thought for the three Excelsior boys and the hundred and fifty S.D.S. tickets which reposed snugly in their pockets.

Wrong Side Out

JACK was cross, and nothing pleased him. After giving him the choicest morsels for his breakfast, and providing for all his wants with tender care, while he did nothing but fret and complain, his mother finally said:

"Jack, I want you now to go right up to your room, and put on every garment wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated. And she did mean it. Jack had to mind. He had to turn his stockings, even; and when his mother came to him, there he stood—a forlorn and funny looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant, but not quite clear in his conscience.

"Now this," said his mother, turning him around, "is what you have been doing all day; you have been determined to make the worst of everything. In other words, you would turn everything wrong side. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Cannot I turn them right?"

"You may, if you will remember this: there is a right and a wrong side to whatever happens—I mean a pleasant part and a part you do not like as well; and you must do as you prefer to with your clothes; wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."—*Lutheran Observer.*

AFTERNOONS OFF

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A Beetle's Eye as a Photographic Lens

DR. G. F. ALLEN, of Aurora, Ill., has accomplished the feat of taking a photograph through a lens composed of a beetle's eye. A separate outline of the image at which the camera was directed was seen on every one of the hundreds of facets which are part and parcel of the eye of the insect. Writing of this photograph, Prof. Stine, of the Armour Institute, says of Dr. Allen's picture of the insect's sight world: "To make it Dr. Allen took the corner of the eye of a beetle and employed it in the place of the usual photographic lens of the camera used for making photographs of microscopic objects. A silhouette of a head was pasted on a piece of ground glass and a lamp placed upon it. A photographic dry plate was exposed to the light coming through the beetle's eye from the silhouette and developed in the usual manner. As can be seen, the resulting multigraph was circular, and contained 700 images of the profile, one, indeed, for each facet of the eye." Although though the image is shown a hundred or more times, in every instance it is clear and perfect. Very fine and delicate are the lines, to be sure, and the features are only distinguishable clearly by the aid of a microscope, but nothing is omitted, and the wonderful handiwork of nature has never been more clearly shown than when this eye with artificial stimulus carries out the part for which it was created.—*Chicago Times-Herald.*

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Finance and Commerce

THE writer of weekly commercial articles might well be forgiven if he longed for something to appear to vary the monotony of this regular song of prosperity. But no discordant notes yet appear in the harmonious co-operation of busy wheels and deft hands, where all who do not choose to be idle are now fully employed.

The uniform verdict is business is good. There is in some trades the usual spring uneasiness among laborers. Strikes are here and there threatened, and, in a few cases, have been inaugurated, but no general discontent among laborers exists. Each week enlarges wider the extent of the circle where wages have been, in the main, voluntarily increased, and this tendency will, no doubt, continue. So far, however, it has not reached to any general extent the vast army of railroad employes, and it is not unlikely that as the summer comes on agitation to that end will follow.

Bank clearances show the volume of trade throughout the country is holding its previous excess over all former years. Railway earnings are large, West-bound business being particularly large. In the iron trade in all its branches production is still crowded to its maximum. In the export trade there has been some falling off in clearance of leading cereals, as compared with last year, but our exports of manufactured products are immensely satisfactory, being for the month of March slightly over \$6 million dollars—much the largest on record for that month; considering, too, that sharply advanced prices early in the winter were expected to lessen our exports of manufactured goods, this record is very gratifying.

There is no ripple to financial affairs. Money is in abundance for all legitimate wants, and the rate only holds stiff at the better rate we have all along foretold. The government has delivered the warrants to the amount of 20 million dollars to the agent of Spain for the payment of our indebtedness assumed by the treaty, and it is thought the banks in New York, through which the matter was financed, have already secured the necessary foreign exchange to satisfy that need. So far, there are no indications of any exportation of gold for that purpose, the amount being easily absorbed out of the large balance of trade in our favor. In the grain market there has been a tendency towards lower prices. Foreigners have been fair buyers of both wheat and corn. In wheat the speculative feeling has been that somehow, with the advancing season, reports of the growing crop would improve. This has not happened. Where wheat was uninjured by frost, of course it is further along, and to that extent it has improved, but time only develops more and more the fact that winter wheat over a large part of five or six of the principal producing States is badly winter killed, and statisticians and crop reporters are steadily and almost uniformly modifying these former estimates. The spring wheat sowing is also unsatisfactory. Throughout the territory north of the Northern Pacific road in Northern Minnesota, North Dakota, and Manitoba, practically no seeding has been done, and a reduction of 15 to 20 per cent. in the acreage in this best wheat territory is almost certain.

South of that the seeding is fairly well finished, with acreage generally estimated at less than last year. With these bullish conditions and the market failing to respond, holders have become somewhat disheartened, and much liquidation has followed.

It is difficult to believe, however, that these

conditions will not ultimately be felt in the price when once fully recognized.

Commercial China

RECENT statements indicating an agreement between the English and Russian governments, touching their future course with reference to the trade of certain sections of China, lends interest to a publication just issued by the Treasury Bureau of Statistics, entitled, "Commercial China in 1899." This document, as its name indicates, presents a careful survey of present commercial conditions in China, showing location of railway lines, navigable waterways now opened to the commerce of the world, the treaty ports which are the commercial doorways to China, steamship and cable lines, and the imports and exports in detail during the past quarter of a century, showing the growth of demand for each of the important articles, the principal countries from which they have been drawn, and the growth of the commerce between China and the United States, and especially the sales by the people of the United States to those of China. A part of this publication, which discusses the commerce of the Yang-tse Kiang and West River valleys is of especial interest at this moment, because of the recently published assertion that an agreement has been made between the British and Russian governments, by which the latter confines its commercial ambitions for the present, at least, to Northern China. The valleys of the Yang-tse Kiang and West Rivers, which occupy Central and Southern China, are shown by this report to be the great commercial section of the empire. Not only so, but their importance has been greatly increased by recent events. One of these events is an agreement by the Chinese government, that no section of the Yang-tse Valley shall be "alienated," to any foreign government, so far as relates to trade privileges, while another of equal importance, is the opening of the West River to the commerce of all nations, free from any "alienation" or special privileges to any. That the Yang-tse and West River valleys are by far the most important part of China from a commercial standpoint, is quite apparent. Two-thirds of the foreign commerce of China passes through Shanghai, located at the mouth of the Yang-tse, which is the Mississippi river of China, extending westwardly from the Pacific to the extreme boundary of the empire proper, and penetrating an extremely fertile, productive, and densely populated area. Next in importance to Shanghai, from a commercial standpoint, are Canton and the British possession of Hongkong, which lies adjacent, both of them being practically at the mouth of the West River, which is also an extremely important waterway and route of commerce to the interior.

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Hints to Mothers

It seems a shame to connect thoughts of poison with, for instance, such delicate and lovely things as that baby of the flowers, the snow-drop, as the narcissus with its delicious breath, as the hyacinth and the jonquil. But one is obliged to see to it that the children do not put the bulbs of these flowers into their mouths. The oxalis also is not a safe thing to put between the lips; and all the lobelias will produce dizziness and general disaster. The monk's hood, too, and the beautiful fox glove as well, are noxious affairs from which powerful drugs are obtained, more than a few drops of their extracts being usually a fatal dose. Certain of the crocuses, if eaten, even if nothing be swallowed but the juice, produce vomiting; the bulb of the intricately beautiful lady's slipper poisons externally, as the noxious ivy, dogwood, and sumach do; the quaint old jack-in-the-pulpit, although not a garden plant, is another enemy to health and life; and so also is the marvelous Queen Anne's lace, which now and then will creep in through the paling, and looks so enchanting when far and wide it embroders field and roadside. The laughing little buttercup, that might be a drop of visible sunlight, is by no means as innocent as it looks; the cow in the pasture knows enough to avoid it; that and all its cousins, the rich, profuse peonies, the dazzlingly blue larkspurs, and the rest, are full of toxic properties. The oleander-tree, that is set out-doors when spring comes, and that lines the streets of various of our Southern cities, is another hive of deadly poison. The superb catalpa-tree, towering with its great leaves and its masses of white and fragrant flowers, is a charming thing in the garden, but its bark is exceedingly injurious, and the laburnum, that looks like a fountain of gold leaping into the sun, is poison in leaf and flower and seed; and even the grass beneath it is best thrown away when cut, instead of being fed to cattle.

It would seem that it is very far from a safe thing to turn a little child loose in a garden, whether it be the formal modern thing of splendor or the dear old-fashioned grandmother's garden, as a very few moments there may serve not only for the destruction of the garden, but of the child. And with these facts in mind, it is a wise thing, in directing the attention of the child to the beauty of grouping and combination of color and shape, to give also some sufficient idea of the properties of the several plants, teaching what is to be avoided, and teaching also that the mouth is the last place in which these properties are best tested.—Harper's Bazar.

OF PRACTICAL benefit in a nursery is a table for the child's use. An ordinary kitchen table of the largest size should have the legs cut off until it stands about eighteen inches from the ground. Nail a three inch rail around the edge of the table, and tack down with brass-headed nails on the top of the table, an old felt piano cover. In this oblong the child passes many delightful hours. Marbles and balls do not roll away beyond its reach; toys and books are easily accessible, and the child enjoys its slight vantage ground above the level of the floor. The table serves many purposes besides that of a playground for the baby.—N. Y. Evening Post.

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The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church

"Thy Golden Street, Jerusalem!"

BY MARGARET DOORIS

A day of May!
And all along the road I pass
The golden blossoms fleck the grass;
Where'er I stray,
Through happy hours,
I cannot choose but walk on flowers.
Was ever pathway decked so sweet,
Outside thy glorious, golden street,
Jerusalem?

Such wealth of bloom!
On every hand in shining gold,
The dandelion flowers unfold.
What wondrous loom
Their fabric wrought?
I marvel whence the gold was brought
That glitters broadcast 'neath my feet.
Oh, was it from thy golden street,
Jerusalem?

The sunshine beams,
And all the splendid flowers unfold.
The lawn is like to cloth of gold,—
A thing of dreams;
A soft breeze sighs—
Oh! everywhere I turn my eyes
The earth to-day is passing sweet;
Oh! what must be thy golden street,
Jerusalem?

London, Ohio.

My thoughts soar up,
Beyond the sun or shining star,
The while I look, all near or far;
Each buttercup
That gleams in view,
O'erflowing with the morning dew,
And dandelions 'neath my feet
Bring to my mind thy golden street,
Jerusalem!

Come, gather gold!
Laburnum trees are whispering,
And all the shining blooms of spring,—
And all untold,
The May day long,
The happy birds make glad with song.
I like their ringing music sweet,
To harps upon thy golden street,
Jerusalem!

The Living Church

C. W. LEFFINGWELL, Proprietor.

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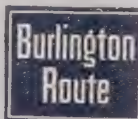
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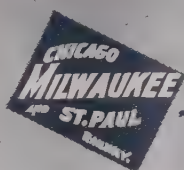
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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

CONSUL MARSHAL HALSTEAD, OF Birmingham, has made a careful and suggestive report on the labor conditions in Great Britain, to the Department of State, and it is published under date of May 6th. He begins by stating that "free-trade Great Britain" is really well protected, because of the loyalty shown to home manufactured goods by all purchasers. The word "imported" does not sell an article in Great Britain as it does in America. Foreign goods are often refused, even though the quality and price are better than can be found at home. The press, the people, and the labor unions all unite in making it unpleasant for the large manufacturer even to buy his machines in the United States. Consul Halstead then quotes from British papers showing how severely a number of firms have been criticised for placing orders in the United States. He thinks that the labor unions are responsible for the conditions which make it necessary to order goods from America, and warns labor organizations of the United States against falling into the same error. The English workman, he says, takes too many vacations. After a bank holiday, it is sometimes ten days before the men can be got to work again. The labor unions, too, insist that one man shall be employed to each machine. An English plowmaker decided to visit the United States to see how competitors were able to produce machines cheaper than he could. As soon as he entered the door of a factory and saw one man superintending six machines, he refused to go farther, saying it would be an impossibility in England.

FOR THE PAST FEW WEEKS THE PAYMENT and disbandment of native Cuban troops has been under discussion, it appearing at times as though negotiations toward that end would be entirely broken off. The action of certain generals and members of the Assembly has been antagonistic, as under the terms made by General Brooke each Cuban soldier, in order to receive his pro rata share of the \$3,000,000 to be disbursed, was to be forced to surrender his arms and ammunitions to American officers. Recent dispatches state that the matter has been finally and amicably arranged, a concession being made by General Brooke which permits the surrender of arms to civil authorities. To this plan, General Gomez gives cordial approval, and it is probable that disbandment of the native troops is now but a matter of a few weeks' time.

MR. ROBERTS, DIRECTOR OF THE Mint, has decided upon the design for the Lafayette silver dollar to be coined in aid of the Lafayette Monument Association which proposes to erect a monument to Lafayette in Paris next year. Congress authorized the coinage of 50,000 of these dollars, and it is expected that they will be sold at a premium, and add very materially to the fund which has been donated by the school children of this country. It was hoped that the subscriptions would amount to a large sum, but only \$40,000 has so far been contributed, and the 50,000 souvenir dollars will have to be sold at a large premium to realize the \$250,000 desired. On one side of the dollar will be the heads of Washington and Lafayette, and on the other a representation of the monument to be erected in Paris. The proposal to have the Lafayette prayer or some passage from his address inscribed, has been abandoned, and the dollar will have no words except the customary

, "United States of America," and something to indicate that it belongs to a special issue.

ANOTHER PHASE HAS BEEN ADDED TO the Chinese situation by the report that Russia has demanded a concession for a railroad to connect Port Arthur with Peking, the Chinese capital city. In view of the recently announced compact between England and Russia, the demand of the latter may cause a re-opening of the entire question. The proposed railway would open a territory which was regarded as immune from all foreign influence, and one that would place the capital of China within close connection with Russia's great fortress at Port Arthur. While granting many concessions to foreigners, China has steadily refused to allow any of this foreign influence to touch the sacred city which is the capital of the Celestial Empire. A railroad has been built from Peking to Tien-Tsin, the nearest seaport, and extended from Tien-Tsin to Shan Hai Kwan, a treaty port to the north. Another road has been built from Peking south to Ching-Tieng. Both these roads are owned and controlled by the Chinese government, but neither has been allowed really to enter the walled city of Peking. They are connected with the capital city by electric roads.

AN EXPEDITION FOR THE FINDING and relief of Andree and his party will start for the northeast coast of Greenland within a few weeks. The relief party will be in charge of Prof. A. G. Nathorst, and will sail on the steam whaler Antarctic, of which he is a part owner. The expense of the expedition will be almost entirely defrayed by a wealthy Norwegian merchant named Hammer, of Christiania. Prof. Nathorst is peculiarly fitted for an expedition of this nature. He took part in the Nordenskiöld expedition that wintered in Spitzbergen twenty-five years ago, and was with the Nordenskiöld expedition to Greenland. He was also one of the party who made the famous Vega voyage around Asia. He is a member of the Swedish Academy of Sciences, and of the Geographical society.

IN VIEW OF PRESENT AGITATION against expansion, unusual interest is attached to sentiments expressed by Secretary Long, on the occasion of a recent speech delivered in Boston. As to the programme of the administration in the Philippines, Mr. Long says: "You may be sure that it has not the least idea of putting any shackle or fetter on any Filipino—not so much as a cotton twine string around his ankles. You may be sure that it is more eager to stop bloodshed and secure peace than you are, because it has to bear the responsibility. You may be sure that it will do everything it can to carry the blessings of our own civilization to those islands of the sea, and that its highest ambition will be fulfilled, if through its efforts the people there, emerging from the oppression and darkness of centuries, shall come out into the light of the new world, and be set upon the way to the enjoyment of the same liberties, the same education, the same progress, the same homes, the same government, the same large, generous, happy life, which is now the heritage of every American citizen, in whatever part of the great American Union he lives."

THE FIFTY-SIXTH CONGRESS IS LIKELY to be called upon to legislate against undesirable immigration. Commissioner Powderly, of the immigration bureau, recently completed

investigations of the question, and finds that the influx of immigrants to the United States at the present time is 25 per cent. greater than for any period in recent years. Immigration has always been greatest in times of prosperity. In 1892, when commerce and industry reached high-water mark, the total number of immigrants arriving during the year was 623,084. Since that year it has gradually declined, the total immigration in 1898 being only 229,299. The increase therefore, while affording proof of a gratifying industrial condition, shows the necessity of some form of protection for our own labor. Although a large number of immigrants are of the class which make good citizens, a considerable portion will merely augment the slum element of the larger cities. Mr. Powderly expresses an opinion that newcomers from the south of Italy, Hungary, and portions of Poland, that are now arriving daily, are undesirable, not possessed of qualities contributing to good citizenship, and in fact will never become Americanized. It seems to be incumbent upon the next Congress to devise restrictive measures.

SYRIA, IT IS REPORTED, WILL MAKE an attempt to throw off Turkish rule. A revolutionary party, with headquarters in New York, has issued a call to arms, and agents of the junta are said to be at work enlisting the support of Syrians throughout the world. It is claimed there are 25,000 members of the revolutionary party in this country alone. So far, no aid or encouragement has been openly given the movement. Even the members of the junta are not known, as it is claimed knowledge of the identity of leaders and sympathizers would subject their relatives in Syria to persecution. The misrule of Turkey will be responsible for the uprising. Syria is the southwestern leg of Asiatic Turkey, bounded on the east and south by Arabia, and west by the Mediterranean Sea. It includes Palestine, and the estimated area of the land is 146,070 square miles, its population being about 3,000,000. Most of these, either by choice or of necessity, are Mohammedans, but there are also 350,000 Greek Christians, 250,000 Maronites and Roman Catholics, 175,000 Jews, 48,000 Druses, and scattering small bodies of believers representing other sects.

THE NUMBER OF APPOINTMENTS based upon examinations was larger last year than ever before in the history of the Civil Service Commission. This is shown by the recently issued fifteenth annual report of the Commission. During the year, over forty-five thousand applicants were examined, of which two thirds passed successfully. The classification of the entire customs service was completed, and the free delivery postal service extended, bringing many offices within the provisions of civil service. The report says: "Officials in charge of collecting the customs duties of the government emphatically stated that there has been a saving of about one-fourth in the cost of gathering this part of the public revenue. If their estimate is correct, this item alone shows a saving of nearly \$2,000,000 per annum. The Commission is satisfied that if the internal revenue service were conducted with the same regard for the Civil Service Law and rules as the customs service has been, a very large saving would also be shown in the cost of collecting that part of the revenue." According to the report, salaries in the executive branch of the service exceed one hundred million dollars, and the Commission believes the operation of Civil Service rules effects a saving of ten per cent.

The News of the Church

The Church Abroad

Canon Knox Little who left England last year for a long stay in South Africa, has just returned home, and is reported to have greatly benefited by the change and rest. He has been advised, however, for some time yet to limit his engagements to work that is strictly necessary.

The Lenten Ordinations in England

The total number of candidates was—according to the *Guardian* statistics, 102—50 deacons and 52 priests, as compared with 113—62 deacons and 51 priests—at the same time last year, so that the decline still continues. The number of dioceses represented is, however, less. The educational antecedents of the candidates showed that about 48 per cent., an extraordinarily low proportion, were graduates of either Oxford or Cambridge.

Voluntary Offerings in the Church

A review of the voluntary offerings in the Church of England during 1898 ought to relieve the minds of those who feel that voluntaryism is a great danger to the Church. The total raised during the year was \$37,531,770, more than \$2,500,000 above the amount received the year before. Of this amount, foreign missions received \$1,180,000; Church building, \$950,000; Church extension, \$280,000, and home missions, \$150,000. If the Church of England would break loose from its fetters it would find itself growing rather than weakening.

The Board of Missions

The Board of Managers met at the Church Missions House on Tuesday, May 9th, the Bishop of Albany, vice-president, in the chair. There were present nine bishops, 12 presbyters, and nine laymen.

The Executive Committee reported with regard to arrangements made by them for deputations to represent the work of the society at diocesan conventions; 28 such appointments having been made and 18 more being in course of adjustment.

A letter was read from the Rev. J. B. Funsten, dated Portsmouth, Va., April 24th, and it was explained that the postponement of the consecration therein referred to was at Mr. Funsten's own request.

The General Secretary

A communication was received from the Rev. Dr. Reese F. Alsop declining the position of general secretary to which he was chosen the previous month. He says:

No one could estimate more highly than I do the importance of the position, and the wideness of the influence likely to be exerted by the man who successfully fills it. The honor done me by the action of the Board I greatly appreciate. In reaching a conclusion I have tried to pay due regard to all claims upon me. I have sought most earnestly divine guidance, asking day by day for a good conscience and a right judgment. I have weighed most carefully the reasons pro and con, and gradually my mind has settled to the conviction that it would not be wise for me to enter upon a work so exacting and so different from that to which I have been accustomed. If this decision gives pain to my friends, or serious disappointment to the members of the Board who have honored me with their suffrages, I can only say that I am sincerely sorry to be compelled to pain and disappoint those whom I hold in such high esteem.

Treasurer's Report

The report stated that a lithographed certificate was in preparation, a copy of which duly engrossed will be presented to every Sunday school which has contributed to this year's Lenten offering, and so has become a member of the Sunday School Auxiliary to the Board of Missions. It was apparent from the treasurer's report that while the usual contributions are not below those of last year to the corresponding date, yet because of the considerable increase of the work, and because of a smaller amount received from legacies, large contributions are im-

peratively needed between this time and the close of the fiscal year, Aug. 31st.

Report of the Joint Commission

The Executive Committee of the Commission on Increased Responsibilities, acting with the authority of the other members of the Commission, decide to make an appeal to the Church now for the immediate founding in or near Cuba, of an orphanage for the care of some of the destitute children in Cuba, and ask the sympathy and endorsement of the Board. The inquiry which the Commission were instructed by the General Convention to make as to means and methods of work, has been further prosecuted since the last report, and deepens the conviction of the wisdom and duty of making provision for the relief of these orphans. With full and cordial recognition of other efforts that are making, the members of the committee feel that the work is so enormous in its extent and so pathetic in its appeal, as to require all the interest that can possibly be aroused. They believe, too, that no undertaking of this duty by others can relieve the Church of its obligation to throw its resources, material and spiritual, into the work.

There is no need to dwell upon the patent and pressing necessity of such a movement, as the best expression of our desire that this Church should assume its responsibility for the Christian care and training of this most dependent class.

Under the oversight of the Bishop of Pennsylvania and with the active support of the American Church Missionary Society, clergymen and Christian men and women are at work in Cuba representing this Church in organized services and in schools. And nothing can better become the Church now than to commend and enlarge this missionary service by the provision of a home in which the helpless and homeless waifs may be rescued from misery and immorality and irreligion.

In order to make a beginning, the members of the Commission appeal for \$30,000, and ask the prompt and active interest and sympathy of American Churchmen and Churchwomen in parochial offerings, in individual gifts, and in the organization of auxiliary committees. The decision as to the place and plan of the work will be in the hands of the undersigned, with such assistance as they can obtain from our Church workers in Cuba, and from Churchmen acquainted with the situation there. Moneys may be sent to Mr. Robert Bacon, of the House of J. P. Morgan & Co., 23 Wall st., New York, designated "For the Church Orphanage in Cuba."

WM. CROSWELL DOANE,
H. C. POTTER,
D. H. GREER,
JAMES J. GOODWIN.

It was

Resolved: That the Board hereby expresses its endorsement of and sympathy with the movement brought to its attention, looking to the establishment of an orphanage in Cuba under the auspices of this Church.

United Offering of Woman's Auxiliary

As stipendiaries, under the United Offering of 1898, the following persons nominated by their respective bishops, received appointment: Mrs. Alice M. Fox, of San Francisco, as matron of the hospital in Skaguay, Alaska; and Sister Ella Smith, deaconess, at Waynesville, N. C., with Miss Duffy as her assistant; Miss Ida Ramsaner, as teacher at Chunn's Cove, N. C., and Miss Elizabeth O. Pearson, as teacher in Burke county, N. C.—all in the missionary district of Asheville. Several other appointments of beneficiaries of this fund were renewed.

Appropriations for Domestic Work

Letters were received from the Commission on Work among the Colored People, and from eight of the bishops having domestic missionary work under their jurisdiction, and favorable action was taken where required. The Bishop of Georgia appeared before the Board, representing the Commission on Work among the Colored People, to advocate an enlarged appropriation. The question of the increase was referred to the advisory committee for consideration and report at the next meeting. The appropriation to the Missionary District of Southern Florida for the new fiscal year, "in view of the Bishop's singular success and local financial hindrances to self-support," was increased in the amount of \$1,000, and, after some

minor changes, the appropriations for the next fiscal year for domestic missions, including Indian missions and work among the colored people, were made substantially at present rates. Moreover, from a special fund, \$750 was appropriated for the year beginning Sept. 1st, for work among the Swedes in the diocese of Quincy, it being understood that two missionaries are to be employed.

Good Progress of the Foreign Missions

Letters were at hand from several bishops in the foreign field, and a number of their missionaries. For China, an appropriation was made of \$1,300, one-half of the amount required, for an addition to the Boone School; the Rev. Mr. Partridge having undertaken to provide the remainder from funds at his disposal. In connection with this, Bishop Graves remarked: The great changes in Wuchang and Hankow . . . have given a tremendous push to all educational work. . . . We have been forced to increase our numbers, although we turn away hundreds from the doors." He wrote very interestingly of his recent visit to the up-river stations, and said that with two exceptions where the work had been interfered with by local disturbances, rapid progress is being made. The Bishop reports the Confirmation of 79 persons. During recent months, the staff of the mission has been enlarged, which fact, besides the local increase of the work, demanded a larger appropriation for the coming year, and the Bishop's estimate, amounting to \$86,244 50, was adopted. By reason of the considerable enlargement of the number of missionaries in Japan, it required \$83,032 to meet Bishop McKim's estimate, which was adopted and the sum granted. His appointment of Miss Jane Thompson Cook was consummated, the needed expense being provided for, to take effect when she shall have completed her course in the Philadelphia Deaconess House. Likewise the estimate from the Bishop of Cape Palmas was larger because of the prosperity of his work. This was approved, and appropriations made to meet it in the sum of \$42,054. The sum of \$7,160 was set apart for the salary of the Bishop of Haiti, the stipends of his clergy who are missionaries of this Board and of the Rev. B. I. Wilson, in Dominica, and for the Farm School and the Bishop's contingent expenses. Moreover, Bishop Holly was invited by the Board to attend the next Missionary Council as its guest. A very urgent appeal was received from Bishop Ferguson for \$4,000 for the purchase of a small sea-going steamer, which in his circumstances seems to be almost, if not quite, an absolute necessity. A resolution was adopted ordering this letter of Bishop Ferguson's to be published to the Church. The Rev. Dr. Moort, of Monrovia, Liberia, reports that the walls of Trinity church have fallen, and the vestry are very anxious to rebuild. The church was originally built by St. George's, New York, and the doctor says that he would be rejoiced if another of like spirit to the late Rev. Dr. Stephen H. Tyng, Sr., would rise up to assist them. It is a serious matter, as Trinity is the building which represents our Church at the capital of the Republic. The Rev. N. H. B. Cassell, just returned from the general convocation of the jurisdiction, writes that the Bishop's address "showed that the work had made marked improvement during the last two years."

The Society's Trust Funds

The by-laws of the Board of Managers were so amended as to authorize the Standing Committee on Trust Funds to commit all such funds belonging to the society to the care and custody of a trust company (to be designated by the Board) for the future, the business, however, remaining under the Committee's supervision. In connection with this change, which was initiated at the previous meeting, the following minute was unanimously adopted:

Resolved: That in taking this action the Board

cannot refrain from placing on record its high appreciation of the distinguished services of two members, especially, of the Committee on Trust Funds—the Very Rev. Dean Hoffman and Cornelius Vanderbilt, Esq., the latter of whom has placed the Board under enduring obligations by his able counsel and untiring vigilance; as the first-named has done by eminent wisdom, foresight, and discrimination in the financial administration of a large trust. That, during all his guardianship of it, through times of great financial depression and disaster, there has never been lost a dollar, whether of interest or principal, of the funds of the Board, is a record worthy of most cordial and grateful recognition.

It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the treasurer to be examined to the first instant, and had certified the same to be correct.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Bishop will preside at the closing exercises of the Western Theological Seminary, on the evening of the 24th, in the cathedral, when, after choral Evensong, the sermon will be preached by the Rev. C. P. Anderson.

The Rev. W. C. Richardson, rector of Trinity, will preach the annual sermon before the diocesan Woman's Auxiliary, in St. Peter's, on June 1st, and also that before the diocese of Fond du Lac, on June 6th.

Ascension Day was this year more generally observed than usual; in several churches there was an elaborate evening service; that at the Epiphany was made attractive by its musical programme, well rendered by the very efficient choir. A very large congregation attended.

At the cathedral clergy house, the dean rejoices in the acquisition of a fully-supplied printing press which will be utilized by the boys of the school.

The Rev. Percival McIntyre has now entirely recovered his health, and has resumed his work.

St. Paul's, Kankakee

The plans of the new church are so far advanced that Dean Phillips expects to have tenders for the construction in a few days, and the corner-stone laid concurrently with the meeting of the Southern Deanery next month.

Rector's Salary Increased

By the vestry of Christ church, Woodlawn, the Rev. A. L. Williams has been relieved of payment of interest for the debt on the rectory. This means an increase of salary to the amount of \$350 per annum.

St. Andrew's Parish Meeting

From returns made to the annual parish meeting of St. Andrew's on the 8th, it appears that the amount actually raised during the diocesan year was \$9,059.86. The vestry was re-elected, with the addition of Mr. C. S. Senyard, long a faithful worker in the parochial associations.

Death of Judge Van Buren

The parish in particular, and the diocese in general, mourns the death, on the 9th, after an illness of only 22 hours, of Mr. Augustus Van Buren who had long been a parishioner of Epiphany. His widow is a daughter of the late Dr. Groesbeck, and a sister of the president of the diocesan G. F. S.; a family ranking among the oldest of this diocese.

Confirmation at Grand Crossing

On Sunday last the Bishop confirmed a class of 18, chiefly adults, presented by the Rev. T. J. O. Curran, in St. George's, Grand Crossing. A noticeable feature of the service was the large number of children attending. Among the confirmed was a lady who leaves this week to join her husband, recently of the 2nd Regiment of the I. N. Guard, but now on the civil service in Cuba.

A Rare Prayer Book

Bishop McLaren has recently come into possession of a rare work, a folio copy edition of 1795 of the First Prayer Book of the Church in the United States. It was given him by the

surviving relatives of the late Rev. Henry G. Perry as a souvenir of their brother.

Meeting of the Clerica

The members, to the number of 25, were entertained at Oak Park, on the 10th, at the residence of Mrs. Anderson, with whom were associated Mesdames Tait, McMurphy, and Rouse. In succession to Mrs. Morrison, who has moved to Iowa, Mrs. Edwards was elected vice-president, and the latter's place as secretary is filled by Mrs. Rouse.

The North-eastern Deanery

The spring meeting was held in St. Ansgarius' church, Chicago, May 9th. The Rev. Dr. Rushton officiated as celebrant at the 10:30 A.M. service, and 33 members, the dean, Dr. Clinton Locke, presiding, responded to the roll-call. The subjects discussed were not numerous; chief among them was the scheme of life assurance proposed to the diocese by a strong Michigan company, whereby in 10 or 15 years the sum of a quarter of million dollars would accrue for the endowment of the diocese, with an immediate income of from \$2,000 to \$3,000. The plan, briefly stated, is the securing of the insurance of 500 lives for \$500 each. Besides being approved by the "New York Life," the scheme commended itself to the deanery as feasible and safe, as is evidenced by the passing of a resolution on motion of the Rev. C. P. Anderson. The Rev. Dr. Stone introduced the subject of the ordination in New York which has been engaging attention in the papers, but, while several members gave expression to their views, it was not deemed expedient to pass a resolution. Dr. Stone referred to the forthcoming 350th anniversary of the English Prayer Book on Whitsun Day, asked his brethren to refer to it on Sunday next, and extended an invitation to them to attend the commemorative service at 4 P.M. of Sunday, the 20th, in St. James' church. Professor F. J. Hall secured unanimous assent to a request that Dr. Locke would entrust a copy of his "Reminiscences," as a valuable contribution to the diocesan history, to the keeping of the registrar. The Dean promised to do so, and it is satisfactory to know that the papers will be published. After an enjoyable lunch in the guild room, for which hearty thanks were tendered to the wife of the pastor, the Rev. H. Lindskog, and the ladies who assisted her, the meeting listened for an hour to a continuation of the "Reminiscences of the diocese of Chicago," as told in that fascinating, though at times critical, style for which the diocesan Nestor is so well known among his brethren.

Pledge for Missions in St. James' Church

On Sunday last, the Rev. Dr. Rushton pleaded the cause of missions in St. James' church, and received pledges to the amount of \$750 for diocesan missions. The rector went to Omaha on Monday, appointed by the General Board of Missions, to address the convention of Nebraska on the 16th, and the Woman's Auxiliary next day.

Church of the Epiphany

On the evening of the 3d, the members of the vestry and their wives gave a very successful and well attended reception to the rector and Mrs. Hopkins in the parish building. Another will be given to Mr. Hopkins by the men of the St. Andrew's Brotherhood on the 18th. At the annual parish meeting on Rogation Monday, the finances were reported to be in remarkably good condition, and the old vestry was re-elected. The Rev. John H. Hopkins, on appointment by the General Board of Missions, was to address the convention of the diocese of Quincy on the 17th. Mrs. Hopkins accompanied him to address the Woman's Auxiliary.

Woman's Auxiliary

The regular monthly meeting of the Chicago branch was held in the Church Club rooms, May 4th. Noon-day prayers were said by the Rev. Dr. Fleetwood who spoke a few words in commendation of woman's work. The treasurer gave a report of the month's financial account.

Miss Prophet who is the woman assistant in the city missionary work, gave a bright and very interesting address on the work she is doing. She told of her visits to the County Hospital, and to the homes of the poor inmates, and of her efforts to lift up the sick and dying to a brighter and higher thought beyond themselves. The address was very helpful to the members who were present. The president, Mrs. Lyman, congratulated the auxiliary on having such a faithful and competent young woman to do this work for them, and reminded the branches that all pledges for the city missionary work are now due, and should be paid before June 1st, when, at the annual meeting, all branches will be asked to renew their pledges for another year. Miss Banks, secretary of the missionary library committee, read an excellent paper on the study of missions and the better ways to gather, and give a deeper interest in, missionary intelligence. The paper was carefully prepared, and the library, as it now is, and is growing to be, surely deserves the careful consideration and help of all who are interested in missionary work. A letter from the Rev. George B. Pratt, our missionary in Puerto Rico, was read by the secretary, and was deeply interesting. The president asked the auxiliary to remember the needs of Mr. Pratt in this new work. Contributions were asked to help Bishop Graves, of Shanghai, in building a mission house for women workers in Hankow, China. Notice of the annual meeting was given, to be held in St. Peter's church, on Thursday, June 1st. There will be a celebration of Holy Communion at 10:30 A.M. Luncheon will be served by the ladies of St. Peter's parish at noon, and a business meeting with missionary addresses will be held in the afternoon. All branches are requested to notify the president of St. Peter's branch, Mrs. W. B. Randall, as to how many delegates will attend. The roll was called, showing 40 members present, representing 15 branches. The offerings were taken, and the meeting adjourned.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At St. Peter's church, Peekskill, a special service was held Ascension Day, in celebration of the 25th anniversary of the vested boys choir.

At Trinity chapel, the Rev. Dr. Vibbert, vicar, there has just been a successful exhibition of the varied industrial work of the schools of Trinity parish.

Bishop Potter has issued a pastoral, authorizing a special prayer for use in the churches of the diocese, for the divine blessing upon the labors of the Peace Conference at The Hague.

In connection with the Briggs controversy, the Rev. R. Heber Newton, D.D., preached a special sermon on Sunday, May 14th, on "The limits of liberty in the Protestant Episcopal Church."

Confirmation Classes

Bishop Potter administered the rite of Confirmation at Trinity Church, Mt. Vernon, on Sunday afternoon, May 14th, to a class presented by the rector, the Rev. S. T. Graham. At the church of the Transfiguration, New York city, a class of 65 persons presented by the rector, the Rev. Dr. Houghton, received the rite of Confirmation on Sunday, May 7th.

Choir Festival at St. John's, Tuckahoe.

The annual choir festival was held on the evening of Ascension Day. The preacher was the Rev. Prof. Theodore M. Riley, D.D., of the General Theological Seminary.

Memorial Font for Trinity, Sing Sing

A handsome Baptismal font has been placed in memory of Miss Mary Churchill. It is of Virginia marble, supported by five Tennessee marble columns, with Old English capitals. It rests on an oak platform, and is nearly surrounded by a handsome brass and oak railing. The font was provided by a legacy left for the purpose.

Sons of the Revolution

At a special dinner given Ascension Day by the officers of the Sons of the Revolution, of this State, to the National delegates of the Society of the Cincinnati, Bishop White, of Michigan City, the Rev. Canon Frank L. Humphreys, and the Rev. Brockholst Morgan, were guests of honor, as also many prominent laymen of the Church.

General Theological Seminary

Bishop Satterlee, of Washington, preached the baccalaureate sermon in the chapel of the Good Shepherd, May 15th. Dean Hoffman gave a reception at the deanery, on the evening of May 16th. On Wednesday were to be held the commencement exercises, on conclusion of which the corner stone of the new Hoffman hall was to be laid.

Annual Meeting C. A. I. L.

The annual meeting of the Church Association for the Advancement of the Interests of Labor, was held May 9th, in the chapel of Calvary church, the Rev. Joseph Reynolds, vice-president, in the chair. Officers were elected as follows: President, Bishop Huntington of Central New York; vice-president, the Rev. Joseph Reynolds; secretary, Miss Harriett A. Keyser; treasurer, Mr. H. B. Livingston.

Silver Cross Lectures

At the church of the Holy Communion, the Rev. Henry Mottet, D. D., rector, the last of the Silver Cross Society addresses was given May 9th, when Bishop Doane, of Albany, spoke on "The Church." Invitations were sent to the faculties and students of the General Theological Seminary, the Union Theological Seminary, Columbia University, and other institutions of education in the city.

Fresh Air Work

A special effort is being made by the City Mission Society to secure funds to defray the expense of the fresh-air work for women and children during the heated season. A summer home at Sound Beach, Conn., received last year for longer or shorter intervals of rest, over 400 such inmates. The church of the Epiphany, the Rev. Joseph Hutcheson, rector, has been so fortunate as to secure by loan for use in the fresh-air work of the approaching season, the summer home formerly used by Grace parish.

Columbia University

An important announcement of the past week assures the erection of the long-desired dormitory, for which the alumni have been earnestly working. It will be built entirely by private capital, and will be therefore for the time under private management. The trustees have allowed the official contact of the university with the project, and will institute a system of tutor supervision similar to that now in vogue in the Harvard dormitories. The new building will be 100 by 50 ft. in dimensions, and will be arranged in student suites. It is expected that it will be sufficiently completed to be put to use by New Year's Day, 1900.

New Church for the Italians

The Italian church of San Salvatore, the edifice of which was sold some time ago in consequence of street changes made by the city government, has been forced since leaving the building, to undergo the inconveniences of temporary quarters. It has now requested canonical permission from the city authorities to build a new church in the district between Broadway and the Bowery, and Bleeker and Spring sts. From the city government \$67,500 has been received, which will be available for the purchase of land and the cost of construction. The new site is very centrally located for the Italian population of the city.

Daughters of the King

The spring local assembly was held at St. James' church, Fordham, on May 13th. The Holy Communion was celebrated, the Rev. Chas. J. Holt, celebrant. The sermon was preached by the Rev. Pascal Harrower. Luncheon was provided by St. James' chapter, in the parish House. The conference followed. The Rev.

Chas. S. Olmsted addressed the Daughters briefly, assuring them of his good will and earnest desire that they should know his interest and well-wishes for their order; he well knew how dearly loved the Daughters and their welfare had been to the heart of his predecessor at St. Agnes, the late Rev. Dr. Bradley; and that any attempt to fill his place would be very difficult. Fourteen chapters were represented by 60 members in attendance, and reports of work were given by each delegate, of her respective chapter. An invitation from St. Agnes' and St. Mary's chapters of St. Agnes' chapel, to hold the fall assembly at that church, was accepted unanimously.

Church of the Holy Trinity

At the consecration of the new edifice referred to in these columns last week, the music was rendered by the choir of Grace church, under the direction of Mr. J. M. Helfenstein, organist and choirmaster. The Instrument of Donation was read by the Rev. Philip M. Rhinelander, and the articles of agreement by Mr. William Rhinelander Stewart, who represented the donor, Miss Rhinelander. The Sentence of Consecration was read by the Rev. Cornelius B. Smith, D. D., rector *emeritus* of St. James' parish, of which Holy Trinity is a part, and the morning service was conducted by the vicar of the chapel, the Rev. James V. Chalmers. Before the sermon, the rector of St. James', the Rev. E. Walpole Warren, D. D., read resolutions of the vestry of the parish, thanking Miss Rhinelander for her noble gift, and an engrossed copy of this document was presented to her through Mr. Stewart. The preacher, the Rev. Dr. Wm. R. Huntington, took for his text, 1 Chron. xxii: 5; "The house that is to be builded for the Lord must be exceeding magnifical." A large number of clergymen were present.

Ordination of Dr. Briggs

Protest was made on Ascension Eve by the New York Catholic Club, which transmitted to Bishop Potter a resolution:

That in view of the published statements with regard to the teachings of the Rev. Dr. Briggs concerning Holy Scriptures, the New York Catholic Club respectfully and earnestly requests the Bishop of New York to defer the ordination of Dr. Briggs to the priesthood.

On Sunday morning, May 14th, Bishop Potter ordained the Rev. Charles A. Briggs, D. D., professor in the Union Theological Seminary, of the Presbyterians, as a priest in the Church. The service was held at the time originally appointed, the Bishop having paid no regard to the vigorous protests made to prevent or delay it. The place selected was the pro-cathedral chapel where, it is said, Dr. Briggs will perform Sunday or other work after his return from Europe. The professor was presented by the Rev. Cornelius B. Smith, D. D., rector *emeritus* of St. James' church. At the same time the Rev. Chas. H. Snedeker, deacon, one of the curates of St. Bartholomew's church, was advanced to the priesthood, being presented by the Bishop's secretary, the Rev. Geo. Francis Nelson, D. D. The preacher was the Rev. George William Douglas, D. D.

West Missouri

Edward R. Atwill, D. D., Bishop

Reception of Roman Converts

On St. George's Day, at St. George's church, Kansas City, the Rev. P. Gavan Duffy, rector, four Roman Catholics, three men and one woman, were received into the Church at the High Celebration. They publicly renounced the errors of the Church of Rome and recited the Creed. The *Miserere* was then sung. This reception caused considerable comment in Kansas City, as this makes eight communicant members of the Roman Church received in the past eight months. On the Octave of St. George, Mozart's "Seventh Mass," was sung, and the rector preached for the last time, his resignation taking effect on May 1st. The Rev. Mr. Duffy resigned in February last, on account of failing

health in an unsuitable climate. The vestry would not accept his resignation, but an illness in Lent caused the rector to insist upon it. In April, a petition, signed by a large number of the electors of the parish, begging him to remain, was presented to him, but he could not alter his mind. On May 2d, a farewell reception was given to the rector at the home of a parishioner, when he was presented with a purse of gold and some silver plate.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

The May meeting of the Clerical Union took place May 8th, beginning with luncheon at the Hotel Henry. A very interesting and suggestive paper was read by the Rev. Dr. Ward, on "Conditional Immortality," followed by a spirited discussion.

St. Thomas' Church, Barnesboro'

Is just now in a flourishing condition. On the occasion of the Bishop's recent visitation on May 4th, a class consisting of 39 candidates was presented for Confirmation. At the close of the service a reception was given to the Bishop, and plans are under advisement for the building of a rectory during the summer, if at all possible.

Festival of the Ascension, Pittsburgh

Ascension Day was very generally observed in all the churches throughout the city. Among the more notable services held were the annual parish festival of the church of the Ascension. The day also marked the 10th anniversary of the occupation of the first Church building, and of the rectorship of the Rev. R. W. Grange, and was notable as being the first annual parish festival held in the magnificent new church. The service was largely choral. The sermon was preached by the Rev. Thaddeus A. Snively, of Chicago. The Holy Communion was celebrated by the Bishop. Other clergymen taking part were the rector, and the Rev. Messrs. Thompson, Wightman, and Heffern. The music was furnished by the large vested choir of the parish. An elegant luncheon was served in the parish house to the clergy and invited guests.

Musical Service on Ascension Day

On the evening of Ascension there took place in Trinity church a grand musical service, under the auspices of the Tancred Commandery, K. T., the Bishop officiating. Four other commanderies were present as guests, making in all about 350 Sir Knights. The anthems were a grand *Te Deum* and "Heaven is my home and earth is my footstool." The music was furnished by the vested choir, led by the organ, augmented by several brass instruments. The sermon was preached by Bishop Whitehead. Assisting in the service were the rector of the church, the Rev. Dr. Arundel, and the Rev. Messrs. Benton and Taylor. The offerings of the congregation were received in behalf of the Bishop's Charity Fund.

Central New York

F. D. Huntington, D. D., LL. D., Bishop

Shelter for Unprotected Girls, Syracuse

The 22nd annual report has just been issued, and shows the character of this practical and beneficent charity. A new building, called Faith Cottage, for the younger girls, has been erected during the year, a generous gift of money covering its cost. During the same period, 55 girls have been cared for, and the income, meeting the expenses, was \$4,703.48. The inmates are taught laundry and housework, sewing, music, physical culture, and other elements of useful knowledge.

Rogation Observance

Sunday, May 7th, being Rogation Sunday, was observed as follows, at Grace church, Wilkesdale: At the conclusion of the Holy Eucharist, an invitation was given to follow the celebrant into the fields, with a view to uniting in a short function, asking the Divine Blessing on the labors of the husbandman at this season. The congregation responded unanimously, no one re-

maining behind or going away. Psalm civ was recited, a few prayers from the Book of Common Prayer were said, and the benediction was pronounced. It would, of course, have been more "correct" to have engaged in this service on one or other of the regular Rogation Days, but it was felt that such a course might (and very probably would) have interfered with the attendance on Ascension Day, specially because farmers find it hard to spare their horses to drive worshipers to church at this busy season when the rush of spring work is upon them.

St. John's School, Manlius

The Bishop confirmed a class of nine persons, presented by the Rev. A. C. Clarke, chaplain, on Palm Sunday. The Rev. W. F. Faber recently held a series of instructions and devotions for the students. Ascension Day is observed as a marked day in the school year.

Trinity Church, Watertown

It is rumored that a well-known capitalist has signified his willingness to contribute \$2,000, on certain conditions, towards the erection of a permanent club house for the Workingmen's Club of the parish. Since its organization (Nov., 1893), 721 laboring men have been elected to membership; the sum of \$2,805.15 has been paid in for dues, and \$2,000 distributed in sick and funeral benefits, and rent of house. All debts are paid, and there is a cash balance in bank of \$700. On the expiration of the lease of the club house, it was voted to remove to the opera house, where ten rooms have been fitted up, and furnished with the best periodicals of the day. The janitor reports a large increase in the daily attendance. The Sunday school has six officers, 34 teachers, and 325 scholars; it supports four missionary scholarships. Of the 41 persons recently confirmed in the parish (11 men, 18 married persons, 10 young women, and four children), one had been a Universalist, one, a Presbyterian, one, a Lutheran, two, Romanists, six, Methodists, and seven had grown up without having come to Baptism. The Rev. J. Sanders Reed is rector of this church. The Woman's Auxilliary held 21 meetings for work during the winter, with an unusually good attendance; total of cash receipts for the season, \$854.50. A chime of bells is to be set in the tower of Trinity church during the present summer, as the gift of Anson R. Flower, a member of the vestry. It will consist of nine bells, with the "tenor," or largest bell, of 2,000 lbs. weight, and will include the full "octave" of the musical scale, together with the "flat seventh" tone. This extra bell is furnished so as to enable the chime to produce tunes in two keys, and really doubles the scope of any chime as to the number of tunes or "changes" which can be played. The makers, the Meneely Bell Company, Troy, N. Y., say that the bells are to be the very finest that excellent patterning and fine composition can produce.

Kansas

Frank Rosebrook Millspaugh, D.D., Bishop

The Convocation of Salina

Met in Clay Centre, May 2nd-4th. There was a large attendance of both clergy and laity. The first service was held in St. Paul's church, Tuesday evening. After Evening Prayer, Canon Bywater delivered a helpful address. Holy Communion was celebrated Wednesday morning at 7:30, Archdeacon Watkins, celebrant. Morning Prayer was said at 10 o'clock, after which the dean of convocation, the Very Rev. Joseph H. Leeds, preached a very excellent sermon. An address from Mrs. Millspaugh, delivered to the Woman's Auxilliary, followed. Every one spoke highly of it, and it helped to give new life to the Clay Centre branch of the society. Luncheon was served in the rectory by the ladies of the church. In the afternoon five stirring addresses were delivered, upon the following subjects: "The false (club) idea of our Church," Archdeacon Watkins; "The ecclesiasticism and spirituality of our Church," the Rev. I. E. Baxter; "The Churchman's proper attitude toward research," the Rev. W. P.

James; "The Churchman's duty towards missions," the Rev. Canon Bywater; "Love, the Pleroma," the Rev. John Albert Williams. The addresses called forth interesting discussions. Regrets were expressed that this was the dean's last meeting with the clergy of this convocation, as he expects to return to England next month; he will be greatly missed. The church was taxed to its utmost Wednesday evening, when missionary addresses were made by the Rev. Messrs. J. A. Williams, W. B. Clark, W. P. James, and I. E. Baxter. A farewell Eucharist was celebrated Thursday morning, at 7:30, after which convocation adjourned. It was thought to be the most successful one ever had.

Grace Church, Kiowa

Bishop Millspaugh made his annual visitations in Southwestern Kansas recently, and reports energetic work along all lines in the various missions attached to Kingman, and in charge of the Rev. L. L. Swan, the faithful and hard-working missionary in this district. At Kiowa, property for Church purposes which cost \$1,800, has been secured, and \$250 has been raised by the people of the mission to renovate it. The improvements in the church building, while expensive, will be pretty and Churchly.

St. Mark's, Medicine Lodge

The foundation for the church here is put in, with \$600 in the bank and \$600 more pledged from the people of the town toward the building. Bishop Millspaugh recently confirmed a class of nine, presented by the missionary in charge, the Rev. L. L. Swan. It is expected the church will be finished free of debt in the next three months.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

Old St. John's church, Portsmouth, is being torn down, and dwelling houses are to be erected on the site. The new church has been erected in another locality.

A very beautiful silver memorial plate has been put on the new organ in Trinity church, Portsmouth. It bears the inscription: "In loving memory of Miss Louisiana Wilson, 58 years organist of this church, 1839-1897."

The congregation of our Church recently organized in Atlantic City Ward, Norfolk, is rapidly augmenting in numbers. Services are being held Sunday nights in the W. C. T. U. hall, and as soon as a suitable site can be secured, a costly chapel will be erected.

An interesting entertainment was given by the Sunday school of Christ church, Norfolk, recently. The annual reports were read, showing that the school had nearly doubled its numbers during the past year. Beautiful floral displays were made by the various classes. The Rev. Mr. Hubbard and Dr. Grammer took part in the exercises.

Louisiana

Davis Sessums, D.D., Bishop

The new church at Bastrop is about completed. It is a very neat and Churchly looking structure, and is an ornament to the town. During Lent, the Rev. W. P. Browne, missionary priest-in-charge, and an able and enthusiastic worker, managed to arrange for daily services.

Florida

Edwin Gardner Weed, D. D., Bishop

Church Life in Jacksonville

This has advanced very materially during the past winter. The church of the Good Shepherd has a substantial sum toward the new church which they hope to build soon. The foundation is already laid. The Rev. E. C. Belcher, priest-in-charge, has built up an interest which was all but dead. At St. Andrew's the people have rallied around the rector, and are growing enthusiastic in the upbuilding of the spiritual life of the parish. With one of the most beautiful church edifices in the diocese, and with nearly

200 communicants, there is no reason why the people of St. Andrew's should not carry forward a grand work. On Easter Day there were a number of beautiful gifts presented, among them a pair of bronze candelabra for the altar, an altar rail, made and put in by one of St. Andrew's devoted sons; a pulpit in mahogany and Florida pine, Gothic in design, to correspond with the rest of the church, was made by the same man that built the rail, and is a gem of artistic woodwork.

South Dakota

William Hobart Hare, D.D., Bishop

Bishop Hare visited the Black Hills deanery during the last two weeks in April. Throughout this deanery there has been a steady and large growth in members and in good works.

St. Thomas' Church, Sturgis

On the evening of the 15th, the Bishop preached, and confirmed a class of 16. The following morning he preached again, and administered the Holy Communion; 160 persons have been baptized during the past six years. The Rev. F. North Tummon, in charge here, holds services also at Fort Meade. A rectory will soon be purchased.

Progress in Lead City

Services were held on the evening of April 30th. The large church was entirely filled. After Evening Prayer, Bishop Hare delivered one of the most interesting and instructive sermons ever listened to in the Hills. A class of 30 was presented by the rector, the Rev. Geo. G. Ware, for Confirmation. When he became rector, nearly eight years ago, the whole number of communicants at that time was only half the number presented by him for Confirmation during the last year; the church was a small wood structure in a remote part of the city; now it is on Main st., a brick and stone edifice, worth at least \$25,000, and in point of Churchly appearance and arrangement, not equalled elsewhere in the State. From a very small, irregular choir, Archdeacon Ware now has a vested choir of 90 members, containing many of the finest voices in the Hills, and, without question, the best choir within a radius of a thousand miles. His active and self-sacrificing labors have built up a strong congregation which is zealously engaged in good works. During the past year, the Bishop, at two visitations, has confirmed 62 persons.

Consecration of Church at Spearfish

April 22d, the Bishop and the Rev. W. H. Pond went by rail to Deadwood, and drove from that town to Spearfish, a distance of 20 miles, over a rough and rugged road, reaching Spearfish in time for a service in the evening. Six persons were confirmed, and the beautiful new church consecrated. Mr. Pond's faithful labors in the three or four places under his charge have been abundantly blessed.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Bishop Leonard arrived at home on May 6th, after a three months' tour in Europe, visiting the churches on the continent under his care, and presiding at a convocation of the clergy, held at Nice. On Sunday morning he preached at Trinity cathedral, at which service the Rev. A. A. Abbott was installed as archdeacon. Dean Williams presented the candidate. The dean has been absent on a short vacation, and was gladly welcomed back by his people by whom he is greatly beloved.

The Rev. N. P. Charlot, the oldest clergyman in Ohio, has returned to Cleveland from his winter sojourn in Florida, in excellent health and spirits.

The Rev. E. S. Barkdull has been given a two months' vacation, in recognition of his somewhat arduous work during the vacancy in the rectorship of Trinity church, Toledo, and he, with Canon Watson, of Trinity cathedral, who has done faithful work in the diocese during the absence of the Bishop, will make a tour in Europe together, leaving about May 27th, and returning Aug. 1st.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

A fine Tiffany window has been unveiled in St. Paul's church, Rochester, a memorial of the late beloved rector, the Rev. Dr. Foote. It was reported that the new St. Paul's would be consecrated during Whitsun-week.

The parish house of Christ church, Albion, the Rev. S. F. Dunham, rector, has been enlarged to more than double its former capacity, and now offers every facility for general parochial work. It has an open-timbered roof, and is beautifully finished in quartered oak.

A new work has been successfully launched at Dundee. Here we have come into possession of a fine church property, and the Rev. W. L. Davis has become the resident minister.

The Buffalo Archdeaconry

The annual meeting was held in St. James' church, the Rev. Chas. H. Smith, D.D., rector, April 25th. The opening service included a celebration of the Holy Communion, the Bishop celebrant. The annual report of the Missionary Board showed that ten meetings had been held; also sectional meetings in Jamestown and Lockport, from which clerical delegates had been sent out to hold services in the "next towns," with excellent results in creating and deepening an interest in missions. The treasurer's report showed a balance in the treasury of \$878.42. Archdeacon Bragdon made a detailed report of his work, noting the progress that had been made in new fields, and calling special attention to the surprising neglect of the teaching of the Church catechism in nearly all the mission Sunday schools. In accordance with the recommendation of the Committee on Mission Sunday schools, it was

Resolved: (1) That the archdeacon be requested to make particular inquiry in each mission station as to the methods and work of the Sunday school, and to take steps for the organization of schools where as yet none have existed; (2) that the Missionary Board be requested to make an appropriation to be expended under the direction of the archdeacon, for the supply of requisites to schools unable to provide for themselves; (3) that bands of Sunday school helpers be formed among the children of our Sunday schools to further assist the archdeacon in aiding such schools in the mission stations.

Several of the clergy engaged in mission work gave encouraging verbal reports of their labors. Bishop Walker spoke of the general success of the year's work, commending the energy and faithfulness of the archdeacon. The report of the Laymen's League, which supplies lay-readers for missions, was read by the superintendent, Mr. A. L. Harrison, and was listened to with great interest. The following were elected on the Missionary Board: Rev. Nathan W. Stanton, secretary; Mr. Nath'l Rochester, treasurer; Rev. Messrs. Richards, Wrigley, and Faber; Messrs. Hopkins, Boynton, and Hodge.

Presentation to Rev. J. S. Wilson

The vestry and parishioners of St. Mary's church, Buffalo, gave a farewell reception in the parish house, April 24th, to the Rev. and Mrs. J. S. Wilson who have recently removed to New York. Mr. Wilson has been assistant to the rector, the Rev. C. F. J. Wrigley, for several years, and as a mark of appreciation of his service, a silver tea service was presented to him and his wife.

Confirmation in Buffalo

Bishop Walker visited the parish of the Good Shepherd on the evening of May 2d, and confirmed 15 persons, 10 being adults, and two from St. Peter's parish. In the class were two converts from the Lutheran body, three from the Presbyterians, one Methodist, and one Romanist.

Grace Church, Lockport

The Keep memorial windows have recently been placed in position. St. Peter is represented as an aged man bearing in his right hand the traditional keys of the apostolic office. St. Paul stands with hand uplifted in the attitude of preaching, the whole figure tense with purpose, intelligence and force beaming from his

face. The canopies and base panels are in design identical with those in the St. Andrew and St. Stephen windows, and form the last in the series of historical character windows on the north side of the church.

St. Paul's, Mayville

A memorial polished brass altar cross was presented and blessed at the mid-day service on Easter Day. The inscription reads:

To the glory of God, and in loving memory of Ruth, infant daughter of J. and H. E. Kessel. This memorial is given by sorrowing parents. Easter, 1899.

Archdeaconry of Rochester

The annual meeting was held in St. Luke's church, April 28th. On Wednesday evening, the 27th, a missionary meeting was held, at which Bishop Walker, Archdeacon Washburn, and several of the clergy made brief and stirring addresses. The good work which the archdeacon and his missionaries are doing has called forth general commendation, and at no time has the work presented such hopeful features as now. The year closes without debt.

St. Stephen's Mission, Rochester

The Rev. Evan H. Martin who recently resigned St. Mark's, N. Tonawanda, has entered upon his work at the new St. Stephen's mission. The prospect for the growth and stability of this mission is bright and encouraging. On March 21st the Bishop confirmed 17 persons, and was expected, on the eve of Whitsunday, to confirm an additional number. A litany desk has been given by Mr. and Mrs. Isaac B. Hendrickson, a memorial of Mary A., mother of Mr. Hendrickson.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

Grace Church, Grand Rapids

In honor of the 25th anniversary of the organization of the Ladies' Aid Society, a banquet was given by all the ladies in the parish, on April 20th. The Rev. R. H. F. Gairdner was toastmaster for the evening, and was very happy in his remarks. Music was furnished by the choir boys and others. Mr. Jacob Kleinhaus gave a history of the Ladies' Society. Collins H. Johnston, M.D., toasted "The ladies." The Rev. Wm. H. Knowlton, one of the first ministers of the parish, spoke of the faithful work done by the society 20 years ago. Dr. Daniel Bradley, pastor of Park Congregational church, spoke of what all Christian workers have at heart. Mrs. Myrtle Koon Cherryman, in her recitation of "House-top Christians," set forth a high standard of personal religion. This feast of reason closed with the singing of the doxology.

Woman's Auxiliary

In the following week, April 29th, a joint meeting of the several branches of the Woman's Auxiliary was held in Grace church, Grand Rapids. The Bishop presided, and eloquent speeches were made by the Rev. J. N. McCormick and the Rev. R. R. Claiborne who had been invited from Kalamazoo to address this meeting. Renewed interest in missions is evident among the ladies of Grand Rapids.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

Memorial Window at Newport

Mr. Lispenard Stewart has just placed a memorial window in Trinity church, to his mother, Mary Rhinelander Stewart. The window represents a female figure with clasped hands, and seated in a marble niche, with a heavy festoon of fruit and flowers hanging over it. Above are two angels holding a crown and cross, and a scroll inscribed: "A woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own work praise her in the gates. Proverbs xxxi: 30-31." The angels are in silvery tones against a background of dull pink. The drapery of the main figure is fawn colored, with a jeweled border. A memorial inscription is placed at the base.

Alabama

Richard Hooker Wilmer, D.D., LL.D., Bishop
H. Melville Jackson, D.D., Bishop-coadjutor

The church at Lowndesboro is having a beautiful altar made of curly pine, which is said to compare favorably with those made at the North, and costs not nearly as much.

The church property at Troy has been much improved, adding greatly to the attractiveness of the building. The chancel and vestry room have been newly carpeted.

The church at Carlowville is to undergo improvements; part of the money for this purpose is already in hand.

St. Luke's church, Jacksonville, has recently placed a fine-toned organ in the church, and donated their former instrument to the chapel of the Good Shepherd, at White's Gap.

The congregation of the mission of Grace church, at Clayton, consists of only five families. With this small congregation, there are constant Church services held; the church property has been greatly improved, the interior beautifully decorated, and a new organ has been purchased.

St. John's Parish, Montgomery

This parish, which has been for some time without a rector, is now undergoing reorganization. Within the present month the regular current expense income has been increased by more than \$2,100 a year, and it is hoped that under the new rector's administration, this parish will be in a better condition than has been the case in a number of years.

Extinction of Debt at Tuscaloosa

The parish of Tuscaloosa are rejoicing over the liquidation of their entire parish debt, amounting to more than \$1,000. This sum was raised by popular subscriptions of the congregation in one hour, \$800 of the sum required being then received, and the remainder on the following day. The parish has just received a gift of Prayer Books and Hymnals.

Arkansas

Henry Niles Pierce, D.D., LL.D., Bishop
Wm. M. Brown, D.D., Bishop-Coadjutor

The work of the Church in Arkansas is progressing slowly but surely. The record of Bishop Brown's visitations for March is gratifying, both as to the number of places visited and the good work accomplished. He spent the last days of February and the first of March at Van Buren, and visited all the Church people there, thus becoming acquainted with the individual members. On March 2nd he delivered his second lecture of a Lenten course in the cathedral, in the afternoon, and at Christ church, Little Rock, in the evening. The 5th, and the following two days he spent at Fort Smith, conducting services and Mission meetings. On the 9th and 10th the Bishop lectured again at the cathedral, and Christ church, Little Rock, respectively. At Searcy, on the 12th, morning service was held in the Methodist church, the number present must have been fully 600. Among the congregation were all the young ladies from Galloway College, about 75. Again at night, service was held. For the following four days the Bishop worked at Searcy, holding Mission meetings, visiting from house to house, and in other ways building up the Kingdom. The Church has a splendid lot at Searcy. On the 16th, Bishop Brown again lectured at the cathedral, Little Rock. On Sunday, the 19th, he visited Pine Bluff, the Rev. W. D. Buckner, rector, and spent four days holding Mission services. On the 23d he delivered another lecture at the cathedral. The congregations which greet the Bishop are usually large, but on the 25th he reached Wynne on his way to Helena, held Morning Prayer, and preached at the Methodist Church; the congregation consisted of ten persons. Judge Daggett, of Marianna, secretary of the diocese, happened to be present, and played the organ. Wynne is a railroad center, and soon the few Church people will increase in number as well as influence. Bishop Brown arrived at Helena

the same day, and spent the balance of the month there, preaching, instructing, visiting; and on Good Friday he conducted the Three Hours' service. The Church at Helena is strong, and is a faithful witness to the truth. The rector is the Rev. Charles H. Lockwood, president of the Standing Committee.

The Church people of Jonesboro are to be congratulated on their new church, which is almost finished. It is a beautiful and Churchly edifice, and a gem of its kind.

Bishop Brown's Appointments

MAY	
14, 15, 16. Forest City.	17. Brinkley.
21, 22, 23. Fayetteville.	24. Conway.
23. Jonesboro.	29. Mammoth Springs.
JUNE	
2. Rocky Comfort	3. Winthrop.
4. Mena.	5. Siloam Springs.
7-14. Topeka, Kas.	16. Siloam Springs.
18. A. M., Fort Smith; P. M., Van Buren.	
18-20. Winslow.	21. Dardanelle.
22. Russellville.	25. Lonoke.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Rev. R. W. Clark, D. D., Chaplain-general of the Sons of the Revolution, was much in request at the largely attended and interesting convention of the Sons of the Revolution that met in Detroit two weeks ago. He preached the opening sermon April 30th.

The Detroit Convocation

The spring meeting was held, April 24th, in Trinity church, Monroe, one of the oldest parishes in the diocese, the Rev. John Evans, rector. This parish is small in numbers, but admirable in equipment, having a handsome church, chapel, and rectory, all of stone. The town has about 5,000 inhabitants, but the population is very largely foreign, and the Romanists have an important educational institution and are very strong. The Woman's Auxiliary met at the same time and place. The attendance was not quite up to expectation. The Rev. Everett P. Smith preached the convocation sermon. There was no business of special importance. Dean McConnell read a report of much interest, and the reports from missionaries covered almost the whole district of the convocation, in which there is now very little waste ground. There are very few convocations as well worked as this. The Church families at Plymouth, Northville, Romeo, and other points where the Church has not been known, or has been long dormant, now have regular services, with encouraging interest. At a largely attended service in the evening, in Trinity church, the Rev. J. C. H. Mockridge delivered an excellent address, on "The mission of the Church to the American people." The Woman's Auxiliary have helped effectively by contributions to the newer missionary work in the convocation, and the members of the latter were much pleased to have a number of them present at some of the services, where the value of their help and sympathy was most apparent.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D.D., Bishop-Coadjutor

Bishop Whittle visited St. Paul's church, Alexandria, on April 30th, in the evening, and confirmed a class of 17 persons. In the morning he visited the Theological Seminary, confirming a class of four, three of whom were students at the Episcopal High School.

Dallas

Alexander Chas. Garrett, D.D., LL.D., Bishop

Fourth Annual Diocesan Council

Held May 9-11th, in the hall attached to St. Matthew's cathedral, Dallas. There was a good attendance of the clergy, and lay delegates from 12 parishes and three missions. Judge Richard Morgan was elected secretary. The Rev. Bartow B. Rammage read resolutions laudatory of Bishop Garrett, an

tion of arrangements for an appropriate celebration of the 25th anniversary of the Bishop's work in this field. On motion of Mr. W. M. Robinson, the resolutions were referred to a committee of five. The Rev. Edwin Wickens was re-elected treasurer of the diocese. The annual address of the Bishop referred to the work of the last General Convention, and spoke of the aggressive forces of materialism and idealism, the latter appearing under "the alluring dress of Christian Science," "a pantheistic virus," which is the dangerous enemy the Church is called upon to confront to-day." He spoke at length, also, upon ministerial character, Christian education, and what he considered the paramount duty of the Church—missions. He said in part:

Nor may the Church wait until all things are made easy. She is sent, as her Lord was, into the "valley of humiliation," to learn how great things she must suffer for "Christ's Name" before she can be privileged to enter into "His joy." Nor may she stay in comfortable quarters until invited to enter a field where a "thousand dollars a year and a house" can be guaranteed, with pleasant climate and agreeable surroundings. No such stipulations are laid down in the original charter. If those who have made this phrase historic at this time would give, out of their large abundance, as God hath given to them, there would be more than sufficient means in the Lord's treasury to divide out to all as every man hath need. There can be no more cruel and suicidal blunder made than to affirm that the Church may be excused from carrying the Gospel ministry to any people until they are prepared to support the ministry, as above described. Had such principles been allowed to rule, the Church would never have extended beyond the walls of Jerusalem; her martyrs would have fed no savage beasts in the arena, her heroes left no bones to bleach in "Greenland's icy mountains," or "India's coral strand," by "Africa's sunny fountains," on the banks of the Canadian lakes, or the swamps of the Mississippi, or the islands of the South sea.

The reports of the various diocesan officers indicated that the diocese was in a most flourishing condition financially, one item, for instance, showing that the Church received over \$4,000 annually from endowments.

The Bishop suggested the necessity of taking cognizance of the acts of offending clergymen. This called forth comment by one of the clergymen present who said that he believed it would be a reflection upon the clergy to bring before the council such a question imputing to them, he declared, immoral acts. There were several calls for the question, and the Bishop was sustained. The Rev. Hudson Stuck and others explained that the appointment of a court or committee to try such questions was not intended as a reflection upon any one; but merely to establish the innocence of an innocent party slandered, as well as to establish the guilt of a guilty party. The committee appointed for this purpose was as follows: Messrs. W. S. Simkins and Richard Morgan, of Dallas; John Church, of McKinney; Major J. S. Grinnan, of Terrell, and the chancellor.

At night a service was held in the cathedral, the Rt. Rev. W. Montgomery Brown, of Arkansas, speaking in behalf of the Board of Missions.

Marquette

Gershon Mott Williams, D.D., Bishop

The minister-in-charge of St. Stephen's church, Escanaba, presented 14 for Confirmation before retiring from his engagement.

At St. James', Sault Ste. Marie, the Bishop confirmed 42 on Rogation Sunday, and strongly advised the building of a new church.

Fourteen were confirmed at Epiphany church, Bay Mills, on May 8th. The mission will at once build a rectory, for which money is at hand.

St. Thomas' chapel, Rockland, is being removed to a larger and better plot of ground.

Trinity Church, Houghton

A handsome brass pulpit, as a memorial of Mrs. Courtney Douglas, has been received. The parish has been much stricken by disease and death. The Bishop confirmed nine candidates on Low Sunday.

St. Luke's Church, Dollar Bay

This church was put completely out of debt by

an Easter offering of \$195. The vestry immediately resolved to go into debt again, and a basement will soon be built. The Bishop confirmed six candidates on the evening of Low Sunday. The rector is taking a brief vacation in lower Michigan, but the church is kept open.

Christ Church, Calumet

A special offering of \$500 was given in addition to other collections on Easter, and will put a basement and guild room under the church. The Bishop confirmed 12 candidates on the Monday following Low Sunday.

Grace Church, Menominee

This parish will soon be without a rector. The Rev. Jos. McConnell has resigned, and will take a leave of absence for one year, to visit England and Ireland. The Bishop has recently confirmed 10.

The Bishop's Three Years' Record

The Bishop completed three years in the episcopate on May 1st. He has ordained nine deacons and eight priests, baptized 101 persons, and confirmed 932, delivering 667 sermons and addresses.

The Church in Marquette

Twenty-two were confirmed on Easter at the cathedral. A second mission Sunday school has been established in the city, called St. Timothy's. A beautiful altar rail has been placed in the cathedral, in memory of Frank B. Stone. The old Salvation Army barracks at Newberry have been rented for a chapel. Six have been lately confirmed, presented by the Rev. A. Andrew.

New Jersey

John Scarborough, D.D., Bishop

115th Annual Diocesan Convention

Held in Trinity church, Princeton, May 9th and 10th. At the opening service the Bishop was the celebrant, and the Rev. R. A. Rodrick, the preacher. The Rev. Elvin K. Smith was elected secretary, and the Rev. Herbert Stanley Smith, assistant. The following officers were elected for the ensuing year: *Treasurer*, Mr. C. E. Merritt. *Delegates to Missionary Council*, the Rev. E. J. Knight, Mr. James Parker.

Standing Committee: The Rev. Messrs. Alfred B. Baker, D.D., Charles M. Perkins, H. H. Oberly, and Richard G. Moses; Messrs. Richard S. Conover, J. B. Woodward, Howard Richards, and Edward R. Shubrick. A cordial invitation having been received from President Patton, the convention adjourned to attend a reception held in the university library, and afterwards guided by professors appointed for the purpose, visited the museums and various beautiful buildings.

The Bishop in his 25th annual report deprecated the present divorce laws, urging a law forbidding the remarriage of divorced persons while the husband or wife is still living, and attributed the troubles of the English Church to the power given to Parliament in ecclesiastical matters. On the divorce question he said:

The evil has grown to such proportions that the very foundations of society are being weakened, and marriage is looked upon by many as only a temporary bargain, with no binding force higher than convenience. Some shocking instances of late amongst those who are commonly called the better class of society have shown how very lenient public opinion can be in condoning the sin and shame of those who deliberately set at naught the laws of God and man. I am happy in the belief of an ever increasing number of the clergy and laity of our Church who are determined to close the door against the re-marriage of divorced persons under any and all circumstances. Doubtless there will be cases of real hardship by the enforcement of a law so strict and unyielding, but there seems to me no middle ground—no room for compromise. The public conscience needs to be instructed as to the sanctity of the marriage vow, and our Church should proclaim from the house tops that nothing but death can sunder such a solemn compact, and that no human statute can repeal or annul the law of God. No power on earth can compel any clergyman to sanction such a marriage by his presence, or to give the Church blessing where he feels that God does not bless. Separation may be, and often is,

a merciful provision, but remarriage of either man or wife during the life time of the other party, is to me a thing abhorrent.

Resolutions were passed regarding the 25th anniversary of Bishop Scarborough's consecration, and promising a strong effort to complete the \$100,000 endowment of the episcopate, this year. The convention very wisely determined to set aside each year a generous sum of money toward defraying the expenses of Deputies to the General Convention in San Francisco, in 1901. The Bishop of Pennsylvania, representing the Board of Missions, made a stirring address, emphasizing the duty of all taking part in the general missionary work of the Church.

The greatest interest of the session was centered in the report of a joint committee from the dioceses of Newark and New Jersey, which had prepared a proposed supplement, in the interest of the Church, to the civil legislation affecting all "religious societies" in the State. A number of the sections provoked warm discussion, especially those relating to the change in date of the annual parish election, and the dividing vestries into three classes, giving either class the power to call meetings in case the others refused. A proposition giving suffrage and right of holding parish offices to women, was defeated.

The next convention will be held the second Tuesday in May, 1900, at St. James' church, Atlantic City.

Montana

Leigh Richmond Brewer, D.D., Bishop

The trustees of the mission at Lewistown have raised about \$1,000, and expect to build a chapel this summer.

The Rev. C. E. Dobson resigned the rectorship of St. Mark's, Anaconda, on account of ill health, and the Rev. Alfred Brown was called to fill the vacancy. Mr. Brown has been an earnest and faithful missionary, and his brethren of the clergy are pleased to see this honor awarded him.

Progress at Butte

The new mission at Butte, under the able and earnest ministrations of the Rev. Mr. Bowker, has made splendid progress in the past year. The building has been erected and paid for. A vested choir has been trained and organized, and about 25 confirmed.

Easter Offerings

At the Incarnation, Great Falls, the Rev. E. A. Wasson, Ph. D., rector, the Easter offering was \$600, and the parish has gone steadily onward in growth and improvement. At St. Paul's, Fort Benton, the Easter offering was \$476. The Sunday school offering for missions, \$27.

Connecticut

Chauncey B. Brewster, D.D., Bishop

By the will of the late Laura A. Morse, Trinity church, Thomaston, comes into possession of what is known as the Sanford Block.

The parish debt of St. Peter's, Plymouth, has lately been diminished by \$200. Of this amount, \$150 was left, for this purpose, by Mrs. Mason, a faithful communicant recently deceased, and the remainder was given by members of the parish.

A new Estey organ has been purchased by the young people of Christ church, Roxbury, who, under the leadership of the rector's wife, have been working earnestly to raise money for this object.

St. John's, Salisbury

On Easter Even was received a gift of a beautiful baptismal bowl of solid silver. It is six inches and a half in diameter, and is encircled with a wreath of clover leaves, emblem of the Trinity. In the wreath are the words: "One Lord, one Faith, one Baptism." It was presented to the parish by Miss Grace Scoville, a member of the family which has done much for the town and parish.

Christ Church, Sharon

At Easter-tide, the young ladies of the Junior

Auxiliary presented a very handsome chalice and paten of sterling silver, in memory of Bishop Williams. A communicant forwarded, from a distance of several hundred miles, a substantial cheque "to go towards the payment of the rector's salary." A young lady of Brooklyn, N. Y., sent a choice set of "fair linen," in memory of her grandmother, lately deceased, a devoted member of this parish; and flowers were sent from far and near, to decorate and make glad the sanctuary. During this year the church has been thoroughly repainted, and has received some needed repairs; a friend and a liberal subscriber to the needs of the parish, who summers in Sharon, but resides in New York city, gave liberally toward the painting.

St. Paul's Church, Woodbury

This delightful old parish, full of historic memories, is growing in financial and spiritual strength, under its present rector, the Rev. L. R. Sheffield. At Easter, the treasurer was able to report that contributions and expenses had a little more than met during the past year. As this removes a debt which had severely burdened the parish, there was great rejoicing. During the year the congregation has shown a steady increase. The mission at Hotchkissville is prospering, as many as 100 sometimes being present at the services.

Berkeley Divinity School

The Rev. William Allen Johnson, professor of Church history at the Berkeley Divinity School for the past quarter of a century, has resigned. His resignation has been accepted, and he has been made professor *emeritus*. In recording, last week, the resignation of the Rev. John Townsend, as rector of Christ church, South Farms, there was an error in speaking of him as a professor in the Berkeley Divinity School. He has never given any instruction in the school, but is a trustee and one of its alumni. He has been made rector *emeritus* of Christ church.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

From the Year Book, lately issued, of Christ church, Clinton st., the Rev. A. B. Kinsolving, rector, it is seen that the parish is in a flourishing condition. There are enrolled 790 families and 1,000 communicants; Baptisms the past year have been 81; Confirmations, 54; there are in the Sunday school, 1,200 scholars and teachers. For foreign missions and for missions in the borough of Brooklyn, a total of \$7,003.85 was contributed. Besides this, \$3,361 was given for charities, and a general total raised of \$23,869.71.

Daughters of the King

At the ninth annual meeting of the local assembly, held May 4th, and recorded in our last issue, the following officers were elected: President, Mrs. W. H. Barnes, of College Point; vice-president, Mrs. A. V. Gateson, of Brooklyn; secretary, Miss M. T. Worthington, of Riverhead; treasurer, Miss E. L. Scharfenberg, of Brooklyn.

Church Charity Foundation

In the chapel of St. John's Hospital, on the afternoon of Holy Thursday, the Bishop confirmed a class of 20. Three were adults, and the remainder, children from the Orphans' Home. The graduation exercises of the Order of Trained Nurses followed. The nurses entered the chapel from the door of the women's ward, singing as a processional, "Come, Thou almighty king." A short service was conducted by the Rev. A. C. Bunn who also made a brief address. He was followed by the chief of the medical staff, Dr. Henry A. Fairbairn who, after congratulatory words to the nurses, and a complimentary reference to the zeal and ability of the superintendent of the nurses school, Miss Grace C. Barnhardt, explained the object of the school, and the significance of the diplomas and insignia. The diplomas were presented by the Rev. Dr. Henry C. Swentzel, chairman of the hospital committee, and the badges were bestowed by Miss

Barnhardt. In response to a request from Dr. Bunn, the Bishop spoke a few words to the graduates, and gave them his blessing.

The Northern Archdeaconry

Held its regular meeting on the evening of April 25th, in the Hall memorial chapel of the church of the Holy Trinity, Brooklyn. The Rev. S. D. McConnell, archdeacon, presided. There were about 70 clergymen and lay delegates present. The report of the treasurer showed a balance on hand. The financial committee recommended that appropriations be made to St. Timothy's, the Rev. W. I. Stecher in charge; Holy Cross mission; St. Alban's mission, the Rev. Edward Heim in charge, and the church of the Holy Comforter (Schenck Memorial), the Rev. S. R. Bailey, rector. The archdeacon stated that an endowment had been promised for St. Michael's mission, N. Fifth st., if the church and rectory should be devoted to an Italian congregation. A resolution was passed in memory of the late Rev. Dr. Charles R. Baker. Mr. Davison was re-elected treasurer, and the Rev. W. I. Stecher, secretary for the ensuing year.

Offerings at St. Luke's, Brooklyn

On Easter Day, the offering amounted to \$5,189.13, the larger part of which was devoted to missionary and charitable works. Among the gifts were a handsome stole, an altar cloth with the inscription, "I am the Bread of Life"; a pulpit antependium, markers for the Bible, and frontals for the credence. All were presented as a memorial of Alice Lydia Gardiner.

Iowa

Theodore Nevil Morrison, D.D., Bishop

On the completion of the fifth year of the rectorate of the Rev. C. W. Tyler, Grace church, Lyons, he was agreeably surprised by the members of the parish, who presented their rector with a gold-headed cane, and his wife with a fine etching, subject, "A Kentish Farm."

Albany

William Croswell Doane, D.D., LL.D., Bishop

Confirmation at Saratoga

The Bishop visited Bethseda church, the Ven. Joseph Carey, D.D., LL.D., rector, April 28th, confirmed a class of 63 persons, and preached a scholarly sermon.

Benefit for St. Andrew's, Schroon Lake

A musical and dramatic tea for the benefit of the rectory and parish house was given at the Waldorf-Astoria, New York city, April 18th, under the patronage of the Misses Clarke's sewing class. About \$1,000 was realized from the afternoon's entertainment.

Confirmation at Kinderhook

The Bishop visited St. Paul's parish on the morning of May 3d, and confirmed a class, the second presented by the rector within seven months. The rector was the recipient of a fine new surplice from some ladies of the parish.

Archdeaconry of the Susquehanna

The spring meeting was held in St. Matthew's church, Unadilla, May 2nd and 3rd. On the evening of the 2nd, the Rev. J. E. Hall spoke on "The Lord's Day and worship"; the Rev. S. M. Cook, on "The making of a Christian." On Wednesday morning the diocesan missionary was celebrant at the early celebration of the Holy Communion. At 10 A. M., there was a second Celebration, the archdeacon celebrating. The sermon was preached by the Rev. Thomas Boone. At 3 P. M. the clergy assembled in the church to hear reports from the missionaries. At the request of the archdeacon, the diocesan missionary explained the object of the Marvin memorial. The Rev. Dr. Shreve, the Rev. Messrs. J. E. Bold and J. E. Hall paid glowing words of tribute to the life and work of General Marvin. A committee was appointed to further the object of the memorial. The archdeaconry, as a body, contributed \$25; the essay was read by the archdeacon, the Ven. R. N. Parke, D. D., subject, "Ecclesiastical autonomy and clerical obedi-

ence"; it showed a wide reading and close observation. In the evening, a missionary meeting closed the session.

Massachusetts

William Lawrence, D. D., Bishop

The Rev. Fr. Longridge, in charge of the mission church of St. John the Evangelist, Boston, will shortly sail for Europe. During his absence, the church will be in charge of the Rev. Fr. Osborne.

The Rev. Dr. Cunningham, of Trinity College, Cambridge, Eng., was the preacher at the annual service held in the interest of the Christian Social Union, Sunday evening, April 30th, in St. Stephen's church.

Gifts to the Rev. R. W. Hudgell

A large gathering of parishioners and friends assembled recently at the residence of the rector of St. George's, Maynard, the Rev. R. W. Hudgell, to congratulate him on the anniversary of his birthday, and to present him with a beautiful gold pen with silver and pearl holder, and a silver blotting roll. Refreshments were served by the ladies of St. Hilda's Guild, and the gifts presented by Mr. George Salisbury, on behalf of the Church corporation and others. A very pleasant evening was spent in games of various kinds.

Presentation to Rev. Philo W. Sprague

The 15th anniversary of the rectorship of the Rev. Philo W. Sprague was observed by his parishioners, Charlestown, on May 9th. After the reception, a purse of \$250 was presented to him. Bishop Lawrence was unable to be present, but sent a letter of congratulation.

Confirmation at St. George's, Lee

Bishop Lawrence visited St. George's church, May 7th, and confirmed 16 persons. The rector, the Rev. G. M. Murray, after doing an excellent work, has resigned. He will be succeeded by the Rev. Frank E. Aitkens, assistant at Trinity church, Lenox.

South Carolina

Ellison Capers, D.D., Bishop

During Bishop Capers' April visitations he confirmed 94 persons.

St. David's church, Cheraw, has recently been undergoing repairs, and has been very much beautified. This is one of the oldest parishes in the diocese, being of the venerable age of 150 years.

A bell tower has just been added to the church at Blocksburg, which adds greatly to the appearance of the building.

Easter Day, in the church of the Good Shepherd, Yorkville, the offerings, which amounted to \$150.57, were devoted to the Church Building Fund and diocesan missions.

A new organ has recently been placed in St. Matthew's church, Fort Motte, and is said to be a very fine instrument.

At a recent visit to St. Mark's church, Charleston, Bishop Capers confirmed a class of 34 candidates, the largest that has ever been presented in this church.

Annual Diocesan Council

Held in St. David's church, Cheraw. It opened on the evening of May 3d, the Rev. Dr. W. E. Evans, preaching. Thursday, Morning Prayer was said, and a sermon delivered by the Rev. W. B. Gordon. The celebration of the Holy Communion followed, by Bishop Capers, assisted by Bishops Nelson and Cheshire. Thirty-two clerical delegates responded to roll call, but the lay attendance was not large. The Bishop of Georgia delivered an able address on missions. The Rev. Jas. Glass was re-elected secretary; assistant, the Rev. A. E. Cornish. Mr. F. A. Mitchell, of Charleston, was re-elected treasurer; he made the encouraging report that he had collected more money during this year than at any time in the history of the diocese. The Rev. Mr. Johnson preached at night, and Bishop Capers confirmed a large class. The Bishop's annual address gave an in-

teresting sketch of St. David's church. In reference to the division of the diocese, he said he was willing to do all the work, and that it would be best to wait. The Bishop's address showed 2 clergymen deceased, 2 transferred, and 3 received; 4 priests and 4 deacons added by ordination; 12 candidates for Holy Orders, and 2 postulants; 428 confirmed.

The committee appointed to report on the advisability of making St. Mary's School at Raleigh the diocesan school for girls, reported favorably. Bishop Cheshire recommended this step, and pointed out the advantages of the plan. After discussion, the council accepted the report, and St. Mary's School is now the diocesan school for girls of the two Carolinas.

The reports of the Board of Missions, and of the archdeacon of the work among colored people, gave an encouraging view of work in both fields. After a discussion as to certain diocesan funds, a resolution was adopted—"that a committee of two clergymen and two laymen from each missionary district be appointed to consider the advisability and feasibility of dividing the diocese; and, if they deem best, to bring in a scheme for such division, reporting to the council of 1900." The report of the treasurer of the Board of Missions, showed a collection of \$5,657.09.

The committee on finance recommended a scheme for raising diocesan funds, by an assessment on parochial incomes. The committee on constitution and canons made a favorable report upon a resolution referred to them to strike out the word "Male" from the canon concerning parish elections, which, wanting one vote of a majority of two thirds, awaits the action of the next council.

A resolution was passed authorizing the Bishop to employ a secretary.

The election of *Standing Committee*: The Rev. Drs. A. T. Porter, John Johnson, W. E. Evaas, the Rev. Messrs. John Kershaw and W. B. Gordon; Messrs. F. L. Frost, H. P. Archer, J. P. Thomas, Jr., R. I. Manning, and W. H. Parker. The Rev. E. N. Joyner and Mr. S. T. Poiner were elected delegates to the Missionary Council. The next council will meet at Aiken in 1900.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

The Churchman's League

The fifth anniversary took place at the Epiphany parish rooms, on the evening of May 9th. The annual report of the executive committee reviewed the work of the past year, special mention being made of that in connection with the General Convention, the Jamestown pilgrimage, and the unveiling of the Peace Cross. The regular meetings have been well attended, and there has been an increase of 70 in the membership. The League was organized in May, 1894, with 127 members; it now has 380. Many of its members have performed honorable service during the Spanish war; amongst them Captain Chadwick, of the "New York," and Captain Lamberton, Admiral Dewey's chief of staff. The executive committee reported a resolution approving the Bishop's proposal that the League should assist in securing from the country at large the remainder of the funds needed in payment of the cathedral site. This was adopted, and a committee of 20 appointed to take charge of the matter. Bishop Paret, of Maryland, made a brief address, referring in feeling terms to old memories, and his connection with the League in its early days. He was followed by Mr. Norris, of Baltimore, who spoke for the Church Club of that city. The assembly was then hospitably entertained at supper; 170 men were present. The officers elected were as follows: President, Lewis J. Davis; vice-presidents, James Lowndes, M. T. Endicott, William B. Orme; secretary, Edward F. Looker; treasurer, Wm. P. Young, and an executive committee of three clergymen and three laymen.

Fourth Annual Diocesan Convention

Assembled in Trinity church, May 10th. The Bishop celebrated the Holy Communion, and

the Rev. Dr. McKim preached the sermon. The convention organized for business in the commodious parish hall. The Bishop delivered an address, reviewing the work of the diocese during the past year. In concluding, he spoke strongly against the sin of covetousness, that "nineteenth century idolatry," now so widespread and apparent in the all-absorbing passion for money-getting.

In our boasted progress may be found startling signs of decay. In the last presidential election the banners were not inscribed, "God and our country," as in days of old, but on them were the words, "Silver and gold." The one ruling passion that blots out worship of God, love of family, every noble impulse, is the greed for money. It is true that the late war roused a better spirit, and "Humanity, the Brotherhood of man," was written on our banners, and the men who carried them did not question the cost; "the spirit of '76" was again strong. But now that the war is over, the spirit of covetousness is once more predominant, and history tells us that on the nation that worships Mammon will surely come the awful judgment of God.

The Rev. A. S. Johns was re-elected secretary, Mr. Seymour Tulloch, treasurer.

The evening session was devoted to the subject of missionary work. The report of the committee of missions was read, and the resolution appended, appropriating \$5,500 to be apportioned among the parishes of the diocese, was passed. Brief addresses were made by the Rev. Messrs. Boyden and La Roche, and the Rev. O. M. Waller spoke of the needs of the work for the colored people.

Standing Committee elected: The Rev. Drs. J. H. Elliott and R. H. McKim, the Rev. Messrs. Alfred Harding and J. McChesley; Messrs. Charles Stanley, A. S. Brown, and J. Holdsworth Gordon.

The parish at Brookland, D. C., was admitted into union with the convention.

The Rev. Dr. McKim, chairman of the committee on canons, reported alterations in the canons for the trial of a clergyman, which led to the most important debate of the session. Dr. McKim explained the principles embodied in the new canons. These are chiefly the introduction of laymen into the ecclesiastical court, when the accused clergyman so prefers, and the establishment of an appellate court, to be composed of the Bishop and the Standing Committee, the accused having the right to challenge one member. The Rev. Dr. Elliott opposed the changes proposed, and Gen. Wilmer offered a number of amendments, some of which were accepted by the committee and others were voted down. Finally the Bishop called Dr. Elliott to the chair, and said he had desired the convention to consider this question without reference to his preferences which had been expressed to no one, but he would now call attention to points in which the new canons would work injustice to the Bishop. These were the provision that he should appoint three persons to investigate charges in the first instance, instead of the old method by the Standing Committee; the loss of the power given by the old canons to review the findings of the court, and the fact that by an amendment adopted, the Bishop was not to be a member of the court of appeals. He spoke of ecclesiastical trials in general, and the evils arising from them, but declared himself ready to bear any responsibility rightly belonging to him. The whole speech was so straightforward, so true and brave, that the convention broke into applause, and there was an earnest desire apparent to meet the Bishop's views. Motions to re-commit and postpone were lost, and amendments passed that the convention should elect three presenters to investigate charges, restoring the right of the Bishop to pass upon verdicts, and making him a member of the appellate court in case of a trial for heresy. Under the provisions of the canons as adopted, the ecclesiastical court elected consists of the Rev. Dr. A. R. Stuart, the Rev. Messrs. C. E. Buck, Sontag, Poindexter, and Mayo; Mr. Blair Lee, and Gen. Wilmer. After some routine business, and the usual resolutions, the convention, with a brief closing service in the church, adjourned *sine die*.

Editorials and Contributions

Bishop Potter's Letter

DR. BRIGGS was ordained to the priesthood, on Sunday, at the Pro-cathedral, New York, by Bishop Potter. No public protest was made. All had been done before that could be done with dignity or effect. The only reply, so far as has transpired, which the Bishop saw fit to make to the protesting clergymen, was the announcement that the ordination would take place. A protest presented at the service itself would plainly have been of no effect. It appears, however, that the Bishop paid somewhat more regard to the expostulations of an influential layman, and a letter has now been given to the press which contains the Bishop's defence of his own action in the matter.

THIS letter contains two points: First, the Bishop argues that he had no option in the matter, but that the Standing Committee having recommended the candidate, he was obliged to ordain him, since the canons of ordination declare that the bishop "shall," not "may," then proceed to take order for the ordination of the person who has met the preliminary tests in the premises. It would really seem as if this must have been written hastily, and without due reflection. The fact is, the Standing Committee can recommend no one unless he presents a certificate from the Bishop. During the last week, the members of the New York Standing Committee are reported to have defended their action on the ground that it was *pro forma*; the proper papers being before them, they had no option but to recommend the candidate. This is an interesting position of affairs. Nobody seems to have any responsibility in the matter, if we are to accept these explanations. Both Bishop and Standing Committee become mere automatons going solemnly through with a system of red-tape processes. *Credat Judeus!*

THE Bishop draws attention to the word "shall" in the canons, as leaving him no choice in the matter. It is true that word occurs in Title I, Canon 7: x, "Of Ordination to the Diaconate," but it is coupled with other conditions than the presentation of certain certificates. The words added are as follows: "and there being no known objection to the ordination of the candidate, on grounds physical, intellectual, or moral." Even if the word "shall" were mandatory, this leaves the Bishop sufficiently wide discretion. But the surprising feature of the matter is the fact that in connection with the provisions for ordination to the priesthood, the word "shall" does not occur. This would seem to render nugatory the entire argument based upon that word in the present instance.

THE second part of the Bishop's letter is more courageous. In it he expresses his willingness to bear the responsibility of this ordination. His ground is that Dr. Briggs' works have been commended by competent scholars in and out of the Church, who have failed to find in them anything of an heretical or dangerous tendency. The Bishop therefore thinks that the opposition to Dr. Briggs is partly owing to the want of a

"larger knowledge." We have dealt with some aspects of this subject elsewhere. There is a wide margin between the admission, if it can be justly made, that a man's utterances possibly bear an orthodox explanation, and the deliberate sanction which approves the author of them as an accredited teacher and preacher of the truth.

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Ordination of Dr. Briggs

THE protest of the Rev. Dr. Clendenin against the use of his church for the ordination of Dr. Briggs to the priesthood, and the subsequent protest of Dr. De Costa, have aroused an intense feeling throughout the Church. At the bottom of this feeling is the conviction that this ordination is one of the steps by which the Church is being corrupted, her formularies stripped of definite meaning, and her character transformed. Here, it is thought, we begin to see what is the meaning of that "ideal Church," or "Church of the future," to which some of our leaders wish to conduct us. It is significant that certain of these gentlemen have been prominent in the defence of this ordination.

EVERYONE knows something of the history of Dr. Briggs, and of his exclusion from the Presbyterian ministry. Of course it was evident that his break with the Presbyterian symbols did not of itself imply a break with those of the Church; nevertheless, persons familiar with the facts of his case, and with his published utterances, could not but view with serious misgivings his ordination to the diaconate. It did not appear that he would ever have thought of taking refuge in the Episcopal Church but for his deposition from the Presbyterian ministry. This in itself was calculated to inspire a reasonable doubt whether the acquisition was one to be proud of, or whether it was calculated to be for the best good of the Church. Many of the clergy have learned to their cost that a parish built up of the discontented from the denominations around, or of those who have fallen under the censure of the religious societies with which they have been connected, is by no means a desirable field of work. But in the face of such experiences, we are witnessing an attempt to provide by formal legislation for the building up of congregations composed of such elements, offering even to set aside the Prayer Book itself, as an inducement to dissatisfied people of other communions to put themselves nominally under the supervision of our bishops. This is called by the specious name of Christian Unity, though probably no scheme could be better calculated to repel the best element in such communions, and to awaken their hostility and contempt.

THOSE who were inclined to be most lenient in their judgments admitted that Dr. Briggs was given, in his published works, to rash and extravagant statements. To most people, his work appeared in not a few places to involve, implicitly if not explicitly, the rejection of some parts of the Catholic Creed. If these instances are capable of explanation, it remains true that a writer who so expresses himself as commonly to be misunderstood, is not a safe teacher. At pres-

ent, the defenders of Dr. Briggs are loudly insisting that he is being attacked because of his devotion to the Higher Criticism. The Church, it is said, must not suppress "truth seeking," she must not endeavor to "stunt the powers of man's intellect," "hamper the progress of research," and "carry us off from the pathway of truth to the byways of obscurity and prejudice." This language, recently used in this controversy, is sufficiently familiar, though it has not been usual to hear it from the lips of defenders of the Faith. It is the language of "Free-thought" and of the so-called "Liberal Christians," especially in Unitarian circles.

IT is time to draw attention to the fact that the Church has no quarrel with those who make it their work to inquire into the literary characteristics of the sacred writers, or questions of history, date, and authorship. But she holds that the books which are designated as canonical are the work of "holy men of God who spake as they were moved by the Holy Ghost." She will not accept conclusions which are inconsistent with this position. When men, whether they be critics or other scholars, become convinced that the Church is in error in this fundamental matter, they have no more place in her, and certainly it is hard to understand why any such should desire to occupy the position of authorized teachers in a body which stands for what they deny. Furthermore, the Church has a dogmatic Faith. It asserts certain things as true, such as the Incarnation, the Virgin Birth, the Death of Christ for our sins, His Resurrection, and also the general resurrection of the body or the "flesh." In a word, the Church exists for the very purpose of asserting a supernatural religion, specially revealed. She does not admit that in these matters she is "seeking the truth." Within her fold these things must be accepted. Her scholars are "hampered," if any one chooses to use that expression, to this extent. They must have accepted these things as true, and they must carry on their researches in view of them. They are as distinctly settled for the Church as the Copernican system is settled among astronomers.

IT is an exploded idea among men of thought that it is possible to pursue even purely scientific or philosophical investigations without assumptions. Most of all is this impossible where religion is concerned. Those who continue to make the claim that they are able to do this are either disingenuous or shallow. We need not lay ourselves open here to the charge of imputing injurious motives, from a narrow conservative standpoint. Long ago, David Strauss, author of the celebrated "Life of Jesus," used very frank language on this point. "One often meets," he says, "in the writings of free-thinking theologians, the assurance that their researches rest on a purely historical interest. For my part, with all respect to the word of these gentlemen, I regard what they say as a thing impossible; and even if it were true, I could not regard it as worthy of praise. He who writes on the monarchs of Nineveh, or on the Egyptian Pharaohs, may indeed obey the purely historical interest. But Christianity is so

living a force, and the question, what have been its origins? contains in it such decisive consequences for the present, that one would have to regard as struck with stupidity the investigator who only brought to the study of this question an historical interest." He then calls upon these scholars to acknowledge with him that their mission is "to deliver the human mind from the spiritual yoke which has hitherto oppressed it." That yoke is unquestionably the belief in the supernatural.

IT is not then a question of absolutely free investigation, and investigation "hampered" by the bonds of antecedent presumptions, as the shallow declamation from which we have quoted some expressions, would lead the unwary to imagine. The real conflict is between two opposing sets of presumptions. The line of demarcation is the question of the supernatural, especially in the form of miracle and of revelation. On the one side are those who approach the subject not with open minds, but with the settled conviction that miracles are impossible. In other words, they deny the supernatural, or reduce it to the natural. On the other side are those who are convinced of the truth of the supernatural and of the necessity of a supernatural religion. It is manifest that these assumptions, or antecedent convictions, on the one hand or on the other, will affect in the most fundamental way both the method of investigation and the conclusions which are reached. Those, for instance, who reject the supernatural, are forced to reject as legendary or fictitious every narrative which contains a miraculous element, or at any rate, like the old or "common-sense" rationalists, explain it away. It may not always be easy to classify individual writers.

THERE are those who, while they pursue the anti-supernaturalist methods, would, through some curious inconsistency or vacillation, have us suppose that they are, nevertheless, believers in a supernatural religion. And, such is the peculiarity of the human mind, it would not be fair to say that they are not sincere. It is not given to everyone to see the plain logic of his position. This happy obliquity of mental vision may save his own soul, but others will see what he cannot. A startling significance is given to Dr. Briggs' ordination to the priesthood, when it is said by readers of abundant learning and familiarity with such subjects, that his position, if they could accept it, would lead them to give up the Christian religion. It means that one whose teachings are considered by men well qualified to judge, as having the tendency to make Christianity of no worth, is installed in the pulpits of the Church as an authorized teacher. So far as the act of the authorities of a single diocese can go, the sanction of the Church is given to his utterances, however rash and dangerous they may be, and however perilous to human souls. A grave responsibility has been incurred, and the end is not yet. This ordination is an ominous portent and the more so, if, as there is reason to fear, it is the first of a series including some who have given utterance to more extreme and destructive views than Dr. Briggs himself. The same pleas may be made for them. We may be again told that they are "truth seekers," that we must not "stunt the powers of man's intellect" or "hamper the progress of re-

search." All this would apply to the men to whom we refer, as it would have applied in the past to Strauss, Baur, or Renan.

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Father Austin and His Teachings--XIX.

ON Whitsunday, Father Austin was asked to explain the collect where it says: "Grant us by the same Spirit to have a right judgment in all things."

To which he replied that the word judgment may refer to the action of the mind in judging things, or to the result of such action. As an operation of the mind, it ascertains values, it goes to the heart of things, sees their nature and relations, and discriminates between the true and the false, the wise and the unwise. The resultant action is the expression of an opinion and conformity to the same. A right judgment is the best of gifts from the best of givers, because it discriminates in favor of that which is right.

It is evident that when the mind reaches a right judgment, it has ascertained the preference of God, and that when we do what He prefers, we do His will, which is the very substance of religion.

Therefore, in order to have the right judgment in all things, we must look within them to find what is God's preference or judgment or will, and then make that our own.

We are instructed to regard this right judgment as a gift of the Spirit, and by this we must understand that the Spirit gives us a certain readiness of mind to discern what is the will of God. It is, therefore, our duty to pray for the help of the Spirit, which is specially our need, lest trusting too fondly in our own power to discriminate, we fall into manifold errors, and become like ships without rudders, borne about by every wind and current of self-will.

To discern God's will is sometimes easy, but sometimes very difficult. Who has not felt himself driven almost to despair by not knowing in what direction the path of duty led? With reference to things uncertain in which it seems to be hard to determine what is the will of God, the very first resolve of wisdom should be to postpone for a time the formation of a definite judgment. Doubtful cases are not always pressing cases. A little time is the solvent of many perplexities, and the hidden path, if you only wait for a day or two, will reveal itself. But if postponement be impracticable, by reason of immediate necessity of decision, then must we importunately appeal to the Holy Spirit, implore His guidance, submit implicitly to His inspirations, and then do what seems to be best, what we think our Lord Jesus Christ would do in similar straits. One reason why difficult cases are permitted to tax our judgment is that we may lay our helpless ignorance at the feet of the Wise, and plead with strong crying and tears for guidance—a blessed form of oblation most pleasing to God. A humble and honest heart will thus rise above difficulties, if not absolutely above mistakes; for should there still be some variation of judgment from the way of the will of God, He will overrule the mistakes of such a heart and convert them into blessings.

When the lectures on Confirmation were given that year, Father Austin presented the subject of a right judgment in all things in another way.

He said such a judgment was at the very root of the Seven Gifts of the Holy Spirit given in the Sacrament, and he urged his young people to make constant prayers for the same, beseeching Him:

—That by the gift of *counsel* He would be to them the good Friend ever near at hand to whom they might apply for wise direction and holy prudence.

—That by the gift of *wisdom* He would supply all their deficiencies, and give them minds finely balanced and discriminating.

—That by the gift of *understanding* He would enable them to know that the Judge of the earth can never err in wisdom or goodness, and to rest with implicit faith in Him when His providence is veiled in clouds of mystery.

—That by the gift of *ghostly strength* He would supplement their weakness, inform their ignorance, prevent their deviations, and teach them to lean heavenward in their uncertainties.

—That by the gift of *knowledge* He would be their Teacher, leading them into all the truth of the Church's Faith, keeping them true to the letter and spirit of the same, enabling them to detect error, and hate it, and bestowing daily increase in the knowledge and love of God.

—That by the gift of *true godliness* He would inspire them with aspiration for His highest graces, with burning thirst for conformity to Christ's precepts and example, and with the habit of daily self-surrender into the keeping hands of His love.

—That by the gift of His *holy fear* He would establish, maintain, and increase in them somewhat of that spirit of praise and adoration which pervades the high courts of the heavenly temple.

When those dear young people were confirmed, the prayer which the bishop offered for them immediately preceding the laying on of hands, was not a meaningless mass of words to their minds. They knew what God heard, and what He was asked to give them.

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Work and Support for the Clergy

FROM BISHOP THOMPSON'S
CONVENTION ADDRESS

YOU will have seen discussions awakened by an experiment tried by one of our prominent rectors, upon the relations of clergymen to Church work, as such relations actually exist. This gentleman wrote a circular letter to many, perhaps to all the bishops, asking each if he had a place for a clergyman, a good reader, preacher, pastor, and the rest, with a family, giving at least \$1,000 per year and a house.

I, among others, received the letter, and replied, I believe, in the negative, as to this case. Almost all the bishops replied in the negative, or virtually so, and the writer of the circular letter published his experiment and its result.

The matter attracted considerable attention, and a number of expressions of opinion were published. The conclusion drawn by the writer of the circular, that already there are more clergymen than are needed, and that every clergyman must make his own place, was denied, and sometimes with heat.

I am glad the matter has come up because I think it will clear the atmosphere, and bring out some realities to which we are apt to be blind. I am in receipt, frequently, of letters like the circular mentioned,

and it is not possible to reply to them for several reasons.

The bishop has not the appointment to any parish. He has virtually not even the appointment to any mission. Patronage, in the American Church, is in the hands, at least, of those who hold the purse-strings. In such condition, even if it were offered him, a bishop would be very foolish to undertake appointments, for he has no power, in any case, to hold either minister or people to the appointment made.

I could say, truthfully, that there are now four fields (not parishes) in Mississippi, where I could assure a man \$1,000 and a house, with certainty that the pledge would be redeemed. But how can I assure this to the Rev. John Smith? I could assure it to the Rev. James Jones, let us say; in other words, it all depends upon the man himself. No bishop can long exercise his office without discovering that. There are clergymen to whom he can assure nothing. There are those to whom he can safely assure much. I shall not discuss the matter, but assert the fact, that his officialism, in the American Church, counts for little to a clergyman, whether he be deacon, priest, or bishop. He stands upon his personality—mind, I do not say his "popularity," in the vulgar sense of that wretched word, but on his own force of character in leading and controlling. The Church is not an organization which assures a place and a living to a man as soon as he is ordained. His ordination gives him the right to work in the Church, with all her influences round him and behind him, if he is capable of doing work. The whole land is before him, where to choose, from Maine to Texas, from New York to Alaska; but if he cannot do his work, if he cannot find his place, there is no power can help him. Bishops and others may be tolerant, patient, for a while, hoping for the best, but the end is inevitable—all depends on the man himself.

So, while I do not accept one of the conclusions of the distinguished clergyman who sent the circular, namely, that there are too many clergymen for the needs of the Church, I do fully accept the other, and, indeed, discussed it in print many years ago myself; namely, that in a practically unorganized Church, like ours, every man must make his own place; that at his ordination the Church does not assure him either of work or a living, but simply turns him loose, with all the prestige and support his clerical character gives him, to work wherever he finds a field for work, with what gifts and graces God and his own efforts have endowed him, to make his own place and succeed or fail.

For ordination does not exempt a man from the common laws of life. It does not make an ignorant man learned, nor a foolish man wise, nor a lazy man industrious, nor a boor a gentleman. The laws of success in any calling in life are the laws which, in the main, are upon the clergyman, and certainly, no man can help him who will not help himself.

Upon the whole, it is an advantage to have these conditions brought plainly out. Wise men will not quarrel with them, and those applying for orders should understand them clearly.

There is room in every diocese and missionary jurisdiction in the land for many more clergymen. But they must be men who can do the work, and are not mainly anxious to secure \$1,000 a year and a house.

The work in the Church in the United States, so far, has been done by those who had the enthusiasm of the ministerial calling, to say the least. Our most distinguished clergymen, most of our bishops, I think, worked for a while, at least, on far less than the provision named. Indeed, that provision is far beyond the average of what the future leaders of the Church, in its priests and bishops, are securing now. It is a misfortune for a man to begin his ministry handicapped by the necessity for a certain considerable income, as it would be for a beginning physician or a beginning lawyer. It is not where he begins, but where he ends, that tells the story of successful work done, and the man ten years in the ministry ought to have gotten out of the way, leaving standing ground on the lower branches for the young men coming on. To encourage us, it is well to consider that no wonderful gifts, no rare endowments, are at all necessary to a successful ministry. Those who have made disastrous or pitiful failures have been as highly endowed as those who have made success.

Eloquence is a good thing. But some men whose whole ministry has been strikingly blessed, were very dull preachers. Learning is a good thing, but wonderful work has been done, and is doing, by men who do not know a Hebrew letter, and cannot translate a verse of the Greek Testament.

Some men have worked parishes to a height of distinction by strength of brain, some by strength of heart, and I have known it done by strength of legs, though it is on record that the Lord delighteth not in them. Indeed, it is hard to tell why one succeeds and another fails, and no wise man judges rashly or makes rash criticisms. One can only tell by results. But, evidently, where there are no results, no matter what gifts may be possessed, there is something radically unfit. And here it occurs to me to say a serious word to the laity. It is not uncommon to send a committee to hear a clergyman, or invite him to come to a vacant parish and preach as a candidate (which no self-respecting clergyman will do) under the supposition that the man can be rightly judged by one interview, or by one or two sermons. There can be no graver mistake, and congregations which fall into it deserve what ills, often serious, befall them. Again, hasty likes and dislikes are evidence of a childish mind. When the minister comes, wait at least for time sufficient to form a judgment.

I remember a case where a clergyman, dead now, whose life was one of long mark and distinction, was called to a parish and completely disappointed the people his first Sunday. Conscious of it, he offered his resignation on Monday, and the vestry would have accepted it but for shame. He remained the distinguished, beloved, and cherished rector for a score of years.

Some one must furnish the motive power to drive forward a parish or mission and make the work grow. In our work here it is the plain state of the case that the minister is expected to do this. If he has not force or fire of some kind to do it he is usually a failure. It is to be expected. The clergyman who among us looks to find a nice arrangement for his comfort in which he is to sit quietly and be wheeled along by others, will be grievously disappointed, and when I am written to for such places, I suppose, like other bishops, I waste no time in correspondence.

It is just the fact that in dioceses like this, a man must make his own place. The opportunity can be given him, and that is all. But was not this just the condition in the apostolic days?



Clergy Relief Fund

BY THE REV. THEO. I. HOLCOMBE

THE annual conventions of nearly all the dioceses are at hand. The report of the last General Convention will show that the subject of General Clergy Relief was referred to the several dioceses for consideration. It is certainly time the clergy of the dioceses should bestir themselves in this matter, and ascertain just what relations exist between this fund and the diocese. Let some interested member of the convention, at the proper time, call upon the bishop for a statement as to how many beneficiaries of this General Clergy Relief Fund there are in the diocese; how many old clergy are assisted, how many widows and orphans in that diocese, and what the sum total for the last three years received.

Every delegate has a perfect right to ask such questions, and I think the bishop will gladly afford the information desired. Then it might be well to appoint a secretary or agent who should report at each annual convention all contributions to this fund from parishes and individuals, as well as the total amount received by beneficiaries. Will not the conventions take up this matter, in order that the clergy and laity may know how much they are, as a diocese, indebted to this fund?

We have heard from the report made to the last General Convention just how many dioceses and missionary districts were assisted in the three years from 1895 to 1898. In 64 dioceses and missionary districts there were 80 clergymen and 202 widows and orphans of clergymen helped, but not one of these got more than the pittance of \$100. "So far as we know, this is the best record that this fund has ever made," *vide* report. Is there the "ghost of a reason" why the report of what a diocese has received, as a beneficiary of this fund, should not be "read out in the meeting"? Why some lover of his kind should not demand to know how large an obligation his diocese is under to this fund? Ought not indeed such information to go upon the records of the diocese? Why accept and not confess? why receive and not respond? Is it just or generous to ignore benefits? Suppose that all the dioceses should call for such report of indebtedness, and that every clergyman should himself contribute one dollar a year to this fund as a personal matter, what a long step forward, and in the right direction, it would be. What an example to the laity! If we of the clergy will permit ourselves to be interested a little in our own matters, perchance some one of our many multi-millionaires might open his eyes upon the scene of our desolation, and go down into his pockets below the nickels and dimes, to help the old and infirm of the clergy, the widows and orphans of the clergy; but can we expect such a wonder as this, while we decline to add our own mite, our single dollar? It is my belief that all are willing, but no one desires to be alone in this matter; but the only way to avoid the loneliness is to bestir ourselves for organization of the fund in the annual convention. I am not an official, neither secretary nor agent, of this fund. I am only a lover of a noble cause, and one who earnestly desires to help lift the sore burden of poverty which now crushes into the earth so many of our worthy priests and their often helpless widows and orphans.

From under the altar their souls cry out "How long, O Lord! how long!" May we not have with the dogs the crumbs which fall from the Master's table. Why will not Thy priests tithe the offering of the faithful, that we may share of the children's bread?"

The Church provides every year from this one source, viz., the altar alms, over \$400,000. Is it an exaggeration to say that \$30,000 of this sum at

least, belong to the old and poor of the ministry, and should find its way through willing and generous hands into the Fund for General Clergy Relief?

Building of Character

I WOULD not deprive any of the lawful pleasures which men and women seek to enjoy in the hours of freedom from close and confining work. But the spirit which always places pleasure first cannot but be deprecated, for its only outcome is to narrow and dwarf spiritual and moral life. The spirit which allows nothing to interfere with amusements and permits anything to stand in the way of profitable lectures, Bible classes, and efforts toward moral improvement—no words of condemnation can be too strong for this.

Let us one and all be governed by the spirit of reason and judgment in this matter, striving to give everything its due weight and proper place, and above all else not forget the first great work of the Christian Church, the strengthening and upbuilding of character. "Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breast plate of righteousness," etc.

Let it be your resolution to-day that for the coming year you will be found among those who are working for the upbuilding of Christ's kingdom among men; that you will not be content to stand simply as an idle recipient of God's blessings, but an active agent in the great work of His Church. Build yourselves with all the means of grace that are so freely offered, and you will build the parish until it becomes, with others, one of the fair spots for the Master's presence, one of the havens of refuge for the flock of the Good Shepherd.—*Rev. C. G. Bristol's Anniversary Sermon.*

Letters to the Editor

GROWTH OF THE CHURCH

To the Editor of *The Living Church*:

As supplementary to the article on the "Growth of the Church," which appeared in the issue of your paper, of May 13, 1899, page 38, I will add that in 1868, the Episcopal Church had in the United States, 2,472 parishes and missions, and that these had grown to be in 1898, 6,295, or more than two-and-a-half times as many. Again, the increase in that period was 3,823 parishes and missions, or a little more than one new organization for every three days during the thirty years. Besides this great growth in organizations, their average strength in communicants also rose considerably during that time, for in 1868 the 2,472 organizations had 194,692 which was an average of 78 to each, and in 1898, the 6,295 organizations had 679,604 communicants, an average of 108 to each. L.

THE ENVELOPE SYSTEM

To the Editor of *The Living Church*:

A writer seems to have found out a method by which the harm, as he thinks, caused by the envelope system, in keeping the people from making voluntary offerings, can be removed.

It is folly to hold there is any virtue in any system in itself. There can be no life in it. It is a business enterprise in the Church, and as far as my knowledge extends in the use of it, is a success. I do not find that it militates against making voluntary offerings.

The envelope system is a constant reminder every Lord's Day, of the pledge that has been made. It is not consistent with hap-hazard methods of making money for the Church, which are indeed of doubtful propriety. A little thought will show that it is scriptural. It will necessitate the giving a certain portion of one's possessions to the Lord. It undoubtedly will develop the spirit of giving as it addresses itself to the ability of all, however small.

It makes insignificant the giving of small amounts which are not commensurate with the ability of those contributing. I have never met with any opposition from those of moderate means, when wishing to introduce it; but almost invariably from those who have much of this world's goods, and who have on hand a good deal of that vice known as covetousness. It has increased the contributions of the parish that uses it. It is the stepping-stone to the highest and most devout way, which is the offertory; which is acting upon the belief that all things come of God, and that we are giving of His. But this condition cannot be hoped for, except when people are more filled with the Holy Spirit.

E. P. GREEN.

Plymouth, N. C., May 11, 1899.

Personal Mention

Archdeacon Abbott, of Ohio, expects to remove his family to Cleveland immediately after the diocesan convention, and his home will be at 41 Hilburn ave.

The Rev. A. Alexander has accepted a call to the charge of the mission at Wilkinsburg, diocese of Pittsburgh, and began his work in that place on the first Sunday in May.

The Rev. John A. Chapin, lately connected with Calvary church, New York city, has accepted a position as assistant at Christ church, Detroit, Mich., and has entered upon his new duties.

The Rev. F. Ward Denys has accepted the rectorship of St. Mary's church, Hampden, diocese of Maryland.

The Rev. P. Gavan Duffy has resigned the rectorship of St. George's church, Kansas City, and is likely to sail shortly for Europe.

The Rev. Sherwood Fison, in charge of Berea and St. Matthew's mission, Cleveland, has gone, on account of ill-health, for a short stay at Chattanooga, Tenn.

The Rev. Charles Gilbert Hannah has resigned the charge of St. Andrew's church, Bridgeton, N. J.

The Rev. Francis J. Hall, D. D., of the Western Theological Seminary, Chicago, Illinois, is to be in England during the summer, until Sept. 25th, 1899. Mail sent to 312 Prospect Street, Ashtabula, Ohio, will be forwarded to him.

The Rev. L. Macpherson, instructor at Nashotah House, has accepted a curacy at the church of St. Mary the Virgin, New York. Address, after June 1st, 145 W. 46th st., New York city, N. Y.

The Rev. A. A. Pruden has accepted the rectorship of Christ church, Savannah, Ga.

The Rev. H. Parrish has resigned the rectorship of the church of St. Mary the Virgin, San Francisco, and has accepted a call to the rectorship of the church of the Advent, in the same city.

The Rev. J. Henry Perkins has resigned the rectorship of St. Paul's church, Stafford, N. Y.

The Rev. Scott B. Rathburn has accepted the rectorship of Trinity church, Woodbridge, N. J.

The address of the Rt. Rev. S. I. J. Schereschewsky will be 41 Tsukiji, Tokyo, Japan, until further notice; all mail matter may be addressed to him there.

The address of the Rev. G. W. Southwell is changed from St. Petersburg, Fla., to Jacksonville, Fla.

The address of the Rev. J. W. Van Ingen is Yonkers, N. Y.

The Rev. J. C. Wellwood has become rector of the church of the Holy Spirit, Bath Beach, L. I.

Archdeacon Watkins has his headquarters now in Ellsworth, Kas. Recently, he was appointed Grand Prelate of the Grand Commandery of Knights Templars of Kansas.

Ordinations

On May 3d, Bishop Brewster advanced to the priesthood the Rev. Fred A. Wright, curate of St. John's church, Stamford, Conn. The ordination was held in St. John's church, New Milford, the candidate being presented by the Rev. J. F. Plumb.

To Correspondents

J. E.—We never heard of the institution to which you refer. Its degrees are probably not worth the parchment on which they are printed.

L. D. S.—Please send your name and address to the Editor. You are known to him only by these initials signed to several selections in "Lyrics of the Living Church."

Official

The annual meeting of "The Society of the Graduates of St. Mary's Hall" will be held on Founder's

Day, Saturday, May 27th, 1899, at 9:45 A. M., at St. Mary's Hall. Chapel service at 12 o'clock.

MRS. WILLIAM D. HEWITT, Cor. Secy.,
Burlington, N. J.

BERKELEY DIVINITY SCHOOL

FORTY-THIRD ANNUAL ALUMNI MEETING

Tuesday, June 6th, 7:30 P. M., Alumni Service. Sermon by the Rev. Millidge Walker, '75. Offertory for the Fraternal Fund.

Wednesday, June 7th, 8:30 A. M., Morning Prayer; 9 A. M., Business Meeting, in the Library; 11 A. M., Ordination Service, the Rt. Rev. A. C. A. Ha'l, D. D., Bishop of Vermont, preacher; 4 P. M., Reception by the Dean, in the Library; 7 P. M., Evening Prayer.

J. H. BARBOUR, Secretary.

Middletown, May 10th.

Obituary

IN MEMORIAM CHARLES M. HIGGINSON

WHEREAS, it has pleased Almighty God, the Giver of life and of every perfect gift, to give "the peace which passeth all understanding" to our friend and fellow-servant, Charles M. Higginson, whom He has called away from the cares, the labors, and the responsibilities of earth to that better land "where the wicked cease from troubling, and the weary are at rest;" therefore it is fitting that we, his friends, his neighbors and fellow members of St. Paul's parish, Riverside, give expression to our sense of loss in parting from one who for sixteen years has been a consistent member of this Church, and communicant at its chancel rail. Consistent in his daily life, he has gone in and out among us, an example of earnest, honest, Christian manhood. True to his convictions of duty and of obligation to life's highest standards, he was like Nathaniel of old, without guile and without hypocrisy. His eminent fitness and ability placed him in the fore-front of the world's workers, and he laid down life's burden at a time when the temporal rewards of faithful service were within his grasp.

While we feel our own loss in the sundered ties of friendship, and while sorrowing for ourselves because he is taken from us, we recognize with tender condolence that deeper sorrow which has come to the family which he has cherished and brought up, and as individuals and as a parish we offer them the truest sympathy of our hearts, and we commend them to the mercies of Him whose ear is ever open to the widow's cry, and whose promise is to be a father to the fatherless.

Resolved: That a copy of the sentiments of this meeting be transmitted to the family of our departed friend; that they be spread upon the records of the parish, and published in *THE LIVING CHURCH*.

Died

MORROW.—On Sunday after Ascension, early in the morning, Elizabeth, wife of William Bryce Morrow, rector of St. James', Bristol, Pa., and daughter of the late Captain Robert Wright, of the British Army.

Remember in Thy kingdom, O Christ, her work of faith, and labor of love, and patience of hope in Thee.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

BISHOP HARE, Sioux Falls, S. Dak., is in need of priests and unmarried deacons and young unmarried men looking to the ministry, for work among the white people of South Dakota. Salaries not large but sure.

A CLERGYMAN in full orders desires work for the summer. Address C, care *THE LIVING CHURCH*.

EUCCHARISTIC WAFERS.—Priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

The Editor's Table

Kalendar, May, 1899

1. SS. PHILIP AND JAMES.	Red.
7. 5th Sunday Rogation) after Easter.	White.
8. ROGATION DAY.	Violet.
9. ROGATION DAY.	Violet.
10. ROGATION DAY.	Violet (White at Evensong).
11. ASCENSION DAY	White.
14. Sunday after Ascension.	White.
21. WHITSUNDAY.	Red.
22. WHITSUN MONDAY.	Red.
23. WHITSUN TUESDAY	Red.
24. EMBER DAY.	Red.
26. EMBER DAY.	Red.
27. EMBER DAY.	Red (White at Evensong).
28. Trinity Sunday.	White.

"It is not Spring until you can plant your foot upon twelve daisies."

"If wind blows on you through a hole,
Make your will and take care of your soul."

ONE of the problems which the news editor of a Church journal has to solve at this season, is how to make a pint measure hold a quart. During May and June forty-five diocesan conventions are held, and some space must be given to every one. For some of them, considerable space is required. The season is also one of great activity in all Church lines, preparatory to the quiet time of the summer when little aggressive work is done. In the space ordinarily devoted to Church news (and THE LIVING CHURCH gives more space to that than any other Church paper) it is quite impossible to print in full the reports which are sent in at this season. They must be cut down and condensed, even when they are interesting and well written. Only the points of general interest and helpful suggestion, as a rule, can be given. By this condensation the reader really gains in the saving of his time, though the one who sends the news may sometimes be displeased. The only reply we can make to complaints on this score is that we cannot help it. The editor must decide what is practicable, and what will best serve the interests of the paper and its readers.

—X—

THE Bishop of Maryland has had a rather unusual experience. A short time ago he received a letter from England, the writer of which said that he was a stockholder in a certain railroad which traverses a large part of the State of Maryland. He proceeds: "It has struck me that I have never done anything for the spiritual welfare of the district from which a portion of my income has been for some time derived. Property, I hold it, has its responsibilities corresponding to its advantages, and perhaps one of the evils of the present day which needs as much correcting as any other, is that these great financial corporations have no (so to speak) corporate conscience. The stockholders and bondholders simply want their dividends, and don't trouble themselves about the souls of the numerous servants, who, in different capacities, help to earn the above. To make some small amends in my own case, I am venturing to send you a postal order which I want you to apply in any way you judge best for the spiritual welfare of the diocese intrusted to your charge."

Pen-and-Ink-lings

NEW ZEALAND has adopted a system of old-age pensions. A pension of seven shillings a week is to be given to every person above the age of sixty-five years, provided he or she has lived in the colony for twenty-five years, and is able to pass a certain test in regard to sobriety and good conduct.

ONCE upon a time an American taunted an Englishman: "How can you endure to be taxed to support your idle nobility?" exclaimed the American, warmly. Then the American paid \$10 a ton for his coal in order that the directors of the trust might procure dukes and things for sons-in-law. This fable teaches that there are almost as many ways of paying taxes as of dodging the same.—*The Journal, Detroit.*

THE *International* devotes a paragraph or two to the cleft infinitive, for which it has "no use." It says: "Cleft infinitive: a locution formed by the placing of an adverb between the words which form the infinitive mood, thus: 'He has no right to even read it'; 'It being impossible for me to personally call'; 'Ask him to kindly look up this matter,' etc. When, how, and why this corruption first made its appearance we do not know. But it has taken such a hold upon the newspaper space writers that scarcely a paragraph now appears in print without one or more examples of it. An uglier or more aimless innovation was never introduced into the language of cultivated people. And yet so insinuating is this faulty construction, that even the most particular and precise writers and speakers are continually finding themselves guilty of it."

AT a mass meeting of the students of Trinity College, hazing has been formally abolished by a practically unanimous vote. A resolution was passed to elect a committee, consisting of three seniors, two juniors, and one sophomore, before whom all unruly students shall be summoned and disciplined. This action has been under consideration at Trinity for some time past, and was brought to a head by a recent communication from the New York alumni, urging the student body to take such action.

THE intelligent reporter is at his work again. Giving data of the convention news of a certain prominent diocese, we are told that there were "Protestants admitted, 9; Protestants in the diocese, 18"—meaning "postulants." The same reporter states that the "old consecration system . . . might be modified," etc., meaning, of course, the "convocational system." And these blunders in a journal owned by Churchmen!

MR. RICHARD CADBURY, the English cocoa manufacturer, never had a strike or any other difficulty in his relations with his employees. Nearly all the work was done on the piece system, each person getting exactly what he earned. Thoughtful provision was made for the meals of the men and women of the works, and for their rest and recreation. The workrooms and the grounds were beautified. There were houses where aged employees, past the ability to work, were supported in comfort. Mr. Cadbury personally maintained some thirty home missionaries and secretaries of adult

schools, philanthropic and other institutions, in Birmingham and the district.

THE key note of the experience of many is touched by a writer in *Collier's Weekly*: "There is loneliness for innumerable solitaires. As many days as there are in all the ages, so many solitudes are there for men. This is the open house of the earth; no one is refused. Nor is the space shortened or the silence marred because, one by one, men in multitudes have been alone there before. Solitude is separate experience. Nay, solitudes are to be numbered less by days, than by men themselves. Every man of the living and every man of the dead might have had his 'privacy of light.'"

AS living illustration of the above, we find in the *London Daily News* the following statement:

London life drives people in upon themselves. The first thing that strikes a newcomer from the provinces, particularly from the North, is the unneighborliness of London. Among the millions here you can live a more lonely life than in a remote country town. People don't know their next door neighbors, and don't want to know them. Not only that, people dwelling in the same house are frequently strangers to each other. Often you knock at the doors of houses, and find that the occupier of the first floor doesn't know the name of the family on the third, though both may have lived there for years. When the spirit of neighborliness is absent, the spirit of citizenship suffers. In the slums it is different. The slums of London represent about the only place where neighborliness prevails. In the back slum courts you will find a more genuine neighborly spirit than anywhere else in London. The little community knows itself thoroughly. They quarrel one day and help each other the next. They pull each other through hard times; they nurse each other, feed each other, clothe each other, shelter each other.

AN old colored preacher was asked how his church was getting on, and his answer was: "Mighty poor, mighty poor, brudder." "What is the trouble?" and he replied: "Dem 'cieties, 'cieties. Dey is jist drawin' all de fatness and marrow outen de body and bones ob de Blessed Lord's body. We can't do nuffin widout de 'ciety. Dar is de Lincum 'Ciety, wid Sister Jones and Brudder Brown to run it; Sister Williams mus' march in front ob de Daughters of Rebecca. Den dare is de Dorcases, de Marthas, de Daughters ob Ham, and Liberian Ladies." "Well, you have the brethren to help in the church," we suggested. "No, sah, dar am de Masons, de Odd Fellers, de Sons of Ham, and de Okalahoma Promised Land Pilgrims. Why, brudder, by de time de brudders an' sisters pays all de dues an' tends all de meetins, dere is nuffin left for Mount Pisgah church but jist de cob; de corn has been shelled off an' frowed to dese speckled chickens."

INTEMPERANCE is rife in Mexico. During the ten years closing last December, 2,000,000,000 gallons of liquors, exclusive of foreign good, were consumed. Last year, 5,000,000 gallons were imported into Mexico. The City of Mexico has 2,000 saloons and pulquerias—places where pulque, the national beverage, is dispensed. The Mexican insane asylums credit alcoholism with 53 per cent. of their patients. In England, the percentage is 21; in the United States, 22; in France, 27, and in Holland, 32.

Irish Repartee and Sarcasm

REPAREE, or readiness in smart, witty, sarcastic retort, is said to be the highest form of wit. These immediate and felicitous replies, these answering thrusts in mental fencing, these illuminating flashes of quick and lively imaginations, are common among all classes in Ireland. On old Carlisle bridge in Dublin there was a fruit-stall, the keeper of which, "Biddy," the apple-woman, was a better-known figure than even the Lord Mayor. She had a ready and glib tongue, and never allowed a verbal assailant to retire with all the honors. An American visitor, thinking to take a "rise" out of the old woman, took up one of the watermelons she was displaying for sale, and said: "These are small apples you grow over here. In America we have them twice the size." Biddy slowly removed her "dudheen," or clay pipe, from her lips, and coolly surveying the joker from head to heel, said, in a tone of pity, "Yerra, what a fool yez must be whin yez take our gooseberries for apples." The Irish people are perhaps unequalled for concentrating into a phrase an amount of bitter sarcasm. A Dublin jarvey, seeing a man of fashion who prided himself on his skill in handling the reins, driving down Grafton street, said: "That fellow looks like a coachman, but drives like a gentleman."

John Philpot Curran was noted for his powers of repartee and sarcasm. Many of his good things in that line have come down to us through the century. There could not be a better testimony to their worth; but as most of them are too well known to need repeating here, I will simply give a few that I have picked up in out-of-the-way places. At a dinner-table in London the conversation turned on public speaking. Curran stated that he could never address an audience for a quarter of an hour without moistening his lips. "I have the advantage of you there, Curran," said Sir Thomas Turton, a pompous and pretentious Member of Parliament. "I spoke the other night in the House of Commons for five hours, on the Nabob of Oude, and never felt in the least thirsty." "That is very remarkable, indeed," replied Curran, "for every one agrees that it was the driest speech of the session." One day Curran was walking past the Parliament House in College Green, before the Bank of Ireland got possession of it, with a nobleman who had promoted the legislative union by his votes. "I wonder what they intend to do with that useless building?" said the nobleman; "for my part, I hate the sight of it." "I do not wonder at that, my lord," returned Curran who was an anti-Unionist; "I never yet heard of a murderer who was not afraid of a ghost."

Curran, as will be seen from these anecdotes, could say mordant and cutting things; but, perhaps, no man was insulted with such dialectical neatness and ingeniousness as Curran was by the famous maker of "bulls," Sir Boyle Roche, in the Irish House of Commons. "The honorable gentleman says he is the guardian of his own honor," said Roche, in reply to a speech of Curran; "but on the other occasions I have heard him boast that he was an enemy of sinecures." Curran was defeated in a conversational contest with Lady Morgan, the Irish novelist, one evening in that lady's drawing-room, when, exaggerating the prevailing fashion in short sleeves, she wore merely straps over her shoulders. Curran was walking away from the little party who wit-

nessed the conflict of the two wits, when Lady Morgan called out, "Ah, come back, Mr. Curran, and acknowledge that you are fairly beaten." "At any rate," said he, turning round, "I have this consolation, Lady Morgan, that you can't laugh at me in your sleeve."

Daniel O'Connell's sarcastic and graphic description of a lady of stiff, cold, and formal manners is very happy. "She has all the characteristics of a poker—except its occasional warmth." This recalls the story of the two Irish servants who, discussing the stiff and unbending manners of the young lady of the family, agreed that, "When she was a baby her mother must have fed her upon boiled pokers, underdone!" Another happy and humorous example of sarcasm—as apart from repartee—is afforded by the following anecdote. I quote it on the authority of a friend who, I am afraid, was the villain of the incident. A most imperturbable man was followed from Westmoreland street, Dublin, over the O'Connell Bridge, to the general postoffice, by two little street Arabs who importuned him for the end of his cigar. "Throw us the butt, sir! Ah, sir, throw us the butt," cried the youths; but as the man did not betray the slightest consciousness of their existence, they gave him up at last in despair and disgust. "Arrah, let him alone," said one, with the most scorching scorn, "shure it's a butt he's picked up himself."

I once heard a bumptious little man who, acting as steward at athletic sports in Dublin, was very assertive in keeping back the crowd, thus addressed by an angry spectator: "If the consate was taken out of yez, ye'd be no bigger than a green gooseberry, and ye're as sour as wan already."—*London Telegraph.*

Book Reviews and Notices

An Anglican Study in Christian Symbolism.
By Elizabeth Clifford Neff. Cleveland, Ohio: The Helman-Taylor Co.

Miss Neff is "president of the class in ecclesiastical embroidery, of the diocese of Ohio," and the work before us is the result of a careful study of everything relating to that subject. Such a work, of course, does not attempt to cover the whole range of ecclesiastical symbolism, but only that division of the subject with which it is necessary that those who have to do with ecclesiastical embroidery and the festival decoration of churches, should be acquainted. In the first chapter, the author gives an explanation of the title and some general definitions. We are not sure that we agree with her with regard to the necessity of permanently disusing the symbols considered to have been "condemned at the Reformation," such as the ladder, the cock, the pillar, scourge, reed, sponge, nails, and crown of thorns. It is difficult to understand how the use of these symbols can be supposed to open the way to a return "to those errors that crept in with the dark ages." The author treats of her subject under a fivefold division; namely: Form, Color, Number, Language, and Action. Under the first head, are treated symbols referring to the three Persons of the Blessed Trinity, respectively. Next comes the symbolism of color; the use of colors in various parts of the church is described. We notice that much is here said of the "Sarum Use." We venture to doubt, notwithstanding the arguments of some enthusiastic advocates, whether there ever was such a thing as an established Sarum sequence of colors. It is probable that no very definite or uniform system in this matter can be made out as existing in the Church anywhere until after the Reformation. Chapter V contains a very useful treatment of symbolic numbers, a matter of great importance in almost every branch of

ecclesiology. The symbolism of language is treated of, rather for the sake of completeness, than because of its having any definite relation to ecclesiastical embroidery. The same may be said of the symbolism of action. Under this last head we do not, in all respects, agree with the author who disparages the use of the crucifix and of "the Virgin Mother and Holy Infant," as having "ideas behind them that make their use most doubtful, if they do not condemn them." We are not to refuse to contemplate the suffering Christ because we live in hope of the resurrection, and it may be that the disuse of the crucifix is connected with the loss of sound doctrine on the subject of the Atonement and the blunting of the sense of sin among large classes of people in our own times. And, surely, it is not the Virgin Mother with the Holy Infant, but without Him, which tends to possible error. There is a very useful treatment of the symbolic significance of plants and flowers, both in church decoration and in embroidery. Of course a work of this kind must necessarily include the subjects of vestments and altar coverings. The ninth chapter, on the Needle Worker and Embroidery, is, properly enough, the longest in the book. It contains a variety of curious and interesting historical information, with many important suggestions for workers in this line. On the whole, this work is to be heartily commended as one of which it may be emphatically said that no one who aspires to work in this department can afford to dispense with it. Many of the clergy will find it most useful, not only as a guide in some respects to themselves, but as enabling them to direct their altar guilds or other Church workers upon right lines.

Here and There in the Greek New Testament.
By Prof. L. S. Potwin, Adelbert College, Western Reserve University. Chicago: Fleming H. Revell Company.

Forty-eight pages of this volume are devoted to an introduction containing "Hints on New Testament Exegesis." Many of these hints are very useful; others are so obvious as hardly to be worth mention. It might be thought, on the whole, that the author has in view those who look forward to becoming instructors or professors in this department, rather than the ordinary theological student who merely hopes to become an efficient expounder of the New Testament to plain people. To a good knowledge of the Greek classics is added the post-classical writers, a good knowledge of the Septuagint, a knowledge of Hebrew, of Syriac, the Latin versions, the Greek Fathers, and familiarity with the Higher Criticism. It is true the author offsets this by acknowledging that it is not necessary to be a Meyer or a Lightfoot in order to explain the Bible for practical purposes. He admits that "great genius or deep spiritual insight, or the acuteness of common sense, may be a substitute for many scholarly qualifications." Among the various principles laid down to be employed in exegesis, we find no reference to the doctrinal system of the Church, nor, indeed, any reference to the fact which all candid men are now beginning to admit, that no one can approach the study of the Scriptures without doctrinal pre-suppositions, whether they be orthodox, heretical, or infidel. This being the case, there can be no doubt that such pre-suppositions have the strongest influence in determining the meaning of a large part of the New Testament writings. It would seem, therefore, to be a necessary part of the preparation for the study of the New Testament, that the student should be taught to criticise his preliminary assumptions and to determine the limits within which he is justified in submitting to their guidance. Some of the subjects which are treated, are the interpretation of the *Gloria in Excelsis*; the word translated "daily" in the Lord's Prayer, that crux of interpreters; the meaning of the word "evil" in the same prayer; Christ's descent into Hades; words borrowed from the Latin; words from the Hebrew and Aramaic, and words not found in classical writers. While many of the subjects relate to difficult points over which there has been much controversy,

and in regard to which we may not always be convinced by Professor Potwin's arguments, the last three subjects cannot fail to commend themselves as alike useful to all students of the New Testament.

The Song of the Rappahannock. Sketches of the Civil War. By Ira Seymour Dodd. New York: Dodd, Mead & Co. Price, \$1.

The "Song" is the sound of war, from the weird, fantastic notes of the nightly march, to the "chorus of awful and discordant screams mingled with thunderous, reverberating war." This was the song which a young soldier of the Army of the Potomac heard for several years, some of the notes of which he has here recorded. His sketches are thrilling, and true to the life and the death of field and camp. The subject which is introduced by the "Song" is continued in several chapters, under the titles of "The Making of a Regiment," "The Household of the Hundred Thousand," "A Little Battle," "One Young Soldier," and "Sacrifice." This is one of the best of the many good books of the great conflict. It is fair and true, and holds the interest to the end.

History up to Date. By William A. Johnston. New York: A. S. Barnes & Co. Price, \$1.50.

The world's record scarcely affords another example of a war involving such great consequences as that of our recent war with Spain, beginning, continued, and ended, and the history of it all written and published, within a year. The publishers of the volume before us are to be commended for helping to complete the unique record; the work seems to be well done, and without appearance of undue haste. The author, in the preface, pronounces this war the greatest of a century "in its results, if not its events." There are many excellent photo illustrations, for which acknowledgment is made to the war correspondents of *The New York Herald*. Perhaps no other war has been so recorded by the camera, to be handed down in the detail of its scenes and actions, as this one of which we have here the interesting record. It contains the text of State papers, war messages, etc., and that of the Paris treaty is given in the appendix.

The Spirit Guest. The Story of a Dream. By Josephine Rand. New York and Chicago: Fleming H. Revell Company. Price, 30c.

A very suggestive dream to the worldling and the Christian whose soul is filled with thoughts of selfish ease and enjoyment. A useful book to put into the hands of a young lady just emerging into womanhood.

How to Plan the Home Grounds. By S. Parsons, Jr. With Illustrations drawn by W. E. Spader, etc. New York: Doubleday & McClure Company. Price, \$1.

There is nothing pleasanter for men and women of culture than to plan homes and home grounds, except, perhaps, to execute the plans. Yet there are very few who are sufficiently informed, either in æsthetic or technical matters, to do this pleasant work successfully. One need only to look about the world as he passes along, either in city or country, to see how very crude and poor are the ideas of people generally as to domestic and landscape architecture and gardening. We have a book here by an experienced and expert and practical artist, ex-superintendent of parks, New York city, which gives the information and directions needed for the simple and unostentatious establishment, as well as for expensive and complicated grounds and park systems. It has a merit which many works of this kind lack; that is, simplicity and directness, little space being given to general discourse. The illustrations are numerous and suggestive. There is an appendix giving lists of plants and shrubs for general use, of deciduous and evergreen trees, vines, etc.; also aids in making contracts and specifications, directions for drainage, grading, planting, and sowing. Churchyards and seaside lawns, village squares, and railroad station grounds are all treated from a practical and decorative point of view.

In a recent review of "Guesses at the Riddle of Existence," by Professor Goldwin Smith, in *THE LIVING CHURCH*, the publishers named were Messrs. A. C. McClurg & Co. This was an error. The book is published by the Macmillan Company, New York.

The Edinburgh Review for April opens with an excellent paper on Sir Robert Peel, based on his recently published biography. The next article, "The Origin of Diamonds," is exceedingly interesting as a study in geology illustrated by modern chemistry. The recent volumes of Letters of Robert and Elizabeth Browning are the inspiration of an article with the singular and suggestive title, "Discretion and Publicity." The doings of the French in their new colony of Madagascar are commented upon, from the English point of view, and rather caustically, in another article. An interesting phase of the eternal "Eastern Question" is discussed in a lengthy paper on "Asia Minor," which political and economic students will appreciate. Altogether, this is a very good number of *The Edinburgh*.

Books Received

THOMAS WHITTAKER, New York
An Epic of the Soul; A Cycle of Eighty Short Poems, in novel form. White vellum; gilt top and cover. \$1.

Irish Life and Character. By Michael MacDonagh. Second edition. \$1.75.

THE MACMILLAN COMPANY
The Short Line War. By Merwin-Webster. \$1.50.
Jesus Delaney. By Joseph Gordon Donnelly. \$1.50.

JAMES POTT & CO.
The Thirty-Nine Articles: Their History and Explanation. By the Rev. J. B. Kidd, B. D. Vol. 1.

E. & J. B. YOUNG & CO.
The Teacher's Prayer Book.

WATCHWARD AND TRUTH, Boston, Mass.
Andrew Murray Year Book. By M. J. Shepperson.

ROBERT W. HYDE, 269 E. Superior St., Chicago.
Prayers at Mass. Compiled by the Rev. E. A. Larabee. Pictured by R. W. Hyde. Cloth, deckle edge, \$1.50. Leather, Japan vellum, \$3.

A. C. MCCLURG & CO., Chicago
The Bee People. By Margaret W. Morley. \$1.25.

FLEMING H. REVELL COMPANY
Scripture Worthies. By the Rev. P. S. Whitman, D.D. A. S. BARNES & CO.

Mistress Content Cradock. By Annie Eliot Trumbull. \$1.

AMERICAN UNION LEAGUE SOCIETY, New York
Facing the Twentieth Century. By James M. King.

HOUGHTON, MIFFLIN & CO.
American Statesmen: Thaddeus Stevens. By Samuel W. McCall. \$1.25.

The Antigone of Sophocles. By George Herbert Palmer. 75c.

Opinions of the Press

The Congregationalist

LAWLESSNESS—The South must pay heavy penalties for the savagery its public sentiment encourages. We expect to see an increase of crimes of violence, not only in the South, but throughout the country, following this public approval of, or apology for, lawlessness. Not till the people respect the majesty of law and unite to insist on its prompt and just enforcement on all of every race, will lives and homes in the South be safe, and thrifty immigrants seek settlements in that section. Prosperity will come through orderly and peaceful communities, never through lawlessness. Yet it is well to remember that our country is one, and must be united in bearing common burdens. The homes of Georgia must be as sacred to New Englanders as their own. The problems of the South are the problems of the whole country. The discussion of them, which is patriotic, Christian, and helpful, regards them as belonging to all the people, not alone to any one section. There is but one desirable solution, and that is to be gained through the patient application of Christian principles. The majority, North and South, believe in them and are learning how to apply them. Indiscriminate denunciation of the Southern people, white or black, from pulpit and press, will only delay the solution which all

good men seek. But we believe that Christian principles will prevail.

The Christian Register (Unit.)

NO CHURCHES, NO MORALS.—The Governor of New Hampshire has written a proclamation which has been the subject of widespread comment. Whether it does full justice to the state of things in New Hampshire or not, it certainly calls attention to a process which is going on in every State of the Union. It is as marked in Wisconsin as it is in New Hampshire. It is as evident in the State of New York as it is in the State of Kentucky. Travelers, whether religious or secular, who have occasion to do business in the small towns, report many churchless communities, where the standard of morality is so low that some of the grossest offences are condoned, or at least winked at, by those who are among the most intelligent part of the community. A judge holding court in Boston has testified to us, with earnest solicitude, that within sight of the dome of the State House there are rustic communities where moral blindness seems to have followed the decay of the Church. In cases where he was obliged to pronounce sentence for gross offences there seemed to be no consciousness of wrong doing. We know that there are communities that have maintained a high standard of character without much aid from an organized Church; but they are exceptional, and are able to maintain discipline among themselves because they know the dangers to be avoided, and provide for them something which corresponds to the checks and balances of the Church.

The Church Standard.

DR. BRIGGS' ORDINATION.—The event of last week in American Church affairs was the action of Dr. Clendenin in requesting Bishop Potter to withdraw an appointment for the ordination of Dr. Briggs to the priesthood in St. Peter's church, West Chester, of which Dr. Clendenin is rector. Simultaneously, there have been rumors of a protest to be addressed to the Bishop against the ordination itself. We do not think we are inconsistent in saying that we trust no such protest will be made, and also that we think Dr. Clendenin was amply justified in declining to be put into a position implying some special approval of an ordination which he conscientiously deprecates. One of the secular papers remarks that the Episcopal Church is not giving Dr. Briggs a very warm welcome to its ministry. Why should it? Dr. Briggs comes into the Episcopal Church for his own convenience, not, so far as the public knows, because of any compulsion of conscience; and the Episcopal Church has had a rather large superabundance of acquisitions of that kind. Dr. Briggs is not, so far as anybody knows, to be engaged in the service of the Church he has entered, but is to continue rearing men for the ministry of other Churches; and there seems to be no special reason why Episcopalians should exult at a conversion of so equivocal a character. Besides, there are a good many Episcopalians—and we belong to the number—who believe Dr. Briggs to be an exceedingly injudicious and dangerous teacher; why should we rejoice at the quasi responsibility which the Church assumes in receiving him to Holy Orders? Holding, as we do, that the Church is, and ought to be, comprehensive enough to admit any man who professes a sincere belief in the Christian Faith as it is expressed in the Nicene Creed, we could not join in any protest against Dr. Briggs' ordination. But Dr. Briggs endorses nearly or quite every assault upon the Holy Scriptures that was made by Tom Paine in his "Age of Reason," and if we ourselves accepted Paine's premises, we should feel constrained to accept his conclusions; therefore we should not care to have any part or lot in the ordination of a man as an authorized teacher in the Episcopal Church who holds Tom Paine's premises. Dr. Clendenin is a very advanced Churchman; but there are many men of all schools and parties, High, Low, and Broad, who might not feel at liberty to protest against Dr. Briggs' ordination, but who would positively refuse to be connected with it in any way whatever.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XIII.

ON a late September evening, Alan Underhill was again with Margaret Delafield. This time, however, their meeting was not at the rural home in Greenwich village, where the vines clambering up the Doric pillars of the piazza were now robbing in their gorgeous autumn dyes, and the wind sweeping in from the river, brought with it the chill of the falling year, but in a snug little house in Nassau street. Thither the young man had found his way many times during that anxious summer, when the British were drawing their lines closer about New York, until at last they held its very heart.

On this occasion the young people were alone, save for the presence of Margaret's invalid mother, for between Underhill and the time-serving Quaker tradesman who had married Mrs. Delafield a few years since, there could be nothing in common.

"I am glad to hear such good news of Eugene," remarked Alan, "as that he has joined his troop, and likes well the service. Methinks 'twas on Independence night he conceived the plan to strike first a blow for liberty ere his voice shall sound beside the altars of peace. Walking homeward along the Bowerie road, he argued with me until the dawn."

"No doubt you are right," replied Margaret, "that you cannot now esteem your duty to be as his, and yet our cause can ill afford to lose one loyal arm."

"'Tis somewhat hard," said Alan, while his face flushed, and a tinge of bitterness made itself heard in his voice, "to bear on both sides the shame of suspected loyalty. Some of my father's royalist friends are even now making themselves busy over the affair at Trinity church a month ago."

"What! when the armed band did burst upon the services to menace Mr. Inglis? Ah, 'twas a misguided step for the patriots to take."

"There was but little of threatening in it—I myself was there, as my ill-fate would have it. 'Twas but idle bravado that a hundred armed men should push their way up the aisles and fill the front of the chancel. But as Mr. Inglis was even then reading the prayers, and had just reached the clause, 'Vouchsafe with favorable regard to behold our most gracious sovereign, King George the Third,' such trampling and such flash of weapons went much amiss. All scrambled from their knees and thrust their heads from out the walls of pews. Then shrieks and outcries in plenty arose, and women swooned, while men, unheeding, jumped across their prostrate bodies. 'Twas a disgraceful sight for the house of God."

"But you mixed with them?—though perhaps to quell the tumult?"

"I made my way forward as others, but the men had filed into pews of their own accord, and the service proceeded peaceably. None but an ill-wisher could have turned the tale to my disfavor, and as God is my witness, my heart is true to both Church and State."

He raised his hand in solemn assertion as he spoke, and Margaret, leaning forward

impulsively, laid her own upon it. "I doubt it not," she said, "I believe in you to the uttermost." Then her delicacy taking alarm at what might be thought unmaidenly forwardness, she drew back almost haughtily.

Underhill in turn seized her hand. No doubt Griffiths, in the same place, would have borne it to his lips, but such unmeaning gallantries were not for Alan.

"You shall not repent your trust," he said fervently, "only I would, that in this desolation of our city, you and yours were out of it."

"I know not," said Margaret, "that I care to go," and added in explanation at his look of surprise. "One cannot foresee the path of danger. It may be that some far rural district, as your Mohawk Valley, shall suffer most. And I—I would not be far from the conflict."

Alan looked at her, as she spoke, with kindling eyes and an honest reverence in his heart. There seemed to him to be something of the spirit of the holy Maid of Orleans in her gaze. Had she indeed listened to the same voices? Had she the same dauntless and enduring courage?

The thought of her as she had then spoken, as she had looked when declaring her trust in him, the doubted one, Alan still carried with him as, later the same evening, he strolled rather aimlessly toward the river. Southward, past the Bowling Green, still marked out for this favorite sport, he wandered toward the Battery Park. Here he sat under a large sycamore, watching the lights of the gunboats in the harbor, but with one hand guarding as his most sacred treasure, a paper which lay against his breast. This was the latest letter received from Evelyn.

Then again his footsteps turned to the north, and almost without his own volition he found himself once more in Nassau street, before the house which had been the Delafield home, but of which the Quaker Barlow was now the master. It was a modest dwelling, overshadowed in the daytime by the fine Verplanck mansion with its gay projecting gable of red and yellow brick, imported from Holland. But to-night the medley of colonial architecture and almost Pompeian coloring which the street furnished, was quite obscured, and the little house loomed as brave as any of its fellows.

There was still a light in the second story

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chamber, from which he had seen Margaret lean to kiss her hand in farewell to Eugene Beaumont as he rode away with his troop. Would she ever bid him a similar Godspeed on a similar errand? Alan stifled a sigh and turned again. Somehow he had no desire for sleep. He felt as though he must patrol his post a little longer.

But now another light attracted his attention. It was not in a lady's window this time, but appeared as a dull red glare upon the sky. Were the British celebrating some new victory? Could it be that they were firing the city itself, preparatory to following General Washington? Alan's heart stood still at the thought.

Then a sudden sound of bells rang out—bells pealing tumultuously. Trinity bell was clanging, and was echoed from the old Dutch church in William street, now a riding barrack for his majesty's troopers. Underhill with flying feet followed the light to the southward, guided, moreover, by the muffled roar of human throats, which grew louder at each turn. Through Beaver street he rushed to the Green, and then he saw that the great cloud of smoke and flame was vomited forth from the Whitehall slip.

Even the gathered numbers were few compared with the need for help. Alan, thankful for his height and strength, worked among the busiest. Now he carried water, now household goods from some burning

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building, which only too often were licked up later by the greedy tongues of that great conflagration. There were many cases in which human beings stood in imminent need of succor, and half-suffocated women and children were borne forth by his and other strong arms. Almost he felt exultant that here was a fight which he could legitimately wage, a battle against the elements of fire and wind, where victory was not to be won easily or scathelessly.

From street to street the flames spread, until it looked as though nothing could save the finest section of the city from destruction. Trinity bells still gave forth their warning clangor, summoning distant townfolk to the rescue. There was little noise now, save for the crackling and hissing of the fire, and the appalling sound of crashing roofs and timbers, and most frightful of all, the howling of the southerly wind, which almost blew a gale. Alan, even while he worked to desperation, thought with an inward prayer of that house in Nassau street, where there was now no need of any light in the window. But what is one man, fifty, or a hundred men, with their unaided arms, in the midst of a tempest of fire? Yet He who neither slumbers nor sleeps, and walketh upon the wings of the wind, forsook not His people, but caused his breath to blow upon the gale, turning it toward the northwest, thus carrying the sheets of flame to the river.

Up both sides of King street to Rector, the worn out and panic-stricken citizens followed the fire. Great pieces of burning drift-wood sailed out upon the night, and announced the coming of the terrible hosts of destruction. A glowing hail fell upon the steep roof of Trinity church, and was fanned by the hot blast to an amazing blaze. The struggle to save the noble edifice was from the first a hopeless one, but there were those who were determined to make an effort for its rescue.

"Quick, my men," shouted Underhill, "bring rope and ladders and we may yet save the great church! What! ye care less for this than for the houses man builds for himself? Shame on you all!"

Spurred on by his words and example, a little knot of volunteers came forward. Ladders were set up against the burning building, but fell far short of the needed length to reach the high-eaved roof. One of the bolder spirits in the crowd saw, with Alan, the only thing to be done. It was a race between the two to reach the top branches of one of the tall old trees about the church. Up and up, through the foliage, dyed redder than any tint of autumn, and fast dropping under the scorching heat, they climbed. Closer and closer to the licking flames they drew. At the level of the eaves they slipped the cable which they carried over one of the stoutest of the high, overhanging limbs. The crowd below, almost blistered by the advancing fire, yet cheered lustily.

Then he who wore the fatigue uniform, shoved Alan back, and swung himself foremost to the yet unscathed corner of the burning building. Alan, shielding his eyes from the piercing light above, followed the lead so vaingloriously taken, and fastened the rope, now freed from the tree by other volunteers, to the low parapet. By this medium water was supplied to those above, who dashed it on the burning roof.

In spite of their brave deeds, the fire was gaining, and realizing the futility of the

effort, those below called upon the workers to desist. Again, in retreat as in advance, was the young officer foremost. But Alan, who with the instinct of self-preservation was also making his way toward the rope, moved more slowly, beating the fire as he went. The scorching breath singed his very hair, the smoke curling back in his face blinded and suffocated him. He reached the saving cable, and half unconsciously swung himself over the parapet. Then there was a sudden rising of the wind, the tongues of fire united in one vast, bewildering sheet of flame, which seemed to Alan to enwrap the whole universe, and to bring with it the last moment of his life, and he knew nothing more.

When Underhill came to himself, it was to open his eyes upon a strangely still and cool apartment, which yet by the early dawn had a familiar look. While he was still straining his scorched eyes about the room, a woman glided in. It was Margaret. "Thank God!" she exclaimed, as he made some movement. "You see then with your poor, scorched eyes? I feared lest your burns and bruises had wrought you lasting harm." She came forward as she spoke, and tenderly loosened the cooling bandages from his forehead.

"Aye," he said, "'tis all right with me, but how came I here—to occupy a couch in your withdrawing room?"

"You were helping with the fire; you fell and were brought here, as others. We have opened our house to the needy and suffering."

"And you are ministering to them? Margaret, you are indeed an angel of mercy," cried Alan, rising to his feet, unconscious that he had thrilled her with the sound of her Christian name.

"My part is nothing," she replied. "Do I fight the fire? Can I refuse the shelter of our roof, which is mercifully preserved to us?"

"Ah, the fire. What know you? Is it checked?"

"I fear not. It rages fiercely on the West Side, but God in His mercy is sending it toward the river."

Alan, even while she spoke, was moving toward the door. "Nay, do not fear for me," he said, in response to her detaining gesture. "I will but reconnoitre. Mayhap it be I now my work to guide the wounded to this refuge."

"Oh, I so long that you may bring good tidings!"

"And I to be the bearer of them. Farewell."

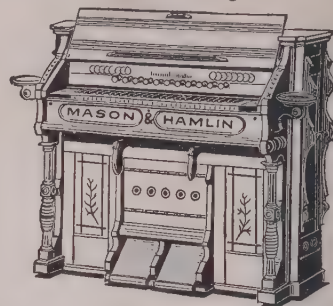
Alan learned that the fire was still doing its deadly work on the western side, where homeless men and women watched sullenly the advance of the fatal element. As far north as Mortkile street stretched the winged tents of flame. There, however, their course was checked by open ground trending toward the river. St. Paul's church

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had been saved, as its flat roof gave easy footing, and the burning embers were extinguished as they fell.

But with the conviction that the great conflagration had reached its limits, a change came over the mood of the almost apathetic watchers. Fierce accusations and recriminations as to the origin of the calamity began to be heard. Patriot and Tory exchanged harsh epithets, menaces, and finally blows. Louder and louder grew the outcry, while the excited crowd converged to one point at the corner of Cherry and Roosevelt streets, where stood an old tavern.

"What is it?" cried Alan, as he forced his way with his broad shoulders to the midst of the throng. "The king's men have caught a Tartar," responded a bystander. "White is the fellow's name. He says the wonder is that heaven itself does not rain fire on this Tory city!" Fiercer raged the tumult. "'Tis the work of the rebels!" "Death to the traitor!" "A gallows for White and such as he!" were the cries raised. Then came a closer grappling and scuffling, a yell of triumph and derision from the mob, and Alan saw a man led forth with a rope halter about his neck.

"For God's sake," cried Underhill, "have done with this! Give the man a trial! I doubt not he is as innocent of firing the city as I am. Let not his blood be upon your heads! Have we not all suffered together in the fearful night now past?"

But the temper of the crowd was at white heat. With the ferocity of wolves they hurried the man on to his doom. Nothing but the death of their victim could slake their fury now. The creaking tavern sign above their heads hung from an horizontal bar set in the wall. To this they strung up their helpless prey, and in a few moments he had paid the penalty for his overfree speech. His limbs had scarcely ceased their quivering, when two or three men in British uniform came clattering up on horseback. What means this riot?" cried their leader, as he reigned in. Naught answered him for an instant but the ghastly object which dangled from the signpost, then came the cry at once from fifty throats, "'Tis the traitor who fired the city!"

A moment later, and Alan who had already turned his back on the horrid sight, and was walking somewhat painfully toward Nassau street, was astounded to find himself surrounded by the provost's men. He was only told that he was under arrest for complicity in a plot to fire the city, and that with others, he would be carried before the Royal Commissioners for examination.

(To be continued.)

THE first maker of covered buttons was Mrs. Samuel Williston, of East Hampton, Massachusetts. In early life her husband prepared for the ministry, but, his eyesight failing, he was compelled to give up all study and support himself. He opened a general country store, and his wife gave a great deal of attention to a notion counter. One winter day, in 1826, she was sorting her stock, when it suddenly occurred to her to cover some of the wooden buttons, then in general use, with cloth. They attracted much attention among the customers of the little shop, and were finally known to all the neighboring towns, and became very popular. Williston and his wife contrived machinery to do the work, the first ever employed in America. An immense manufactory sprang up, and made half the covered buttons of the world, and Williston died worth several millions. And the source of all this wealth originated with a bright New England woman.—*Harper's Bazar.*

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER VI.

THE FIRST ALARM.

"I'll call early Monday morning for you," were Virginia's last words when she parted from Mollie on Saturday. "Early, mind, about 9 o'clock, and we'll go around to everyone in town with those tickets."

"All right! I'll be ready," Mollie said and she kept her word. When the little china clock on the mantel rang out 9 in its sharp, shrill chime, she put the last touches to her toilet—for Mollie was growing more particular these days about the latter, as befitted a maid of honor—and ran up-stairs to the little side room which she and the boys used as a general receptacle for anything and everything.

She was whistling softly to herself as she tossed about the papers on top of the desk, and peeped into the pigeon holes.

"Why, the idea," she began in surprise, stopping short in her search. "I know, I just know, I left them here, right here on the top, all banded together."

She pulled open the drawers of the desk, one by one, and glanced through their contents with a rapid, anxious eye.

"Oh, Mollie!" came a clear call from the driveway, and she ran to the window to wave her hand to Virginia as the latter drew up under the shade of the poplars.

"Just a minute," she called back, and then running to the top of the stairs, she shouted in her loudest and most imperative tones: "Dave, Art., are you boys down there?"

"Deed, and they've both gone to town this hour and more, Miss Mollie, dear," answered Annie's rich brogue from the dining-room.

"On their wheels, Annie?"

"Yis'm, and that Edsall b'y with 'em, too."

"Whew," whistled Mollie, shutting one eye shrewdly. "Smell a mouse."

(CONTINUED ON NEXT PAGE.)

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Each slice a rasher of appetizing delight—the ideal morning dish of quality—

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A school for girls, under the care of the Sisters of St. Mary. The twenty-ninth year begins September 21, 1889. References: Rt. Rev. J. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address, THE SISTER SUPERIOR.

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"Minute's up, young lady," called Virginia, so slamming the desk cover down, Mollie retraced her steps, and joined her ladyship, as the boys had named Miss Hardy.

"Can't find them?" the latter repeated curiously, knitting her eyebrows together. "How queer. Whoa there, Lassie," as the ponies grew restive after their Sunday vacation. "Well, we can't wait, now. I have fifty with me, and we can sell those, anyway. Jump in."

Mollie obeyed, but while Virginia chatted on in her easy way of the masquerade, she sat silent, secretly worried in spite of herself. Eleanor had ordered two hundred tickets printed, and that number had seemed amply sufficient, even to the most sanguine of the girls. The party was to be Friday night. Virginia had retained fifty of the tickets, while Mollie had firmly intended distributing her one hundred and fifty among the other members of the S. D. S. on Saturday afternoon.

Now, as matters stood, this whole plan was completely knocked in the head, and, as Mollie said, she smelled a mouse. The tickets could not have run away, that was sure, and as she recalled the suspiciously genial and solicitous manner of Dave and Art. on Sunday, she could not help thinking that they knew more of the tickets than she did.

"But I don't care," she said aloud, breaking with startling suddenness in on Virginia's description of how to construct the lemonade well most artistically, "I don't care. Art. and Dave wouldn't do anything mean, and I know it. If they have taken them, it is only to tease me."

Virginia laughed.

"I wouldn't be one of you girls with brothers for a farm," she said merrily. "You've always got a sword dangling over your heads for fear they've upset some of your pet schemes."

Mollie flushed up in an instant, like a hen ruffling in defence of her brood.

"Oh, no, no," she answered warmly, "brothers are splendid! You don't know, Virgine, how fine Art. and Dave are, only they do like to tease sometimes; and, besides, there is Jerry Edsall, and if he's put them up to anything—" she paused abruptly, and shut her lips in a firm close line that gave her a resolute double chin, and her blue eyes snapped ominously. It would have gone ill with the special secret-service spy had he fallen into her hands just at that moment; but Virginia only laughed at her serious view of the situation, and before long, Lad and Lassie stood outside the city bank while their mistress went inside to interview the president and any other victims she could find. When she came out there was a puzzled look in her face.

"Sell any?" queried Mollie, anxiously. Virginia shook her head.

"I made uncle Rex take ten, anyway," she said, slowly, "but he had just bought some other kind of tickets for that night, and so had all the rest."

"How queer," Mollie said, but she did not dare to speak her thoughts.

It was the same story everywhere. The ground had already been gone over thoroughly, and the harvest gathered in. Some few bought tickets under persistent protest, but nearly every one had a special engagement for that night, for which they had already purchased tickets, and the nature of which they laughingly declined to tell.

"It's those Excelsior boys," said Mollie,



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almost on the verge of tears over the fate that threatened the first S. D. S. entertainment. "They've found out, somehow, and mean to smash the whole thing for us out of pure spite. Oh, just wait until I get hold of Dave and Art!"

"And Jerry," added Virginia, softly.

"All of them," retorted Mollie, with a tragic wave of her hand. "I think that it's the meanest, smallest piece of revenge I ever heard of! Fifteen boys against us six girls, trying so hard to get a successful start. I hope they're real proud of themselves, that's all!"

"How do you suppose they ever found it out, I mean that we had the tickets all ready printed, and so on?" Virginia said, musingly, after a pause.

"Why, I suppose that Jerry Edsall was around when we had a meeting at Nell's," began Mollie, when all at once the truth flashed upon her, and she caught her breath sharply.

"What is it?" Virgine exclaimed, quickly.

"Why—why—I'm afraid," Mollie faltered, completely conscience-stricken and humbled, "I'm afraid I told."

"You told!"

Virgine's eyes opened wide in amazement.

"You told the boys, Mollie Gray?"

Mollie nodded sorrowfully, and told the story of the window, and what had been said

from it, while Virginia listened in stony silence.

"That's all," Mollie said, with a sigh, at the end of her tale.

"Yes, that's all," returned her ladyship, giving Lad and Lassie the first touch of the whip that they had had in many a day. "And we might as well find some out-of-the-way little hole, and crawl into it, and pull the hole in after us, because you may be very sure that it's all up with the moonlight masquerade!"

A couple of big tears tumbled from Mollie's blue eyes, and met an untimely fate on the lap robe, but their owner never said a word all the way home.

(To be continued.)

IN Buffalo is a horse who is extremely fond of music. At the fire engine house the other day the firemen had a concert with a national gramophone. One of Sousa's lively marches was put on the machine and played. Mr. Tom, the horse described, at once commenced to prance in his stall and paw at the door. One of the men brought the horse out, and he stood close up to the horn, with head bent down, and both ears drooping forward to catch every strain of the music, so loud and distinct on the gramophone. The horse was delighted with several choice selections, and then reluctantly taken back into his stall.

American Bicycle Trade

THE opening of the wheeling season gives especial interest to some figures just prepared by the Treasury Bureau of Statistics. These tables, which present the statistics of bicycle exports during the past few years, show that American wheels are now being ridden in all parts of the world. In the wilds of Mexico and Central America, under the blazing skies of Cuba, Porto Rico, and other West Indian islands; across the pampas of Argentine, Brazil, and other South American States; amid the densely populated areas of China, British East Indies, and Japan, and in the jungles of Africa, the American wheel is making its way. Even in the great manufacturing countries of Europe, where workshops and skilled workmen abound, millions of dollars' worth of American bicycles are sold each year. During the four fiscal years, 1896, 1897, 1898, and 1899, the exportations of American bicycles amounted in round numbers to twenty million dollars.

That such large numbers of a machine requiring such high grades of workmanship in its production should be continuously and successfully exported in competition with the workshops of the most successful manufacturing countries of the world is a fact of which American workmen, and Americans generally, may justly feel proud. Four million dollars' worth of American bicycles will, during the fiscal year about to end, go to European countries—countries in which the manufacturing industries antedate by generations those of the United States. To France, with all her skilled workmen and ingenuity, exportations of American bicycles in the fiscal year 1899 will be more than double in value those of 1897, while the fact there has been a general lowering of prices, indicates that in numbers the increase has been very much greater. To Germany, the exportations of bicycles in 1899 will be 60 per cent. in excess of those of 1897, though something less than those of 1898. To other countries on the continent of Europe, the bicycle exports of 1899 are 50 per cent. in excess of those of last year, or the year before. To the United Kingdom, the bicycle exports of the year are materially less than those of 1898, as measured by values, though the fall in prices probably accounts for much of the apparent reduction, as shown by the figures which give values exclusively, and do not indicate the number of machines exported.

One curious and interesting fact in regard to the exports of bicycles illustrates the general tendency of our export trade in manufactures. This is the fact that a very large proportion of our exports of manufactures go to manufacturing countries. Two-thirds of our bicycles go to countries which make a specialty of manufacturing, and this export to manufacturing countries increases rather than otherwise. It will be remembered that predictions were made a year or two ago that the exports of bicycles to Japan would decrease as soon as the Japanese had obtained sufficient numbers as models for their own factories, and established themselves in the manufacture of wheels. This prediction, however, has not proven true. The exports of bicycles to Japan, which in the fiscal year 1897 amounted to \$52,179, were in 1898, \$88,905, and in the fiscal year which ends next month will reach fully \$130,000.

Increasing Exports

AMERICAN manufacturers continue to extend their "spheres of influence" throughout the civilized world. The reports of the Treasury Bureau of Statistics show that during the eight months ending with Feb. 28, 1899, the

exports of manufactures were not only \$37,000,000 in excess of the imports of manufactures, but more than \$26,000,000 in excess of those exported in the corresponding months of the fiscal year 1898. In the 204 business days covered by this report, the American manufacturers have exported \$207,000,000 worth of manufactures, or more than \$1,000,000 worth per day. In the corresponding days of the preceding fiscal year their exportations of manufactures were only \$181,000,000. In the fiscal year 1898 the United States for the first time exported more manufactures than she imported, and the fiscal year, 1899, will make another and even better record in this particular. While it is apparent that the imports of manufactures in the year 1899 will be somewhat in excess of those of last year, which were abnormally light by reason of the heavy importations just prior to the enactment of the recent tariff law, the gain in exports is greater than the increase in imports. In the eight months ending with February, 1898, the imports of manufactures were \$152,091,157, and in the corresponding months of the fiscal year, 1899, they were \$169,843,729, an increase of 11 per cent. In the first eight months of the fiscal year, 1898, the exports of manufactures were \$180,606,072, while in the corresponding months of the fiscal year 1899, they were \$206,822,334, an increase of 14 per cent.

Per Capita Circulation

THE money in circulation in the United States has more than doubled in the last twenty years, it has increased 50 per cent. since 1886, and more than 25 per cent. since July 1, 1896. A table just prepared by the Treasury Bureau of Statistics, shows that on July 1, 1879, the amount in circulation was \$818,631,793; on July 1, 1889, \$1,379,964,770, and on April 1, 1899, \$1,927,846,942. No period in our history has shown a more rapid growth in the money in circulation than the last three years. On July 1, 1896, the beginning of the new fiscal year, the amount in circulation was \$1,509,725,200. By July 1, 1897, it had reached \$1,646,028,246, an increase of \$136,303,046. On July 1, 1898, it was \$1,843,435,749, an increase for that year of \$197,407,503, and at the beginning of the present month, it was \$1,927,846,942; an increase in the nine months of the present fiscal year of \$84,411,193. The increase since July 1, 1896, has been at the rate of nearly half a million dollars for each business day, and during the past year, has averaged considerably more than a half million dollars. The per capita circulation on April 1, 1899, was the largest ever shown at that period of the year in the history of our country.

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Hints for Flower Lovers

THE calla has had its need of summer rest so frequently urged that it is probably a case of neglect when its crock does not retire to some corner out of doors to lie upon its side till the tip of a starting leaf shows, toward autumn, that growth is ready to recommence. The calla certainly needs fresh soil each season, and the complete rest that reduces it to four or five inches of thickened rootstock is a decided convenience, in that it is much more easily handled when without top or rootlets. All small bulbs are then conveniently removed and the dried portion at the bottom. While a rich compost suits the calla well, it is possible to encourage a too rapid leaf growth, resulting in the breaking over of the stalks. All bulbs are safest when a handful of sand separates them from the richer soil their roots like to feed upon. A calla well rested and potted and, after a fortnight or so, placed in a warm kitchen chamber, will often show buds before its first leaves are fairly grown. If one have not a sunny window some where for it, the calla is of little use, apart from its stately foliage. If grown for its tropical leaves, four or five, or almost any number, of bulbs in a large crock do well; but if kept in a sunny back window and only placed in the jardiniere in the parlor when in flower, growing a single large bulb in a seven-inch crock seems the better plan, since ease in carrying about, and more frequent blooms, are thus secured. Some time ago we tried to turn several bulbs not needed for winter use into summer bloomers. But they either died from the imposed winter rest, or else refused to flower under sunny skies and liberal watering.

The little gem calla has not yet fully proclaimed its needs to the ordinary flower culturist. To the many who voice complaints and queries, consideration of this item in the offer of a reliable firm is of interest: "Price, 15 cents each. Blooming plants, 40 cents each." An annoying determination to reproduce itself by offsets seems one of its marked characteristics. Bulbs are therefore inexpensive, but those grown to blooming size command a much higher figure. During our first season with it, a sour, water-soaked condition of soil seemed unavoidable, but at last we learned to see that it was in need of water before giving even a scanty supply, remembering that so little leaf and root surface could make use of but a small amount of moisture. When repotting it last fall, desperation with what seemed its malcontent ways, made us bold. Every least bulblet was picked off, and the rich potting soil made porous with plenty of sand. The bulb thus treated doubled the size of its leaf growth during the winter. Having now attained its proper height of twelve inches, we shall look for blossoms next year.—*Good Housekeeping.*

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A Weekly Record of the News, the Work, and the Thought of the Church



THE REV. ALBERT ST. JOHN CHAMBRE, D.D.,
Rector of St. Anne's, Lowell, Mass. —Page 88.



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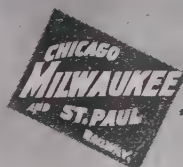


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Notes of the World's Progress

THE ANNUAL REPORT OF LORD Cromer presents some interesting facts regarding the development of Egypt and the Soudan. While the Soudan must be for a long time a burden to the Egyptian treasury, gratification is found in the fact that the revenue, although small in comparison with expenditures, is fully three times larger than the estimated figure. He strongly advises free and unrestricted trade, and urges that means of communication be provided, although caution must be used in the case of the latter, as railroads must be constructed at government expense. Egypt shows great strides in advancement. The study of English has wonderfully increased, and the adoption of the language augurs most favorable feeling toward British occupation. The policy of England is rather to direct an intelligent administration, than attempt to fill all positions by Englishmen. The public service of the country is carried on by 11,870 officials, of whose number 1,270 are Europeans, 455 being British, and the remaining 10,600 Egyptians. The most important work in progress is that of storing the waters of the Nile, which will greatly enhance the productiveness of the country.

AN UNFOUNDED REPORT THAT NEGOTIATIONS aiming at a new treaty between the United States and Canada had been broken off, and that there would be no further sessions of the Joint High Commission, caused a deep feeling of disappointment, particularly on the part of those having interests affected. News comes from London in effect that negotiations have not been broken off, nor at any time have they been endangered; on the contrary, prospects are bright for a favorable settlement of questions which have been sources of constant friction. At the time the Joint High Commission adjourned its sittings in Washington, it was stated they would be resumed in August. Certain phases of matters of great importance could not be decided by the Canadian commissioners without consultation with the home government. These points have become the subject of negotiations directly between representatives of Great Britain and the United States in Washington and London, and it is likely, when the Commission convenes, a new treaty can be formulated without serious difficulty.

A STUDY OF FRENCH CUSTOM HOUSE statistics reveals the fact that the United States and England buy the greater part of French artistic productions, in fact, numerous French industries could not exist were it not for the patronage extended by these two countries. The total of French exports in 1895 was 3,373 million francs, of which England and the United States together took more than one-third. The manufactured exports were 1,909 million francs, of which England took 577½ millions, and the United States, 216¼ millions, the two aggregating nearly one-half the total. When these manufactures are examined in detail, it is seen that the most delicate, the most intrinsically precious, the most artistic fabrications of the French artisan, are consumed in English-speaking communities. The whole of Europe outside of France does not buy as much as the United States of those articles on which France chiefly prides itself. France has made luxurious dress industries its special field. Decorative dress in this age belongs to the women, and only the women of America and England have the

money and taste to become steady patrons of French fashions. The number of such women on the European continent is surprisingly small. English and American patronage is an absolute necessity for the prosperity of French commerce. Worth declared before a parliamentary commission that the three weeks of court mourning in England, at the death of the Duke of Albany, caused a loss to Paris of fifteen million francs.

NEGOTIATIONS LOOKING TOWARD THE surrender of Philippine insurgents are still pending, but no proposition which carries recognition of the latter's government will be considered. Professor Schurman, head of the United States Philippine Commission, has submitted the following written propositions: "While the final decision as to the form of government is in the hands of the Congress, the President, under his military powers, pending the action of Congress, stands ready to offer the following form of government: A governor general to be appointed by the President; a cabinet to be appointed by the governor general; all the judges to be appointed by the President; the heads of departments, and judges, to be either Americans or Filipinos, or both; and also a general advisory council, its members to be chosen by the people by a form of suffrage to be hereafter carefully determined upon. The President earnestly desires that bloodshed cease, and that the people of the Philippines at an early date enjoy the largest measure of self-government compatible with peace and order." The United States Commission prepared the scheme, and the President cabled his approval of the form of the document.

MISSOURI IS LIKELY TO TRY A NEW system calculated to secure more nearly equal rights for both plaintiff and defendant in the trial of civil cases. The Legislature has approved a proposed constitutional amendment, permitting nine members of a jury of twelve to return a verdict in civil cases, and eight members in other than courts of record. The approval of the proposed amendment by the Legislature, in which legal influence predominates, points to a likelihood of its approval by voters when it is submitted to them. The injustice of the system where unanimity was necessary to a verdict, is frequently demonstrated. By its workings, one or two obstinate jurors are able to hold out and cause a disagreement, entailing, perhaps, another expensive trial; or are able to influence a verdict contrary to the judgment of the majority. The proposed change would not be applied to criminal cases, but in civil actions, where the interests of plaintiff and defendant are equal and opposite, and where property involved must go to one or the other, three fourths of the jury should be able to rightly determine the merits of the case, without injustice to the losing litigant.

A COMMISSION APPOINTED AT THE instance of the Czar of Russia, is considering a substitute for the penalty of transportation to the Siberian mines, on the ground that the latter is prejudicial to the interests of the country. Russia has used Siberia as a place of exile for more than four centuries. In 1591 the first exiles were sent over the Ural Mountains and across the steppes to the barren regions of Siberia, and

every one of the 408 years that have intervened between that date and this has witnessed a mournful procession of prisoners from Russia to "the frozen land." The exiles have belonged to every grade of society. Thousands have been transported because of their dissenting religious belief. Other thousands have been guilty of political crimes. Polish patriots who refused to acknowledge the rule of Russia were sent by tens of thousands. The Nihilists have gone in untold numbers. Then there are the convicts, sentenced to exile for crimes ranging from murder down to trivial theft. During the last century it is estimated the number of exiles passing into Siberia has varied from 17,000 to 20,000 annually. Few have returned, many have died.

PROFESSOR LEWIS M. HAUPT, OF PHILADELPHIA, one of the three commissioners who made a study of the Nicaraguan canal route, with a view to determining the advisability of government construction, believes the work can be done for \$125,000,000. "If the canal were finished now," he said, "the total tonnage that would pass through it would aggregate in twelve months over 3,000,000 tons, of which the United States would contribute 1,900,000, England, 1,100,000, France, 170,000, and other countries, 50,000. The value of the tonnage and trade affected would be nearly \$500,000,000. The greatest benefit would accrue to the United States, and the saving effected in three years would probably equal the cost of the canal. The annual saving to the trade of the world which would result from using the canal has been carefully computed, and is as follows: United States, \$35,995,930; England, \$9,950,348; France, \$2,133,930; other countries, \$1,400,000. None of the Australian or Asiatic trade is included in these statistics."

FERDINAND W. PECK, COMMISSIONER General of the United States to the Paris Exposition of 1900, has returned from a trip to Paris. Regarding the proposed government buildings, Mr. Peck says: "The plans of all the United States buildings have been approved by the French authorities, though many changes were made in them to conform to the requirements of the French government, and to meet the limitations of our appropriation. Work upon these buildings will begin immediately. There will be five buildings in the main grounds, and two in the Bois de Vincennes, the annex to the exposition, which will be made a most important part of the whole. Our national pavilion will be the only expensive building we will construct. This will be on the bank of the Seine, alongside the structures of about thirty other nations, with Austria on one side, and Turkey on the other. Our other buildings will be annexed to the main structures built by the French administration, and will be for exhibit purposes only. These will include annexes to the main agricultural building adjoining the American section, an annex to the manufacturers' building in the Quincennes, an addition to the forestry building, also to the merchant marine building, in which water transportation models will be exhibited, with our weather bureau, etc." Work on the Exposition is proceeding according to schedule, and, unlike the Columbian Exposition, it is believed everything will be in readiness on the day appointed for opening.

The News of the Church

Tri-Diocesan Convention of St. Andrew's Brotherhood

The convention of the Brotherhood of St. Andrew of the three Virginia dioceses commenced its sessions May 13th, in Charlottesville. The address of welcome, which was responded to by representatives from each of the three Virginias, was made by the Rev. H. B. Lee. At 9:30 A. M., Sunday, there was a corporate celebration of the Holy Communion, Bishop Gibson, celebrant. At 11 A. M. the convention sermon was preached by Dr. R. J. McBryde, after which 11 persons were confirmed. In the afternoon addresses were made by Major Stiles, of Richmond, and the Rev. Dr. Clappett, of Baltimore, on "The influence of the Gospel over mind and soul." A public conference was held at 8 P. M., subject, "The American citizen, his early training, his daily life." On the last day there was a devotional service, with business session followed by a conference on "Our successes and failures." Reports were heard from the various chapters, which were not as full as had been expected, only 16 out of the 23 chapters in the diocese of Virginia being heard from, 12 from Southern Virginia's 31 chapters, and four out of 21 in West Virginia. Of the ten junior chapters, three made reports. In the afternoon conferences were held. Among the speakers, Bishops Gibson and Peterkin and the Rev. A. S. Lloyd were prominent.

The opinion seemed to be unanimous that the convention was in every respect a pronounced success, and every one was heartily in favor of its being made annual.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The pledges received at Epiphany on Whitsunday for diocesan missions, after the address by the Rev. Dr. Rushton in the morning, amounted to the very large sum of \$840, with more coming in.

On Sunday last Mr. Gideon Mowry, as the rector feelingly reminded the congregation of Trinity, rounded out 23 years of faithful service as clerk, care-taker, and collector. Of all the vestrymen serving 23 years ago in this parish only three survive, Messrs. J. W. Doane, S. L. Raymond, and F. A. Seeberger.

Men's Reception to Rev. J. H. Hopkins

May 18th, a men's reception was tendered to the Rev. J. H. Hopkins, in the guild room of the church of the Epiphany, as a welcome in the name of the Brotherhood in Chicago, and of the men of his parish. Many of the Chicago chapters were represented, the number of men present being large. Mr. G. W. Macauley, director of the Epiphany chapter, presided, and addresses of welcome were made by Mr. Huested Young, chairman of the Chicago Local Council, and Mr. C. Barber, vice-chairman of the same body. The speakers, while alluding to Mr. Hopkins' well-known sympathy with the Brotherhood and its work, paid a tribute of gratitude in behalf of the many Chicago men who had received help and guidance from him during his former labors in this city, the memory of which made him doubly welcome. Mr. Hopkins, while acknowledging the good wishes and hearty welcome so warmly expressed, took advantage of the occasion, with his usual directness and earnestness, to impress upon all baptized men in general, and all Brotherhood men in particular, their bounden duty of missionary work; the importance of its conscientious fulfillment, and the invaluable aid, towards this end, which they would derive from earnest prayer, the keynote of his remarks being that "the strong man is always the prayerful man." A brief programme of music and recitation was rendered, followed by an informal exchange of greetings and thoughts, for which a stimulus in the form of light refreshments was provided by the local circle of King's Daughters.

The Bishop's Appointments

On Wednesday, the 17th, the Bishop preached at St. Alban's, before the local assembly of the Daughters of the King. On Saturday he presided at a meeting of the diocesan board of missions, and next day attended the commemoration services in the afternoon at St. James', concluding the same with special prayers and the benediction. His ensuing appointments are:

MAY

24. At closing exercises of Western Theological Seminary, in the Cathedral.
28. Trinity Sunday ordination and supplementary Confirmation.
- 30-31. Annual Convention.

JUNE

1. Annual meeting of the Diocesan Woman's Auxiliary in St. Peter's, Belmont avenue.
5. At meeting of trustees of Waterman Hall, Sycamore.
6. At commencement of Waterman Hall.

Rector of Christ Church Chosen Bishop

It was, in a sense, a great shock to the parish of Christ church, Woodlawn, when the morning papers announced that the diocese of Nebraska had unanimously chosen its rector, the Rev. A. L. Williams, as coadjutor to the Rt. Rev. G. Worthington, D. D. He has been with it since 1892, and the growth under his administration has been remarkable. Inaugurated in 1886 by the Rev. Dr. Rushton as a small mission with 16 communicants, it had built a little chapel seating 100. There is now a congregation numbering 500 communicants who worship in a well-appointed church, costing, with the parish rooms and adjacent commodious rectory, over \$20,000, the whole property having an estimated value of \$35,000. The church was opened on the first Sunday in Advent, 1894. These facts are striking evidence of Mr. Williams' business tact, no less than of faithful ministration in a parish devoted to him. In this case, as in similar ones recently, the gain of other dioceses is Chicago's loss. We believe that never before in the history of the American Church has there been an instance of the call to the episcopate of three priests from one diocese within the space of seven months. It is also notable that this is the second election to the episcopate from the alumni of the Western Theological Seminary.

Anniversary of the English Prayer Book

The Rev. Dr. Stone preached a special sermon at the 4 P. M. service in St. James' on Whitsunday, the occasion being the completion of full three and a half centuries since the issue of the Anglican Prayer Book in the reign of Edward VI. of England. The church was quite filled, and the large congregation listened attentively to the rector's comprehensive and compact story of the genesis and progress of this venerable handmaid of the Bible, which is used by nearly 30,000,000 of the nine-tenths of the Christian world which have a liturgy. He pointed out the fitness of promulgating on the day on which the Church commemorates the outpouring of the Holy Spirit, the book on the making of which, in its present form, the aid of the Holy Ghost had been so earnestly invoked. In the fine rendering of the music of the service, which included the Hallelujah Chorus, the choir of St. James', under Mr. Smedley, was assisted by that of the Epiphany, under Mr. Lawton; the procession at the beginning and close of the service numbering over 110 in vestments. Messrs. Lutkin and Hemmington alternated as organists. Several of the clergy were present. At the conclusion of the service, the choristers and others were served with refreshments in the parish house. The offerings at the afternoon service were devoted to the Church's city mission work.

Daughters of the King

At the local assembly meeting on the 17th, in St. Alban's church, Morning Prayer was said by the rector, the Rev. G. W. Knapp, and a sermon preached by the Bishop. After lunch, served

for nearly 100, by the members of St. Alban's chapter, and at which about ten of the clergy were present, Mrs. McGregor, diocesan president, took the chair at this most successful of all meetings yet held. Miss Starr, the secretary, called the roll, when it was found that nine chapters were represented, with a total of nearly 100 delegates, of whom St. Peter's chapter sent 19, St. Mark's, 18, and the Redeemer, 11. From the chapters represented, interesting reports of work done were read. The treasurer's report showed the receipt of over \$8. In this connection it was resolved to ask from the chapters, for the extension of the work, a capitation subscription of ten cents. The president's report gave proof of the society's wisdom in their choice of a head, for Mrs. McGregor, after alluding to the principles and character of the Order, gave detailed accounts of her visits, often accompanied by the secretary, and others, to St. Margaret's, Windsor Park, on Feb. 24th; St. John's, Clybourn av., Feb. 25th; Grace church, (which is about to organize a chapter), on March 3d; the Redeemer, Elgin, March 8th, where, in addition to other work, the chapter is taking a systematic course of Bible instruction; and to Holy Trinity on March 19th. In concluding, the president thanked the secretary, rectors, and associates for their active co-operation; and then called for addresses on set subjects, as follows: Rev. H. C. Kinney answered the question: "What can the Daughters do to broaden the work?" Rev. W. White Wilson showed "How to make the meetings of the Daughters more interesting and serviceable," laying down the emphatic principle that business was not a necessity of the meetings. Rev. C. E. Bowles' subject was, "What should be the relationship of the Daughters to the second service?" and he said briefly that the answer was *Prayer*, if by second service, the Holy Communion was meant; *Service*, if Evensong was intended. The regular annual meeting was arranged to be held in St. Peter's next October.

New York

Henry Codman Potter, D.D., LL.D., Bishop

Bishop Potter confirmed a class at St. Paul's church, Morrisania, on the evening of Sunday, May 14th.

The Brotherhood of St. Andrew, of Westchester county, held a conference in St. Thomas' church, Mamaroneck, on Whitsunday.

The Girls' Friendly Society of the diocese were favored, May 16th, with a lecture by Dr. Watson (Ian MacLaren), at Chickering Hall.

Anniversary at Trinity Church

Bishop Potter was preacher, and the Rev. Dr. James Nevett Steele, vicar of the parish church, was the celebrant at the Holy Eucharist. There was special music of an elaborate character.

Funeral of Ex-Governor Flower

The burial service over the remains of the late Roswell P. Flower, ex-Governor of New York, took place at St. Thomas' church, the Rev. John W. Brown, D. D., rector, May 15th. The rector conducted the service, assisted by the Rev. Messrs. John Huske and Nathan A. Seagle. Governor Flower was noted for generous gifts to the Church.

Church of St. Mary the Virgin

The Rev. Geo. M. Christian has appointed as his staff of curates, the Rev. Messrs. Guy L. Wallis, John A. Linn, and Samuel McPherson. Mr. Linn is at present rector of St. Paul's church, Rantoul, Ill., and Mr. McPherson has been an instructor in the faculty of Nashotah House. Mr. Wallis was connected with the parish under the late rector.

Church Temperance Society

The annual competition of the various commands of the Knights of Temperance, was held May 20th, at the armory of the 71st regiment. Prizes, in the shape of banners, were awarded

for excellence in military tactics, athletic work, and discipline. On the evening of Whitsunday, the Knights held their anniversary service in the church of the Ascension.

Church Club Reception

An informal reception was given by the Church Club, May 13th, at which the guests of honor were Bishop and Mrs. Potter, the Rev. Dr. Reese F. Alsop, the Rev. Dr. Chas. T. Olmstead, the new vicar of St. Agnes' chapel, Trinity parish, and the Rev. Dr. George M. Christian, the new rector of the church of St. Mary the Virgin. About 500 clergymen and laymen were present.

Bequest to Christ Church, Rye

This church has just received a bequest of \$10,000, by the will of James Wood Quintard. This is the second large gift received from Mr. Quintard. Three years ago, with his father, Mr. Geo. W. Quintard, he gave a set of memorial windows, an altar, and a reredos, valued at \$40,000. A sister of Mrs. Quintard, Mrs. N. F. Palmer, has given about \$20,000 to St. Peter's church, Port Chester.

Memorial Altar for Dr. Beach

At St. Peter's church, the Rev. Mr. Roche, rector, a memorial altar has been put in the chancel in memory of the Rev. Alfred B. Beach, D. D., rector *emeritus* of the parish. The altar, which is the gift of friends of the faithful priest, is large and heavy in construction, and is built of Italian marble and Mexican onyx, giving the effect of alabaster. The chancel walls will receive new decorative treatment during the summer months.

Confirmations at All Saints', Harrison

May 10th, Bishop Potter administered Confirmation to two classes, one from this church, and the other from the mother parish, Christ church, Rye, which had come over for the occasion. The Ven. Archdeacon Kirkby, D. D., and the Rev. Frank Gorman, officiated. The service was choral, the choir of Christ church, Rye, being present. Bishop Potter made an address, strongly commending the successful work so far accomplished, and laid his hand upon about 30 candidates.

Brothers of Nazareth

At the recent drawing room meeting held by Mrs. Geo. Crocker at the Hotel Waldorf-Astoria, in the interest of the Brotherhood, commendatory letters were read from Bishop Potter and the Rev. David H. Greer, D. D. Earnest addresses were made by the Rev. Drs. Morgan Dix and Geo. M. Christian, Messrs. Vernon M. Davis, Alexander M. Hadden, and Brother Gilbert. The plea was for larger financial support, and especially for aid in completing the new buildings at Priory Farm, where boys and men from New York are cared for in many forms of need.

Ex-Governor Flower's Legacies

The will of the late ex-Governor Roswell P. Flower, offered for probate May 18th, leaves legacies of \$10,000 to St. Thomas' church, New York, for the benefit of the parish house erected in memory of his son; and \$10,000 to Trinity church, Watertown, for the benefit of the poor. Governor Flower had been in the habit for many years of giving away at least one-tenth of his income. His gifts have, as a rule, far exceeded even this tithe. It is known that last year they were over \$1,000,000. He sought to set an example of giving during a life time, rather than by bequests.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

The rector of the French church of St. Sauveur, Philadelphia, the Rev. Chas. F. B. Miel, D. D., has been suffering from illness.

The University of Pennsylvania will this year hold its baccalaureate services in the church of the Holy Trinity, the preacher for the occasion being the rector, the Rev. Floyd W. Tomkins.

At the church of the Nativity, Philadelphia, the Rev. L. Caley, rector, the Ministering Chil-

dren's League has completed the endowment of a bed at the Seashore House for Children, at Atlantic city, N. J.

The vacancy in the cure of the mission at Pelham has been filled by the appointment by Bishop Whitaker of the Rev. James Alan Montgomery, now one of the curates of St. Peter's church, Philadelphia.

The rector's warden of All Saints' church, Norristown, Mr. Henry C. Wentz, was killed in a railroad accident May 13th. A commemorative sermon was preached Sunday, May 14th, by the rector, the Rev. Herbert Burk.

Gift to Trinity Church, Southwark

A fine solid silver alms bason has just been presented, in memory of Jonathan May, a former member of the vestry. It is handsomely designed. The givers are the widow and son of Mr. May.

Gift to the Rev. Chas. M. Armstrong

At St. Andrew's church, the rector who is about to take a vacation in Europe, has been presented by his parishioners with a special purse of money to defray his expenses.

North-east Convocation

The annual meeting was held at St. Stephen's church, Philadelphia. Officers for the year were elected, and annual appropriations made for missionary work, after which refreshments were served.

St. Paul's, Overbrook

The new parish organized by the Ven. Archdeacon Brady, and of which he is to take charge in the fall, has completed the plans and awarded the building contracts for its church edifice. Work of construction will be pushed forward.

Church of the Holy Spirit, Philadelphia

Bishop Whitaker, on the morning of Whitsunday, preached, celebrated the Holy Eucharist, and confirmed a class presented by the rector, the Rev. Samuel H. Boyer. This is the first class confirmed in the new church edifice.

The Board of Missions of the Diocese

The annual meeting has just been held at the Church House. The Rev. T. William Davidson and Mr. Rowland Evans were elected secretary and treasurer, respectively. Action was taken looking to a better return of the income needed for missionary work.

The Clerical Brotherhood

At the meeting, May 15th, the Rev. Mr. Keller discussed the subject, "Shall the laity have a veto or vote in the election of a bishop?" referring to a proposed amendment of the law of the diocese proposed at the recent diocesan convention, and now awaiting final action at the next convention.

Whitsun Service at St. Mark's Church

At High Celebration on the morning of Whitsunday, the music of Mozart's "Seventh Mass" was used by the vested choir, under the superintendence of Mr. Pyne, organist and choir-master. The rector, the Rev. Alfred G. Mortimer, D. D., preached a special sermon on "The crisis in the Church."

Ill-health of the Rev. Edward Riggs

At a meeting of the vestry of Christ church, Philadelphia, the Rev. Dr. C. Ellis Stevens, rector, the resignation of the Rev. Edward Riggs, assistant minister-in-charge of Christ church chapel, was accepted, on account of ill-health. At the same time resolutions were unanimously adopted, highly expressive of appreciation of his character and successful work.

Bequests to the Episcopal Hospital

The hospital has just received a bequest of half of the residuary estate of the late Anna Dorgan, the Children's Homeopathic Hospital receiving the other half. It is estimated that each institution will get about \$600. The Episcopal Hospital has also received, by the will of the late Mrs. Augusta C. Davis, a legacy of \$5,000 or more, for the endowment of a bed to be named for her husband, Mr. Thomas S. Davis.

Bequests of Edward L. Bender

A conditional bequest of \$5,000 has been provided by the will of the late Edward L. Bender, of Philadelphia, to endow a Sarah A. Bender memorial bed in Harrison Women's Ward at the Episcopal Hospital; and a further sum of \$5,000 for the Seaside Home for Women at Atlantic City, N. J., the income to be applied toward paying expenses of worthy patients, with special preference to members of the Bishop Stevens' Bible class for women at the Episcopal Hospital mission.

Daughters of the King

The spring meeting of the Pennsylvania council took place May 23d, at St. Matthew's church, Philadelphia, the Rev. Dr. Anstice, rector. At the business session in the afternoon, papers were presented by Miss Falkner, of Christ church, Germantown; Miss Young, of St. Andrew's church, and Mrs. Moncure, of the church of St. John the Evangelist, Philadelphia. At night a public meeting was held, at which Dr. Anstice presided. Addresses were delivered by Bishop Coleman, of Delaware, and the Rev. Floyd W. Tomkins, D. D.

Church of the Ascension, Parkesburg

The corner-stone has just been laid of the new edifice, Dean Geo. A. Keller, of Chester convocation, officiating, assisted by the Rev. James F. Bullitt, minister-in-charge. The Rev. Arthur Wilde and the Rev. S. K. Boyer delivered addresses, and a number of the clergy were present. The church is a mission off-shoot of the parish at Coatesville. The building, which in the present portion will cost about \$4,000, and give a seating capacity of 300, has been designed by Messrs. Wattress & Son. The immediate intention is to construct only the nave, choir, and vestry rooms, leaving for future effort the erection of the chancel and tower—the latter to be a memorial. The material is stone quarried in the neighborhood, and temporary windows will be made to serve until hoped-for memorial glass can be secured. The style is Gothic.

Kentucky

Thomas U. Dudley, D.D., D.C.L., LL.D., Bishop

The semi-centennial anniversary service of the organization of St. John's parish, Louisville, will be held at St. John's church, on Sunday, May 28th, at 3 p. m. This is the church destroyed by the cyclone of '92, when its rector, the Rev. Stephen Barnwell, was killed.

Consecration of St. Andrew's Louisville

This beautiful new church has cost \$63,000. Its corner-stone was laid May 9, 1889. The chapel was built in '67, the rectory some years later, and the church under Bishop Penick's rectorate. He, Bishop Burton of Lexington, also a former rector, and about 20 of the clergy of the diocese, with the Rev. Dr. Adams of Southern Indiana, met for the consecration on May 16th. Bishop Dudley was celebrant of the Holy Communion, Bishop Penick and Bishop Burton assisting. The sermon was by Bishop Penick. Touching memorial was made to the life and work of Mr. R. A. Robinson, one of the founders and chief workers in the parish, whose tablet adorns the south side of the church. The parish is now fully equipped with a handsome church, rectory, Sunday school rooms, and guild rooms. The Rev. John K. Mason, D. D., is the rector. Mr. James E. Hardy, senior warden, read the request for consecration, and Wm. A. Robinson, junior warden, read the Sentence of Consecration.

The 71st Annual Council

Met on the 17th inst. in St. Andrew's church, Louisville. The Bishop was celebrant, and the Rev. L. W. Rose preached the sermon.

The Rev. George Grant Smith was re-elected secretary. The Bishop's report showed a good condition of things in the diocese generally. He asked for a second archdeacon to work outside of the city of Louisville, as Mr. Benton could profitably confine his labors to these cities. The council acceded to his wishes by subscribing \$500 for this special object and by making the

assessment for missions equal to that of the episcopate and contingent fund. He reported the consecration of one church, 21 celebrations of the Holy Communion, 2 marriages, 3 burials, and 262 Confirmations; also four postulants for Holy Orders in the diocese.

The meetings at night were: Tuesday, May 16th, on work for Brotherhood of St. Andrew, addressed by the Rev. John N. Lewis, dean of Christ church cathedral, Lexington, and Mr. W. S. Marshall, of St. Andrew's chapter; May 17th, in the interest of diocesan missions, speakers, the Rev. Robt. S. Carter, and Wm. A. Robinson, treasurer of the board of diocesan missions; May 18th, subject, foreign missions, addressed by the Rev. W. Dudley Powers, general secretary of the Church Missionary Society, and the Bishop of Lexington; and May 19th, Sunday school work, by the Rev. J. J. Cornish, and Mr. John L. Andrew, of Versailles. Devotional services at 7:30 A. M., took the place of the customary early Celebrations. They were addressed by the Rev. Messrs. Archer Boogher, R. L. McCready, and Benj. E. Reed.

The Bishop's Letter, the official organ of Bishop Dudley, has not been published for a year. The council resolved this year to republish it, and made pledges of \$350 towards its support; \$350 were reported as added to the endowment fund for the episcopate in the last year. Resolutions of respect and affection were sent to the Rev. Wm. McGee, now laboring at Havana, in the island of Cuba.

Elections by the council: *Treasurer*, George T. Allison. *Standing Committee*: The Rev. Drs. Perkins, Minnigerode, and Craik; Messrs. Wm. A. Robinson, Chas. H. Pettet, and Alvah L. Terry.

Board of Diocesan Missions: The Rev. Drs. Mason, Estell, and Minnigerode; Messrs. Charles F. Johnson, Chas. H. Pettet, and Wm. C. Robinson. The Rev. B. E. Reed was nominated as dean of Paducah, and the Rev. M. M. Benton as dean of Louisville. The Rev. Renj. E. Reed and Mr. Hunter Wood, of Hopkinsville, were elected delegates to the Missionary Council.

The 71st meeting was certainly an enthusiastic one.

The Woman's Auxiliary

Held its meeting on Friday at 4 P. M. The Bishop presided and offered prayer. Reports from the secretary and treasurer showed that much good had been accomplished by the four branches in Louisville, and those of Henderson, Paducah, and Hopkinsville; 48 members, representative of six branches, were present, and the rectors of churches spoke for others. Boxes and money were reported to the amount of \$2,488.11. Officers elected for next year are Mrs. T. U. Dudley, president; vice-president, Mrs. Wm. A. Robinson; recording secretary, Miss Sallie Booth; corresponding secretary, Miss Susette Stewart; treasurer, Miss Anderson; executive committee, Mesdames Hamilton, Morton, Richard, Frabne, and Miss Lizzie Robinson.

Southern Florida

Wm. Crane Gray, D.D., Bishop

On Ascension Day Bishop Gray celebrated the Holy Communion in St. Luke's church, Orlando. It was the 39th anniversary of his ordination to the priesthood.

The Rev. S. A. Warren has been put in charge of the work among the colored people in Miami.

New Church at St. Petersburg

The Messrs. Tomlinson, father and son, of Connecticut, have given the money to build a very nice rectory, and it is now almost ready for occupancy. Mr. Tomlinson, Jr., has also given the money to build a brick church, as a memorial of his mother. It will be the first brick church in the missionary district of Southern Florida. The cost of these buildings will be about \$8,000. St. Petersburg is one of the most desirable places of residence in Southern Florida.

The Church in Orlando

On Easter Day the Bishop addressed the Knights Templar in St. Luke's church, Orlando.

At night he preached, and confirmed 7. The Rogation services were well attended, both at St. Luke's and St. John Baptist's. On the night of May 8th a concert was given in the opera house, for the benefit of the Church Home and Hospital; \$60 was cleared. All expenses were borne by one generous layman who is ever forward in doing good deeds for Christ and His Church.

Rectory for St. Barnabas, Deland

May 3d the Bishop visited this parish, and made arrangements to buy a rectory. The ladies had for some time been raising money to build one, but it was learned that a very suitable residence could be bought at reasonable rates, so the purchase was made, and the rector, the Rev. Mr. Little, will move in immediately.

Connecticut

Chauncey B. Brewster, D.D., Bishop

On May 5th, the Bishop consecrated St. Philip's church, Putnam.

The Rev. Dr. Samuel Hart, professor of Latin in Trinity College, and secretary of the House of Bishops, has been elected sub-dean of the Berkeley Divinity School, and has accepted the position.

A noteworthy service was that held by the Bishop in Westport, where the two parishes united in welcoming at a united service their Diocesan; the rectors each presenting eight candidates to receive the laying on of hands.

On May 10th, at a meeting of the Junior Auxiliary Publishing Company at Christ church, Hartford, the following officers were elected, Bishop Clark being president *ex-officio*: vice-president, the Rev. Samuel Hart; treasurer, Dr. W. C. Sturgis, of New Haven; secretary and assistant treasurer, Miss Mary E. Beach, of Hartford; recording secretary, R. A. Saunders, of Middletown.

St. John's, Bridgeport

One of the finest ecclesiastical edifices in the city was damaged by fire to the extent of about \$10,000, on May 19th. The chancel, pulpit, altar, and choir stalls, were destroyed.

Confirmations by Bishop Brewster

St. Mark's church, New Britain, 9; Christ church, Middletown, 8; Holy Trinity, Middletown, 35; Grace chapel, Hadlyme, 7; St. Paul's, Wallingford, 16; St. James', New London, 20; Christ church, Guilford, 6; St. John's, Stamford, 57; St. Andrew's, Stamford, 9; St. Thomas', Bethel, 8; St. Paul's, Norwalk, 11; St. Paul's, Willimantic, 9; St. Paul's, Brookfield, 20; All Saints', New Milford, 11; St. Mark's, Bridge-water, 9; St. John's, New Milford, 20. The large number confirmed at Brookfield is specially noteworthy, and many of the small rural parishes show goodly gains, though all told, the Confirmation classes have not been as large as last year. This is in part owing to the heavy rains of the winter and early spring, which made the roads impassable in country districts, and often flooded the cellars of churches, drowning out the fires.

The Litchfield Archdeaconry

The spring meeting was held in Trinity parish, Torrington, May 9th and 10th. The clergy assembled in the afternoon of the former day at the rectory for a short business meeting. In the evening, addresses were made in the church by Archdeacon George who congratulated the rector and people of Trinity on their new church; by Archdeacon Wildman, on the missionary character of our daily duties. The Rev. W. D. Humphrey gave a picturesque description of missionary work in a country parish, with special regard to week, night services in school houses. Dr. Seymour made a warm appeal for the interest of the larger and stronger parishes in the smaller ones. On the following morning, at the literary session, the Rev. Dr. Seymour read an essay on "The life and work of Bishop Williams." The Rev. Walter D. Humphrey read a review of John Fiske's work, "The Beginnings of New England." At the Celebration at 10:30, Archdeacon Wildman delivered an *ad clerum*

sermon on the text, "What doest thou here, Elijah?" At the earlier session, the Rev. L. R. Sheffield gave an able and exhaustive dissertation on "The Kensit controversy." Mr. H. H. Hemingway, one of the four laymen present, urged the importance of the Litchfield County Sunday School Association. Fifteen of the 20 clergy of Litchfield county were present, and the meeting was highly helpful to all.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The 82d Annual Convention

Convened in Trinity cathedral, Cleveland, May 16th. The Holy Communion was celebrated, Bishop Leonard, celebrant. The offering was for the Society for the Relief of Widows and Orphans. At the close of the service the convention was called to order. The Bishop's annual address was brief, but full of vigorous thought. He made a strong protest against the laxity of the laws concerning divorce, and the marriage of divorced persons, and urged the adoption of uniform divorce laws in the United States. He would like to see the law of the Church made so strict, that a divorced person cannot be remarried at all by a clergyman of the Church. Bishop Leonard spoke of his work abroad the past year, when he made visitations in all the principal cities of France, Italy, Germany, and Switzerland. At the close of the address the convention passed the following:

Resolved: That this convention has heard with gratitude the much-needed words of our Diocesan on marriage and divorce, and we most respectfully commend them to the attention of the Senators and Representatives of Ohio.

The Rev. A. B. Putnam, chairman of the committee on canons, made his report, and after considerable discussion it was decided to change the annual election of wardens and vestrymen to the first Monday in May, instead of Easter Monday, as heretofore.

The evening session was opened with a devotional service conducted by Archdeacon Abbott, President Peirce, of Kenyon College, and the Rev. Alsop Leffingwell. The Rev. A. A. Abbott, secretary of the missionary committee, and Mr. W. G. Mather, treasurer, made reports. The total receipts for the past year amounted to \$9,628.89, the expenditures to \$8,959.67, leaving a balance of \$673.22. Reports of the Joint Educational Committee show this year's receipts to have been \$3,460.05; expenditures, \$2,877.80; balance on hand, \$582.25.

The second day of the convention began with the celebration of the Holy Communion, at 7:30 A. M. President Peirce, of Kenyon College, represented every department as doing good work, and more students in attendance than at any time since 1867.

The results of the elections were as follows:

Standing Committee: The Rev. Messrs. E. W. Worthington, F. B. Avery, and Charles D. Williams; Messrs. T. M. Sloane, W. G. Mather, and R. H. Wright.

Delegates to Missionary Council: Rev. George H. McGrew, D. D., Mr. Walter A. Hodge.

Missionary Committee: Cleveland Convocation—Rev. Francis M. Hall, and Mr. D. Z. Norton; North-west Convocation—Rev. E. V. Shayler, and Mr. W. A. Hodge; Central Convocation—Rev. C. M. Roberts, and Mr. J. E. Brown; North-east Convocation—Rev. A. L. Frazer, Jr., and Mr. W. W. Sculpholm. Also chosen by the committee itself after the close of the convention, the Rev. Messrs. E. L. Kemp, C. S. Aves, Charles D. Williams, George H. McGrew, and J. H. W. Blake; Messrs. W. G. Mather, Thos. M. Sloane, Geo. K. Rose, Charles Fox, and G. C. S. Southworth.

Ecclesiastical Court: Rev. Messrs. C. S. Aves (president), Jacob Streibert, H. W. Jones, D. D., W. Rix Attwood; and Wemyss T. Smith.

Treasurer of the Diocese: Mr. John Thomas. *Secretary of the diocese*: Rev. E. W. Worthington.

Assistant secretary: Rev. Wm. C. Sheppard.

The convention closed, to meet in Cleveland in 1900. The whole session was notable for the largeness of attendance, about 200 delegates in

all, and for the smoothness and good feeling characterizing all its work.

Wednesday evening the Bishop and Mrs. Leonard gave a delightful reception to the delegates and ladies accompanying them, at their home, 840 Euclid ave.

Iowa

Theodore Nevin Morrison, D.D., Bishop
Episcopal Visitations

JUNE

1. St. Peter's, Fairfield.
- 11-13. A. M., St. Katherine's Hall, Davenport.
14. St. Mark's, Maquoketa.
15. St. Paul's, Bellevue.
18. Council Bluffs: A. M., St. Paul's; P. M., Grace.
20. St. John's, Glenwood.
21. St. Paul's, Harlan.
22. Trinity, Atlantic.
27. St. John's, Mason City.
28. St. Thomas', Algona.
29. Trinity Emmetsburg.
30. St. Stephen's, Spencer.

JULY

1. Grace, Estherville.
2. Good Shepherd, Spirit Lake.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D. D., Bishop-Coadjutor

Memorial Window to Bishop Newton

Was unveiled on Ascension Day at Monumental church, Richmond. The window is the gift of the Monumental congregation, of which he was for many years rector, and personal friends of the Bishop. It represents the Ascension, and the faces are exquisitely beautiful. It bears the inscription, "Peace, I leave with you; My peace I give unto you." It is the work of the Tiffany Company, of New York.

The 104th Annual Council

Began its sessions in St. Paul's church, Richmond, May 17th. A preliminary service was held at 7:30 A. M., and at 10 Holy Communion was celebrated, Bishop Whittle, celebrant, the council sermon being preached by the Rev. W. A. Barr. The council organized with 47 clerical and 40 lay delegates present. Routine business occupied the day. The night session was devoted to domestic missions. The Rev. Preston Nash read the report of the Diocesan Missionary Society, and addresses were made by the Rev. Messrs. J. J. Gravatt and G. W. Nelson. The second day Bishop Whittle read his annual report which gave a detailed account of his work during the past year. He expressed his gratification over the fact that none of the clergy in the diocese were taken away by death. The Bishop also expressed his thankfulness that his health had greatly improved, so that he was enabled to attend the General Convention in Washington last fall, the first time within the past nine years. During the year he made 55 visitations, and confirmed a large number. "Never within my knowledge," said Bishop Whittle, "have we had so few candidates for Holy Orders or so few young men preparing for the ministry of our Church. This is a significant fact. It certainly seems to indicate a decline of spirituality, and an increase of worldliness among our Church people."

A proposition to amend the Constitution, providing that the words, "bishop-coadjutor" be substituted for the words, "assistant bishop," wherever the latter appears in the canon, was agreed to. In the afternoon Bishop Gibson read his annual report which appealed for more men and money for the domestic missionary field. The following *Standing Committee* was elected: Rev. Messrs. Joseph Packard, D. D., P. P. Phillips, and Berryman Green; Mr. L. M. Blachford, Colonel Arthur Herbert, and Mr. John R. Zimmerman. At 4:30 P. M., the Sunday school discussion took place, a number of clergymen and laymen speaking. At 8 P. M. a foreign mission service was held, and strong addresses were made by the Rev. Jno. G. Meem, of the Brazilian, and the Rev. J. L. Patton of the China, Mission.

Friday, the report of the committee on parochial reports was submitted. It shows that there

are 10,171 white, and 148 colored communicants. Total contributions \$185,686. There had been Baptisms—adults, 147; infants, 443; Confirmations, 616; marriages, 212; burials, 487; Sunday school teachers, 1,041, scholars, 8,135; contributions, \$3,120; Brotherhood of St. Andrew members, 383; Woman's Auxiliary, 1,654.

The amendment to Article V of the Constitution so as to allow lay delegates to vote for a bishop was unanimously adopted. The report of the finance committee shows the gross receipts for the year, \$9,216.14, ordinary expenses for the year, \$8,072.77. Mr. W. S. Campbell of the Virginia Bible Society was allowed to address the council. Some routine business was disposed of, after which the council adjourned to meet at Charlottesville next year at the usual time.

Massachusetts

William Lawrence, D. D., Bishop

The Bishop's Appointments

JUNE

2. Evening, Christ church, Rochdale (Leicester).
4. A. M., St. John's church, Newton (Newtonville); evening, church of the Good Shepherd, Watertown.
11. Cambridge: A. M., St. John's memorial chapel; evening, St. Philip's church.
21. A. M., Episcopal Theological School (Commencement), Cambridge.
22. Falmouth: P. M., St. Barnabas' church; evening, church of the Messiah (Wood's Holl).

The Rev. Father Osborne, of St. John the Evangelist, is conducting a Mission in St. Luke's cathedral, Halifax.

Gifts to the City Board of Missions

A legacy of \$250 from the estate of Helen L. Kettell; \$1,000 from the trustees of the John A. Dix estate, and the same sum from Mr. W. I. Eaton; \$1,500 from Mrs. William Appleton.

Brotherhood of St. Andrew

The annual meeting of the Boston local council was held in the church of the Good Shepherd, May 13th. Evening Prayer was said at 5, followed by a reception. After supper a business meeting and conference were held. Mr. C. E. A. Winslow treated the topic, "The responsibility of the Brotherhood man." The preparation for the corporate Communion the following morning, was given by the Rev. J. M. G. Foster.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

Choir Festival

On Ascension Day, the second annual choir festival was held in St. John's church, Franklin. The united choirs, over 80 vested men and boys, of Titusville, Oil City, and Franklin, supported by the organ and an orchestra of ten pieces, rendered Evensong with much precision and beauty. The anthems, "Uplift, ye portals," Gounod, and Mozart's *Gloria* were sung with excellent effect. The Rev. Dr. Laurens McLure preached a strong sermon. Two festivals are held each year, the one in Oil City, the other in Franklin, and besides greatly stimulating the choirs, afford a service of unusual beauty and strength. The success of these festivals is largely due to the admirable training of Mr. W. F. Callis, of Oil City.

The Thirty-Fourth Annual Convention

Took place in St. Paul's church, Erie, on May 16-18th. The opening service on Tuesday evening took the form of a rally for the Brotherhood of St. Andrew, and was held in the parish house, the Bishop presiding. Addresses were made on "The aim and object of the Brotherhood," by Mr. H. D. W. English, of Pittsburgh, and council member of the order for this diocese; "How to increase the efficiency of Church work," by Mr. Reuben Miller, of Pittsburgh, and "Import of the Brotherhood to the Brotherhood man," by the Rev. A. R. Taylor.

Wednesday morning a celebration of the Holy Communion in St. Paul's church, preceded the organization of the convention in the parish house, the Bishop officiating. The Rev. T. J. Danner was re-elected secretary, and appointed as his assistant, the Rev. W. L. H. Benton.

Among the more important business of the morning, were the adoption of a resolution increasing the Bishop's salary from \$5,000 to \$6,000 the election of the Rev. A. H. Judge, and Mr. Reuben Miller, of Pittsburgh, as delegates to the Missionary Council next autumn, and the adoption of a seal for the diocese. The design of the seal combines a portion of the arms of William Penn, the founder of the State, and the arms of William Pitt, for whom the see city was named, with the ecclesiastical emblem of the crozier and crossed keys, surmounted by the mitre, on the ribbons of which appears the motto *Numine Benigno*. The whole is surmounted by a pointed oval border, bearing the inscription, *Sigillum Diocesis Pittsburgensis*. At noon the Bishop delivered his annual address.

The Bishop spoke of the propriety and advantage of dividing the diocese, and making Erie the see city of the northern part. Every year the matter was delayed, he believed hindered somewhat the full development of the Church throughout the Northern Convocation. The matter simply awaits the touch of some sympathetic and generous hand. The annual report of work done was as follows: One hundred and twelve visitations; held 301 services; preached 138 times; made 163 Confirmation and other addresses; 95 Confirmation services in public, and four in private; confirmed 952; celebrated Holy Communion in public 83 times, and twice in private; baptized 19 infants and four adults; presided at meetings, 57, and at four convocations; catechized 16 Sunday schools, and officiated at seven funeral services; 11 clergymen received, three dismissed; ordained two priests and instituted one rector; now in the diocese, 75 clergy, a larger number than ever before; six candidates for Priests' Orders, one for Deacons' Orders, and seven postulants. One corner stone was laid, one church consecrated, and three churches and three parish houses opened with services of benediction; 55 lay-readers licensed, 17 of them for the Laymen's Missionary League. Much advance has been made in the acquisition of Church property, in the shape of parish houses and Sunday school rooms. The only note of discouragement is given by the fact that the treasury of the diocesan Board of Missions is constantly empty; and the Bishop asked whether some method could not be devised whereby one dollar from each communicant could be successfully collected, thereby relieving the anxiety of the Board. Or could not every man, rich or poor, give the income from one day's labor, which would soon solve all difficulties?

At 3 P. M. the convention sat as the Board of Missions. Reports were read by the general missionary, the Rev. L. F. Cole, the secretary of the executive committee, the Rev. J. R. Wightman, and the treasurer, Mr. H. L. Foster, which latter showed a deficit of \$680. Pledges were received from Calvary and Ascension churches, Pittsburgh; St. John's, Franklin, and St. Thomas', Oakmont, amounting to \$300, whereupon the lay delegates of St. Andrew's, Pittsburgh, generously stepped forward, and offered to take care of what remained, so that for the first time in many years the Board of Missions will enter upon its work unincumbered by debt. This wiping out of the debt was the occasion of great rejoicing, and the convention arose and sang with much fervor, "Praise God from whom all blessings flow." The board was authorized to expend \$6,000 in missionary work in the ensuing year. Owing to the resignation of the treasurer, Mr. H. L. Foster, who had held the office for many years, Mr. B. W. Bredin, of Franklin, was chosen to fill the position.

Other elections resulted as follows: *Standing Committee*: Rev. Drs. R. J. Coster, Laurens McLure, and A. W. Arundel; Rev. Amos Banister; Messrs. H. W. Armstrong, E. M. Ferguson, George C. Burgwin, and W. J. Patterson.

The committee on canons presented a lengthy report, and several alterations were made, one providing for a change in the time of holding parish elections, from Easter Monday to the first Monday in May. During Thursday's session opportunity was given for the reading of a paper prepared in behalf of the Prayer Book

Society, by one of its members, and for the presentation to the convention of the claims of the Church Army, by one of its officers, Captain G. P. Hance.

On Wednesday evening, in St. Paul's church, was held the semi-annual meeting of the Woman's Auxiliaries of the diocese. A paper prepared by the president, giving a short history of the Pittsburgh branch, was read by the Bishop, followed by the secretary's report of the work done during the last year. Addresses were made on domestic missions, by the Rev. A. L. Frazer, of Youngstown, Ohio, and on foreign missions, by the Rev. G. H. McGrew, D.D., of Cleveland, who came as the accredited messenger of the General Board of Missions in New York. The evening closed with a reception accorded the Bishop, clergy, lay delegates, and their friends, at the residence of the Hon. and Mrs. C. M. Reed. In every respect the convention was one of the most pleasant, well attended, harmonious, and successful conventions held in many years.

Central Pennsylvania

Ethelbert Talbot, D.D., LL.D., Bishop

The Twenty-eighth Annual Convention

Held in St. Stephen's church, Wilkes Barre, May 16 and 17th. It was made the occasion for the consecration of the splendid new church, which takes the place of the old St. Stephen's, destroyed by fire Dec. 25, '97. After Evening Prayer, the Bishop read his annual address. It dealt with the prospects and possibilities of the diocese itself. Its tone was vigorous and hopeful, and the particulars of progress made showed the optimism to be well founded. The Bishop also dealt with the question of division, strongly favoring it, not on personal grounds, but should the convention deem it advisable. Mr. C. M. Clement was unanimously re-elected secretary, the Rev. Dr. Angell, assistant. On Wednesday morning, at 8 A. M., the Bishop celebrated the Holy Communion; also ordained to the priesthood the Rev. E. J. Burlingham, one of the assistants of the parish, and the Rev. J. Erwin Brodhead, of Forest City. The convention met in business session in the beautiful and convenient parish house. Total in attendance, 85 clergy and 95 lay deputies. Mr. W. R. Butler, secretary of the Diocesan Board of Missions, read a stirring report, showing offerings of \$3,140, and expenditures of \$9,627. This was gratifying, as for the first time, at the special request of the Bishop, the Lenten offerings of the Sunday schools were sent to the General Board instead of being used for the diocesan work, and many were apprehensive that the large consequent diminution of income, together with the increased expenditures necessitated by the employment of a general missionary, would result disastrously. For the work during the coming year, \$5,408 was pledged by the parishes represented. A telegram of sympathy to the Rev. Mr. Woodle, lying ill in a Philadelphia hospital, was ordered sent. One of the most interesting reports presented was that of the deaf-mute missionary, the Rev. J. M. Koehler. It showed that the diocese contained some 1,750 of those children of silence, nearly 400 of whom were communicants; that he had baptized 25 persons, and presented for Confirmation, 53.

The report of the committee on lines of division of the diocese provoked a lively discussion. The lines recommended run east and west, dividing the diocese into two nearly equal divisions. This was the view of the majority, a minority desiring division by a line running north and south. Speeches in favor of immediate action was made by representatives of both opinions. Finally the committee's resolution was laid on the table by a vote of 78 to 70. A motion to constitute another committee to report to the next convention on at least two possible lines of division, was carried, and the Bishop appointed such committee. The Rev. Dr. Jones having taken the chair, the convention passed unanimously a resolution increasing the Bishop's salary to \$4,500, together with free use of episcopal

residence and traveling expenses. Mr. W. W. Montgomery addressed the convention on the advantages of the Society for the Relief of the Widows and Orphans of the Clergy, and the Rev. Dr. Anstice, on the claims upon general sympathy and support, of the General Board of Missions.

The following were elected on the *Standing Committee*: Rev. Messrs. M. A. Tolman, W. P. Orrick, D. D., H. L. Jones, D. D., C. M. Morison, and T. B. Angell, D. D.; Messrs. G. E. Farquhar, H. M. North, LL. D., A. D. Holland, A. N. Cleaver, and H. B. Meredith, M. D. *Delegates to Missionary Council*: Rev. W. Heakes and Mr. A. D. Holland. The convention, by rising vote, expressed their sense of the loss sustained by the diocese in the death of Captain George M. Franklin, of Lancaster, who had been for many years an honored and valued member of the convention.

After accepting the invitation of the Rev. Rogers Israel to hold the next convention in St. Luke's church, Scranton, the convention adjourned.

In the evening a largely-attended reception was given in the parish house, to meet Bishop Potter who had come to Wilkes Barre to preach the sermon at the consecration of the church.

Consecration of St. Stephen's, Wilkes-Barre

The new church is built of stone, the interior walls being finished in fine cream-colored brick. The chancel is apsidal, the arch being supported on two massive columns of polished gray granite; the stone altar, a memorial of a much beloved vestryman and worker, Col. C. M. Cunyngnam, stands in the chancel of the apse, the curve of the chancel walls being occupied by clergy stalls, with the bishop's chair in the centre. The pulpit, font, etc., which have been previously described in these columns, are memorials, as will also be ultimately all the windows of the church. The seating capacity is 1,200, and in dignity, impressiveness, and general beauty, the building is among the finest in the diocese. The consecration services began at 10 A. M., the long procession being headed by the vestry, followed by the vested choir, the long line of clergy, and Bishop Potter with the Bishop of the diocese. After the instrument of Donation had been read by Mr. S. L. Brown, the senior warden, the rector, the Rev. Dr. Jones, reading the Sentence of Consecration, the Bishop proceeded with the consecration service. The sermon was preached by Bishop Potter, and was a superb production and an intellectual and spiritual refreshment. With the celebration of the Holy Communion ended a noteworthy and impressive service, to the dignity of which much was added, as to all the services of the convention, by the admirable work of the large vested choir. The congratulations to the Rev. Dr. Jones on this worthy monument of his long and much blessed ministry were many and sincere.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

The Church Club of Delaware gave its semi-annual dinner on Thursday evening, May 18th.

The church of St. Barnabas, Marshallton, the Rev. E. K. Miller, in charge, destroyed by fire on Christmas Day last, has, through the energy of the incumbent, been rebuilt, and partly furnished.

Calvary Church, Wilmington

This church, which was improved and beautified last December, is to be further adorned with stained glass memorial windows, the gifts of members of the parish. A new oak pulpit is being put in, the gift of the junior warden of the parish, Mr. R. W. Tadman. In addition to the Easter class of 19, Bishop Coleman confirmed a supplemental class of five on May 19th, presented by the rector, the Rev. H. W. Cunningham.

Day Nursery and Hospital for Babies

At the last meeting of the board of managers, the pleasing fact was announced that except for a small yearly interest, these diocesan institutions were clear of debt. Appeal is now made

for systematic pledge offerings for their support in the future. Mrs. Coleman is treasurer, and, with the Bishop, has given much time and thought to their welfare and usefulness.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

New River Convocation

Met in All Saints' church, Union, April 25th. Owing to the absence, through sickness, of the dean of the convocation, and a large number of the clergy, only routine business was transacted. Religious services were held by the two clergymen present at the convocation, the Rev. Messrs. Marshall and Morley, for four days. Informal reports showed the work in the various fields to be in a healthy and flourishing condition. Large numbers of candidates have been presented to the Bishop for Confirmation, churches and rectories are being built, and two large Sunday schools are conducted in the neighborhood of White Sulphur Springs by an efficient lay reader.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

The Sixty-Second Annual Council

Met in Geneva, May 16-17th. On Tuesday, Morning Prayer was said in St. Peter's church, followed by the celebration of the Holy Communion, the Bishop, celebrant. The sermon was preached by the Rev. Charles W. Hayes, D. D. The business sessions of the council were held in Trinity church. At 3 P. M., the council organized; present, 77 clerical delegates, and representatives from 22 parishes. The Rev. A. M. Sherman was re-elected secretary. The parishes of St. Stephen's and St. Matthew's, both in the city of Buffalo, were, by vote of the council, given representation. The Bishop's address pleaded for conformity on the part of the clergy to a jealous integrity to Prayer Book standard at a time when the religious bodies around us are borrowing so largely from us. Dealing with the action of the last General Convention, on the canon of marriage and divorce, the Bishop made mention of some astounding facts which came within his experience in Dakota, and which vividly illustrated how the re-marriage of divorced persons lowered the standard of morals. A large portion of the address was *ad clerum* on the so-called "Higher Criticism." Indulging in no acrimony, the Bishop expressed sorrow that an attempt should be made to take so much away, "here a doctrine, there a book," and no adequate substitute be given us by the "critics" who, each having his pet theories, could not agree among themselves. The Confirmations for the year within the diocese were 1,240, and these, with 110 for the Bishop of Albany, and 317 for the Bishop of Central New York, made a total of 1,676. The Bishop ordained four priests and two deacons, delivered 150 sermons and 148 addresses.

In the evening, a missionary meeting was held—one of the most successful in the history of the diocese—when the Archdeacons of Buffalo and Rochester made their reports of the year's work, showing most gratifying and encouraging results, which will prove a stimulus to future effort. The Rev. L. N. Caley, of Philadelphia, as special representative of the General Board of Missions, followed with a forceful address on missions in the domestic and foreign fields. A reception was held later in the evening, at the residence of Professor and Mrs. Nash, when opportunity was given to meet the Bishop and the president and faculty of Hobart College. On the second day of the council, there was a celebration of the Holy Eucharist in Trinity church, at 7:30 A. M. The following amendments to the Constitution were adopted:

Each church shall be entitled to one or more lay-delegates, not exceeding three in number, who have been duly chosen by the vestry or congregation of the church. But no lay-delegate shall be qualified for a seat in the Diocesan Council unless he be a member of the congregation he is appointed to represent, nor until the assessments upon his parish, for the support

of the episcopate and for diocesan expenses, have been fully paid. *Except in cases recommended by the Financial Board of the diocese, and approved by the Council.*

The Bishop, clergy, and laity, in council assembled, shall deliberate as one body, the Bishop presiding. In voting, every clerical member shall be entitled to a vote, and the laity shall vote as herein provided. The lay delegates from each parish shall be collectively entitled to one vote.

The election for diocesan officers, etc., resulted as follows: *Standing Committee*—The Rev. Messrs. J. A. Regester, D.D., C. F. J. Wrigley, W. North, L.H.D., and R. R. Converse, D. D.; Messrs. W. H. Walker, J.E. Pound, H. R. Hopkins, M.D., and H. E. Hathaway. *Deputies to the Federate Council*—Messrs. Augustus De Peyster and Albert E. Jones. *Delegates to the Missionary Council*—The Rev. W. C. Roberts and the Hon. W. W. Killip. *Treasurer of the diocese*—Mr. Haywood Hawks. When the committee on the memorial to Bishop Coxe was ready to present its report, the Bishop called upon the members of the council to proceed with him to the last earthly resting place of the Bishop, in the crypt of Trinity church. Being there assembled, the council joined in singing Hymn 176. The Nicene Creed and the Lord's Prayer were then recited, after which Bishop Walker used the collect for All Saints' Day, and the third of the "Additional Prayers," in the Burial Office, closing with the benediction. On returning to the church, the report of the committee was read. It recommended that the memorial should take the form of a ball, on the campus of Hobart College, for the use of the college, to be called the Bishop Coxe Memorial Hall. The report was accepted by the council, and referred back to the committee (to which the president of Hobart College was added), with power to carry out the suggestions of the report. It is thought the hall will cost from \$25,000 to \$30,000. After the transaction of further routine business, Evening Prayer was said, and the council adjourned *sine die*.

Quincy

Alexander Burgess, D.D., LL.D., Bishop

The Twenty-Second Annual Convention

Held in Galesburg on May 16 and 17th, the opening service being in Grace church, and the business meetings in St. John's (Swedish) church. The luncheons were served by the ladies of both parishes in the basement of St. John's, the entertainment being most liberal and cordial, and including a large attendance of the Woman's Auxiliary. In the absence of the Bishop, the Rev. Dr. Leffingwell, rector of St. Mary's School, was elected president. Dr. E. H. Rudd was re-elected secretary, and no change was made in the various delegations and boards, except the substitution of the Rev. E. F. Gee as provisional deputy to the General Convention in place of the Rev. W. H. Benham, removed. The Bishop who has not been able to return to the diocese during the year, forwarded his annual address which was read by the secretary. He spoke with feeling of his disappointment in not being able to attend; commended the progress of the Endowment Fund; urged more liberal support of the clergy and of missions; reminded the convention of the long-continued assistance received by the diocese from the General Board of Missions; asked for hearty support of the work among the Swedes, so well begun; expressed his obligations to bishops who have aided his diocese, especially to Bishop Seymour. He also expressed the hope that he might be able to return to his diocese in October. The question of election of a coadjutor he disposed of by referring to the action of the last convention, which declared that under existing financial conditions such election would be prejudicial to the interests of the diocese. The following response was made to the Bishop's address, as recommended by a special committee:

This convention, in receiving the annual address of its beloved Diocesan, desires to express its deep sense of his unflinching devotion to his work and the welfare of the diocese; and their appreciation of his wise counsel, his timely suggestions, and his loving solicitude. It is peculiarly striking that, amid his own sorrows and anxieties, he should have the interests of the di-

ocese so much at heart. We cannot forget that the best years of his long, useful, and busy life have been given to the diocese of Quincy, nor with what unflinching zeal and unselfish devotion he has fulfilled his episcopal duties. We desire especially to record our grief for the repeated and severe afflictions with which it has pleased an all-loving Father to visit His servant. We tender to our dear Bishop, to our Father in God, heartfelt sympathy, and express the earnest hope that it may please God to restore him to health and strength for the work he loves so well, and to this end we offer our earnest supplications to the Giver of all blessing.

The secretary was instructed to forward by wire the greetings of the convention to the Bishop.

The Rev. W. M. Pierce was elected delegate to the provincial synod in place of the Rev. W. H. Moore, resigned.

The most encouraging point of the proceedings was the announcement of the Trustees of Funds that the endowment had been increased during the year more than \$2,000, amounting now to \$9,000. Other financial conditions were favorably reported. The Woman's Auxiliary had a most interesting meeting, on Tuesday, in Grace church. Besides the usual reports and discussions, there were addresses by Mrs. Lyman and Mrs. Hopkins, of Chicago. The missionary meeting in the evening was attended by a large congregation, and was one long to be remembered. Mr. W. H. Boniface and the Rev. W. F. Mayoably represented the zeal of the diocese, in their addresses, and the Rev. John Henry Hopkins, of Chicago, spoke on behalf of the General Board of Managers, at whose request he was present. This address, like that of the afternoon before the convention, was powerful in statement of facts and plea for more devoted service. The Rev. W. M. Purce preached the convention sermon at the opening service. On Wednesday morning there were Celebrations at both churches. In the afternoon, after a most harmonious and busy session, the convention adjourned, having fixed the time and place of the next annual convention at St. Paul's church, Peoria.

Maryland

William Paret, D.D., LL.D., Bishop

The chapel of the Prince of Peace, under the charge of the Rev. Henry T. Sharp, is out of debt and has become self-supporting. It has decided to ask the convention to constitute it a separate congregation.

On Sunday, May 14th, Bishop Paret visited Trinity church, Towson, the Rev. W. H. H. Powers, D. D., rector, and administered the rite of Confirmation to a class of 12 persons. In the afternoon he visited Sherwood church, preached, and confirmed a class.

Daughters of the King

The sixth annual convention of the Maryland council convened in St. Peter's church, Baltimore. The charge to the council, delivered by the Rev. Frederick W. Clampett, D. D., followed the Communion service, conducted by the Rev. H. H. Taylor. Papers were read during the day by Mrs. R. Heber Murphy, of M. J. Franklin chapter, Port Republic, Md., on "Difficulties of the country chapter"; by Miss Barnard, of St. Michael and All Angels' chapter, on "The Rule of Service." Mrs. G. H. Evans, secretary of the council, reported an enrollment of 14 chapters in the diocese of Maryland, 13 of which are connected with the council. The total membership of the Order in the State is 325. Officers for the ensuing year were elected as follows: Mrs. Adam Denmead, president; Mrs. Gaston Hooper, vice-president; Mrs. G. H. Evans, secretary; Miss Sadie Oliver, treasurer; Miss Brewer, Mrs. S. S. Paine, Mrs. F. W. Clampett, and Mrs. Joseph Fletcher, advisory board. Mrs. Adam Denmead was appointed to represent the Maryland council in the Central Council of the order, and Mrs. G. H. Evans was appointed delegate to the convention at Atlanta.

Bequests of Mrs. Henrietta E. Smith

The will which was probated May 16th, leaves stocks and bonds, valued at \$6,000, to the State

Deposit and Trust Company, of Baltimore, in trust for her daughter, Margaret B. Smith, and requests that the legatee give the income from the securities to such charities of the Church in the United States as she may feel most interested in. At the death of Miss Smith, the trust is to cease, and \$4,000 is to go to the American Church Building Fund Commission absolutely, and \$2,000 to the vestry of St. Paul's parish, in Baltimore Co. The balance of the estate goes to the members of the family of the testatrix.

Maryland Churchmen's Club

The annual dinner was held recently at the Hotel Rennert, Baltimore. The guests of honor were Bishop Paret, Bishop Coleman, of Delaware, Mr. Robert L. Harrison, of New York, and the Rev. Alfred G. Mortimer, D.D., of Philadelphia. Just before dinner, the annual business meeting was held in the upstairs parlor of the hotel, President Packard presiding. The club now numbers 160 members in the State. Reports of the secretary and treasurer were heard, and the following officers elected for the ensuing year: President, Joseph Packard, Jr.; vice-presidents, Henry D. Harlan and J. Wirt Randall; secretary, Edward G. Gibson; treasurer, John Glenn, Jr.; council, Messrs. E. N. Rich, G. H. Boehm, John T. Mason, Richard C. Norris, with the officers of the club. After dinner there was a general discussion of the "Responsibilities of laymen in the Church," in which Bishop Coleman, of Delaware; the Rev. Alfred G. Mortimer, of Philadelphia; Mr. Robert L. Harrison, of New York, and Judge Harlan, the vice president of the club, took the leading part. At the dinner the laymen greatly outnumbered the clergymen, being in proportion of about three to one. There were 133 members present.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The Thirty-Second Annual Council

Convened in Trinity church, Omaha, May 17th. Only two clergymen were absent from their places, one on account of enfeebled health, the other because of civic duties which made it impossible for him to attend; 54 lay delegates, the largest number for many years, were in attendance. In his annual address the Bishop made request for the election of a coadjutor-bishop because of his own physical inability to live any longer in Nebraska, or to administer his episcopal office. He spoke of the absolute duty of maintaining the Faith of the Creeds in its integrity; of the depressing influence of religious controversy; of the missionary work of the diocesan institutions; and of his official acts in the diocese during the year. At the close of his address the Bishop celebrated the Holy Eucharist.

On Wednesday night the usual missionary meeting was held in Trinity cathedral. The Rev. Dr. Stone, of Chicago, addressed a larger congregation than has appeared in Nebraska for many years, at the annual missionary meeting. His address was eloquent and forceful.

The *Standing Committee* elected consists of the Very Rev. Campbell Fair, D.D., the Rev. Messrs John Williams and D.C. Pattee; Messrs. J. M. Woolworth, C. W. Lyman, and J. H. Nash.

When the hour arrived for the election of a coadjutor-bishop, the Bishop called the council to solemn prayer. A lesson from the Book of the Revelations was read by him; the *Veni Spiritus Sanctus* said, and then the Bishop solemnly invoked the guidance of the Holy Ghost for his kneeling clergy and laity. Directly after, the Bishop retired from the chair and called Dean Fair to preside. The council went into committee of the whole, Chancellor Woolworth in the chair. The Rev. H. B. Burgess nominated Dean Fair, of Trinity cathedral; Mr. Clement Chase, of Omaha, nominated the Rev. Frank Westcott, of Skaneateles, N. Y., but Mr. Westcott being unknown to other members of the council, it was not seconded; the Rev. A. L. Williams, of Chicago, was nominated by the Rev. A. E. Marsh. The debate continued until 6 p. m., resumed at 8 o'clock, continued until after

10 o'clock P. M., when the committee asked to be discharged. Dean Fair called the Rev. John Williams to the chair and took his own seat on the floor. The ballot was as follows: The Rev. A. L. Williams, 16; Dean Fair, 9. The roll of the laity was immediately called, the ballot resulting: Ayes, 28; nays, 23. Dean Fair resumed the chair, and in a few graceful words congratulated the council on the result of its deliberations, and ordered the singing of the *Gloria in Excelsis*. Mr. H. W. Gates moved that the election of Mr. Williams be made unanimous, the motion prevailing. The canonical testimonials of Mr. Williams were then signed by the clerical and lay delegates, and the council adjourned a little before midnight.

The next day the Bishop appointed a committee to notify Mr. Williams of his election, consisting of the Rev. Messrs. A. E. Marsh and H. P. Silver; Messrs. J. M. Woolworth and Clement Chase. The Standing Committee was authorized to make all necessary provision for the consecration in the event of his accepting the office of coadjutor, and of his confirmation by the Standing Committees and Bishops of the Church.

The Rev. O. H. Young was re-elected *Secretary of the council*, and the Rev. John Albert Williams, assistant secretary. Mr. C. W. Lyman was re-elected *treasurer of the diocese*.

North Dakota

Samuel C. Edsall, D.D., Bishop

The Bishop's Visit to Pembina

Bishop Edsall recently made his first visitation of the missions in the north-eastern part of the State. April 29th, he confirmed a class in Grace church, Pembina, and also officiated on Sunday, April 30th. During the week a reception was tendered the Bishop in Pembina. He found the Church progressing, under the faithful care of Mr. Watson.

The Missions under Rev. D. H. Clarkson

On Sunday, May 7th, the Bishop officiated in the church of the Redeemer, Bathgate, in the morning, and confirmed a class of six. In the afternoon he visited St. Alban's mission, Neche, and in the Presbyterian church confirmed three candidates. In the evening, accompanied by the Rev. D. H. Clarkson, he preached to a large congregation in the Baptist church, at St. Thomas. May 8th, a reception was given to the Bishop at Bathgate. Here there is a good church, and a rectory which was bought and paid for by the people last year. The Church is very strong in this town. May 9th, a reception was held at St. Thomas. Wednesday afternoon, the Bishop, assisted by the Rev. D. H. Clarkson, priest in-charge, and the Rev. Wm. Watson, of St. Vincent, Minn., laid the corner-stone of St. John's church. The service was witnessed by a large number of people, to many of whom the service was novel. A small, but faithful, band of Church people have struggled for years to obtain a church building, and have raised among themselves about \$1,400. They will be able to pay for the building itself, but must look to outside help for the necessary furniture. At Neche, it is hoped to build a modest chapel this year. Wednesday, evening the Bishop officiated in St. James' church, Grafton, and on Ascension Day celebrated the Holy Communion, at which service there was a gratifying attendance.

So ended Bishop Edsall's primary visitation to these missions. Everywhere he was most cordially welcomed, and his presence quickened the life of the Church. Under him there will be notable advances made, and the Church is already taking aggressive steps forward to her rightful place in this portion of North Dakota.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop
Corner Stone of Cathedral School

In consequence of heavy rain on Ascension Day, the preliminary service and addresses took place at Trinity church, instead of on the grounds. The procession was composed of 150 choristers, the clergy of the convention, and

others, as invited guests, and the Bishops of Maryland and Washington. The processional was "Jerusalem the Golden," accompanied by a section of the Marine band. The Rev. Dr. Elliott began the service with the invocation and versicles; then followed a short address, suitable collects, the hymn, "All hail the power of Jesus' Name," the lesson, Creed, and special prayers. The Bishop held up to view the box to be placed in the corner stone, and exhibited the silver trowel to be used on this occasion and whenever in the future a corner stone is laid on the cathedral foundation. "The Church's one foundation" having been sung, the principal address was delivered by the Rev. Dr. Douglas, who, when rector of St. John's parish, was among the first interested in the Cathedral project, and through whom Mrs. Hearst made her donation for the school. The Bishop of Maryland congratulated the Bishop of Washington on the progress made, and the bright hope for the future. The National hymn was sung with great spirit, and Bishop Paret said the closing prayers, including one for the Peace Conference, and gave the benediction. At the conclusion of the service, the Bishops, with the Standing Committee, and others, drove to the Cathedral grounds, where thousands of people had gathered, the day having cleared. The Bishop laid the corner stone, with that portion of the Office pertaining to the act itself.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

A New Church at Portsmouth

On Sunday, April 23d, All Saints' was opened for divine service by the Rev. J. B. Funsten. It succeeds St. Andrew's chapel, a mission established some years ago and maintained by Trinity church, is very beautiful in design, and has a seating capacity of about 200. The Ladies' Guild has handsomely carpeted it, and the Communion Table, with other chancel furniture, besides the organ and baptismal font, have been supplied by Trinity church. The church has been completed at a cost of \$3,000.

Southern Ohio

Thomas A. Jaggard, D.D., Bishop
Boyd Vincent, D.D., Bishop Coadjutor

The Twenty-Fifth Annual Convention

Assembled in All Saints' church, Portsmouth, May 17th. The opening service was the celebration of the Holy Communion by Bishop Vincent. Bishop Tuttle read the Gospel. The Rev. John H. Ely was re-elected secretary. Bishop Vincent read his address, in which he gave a resume of the work of the diocese since he was consecrated in 1889. The figures, in many cases, were most gratifying. During the past ten years, there have been ordained 34 deacons and 30 priests. The clergy have grown in numbers from 43 to 75, with four deaconesses, two Sisters, and 25 lay readers. Then there were 48 parishes and 16 missions, now there are 50 parishes and 36 missions. Then there were 60 church buildings, now 67; three parish chapels, now nine; 11 rectories, now 17; two parish houses, now 20. The Confirmations have increased from 500 yearly, to 637, making a total of Confirmations for the ten years of 6,443. The total annual expenditures for parish support have increased from \$163,000 to 180,000, and the total value of Church property, from \$900,000 to \$1,200,000. The annual offerings for diocesan missions have increased from \$3,000 to between \$8,000 and \$10,000 now for several years past. Last year the offerings were \$11,000. The endowments for diocesan missions, when the King legacies are paid, will amount to somewhere near \$90,000. The annual offerings for objects outside the diocese have increased from \$8,000 to \$20,000.

A new canon on missions was passed, whereby the archdeacon and the deans of convocations were made members *ex officio* of the missionary committee. Mr. Edward Worthington was re-elected treasurer of the committee. The report of the Woman's Auxiliary showed the year's work to be about \$8,000. This, with what the parishes have given for foreign, domestic, and

diocesan missions, will make over \$20,000 raised by the diocese for missions during the year. The following section the Bishop recommended to be added to Section 54 of the Canons, supporting it with a very strong argument:

No election of a rector shall be had until thirty days after his nomination by the body empowered to elect, which nomination shall at once be notified to the bishop by the officers of the parish, except that such election may follow at once upon acknowledgement by the bishop of the foregoing notification, with his consent to an immediate election. Written notice of the election, signed by the church wardens, shall be sent to the ecclesiastical authority of the diocese.

The committee on canons reported favorably on the above, and it will come up for final action at the next convention.

A very profitable meeting was held on Wednesday evening, when Bishop Tuttle made a stirring and impressive address on the subject of general missions. Mr. A. N. Whiting was re-elected treasurer. *Delegates to the Missionary Council:* Archdeacon Edwards and Mr. Edward Worthington. *Standing Committee:* The Rev. Messrs. Peter Tinsley, C. K. Benedict, and John H. Ely; Messrs. Larz Anderson, E. Morgan Wood, and Wm. M. Allen. The next convention will be held in St. Luke's church, Cincinnati.

South Carolina

Ellison Capers, D.D., Bishop

Convocational Meeting

This diocese is divided into three convocations each holding a quarterly meeting. The Charleston convocation, the Rev. A. T. Porter, D.D., archdeacon, held its session April 12th, in Prince George, Winyah, Georgetown. This convocation has this year raised \$1,388.48 for the Board of Missions. The Columbia convocation, the Rev. W. B. Gordon, archdeacon, report having raised \$928.07 for the Board of Missions. This session was well attended, and the advisability of dividing the diocese was discussed, but final action deferred until the next meeting of council. The Greenville convocation, the Rev. J. D. McCullough, archdeacon, by strenuous effort collected as their quota for the Board of Missions, \$792.23. They also discussed the division of the diocese, but postponed action until the matter could be laid before council. All of the convocations reported activity in Church work, and chapels ready for consecration.

Work Among the Colored People

There are 16 industrial schools for girls and three for boys, 31 mission stations, in 25 of which mission schools are supported, and about 1,600 children instructed. Besides these schools, there are five institutions all doing a noble work.

Tennessee

Thomas Frank Gallor, D.D., Bishop

The Sixty-Seventh Annual Convention

Convened in St. Paul's church, Chattanooga, May 17th, prefaced by a Quiet Hour for the clerical and lay delegates on Tuesday at 9 P. M., conducted by the Bishop. This was a new departure, and proved singularly helpful to the many who gathered in St. Paul's church.

On Wednesday morning the convention was formally opened by a celebration of the Holy Eucharist. The Bishop celebrated. The sermon was preached by the Rev. George Patterson, D.D. The Rev. A. H. Noll was elected secretary, and Mr. S. D. Wilcox, of the University of the South, appointed assistant. The deans of the three convocations and the archdeacon of the colored work made their respective reports.

The Bishop delivered his annual charge on Wednesday evening. He sketched in a masterly way the work of the last General Convention, and gave a most hopeful and encouraging account of the present condition of the diocese.

Thursday morning the Bishop held an ordination, of which mention will be found elsewhere, under the usual heading. The following were re-elected as members of the *Standing Committee:* the Rev. Drs. George Patterson and F. P. Davenport; Rev. S. H. Green; Messrs. M. B. Trezevant, and H. J. Lynn.

Dr. Winchester having removed from the diocese during the year, Dr. George Patterson, one of the provisional deputies to the General Convention of last year, was moved up into the vacant place, and the following are now the deputies: the Rev. Drs. F. P. Davenport, S. Ringgold, and George Patterson; Rev. T. F. Martin; Messrs. G. M. Darrow, J. W. Caldwell, E. G. Richmond, and B. L. Wiggins.

The remainder of the business session was devoted to the receiving and adoption of the reports of the several committees, and the discussion of the question of diocesan assessment, which was finally referred to a committee with instructions to report to the next convention.

On Thursday evening the annual missionary meeting was held. Addresses were delivered by the Bishop, the Rev. Arthur Lloyd, of the diocese of Virginia, and several of the diocesan clergy.

The closing session of the convention on Friday morning proved full of interest. The report of the treasurer, Mr. G. M. Darrow who was re-elected for the current year, was most encouraging. The committee on the state of the Church reported favorably. It was decided to hold the next convention at Clarksville, in Trinity church. It was generally felt that the 67th convention was one of the best and most encouraging ever held in Tennessee.

Texas

George H. Kinsolving, D.D., Bishop

The Fiftieth Annual Council

Met in the city of Waco, May 10th. The opening service was held in St. Paul's church; the Bishop celebrated, and the sermon was preached by the Rev. Jas. A. Duncan. The following officers were elected: *Secretary*: R. M. Elgin; *treasurer*: W. V. R. Watson; *Standing Committee*: The Rev. Messrs. T. B. Lee, B. A. Rogers, and C. M. Beckwith; Messrs. R. M. Elgin and W. V. R. Watson; *Deputies to the Missionary Council*: the Rev. J. W. Bleker, and Mr. W. C. Henderson; *Diocesan Board of Missions*: the Rev. Messrs. H. D. Aves, J. R. Carter, and T. B. Lee; Messrs. A. N. Leitnaker, W. C. Henderson, and John L. Brokenborough.

The Bishop, in his address, spoke of the seven years of his ministry as Bishop of Texas. The Confirmations during this period aggregated 2,700, an increase of more than one-third over any previous septenary. The communicant list had increased from 3,626 in 1891, to more than 5,000 in 1899. Old church debts of long standing, which encumbered many of the parishes at the beginning of his episcopate, had been paid off, and several new churches had been built. The Bishop deprecated the disregard for the sanctity of human life, which too often prevails; also the growing intensity of race antagonism; pointed out the duty of Church people to throw their influence on the side of Christian duty, by a stricter following of the example of the meek and lowly Master. He spoke feelingly of the deaths of the Rev. J. E. Hammond, Captain E. G. Hanrich, and Mr. R. J. Hill. Mr. Hill was chancellor of the diocese, and Captain Hanrich was deputy elect to the General Convention, at the time of their respective deaths.

On the second day of the council, Bishop Johnson, of Western Texas, addressed the council with regard to co-operation in the support of a boys' school in San Antonio. A committee was appointed to confer with a similar committee from the district of Western Texas, and report to the next council. A committee was also appointed to take steps for the revival of a diocesan paper.

On Wednesday night, the Rev. C. M. Beckwith, at the request of the council, gave a lucid and forcible address in explanation of the Sunday school system in use in Trinity church, Galveston. The course is divided into four grades: 1st, the Church catechism; 2d, the seasons of the Church Year, as illustrating the Creed and the Ten Commandments; 3d, the contents of the Book of Common Prayer; the Collects; 4th, Epistles and Gospels. The Prayer Book is the only text-book used, and the object of the course is to

give the student a thorough acquaintance with that book and its teachings. A resolution was passed by the council recommending the use of this system in the various Sunday schools of the diocese.

A canon was passed creating a Diocesan Board of Missions to be "an advisory board to assist the Bishop of the diocese in the management of the missionary interests of the Church in the diocese." They are to apportion the amounts which it is expected that each parish and mission will contribute for missionary work in the diocese, collect the same, and place it in the hands of the Bishop for disbursement.

The Rev. Hudson Stuck, of Dallas, addressed the council on General Missions, under the auspices of the General Board of Missions, and was heard with close attention.

The next council is to meet in Austin, on May 9th, 1900, at which time the Bishop hopes to have All Saints' chapel, of the Church Institute for Young Ladies, ready for consecration. The Bishop has received contributions for this purpose, to the amount of \$5,500, and hopes by next year to have the remaining \$1,500 necessary to complete the building. It is to be a memorial of the late Bishop Gregg, first Bishop of Texas.

East Carolina

Alfred Augustin Watson, D.D., Bishop

The offerings of Christ church Sunday school, Elizabeth City, at Easter, for general missions, amounted to \$88.

St. James' parish, Wilmington, has raised a sum of money sufficient to give its rector, the Rev. Dr. Strange who has for some time been in ill-health, a trip in Europe, extending over three months. The ladies of the parish presented Mrs. Strange with a very nice sum, to enable her to accompany her husband.

The Edenton Convocation

The 66th meeting took place in Grace church, Plymouth, April 26th. The sermons were preached by the Rev. Messrs. N. C. Hughes, G. M. Tolson, and R. B. Drane, D. D. An essay was given by the Rev. Francis Joyner; subject, "To what extent are mission churches justified in asking aid from the Church at large in building houses of worship?"

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The 33d Annual Convention

Held in the cathedral of the Incarnation, Garden City, May 16th and 17th. The attendance was unusually large, there being more than 100 clergymen, and about as many lay-delegates. The convention opened with a choral celebration of the Holy Eucharist, the Bishop, celebrant. The business session was held in the crypt of the cathedral. The Rev. James Clarence Jones and the Rev. Creighton Spencer were the secretaries. The Bishop delivered his annual address, his theme being, "God pleading His own cause," and he most ably presented the facts of God's use of His power for the advancement of His kingdom on earth, as contrasted with our use of the power which God has entrusted to us as His ministers and deputies.

The report of the treasurer of the diocese, Alexander E. Orr, showed a balance on hand of all funds. The report of the trustees of the estate belonging to the diocese was of a very interesting nature. Deeds were received from Nathaniel C. McLean, James Otis, Wm. Platt Pepper, Joseph M. Shaw, and others, to the trustees, conveying a plot of ground in Belleport, L. I., with the edifice thereon. A deed for a piece of property, with the edifice, on Laurel Hill, on which to erect a church, was also received from Mr. and Mrs. Augustus Rapelyea. Reports submitted showed every branch of the diocese to be in a flourishing condition. Some slight changes were made in the canon laws. The diocese of Long Island is surpassed only by New York in church building.

A resolution was adopted, expressing sym-

thy with the Rev. Dr. J. Carpenter Smith on his inability to be present on account of infirmities. The Rev. Dr. Smith is the oldest clergyman of the diocese, and has never before missed attending a convention since the diocese was organized.

The following were appointed: *Archdeacons*: Rev. Dr. Samuel D. McConnell, for Northern Brooklyn; Rev. A. B. Kinsolving, for Southern Brooklyn; Rev. Henry B. Bryan, for Queens and Nassau counties, and Rev. Wm. Holden, for Suffolk.

Standing Committee: The Rev. Drs. Henry C. Swentzel, John G. Bacchus; Messrs. Alexander E. Orr, Augustus Van Wyck, Augustus Rapelyea, William H. Mehl, and William Nicoll.

Deputies to Missionary Council: Rev. W. W. Bellinger and Silas M. Gidding.

Deputies to General Convention: Rev. Drs. Reese F. Alsop, S. D. McConnell; Rev. Geo. F. Breed; Messrs. John A. King, Wm. Nicoll, and Henry E. Pierrepont.

Deputies to Federate Council: Rev. Messrs. Robert Weeks, St. Claire Hester, Samuel M. Haskins, John G. Bacchus, Samuel Cox, Henry C. Swentzel, A. B. Kinsolving; Messrs. John W. Hunter, John A. King, William Nicoll, Colonel William S. Cogswell, Lyman R. Greene, and Augustus Van Wyck.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

The 77th Annual Convention

Assembled in St. Philip's pro-cathedral, Atlanta, May 17th, and continued in session three days. Morning Prayer, Holy Communion, and an address by the Bishop, constituted the opening service. The address treated of the state of the diocese, lack of efficient lay co-operation (notably among the men), educational work, and the race problem. We shall quote later from his words on the last-named topic.

The Rev. F. F. Reese was re-elected secretary, and the Rev. J. J. Perry re-appointed assistant.

The committee on division of the diocese recommended that the subject be postponed till next year; it was so ordered. The amendments to the Constitution of the General Convention were referred to the deputies elected last year, who, acting as a committee, will report to the next annual convention.

The Rev. Arthur S. Lloyd, of Virginia, representing the General Board of Missions, made a strong and helpful address on missions. By resolution, the Bishop was asked to set forth a prayer to be used during the meetings of the disarmament congress at the Hague.

The Sunday school children of the diocese of Pennsylvania having contributed over \$1,000 to the work of the archdeacon of the diocese of Georgia, a resolution of grateful appreciation was adopted.

The committee on uniform Sunday school lessons reported favoring a scheme of lessons based on the Bible and the Prayer Book. Four grades are provided for, with examinations for promotion, and certificates of proficiency from the Bishop for those who have a sufficiently high standing, on the completion of the full four years' course. A committee of five was appointed to study the condition of the colored work in Georgia, and to report to the next convention a plan for further work.

The *Standing Committee* elected: The Rev. Messrs. F. F. Reese, C. H. Strong, C. C. Williams; Messrs. H. C. Cunningham, Z. D. Harrison, W. K. Miller.

Treasurer of the Diocese: W. R. Miller, of Augusta.

Treasurer of Diocesan Missions: R. C. DeSausure, of Atlanta.

Delegates to the Missionary Council: Rev. A. W. Knight, and W. K. Miller.

St. Paul's, Albany, May 9th, 1900, were the place and time selected for the next meeting.

The approval of the Bishop has heretofore been required before a vestry could call a rector. By action of the convention, only a conference between the Bishop and the vestry is now necessary.

Editorials and Contributions

Dr. Joseph Parker on the Church

THE Rev. Joseph Parker, D.D., of the city Temple, London, recently distinguished himself by using language in his pulpit which will hardly bear repeating in a religious paper. It was in connection with the Cromwell Tercentenary. This occasion, *The Church Times* says, appears to have intoxicated some of those who took part in it. Among these, Dr. Parker easily carried off the palm. The declamations from various Nonconformist pulpits frequently took the form of an attack on the Church. It is hard to pin down Dr. Parker to one set of premises with their logical conclusions. Not long ago he declared that the Prayer Book was "drenched in popery"; it was full from end to end of sacerdotalism and sacramentalism. It would seem to follow inevitably from this, that sacerdotalists and sacramentalists were most loyal to the Prayer Book. But this is not Dr. Parker's method of reasoning; on the contrary, he denounced High Churchmen who hold to these things, as traitors—men who eat Protestant bread and take Protestant pay while they talk and act "popery." The situation is puzzling. These unfortunate High Churchmen appear to be in that difficult position sometimes described as "between the devil and the deep blue sea." They have promised most solemnly to conform to the Prayer Book, and it would seem that they must subject themselves to the charge of disloyalty if they fail to do so, but Dr. Parker declares that they are traitors if they teach and practice those things with which he says the Prayer Book is "drenched." But it is easy to see that this preacher's hostility is directed, not against a party in the Church, as such, but against the Church itself, and against a party only as it lives up to the requirements of the Church.

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Sociological Preaching

AT the so-called "People's Church" in Chicago, a few weeks ago, the congregation was treated to a discourse on sociology, in which it was considered that the minister was advocating some form of socialism. This, as might be expected, caused considerable excitement, and the positions of the sermon were severely criticised by many of the hearers. It is always interesting to observe the attitude of the secular press towards the various developments of the religious world. While it might be inferred from the character of the religious reports which appear in the daily newspapers, and of the sermons which are reproduced in their columns, that there was a very marked trend in favor of those movements which are least conservative or orthodox, there are occasional indications that those who preside in the editorial departments see through the sham of sensationalism, and have in their hearts a contempt for the sermons on "subjects of the day," which, nevertheless, they ordinarily spread before their readers.

MARKED evidence of the conviction which lingers in the minds of earnest men that it is in the teachings of orthodox Christianity that real force and enduring strength are to be looked for, was seen in the attention paid by certain newspapers to

the work of the army chaplains during the late war. Those were commended as being most useful who devoted themselves to preaching "old-fashioned Christianity." It was even asserted as a significant and interesting fact, that it was only such preaching which was in general appreciated by the enlisted men. Another instance of the same description appears in the comments of the *Chicago Times-Herald*, on the sermon of Dr. Thomas, above alluded to. "There is a very marked difference," says this paper, "between the preaching of Christianity and the preaching of sociology. The transcendent features of the former are those which concern faith and the promise of a future state." It then goes on to enumerate with more or less accuracy, some of the fundamental points of the Christian religion, which it sums up in the statement that the field of religion is the revelation of the spiritual and heavenly, as distinguished from the material and earthly. It emphasizes the fact that it is these mysteries which the Christian minister is trained and appointed to expound. It is to these that he owes his special character and the peculiar veneration paid to him. When, instead of devoting himself to these points of teaching, he engages in the controversies of the hour, or to political or scientific subjects, he becomes a mere lecturer whose opinions carry no more authority, and are no more edifying, than those of any other thinking man.

WE have more than once in the past drawn attention to the illogical and temporary basis upon which those preachers stand who place themselves in this position. Some have claimed public attention by giving themselves to the treatment of scientific subjects, not as illustrating the facts of the higher and spiritual order, but as ends unto themselves. It is evident that if people are made to understand that subjects of this character are to be taken up as the ordinary topics of the pulpit, their interest in such subjects, as dealt with by the average preacher, cannot long be sustained. If they continue to support a quasi-religious place of assembly, with all its attendant expenses, they will be likely in the end to engage the service of men as lecturers in science, who are known to be experts in their respective departments. But it is still more likely that the result of such a departure from the function of the preacher, as commonly understood, will lead sooner or later to the dissolution of the religious organization in which such methods have come to prevail. It would be much more economical to attend the lectures of university or college professors, who may be prevailed upon, in consideration of a reasonable addition to their incomes, to devote some portion of Sunday to courses on scientific subjects adapted to a promiscuous audience.

THE *Times-Herald* is shrewd enough to see the possibility of such results. This matter, it says, has an important bearing on the subject of Church organization. "If people want to hear lectures on sociology, it is not necessary for them to keep up a Church establishment on that account. There are courses here and courses there which are delivered by experts who devote their lives to sociological work." They hold various

views; some, like Dr. Thomas, consider that the solution of the problems of the present day is "some form of co-operation, some form of materialism." Some may be socialists, some may be individualists, and still others, anarchists. But as our intelligent editor says, however dogmatic any of them may be, they make no claim that there is anything divine in their mission to give their views a special authority. That is, however, precisely what they claim for the Christian ministry, and it is the only claim which explains the system by which it is sustained. People instinctively resent the attempt to give additional weight to views relating to purely secular and material affairs, by the tacit assertion of the special authority which is traditionally associated with the office of the Christian minister. These are matters about which there may be the widest difference of opinion among people who are entirely at one on subjects connected with the spiritual and heavenly sphere. If it should happen that a congregation were educated up to regarding its minister as a mere lecturer upon subjects which have nothing to do with the demands of the religious instinct, or with the divine revelation, and in which such a minister is less deeply versed than those who have made science their special field, it is likely enough that, as *The Times-Herald* thinks, a great disorganizing movement would set in. Indeed, it is not certain that we are not already witnessing the beginnings of such a movement, and that, in the course of time, those Protestant ministers who no longer stick to that which is understood to be their proper business, will find their occupation gone.

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The Church Discipline Bill

OUR readers are aware from the reports in the daily papers, of the overwhelming defeat in the House of Commons of the Church Discipline Bill. This Bill was the most thorough-going attempt yet seen to bring the doctrine and worship of the Church entirely under the control of Parliament. One is lost in amazement at the process of reasoning which could bring intelligent men to consider such a proposition for a moment. What sort of Christian Church would that be which derived its faith, its discipline, and its ceremonial of worship, from the enactments of a body of men constituted as the English Parliament now is? To subject such matters to a body of laymen, even though they were faithful adherents of the Church, would be an unheard-of thing in the history of Christianity; but the absurdity of such a proposition reaches its climax, when it is considered that Parliament, as reformed during this century, is not restricted to Churchmen, but admits Nonconformists, and may include, and indeed has included, Jews, Hindoos, Mahomedans, and even Atheists. We should thus have the spectacle of a body of men, composed largely of those who are not only active and bitter antagonists of the Church, but who repudiate the fundamental principles of Christianity itself, undertaking to direct what shall be believed or not believed, and what shall be done or not done, in the unfortunate Church of England. A religious body which could submit to such conditions would be beneath

contempt, it would be the laughing stock of the world. The surprising thing is, not that the proposition should have been lost by a heavy majority, but that over sixty men should have been found to vote in its favor.

IT was not by any means High Churchmen alone who viewed with dismay the introduction of such a bill. Thoughtful Evangelicals were equally opposed to it. Sir John Kennaway, one of the most prominent leaders on the Low Church side, expressed his feelings very frankly in a letter to one of his constituents: "This Bill," he says, "proposes to set up new courts. It creates new crimes which would make a clean sweep of Evangelicals as well as Ritualists. It ignores the old traditional form of government of the Church, and puts the bishop into the position of a county court bailiff. If the Bill were to become law, the result would be to rend the Church in sunder, to flood the country with lawsuits, and bring Disestablishment within measurable distance." He says that the result of a split in the Protestant camp would be disastrous, and that he could not imagine a greater triumph for the extremists; i. e., Ritualists. "I know," he proceeds, "that the bishops are in many cases acting vigorously, though quietly, and are receiving a large response. It is for us to show that we are ready to back them heartily. Only in this way, in my judgment, can a great disaster be averted, and the Church, in its true character of Catholic, Apostolic, Reformed, Protestant, be preserved to us." This reference to the bishops is noteworthy. There is a wide gulf between Sir John Kennaway and Mr. Kensit.

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The Archbishops' Court in the Ritual Cases

THE Archbishops' Court began its sittings at Lambeth, May 8th. The cases brought before them are those of two or three London vicars, and, as we understand the matter, they are brought by the vicars themselves, in accordance with the rule of the Prayer Book touching matters of doubt. This rule is laid down in the old Reformation Preface entitled, "Concerning the Service of the Church." It reads as follows:

And forasmuch as nothing can be so plainly set forth but that doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this book; the parties that so doubt or diversely take anything, shall always resort to the bishop of the diocese, who, by his discretion, shall take order for the quieting or appeasing of the same; so that the same order be not contrary to anything contained in this book. And if the bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

The Archbishop of Canterbury having proposed to revive this tribunal, the Bishop of London seems to have decided to remit all such cases to him. It will be observed that the "parties that so doubt" are the ministers of the Church who have "to understand, do, and execute, the things contained in this book." A misapprehension appears in some of the newspapers, which labor under the impression that the vicars have been brought into court as defendants, under the charge of doing unlawful things. They have, in fact, appeared voluntarily, in order to obtain the resolution of "doubts" concerning certain usages and practices

connected with the Church service. The cases are therefore test cases.

THE irrepressible Mr. Kensit furnished a feature of the proceedings which was not down in the programme. He appeared with a protest against the court and all its works and ways. He proceeded to read a lecture to the Archbishops on their own short-comings in the past. There seemed to be a reluctance, for some reason, to silence him by forcible means, and, according to the telegrams, the court was, therefore, adjourned, and he was left to address his remarks to the empty seats. If this account is true, it is certainly an instance of extraordinary forbearance on the part of the Archbishops. They must, it would seem, have power to protect themselves against unseemly interruption. Later reports state that as the case proceeds, the argument in favor of the lawfulness of the use of incense appears so strong that the anti-ritualist party, which has so long denounced the other side as law-breakers, is beginning to be apprehensive that the Archbishops will be obliged to decide in favor of its legality. In that case, threats are made of renewing the attempt to bring Parliament to interfere with matters of worship. But after the recent failure in that quarter, it hardly seems likely that the effort will be renewed. It is more likely that the Church Association, ignoring the spiritual court, may try to institute suits under the Public Worship Regulation Act, with the old result of getting clergymen committed to prison for refusing to obey the sentence of a secular court in spiritual affairs.

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Father Austin and His Teachings--XX.

BY THE RT. REV. DR. McLAREN,
BISHOP OF CHICAGO

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HE was one of the most evenly balanced of men, but there was a strain of eccentricity in his blood which accounted for the queer, unprecedented things he would occasionally do. But I always observed a certain expression on his countenance which convinced me that there was method in his madness, although I doubt whether many saw through him as I did. Bless his dear old heart, he could not be odd without making it a means of helping some one, for I think no man ever lived who tried harder to make everything that he said and did and suffered, contribute to the good of others. Whenever, as often I did, I saw this to be the underlying motive of his beautiful life, the words of George Herbert would come to my mind:

"All may of Thee partake;
Nothing can be so mean
Which hath this tincture 'for Thy sake',
Will not grow bright and clean."

A man has got on a long way in the highway to heaven, when he can lay his personal peculiarities, his eccentricities, at the foot of the Throne, and consecrate them to the glory of God. These are ordinarily the lairs of pride and conceit, as is the conscious possession of great abilities and great gifts, and it takes a long campaign and many battles to bring that kind of pride and conceit into subjection to Christ; but it can be done, and he did it.

I have an incident to record—one that made a great stir in the parish. What he

did on that memorable eighth Sunday after Trinity was such a deviation from his ordinary instruction—for the people always called his sermons instructions, and with good reason—that they saw he was in a very strange, whimsical mood, and some thought he was clean daft. That was their first impression, but afterwards they caught his drift, and understood his good intention.

His text was from the Gospel for the Day—"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

"I am going to speak to you as one of the false prophets," he began. "I am going to lay aside the customary tenor of my preaching and ask you to listen to a new gospel. They tell us that the old Gospel is effete, that Christianity needs reconstruction and the creeds restatement, and that the Church must conform to the new theology and the larger hope, or be submerged. Very well, let us conform. Let us brush away with one swoop all the things we have heretofore deemed to be holy. Holy? What does that mean? If it means anything, it means that nothing is sacred but what pertains to man and his life on this planet. We have no knowledge of anything else, and all the assumptions of faith, whatever that may be, will have to be consigned to the limbo, if there is a limbo, of exploded myths. We confess to the possession of the idea of God, but the idea is not God, and who dare say that the idea points beyond itself? Once I dared, but now I dare not; for a new age has fully dawned, and left the old notions in darkness beneath the eastern horizon. In the light of the new day let us look around us. We see the universal truth that all things are one, and nature is that one. Beyond the boundary line of nature, science reveals nothing, and there is nothing to reveal. It is an unthinkable, unspeakable void, a nothingness, in whose empty midnight eternal nihilism is enthroned; or, at least, we may as well say that as anything, for who knows what is eternal nihilism? The idea of supernaturalism is therefore an impossible idea. It is only an idea, and that is all. With supernaturalism we must sweep away the Church, her sacraments, and the ministry, the Virgin-Birth, the Incarnation, and the Atonement, the Resurrection, and inspiration. We must renounce all reverence for this gibbering ghost of immortality which too long has haunted the world. The miracles must go, too, and easy enough it is to explain them away by falling back on the element of imposture, or readiness to deceive, and the element of superstition, or readiness to be deceived; or one may suggest magnetism; or the tendency of religious fanaticism, to explain what it cannot account for, by assigning it to causes which do not exist. There is really no need for any religion except science, and as for morality, it is wholly based on self-interest."

By this time the congregation began to look about to be assured by their senses that they were where they thought they were, in church. Their faces seemed to put the mutual inquiry, when did he lose his wits? The wardens glanced at each other with looks of horror, and seemed to be sitting on nettles. The only undisturbed soul in the church was the soul of Aunt Jemima, and she was taking her customary nap.

This astonishing revolution in the pulpit continued. He said if it were true that the

old religion had had its day, then hail to the new day! Hail, thou age of man, re-born successor of the age of God, enter upon thy reign, with nature for thy throne, and science for thy prime minister! Henceforth our golden rule shall be: Have a good time if you can, and die, if you must!

It would be difficult to describe the unconcealed consternation of the people as one after another these monstrous propositions fell from the lips of their still beloved but evidently insane pastor. He did not appear to notice their agitation, however, and calmly proceeded to applaud the tenets of materialism, tracing all psychic phenomena to physical causes. There is but one substance, and that substance is matter. Hence spirit does not exist. Neither a Great One nor lesser ones, for their existence is impossible. Spiritual religion is an absurdity, and morality is only matter on its good behavior. What men call religion is an evolution from the primitive man's fear of ghosts, and the new thought will ere long put a quietus on so unreasonable a delusion.

At this point the preacher paused and looked over the congregation, which had the appearance of the ocean when it is suddenly struck by a white squall. Then he reminded them that he had begun his remarks by announcing that he should speak as one of the false prophets; but he could no longer do violence to their feelings and his own, by assuming a part which filled him with horror, and of which, now that it was over, he doubted the wisdom. But he hoped to make good the purity of his intention. Whereupon the wardens shot glances of relief at each other. Aunt Jemima awoke, and hearing something about horror and false prophets, concluded the parson was on safe ground, and went in for another nap. The tossing waves subsided, and a great calm settled on the congregation, while their dear pastor (restored to reason, as some of them could not but feel) expressed his surprise that they should be so horror-stricken by his utterance of opinions which had not excited their minds when they read them in print, or listened to them in lectures. He did not seem to realize, as his devoted people did, that it is one thing for ravening wolves to put on sheep's clothing, and quite another for a sheep to try to assume the character of a ravening wolf. There was an incongruity about it, as though Portia were to try to imitate the snarl of Shylock.

The last portion of the good father's sermon restored the atmosphere to its normal condition, for he now began to talk like himself. The wardens were hilarious, in a certain interior sense, while Aunt Jemima, refreshed by repeated naps, listened devoutly as he proceeded to unfold and illustrate our Lord's criterion for detecting false prophets: "Ye shall know them by their fruits."

In order to form an exact opinion as to the results naturally and inevitably growing out of any idea or system of ideas held by men, we must refuse to reason from inadequate data. One swallow does not make a summer, nor does one good life prove Christianity divine, nor does one bad life suffice to condemn agnosticism or materialism; but there is underneath all questions of physics and morals a certain principle of necessity from which nothing can escape, and this principle our Lord enunciated when he said that a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. He meant that causes will re-

veal their character by the general average of their product. This is as true of ideas as it is of thorns and grapes, figs and thistles. "Do men gather grapes of thorns, or figs of thistles?"

"What sort of moral product then," asked the preacher, "would of necessity be the fruitage of the propositions which I enunciated just now as from the lips of a false prophet? What would have been the history of the world? What the present condition of mankind? What kind of men, women, and children would they be, had men always believed these monstrous errors? What would be the condition of this nation to-day if all that portion of it which has been, consciously or unconsciously, under the influence of the ethical teachings of Christianity, had been under the influence, instead, of the ideas which I seemed to you to be advocating just now? I put the question to yourselves, you who know what our religion did for your forefathers, and what it has done for you. Can you expect to gather the grape of the Golden-Rule variety from the thorn-tree of the outward morality of self-interest, or the figs of spiritual virtues from the thistles of materialism, which denies that there is an Infinite Spirit, that we are spirits in bodies, and that our immortality is anything more than the indestructibility of matter? How can it be practically possible to be happy in the belief that everything is matter in divers attenuations, and yet feel within that consciousness of the immaterial Ego which separates man from the substance of matter by immeasurable distances? Life's problems are numerous enough, but this one, if reduced to practice, would extinguish all hope, and every motive for virtue would vanish. Men would be unspeakably wretched if they had to believe consciousness to be untrue, and to accept the conviction that as to substance they are brethren, by nature, of the boulder, or the steam-jet, or the passing cloud—only this and nothing more."

He went on to show by a process of elimination, what would be left that would make life worth living, if every factor which has its roots in Christ were eradicated from society. The glory of civilization would have departed, and man would be plunged into barbarism. When our astronomical world learns to exist without the sun, we may expect mankind to live, prosper, and be happy without God. Then the good rector concluded with these points:

1. Credit Christ with what is due Him, and credit the tenets of the false prophets with all that is their due.

2. Ask yourselves what are the tendencies of religion; and what the tendencies of naturalism; and also, what are their effects upon man, individual and collective.

3. There is no middle ground. If either one is true, the other must be false. He that compromises with an enemy is not loyal to his leader.

One of the wardens who was formerly a Methodist, said audibly, Amen. The rest of the congregation looked it. It was three weeks before Aunt Jemima resumed her Sunday nap.

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SO live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honor to grant.—*Bishop Henshaw.*

A Parochial Mission

THERE are thousands of Churchmen who have never heard of a parochial Mission, and many thousands who, having heard the name, have no idea what it means. It is the experience of nearly every missionary that his first energies in a new field are spent in overcoming the prejudice which exists against the "innovation." And it is equally true that in nine cases out of ten the persons most opposed to the Mission at its beginning are before its close most earnestly interested in its success, and often the most urgent in requesting that it should be continued beyond the time appointed.

When properly conducted, there need be no suspicion that a Mission is an unchurchly movement. Some, taking only a superficial view of its methods, fear, because there is usually a daily celebration of the Holy Communion, that it is Romish; others, looking at the brevity of its services, the increased length and earnestness of its addresses, and its direct and personal dealing with souls, are equally fearful that it is only the old Methodist revival under a new name.

In truth, however, a properly conducted Mission is only a condensed Advent, or an intense Lent. It is Churchly in its origin, Churchly in its results, and in none of its methods does it contradict that quiet dignity of devotion and reverence of worship which is the characteristic of the Church in all lands. A Mission is a call for the unconverted to turn to God; for the erring to cease to do evil and learn to do good; for the indifferent to wake from the spiritual torpor; for the idlers to work while it is day; for all Christians to re-examine their lives and re-consecrate themselves, body and soul, to God.

As the Mission progresses, requests for prayer are always sent in, and such prayers are offered either at the early Celebration, the service for communicants, or at the evening Mission service.

During the progress of the Mission an opportunity is given to the unbaptized, the unconfirmed, and the non-communicant to petition for these Christian privileges by writing their names upon a special blank distributed for that purpose, and dropping the same in the missionary's box at the church door. Everything is done quietly. The effort is to arouse the will and stir the conscience, yet to keep down all excitement. All public confession of Christ is reserved for His own appointed time and place, the sacraments and ordinances of His Church. Those who give their names to the missionary as desiring instruction for Holy Baptism or Confirmation or preparation for Holy Communion are requested not to talk about their feelings or intentions, but to dedicate themselves to God, and to pray earnestly for others out of Christ.

The class of persons most frequently reached and helped by a Mission are not those who are unfamiliar with the Church's ways and strangers to her fold, but rather those already within her Communion, "the lapsed," those who, having once stood at her font and kneeled at her altar, have fallen away from their Christian duty, and are living in selfishness and sin. In some Missions the spiritual results have been most evident and abundant, it being a frequent testimony that never before in the history of the parish have so many persons come to the Holy Communion, or never at any one time have so many come forward for Confirmation.

Not infrequently a Mission has been fruitful in most unexpected ways. Candidates have come forward and offered themselves for the ministry. New Bible classes and working guilds have been requested, money has been offered for aggressive parish work, week day services, and a more frequent Eucharist have been established and supported, while the arousing of new parochial interest and activity has in more than one instance resulted in the purchase of a new rectory or the canceling of a debt. But the Mission fruitage worked for, and prayed for, is the spiritual, and this is the usual return.—*Emmanuel Church Record.*

Letters to the Editor

THE BISHOP AND ORDINATIONS

To the Editor of *The Living Church*:

I believe I am correct in saying that throughout the whole Catholic Church, Anglican, Roman, Greek, Armenian, Syrian, and Coptic, the responsibility of ordaining a priest rests absolutely with the bishop, and I am glad to notice that you draw attention to the fact that in our American Church the Standing Committee of a diocese can recommend no one for ordination unless he presents his certificate from the bishop. Bishop Potter is a busy and overworked man, and he has unquestionably overlooked these two facts; namely, in the first instance, the practice of the Church Catholic, and, secondly, the rule of his own Church. English bishops frequently refuse to ordain men, and it is a rule for them never to assign their reasons for so doing. I know an Oxford professor who was refused ordination, and he was never able to obtain from the bishop a reason for rejecting him, although it was pretty generally understood that he failed absolutely in giving answer to the "Pastoral Paper" in the examination for Priests' Orders, which was the Bishop's speciality.

Of course at the time of Dr. Briggs' ordination, when no impediment was alleged, it was clearly the Bishop's duty to ordain.

It seems to me that the English *Si quis* should be restored in America, and read publicly in church before the ordination of an individual known to the congregation. This would afford opportunities for protest. It is not generally known that in England, whilst they are not made public, protests are very often sent privately to bishops after the reading of the *Si quis*, in church. But such communications are always regarded as private and confidential, inasmuch as they may refer to character, and not to doctrine or scholarship. CLERICUS.

SUNDAY LECTURES

To the Editor of *The Living Church*:

Zion's Herald, under an editorial on the relief of the sermon, asks if the modern sermon meets the need "of relief and replenishment" to the business and home careworn men and women.

It says "the majority of preachers do seek to satisfy just this demand," but goes on to add: "too many preachers conceive of the pulpit as an instructor's chair from which they must deliver a lecture, or a form for the discussion of questions of the day, in which they are to do all the talking. But this affords little relief to the well-informed business man or the busy mother. However able the discussion, there is grave doubt as to the edifying value of a sermon on the conduct of the national policy to men who have read the daily papers on the same topic all through the week. Ministers are not specialists in these matters. Busy men and women turn to the preacher for relief and inspiration as he presents the great ideals and sanctions of the Gospel of Christ."

It is to be hoped that these words may go far and wide, for aside from the unfitness of the average minister to discuss local and national politics, the egotism of reported sensational Sunday lectures is disgusting. Moreover, it is one of the principal reasons to account for neglect of Church attendance, that these same business men feel that they can stay at home and get a better report of the news than the parson can give them. With a Churchman the thing deplored by *Zion's Herald* ought to be forbidden as coming under "unhallowed, worldly, and common uses," not in conformity with the Consecration Prayer, "for reading Thy Holy Word, for celebrating Thy Holy Sacraments, for offering to Thy Glorious Majesty the sacrifices of prayer and thanksgiving, for blessing Thy people in Thy Name and for the performance of all other holy offices." D. B. S.

MAY I not earnestly ask of the clergy that they will painstakingly use the *ipsissima verba* of Holy Scripture and the Prayer Book in their conduct of public services? For us to do

otherwise is to set an unbecoming example in license of self-will, and to assume grave responsibility. Yet I have heard more than once clerical lips saying in the chancel, "Let your light so shine before men, that, seeing your good works," etc.; and "shall not be ashamed to confess the faith of Christ crucified, but manfully to fight," etc.

I remark, also, that the rubrics require the minister to ask, for the first thing, concerning both infants and adults presented, "Hath any one of these been already baptized, or no?" Yet I have known clergymen to omit this altogether, thus failing to emphasize the care the Church takes against permitting the sacrilege of re-Baptism. And many a time have I observed the clergyman fail to "ask the god-fathers and god mothers the name," or say to them, "Name this child."—*Bishop Tuttle*.

Personal Mention

The Rev. Charles Henry Arndt, lately associate rector of Christ church, Germantown, Pa., succeeds the Rev. Dr. Falkner as rector, and begins his new duties June 1st.

The Bishop of Ohio has just returned from his visit to Europe.

The address of the Rev. Wm. C. Butler is changed from Baltimore, Md., to Snow Hill, Md., where he has become rector of All Hallows' church.

The Rev. W. B. Beach has accepted the rectorship of St. Paul's church, Pittsburgh, Pa.

The address of the Rev. John Ashley Chapin is changed from Calvary House, New York city, to Christ Church House, Detroit, Mich., he being curate at that church.

The address of the Rev. Herbert M. Clarke, Ph. D., will be changed on June 1st from Indiana, Pa., to Eldred, McLean Co., Pa.

The Rev. J. H. Cloud, of St. Louis, has been invited to deliver the baccalaureate sermon to the class of '99, at the State School for the Deaf, at Fulton, on June 4th.

The Rev. F. Ward Denys requests us to state that the announcement in our last issue of his having accepted the rectorship of St. Mary's, Hampden, Md., was an error.

The Rev. S. Valerie Gilreath should be addressed at Garden City, N. Y.

The Rev. Walter A. A. Gardner has sailed for a tour abroad.

The Rev. Mark Jukes has resigned the care of St. Paul's church, New Whatcom, Wash.

The Rev. G. Mosley Murray has resigned the rectorship of St. George's church, Lee, Mass., and accepted that of the Henshaw Memorial church, Baltimore, Md.

At the commencement of Jefferson College, Philadelphia, held May 15th, the degree of doctor of divinity was conferred upon the Rev. Robert Howland Neide, rector of St. Mark's church, New Canaan, Conn.

The address of the Rev. George B. Pratt is San Juan, Puerto Rico.

The Rev. Robert W. Pritchard, Pa. D., has resigned his parishes, Gethsemane church, Westmoreland, and St. James', New York Mills, N. Y., to take effect the second Sunday in June. He, his wife, and infant son sail for England on June 14th, by the "Teutonic."

The Rev. Frank Stringfellow has accepted a call to Orange Courthouse, Va., and will enter upon his new duties about the first of June.

Official

NASHOTAH HOUSE

The Commencement exercises will be held on Thursday, June 1st, at 10:30 A. M., with the usual services and celebration of the Holy Communion; preacher, the Rev. William McGarvey, of Philadelphia. The president and faculty extend a cordial invitation to all the alumni, the clergy, and those interested in the work of the House. Omnibus will meet the trains Wednesday and Thursday. Those expecting to attend are asked to notify the president that he may arrange for their entertainment.

Ordinations

In St. Paul's church, Chattanooga, Tenn., May 18th, Bishop Gallor advanced to the priesthood the Rev. Messrs. G. S. Robinson, of Grace church, Chattanooga, and Nevill Joyner, of Trinity church, Mason. The sermon was preached by the Rev. E. A. Bazett-Jones.

Advanced to the diaconate, in St. Silvanus' chapel, Nashotah Seminary, Wis., by the Bishop of Milwaukee, on Whitsunday, Messrs. Arthur Goadger, Allan Worthington Cooke, William Watson, Geo. Hirst, Wm. Donald McLean, John Conrad Jetter, and Andrew

Chalmers Wilson; all of the senior class of Nashotah House. The candidates were presented by the Rev. Messrs. Samuel Macpherson and Henry E. Chase, of Nashotah House, and the Rev. Dr. Sydney T. Smythe, of the St. John's Academy, Delafield. The Rev. Dr. W. W. Webb, president; the Rev. Professors M. A. Smith and A. W. Jenks also assisted in the ceremonies. The sermon was preached by the Rev. Dr. Francis J. Hall, of the Western Theological Seminary, of Chicago. The Rev. Allan Worthington Cooke, of the above class, proceeds to Japan in a few months, under appointment of the Foreign and Domestic Board, as a missionary in Japan.

Died

HENRY.—Entered into the rest of Paradise, at the residence of her parents at Newark, N. J., on May 7th, 1899, Emilie Caroline Henry, only child of Thomas and Caroline Headley Henry, in the 15th year of her age.

"Angels ever bright and fair,
Keep her ever in thy care."

IN MEMORIAM

'Tis vain to speak when sorrows fall,

Our eyes alone betray

The swellings of the sea of grief

That bears our hopes away.

Like tender buds that deck the spring,

And vanish in the fall,

So fragile is the race of man—

One doom o'erwhelms them all.

Sweet love is but a transient guest

But sorrow comes to stay,

And what we take to be the sun

Is but a meteor's ray.

But when the night of grief is o'er

The star of hope shall rise,

And with its bright, immortal gleam,

Still lead us to the skies.

A. W.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

A MEMORIAL to the Rev. Father Brown, in the shape of an altar tomb, is to be erected in the church of St. Mary the Virgin, in New York city. Those who wish to aid in the erection of this memorial, may send their contributions to any member of the committee.

EDWIN S. GORHAM, Chairman,

HALEY FISKE, Treasurer, 1 Madison Ave.

DAVID E. KING IRENE H. GARRIGUES,

JOHN J. REYNOLDS, MATILDA J. CANFIELD.

Clergy House, church of St. Mary the Virgin,
145 W. 45th st., New York city.

THE Church Mission to Deaf-Mutes, New York, was incorporated in 1872 to promote the welfare of the silent people after they leave school. It holds sign-services in various places in the dioceses of New York, Long Island, Newark, and Connecticut. It ministers to the sick and poor. It finds work for the unemployed. It maintains The Gallaudet Home for Aged and Infirm Deaf-Mutes. Donations for this society may be sent to the General Manager, the Rev. THOMAS GALLAUDET, D. D., 112 West 78th st., or the treasurer, Mr. WILLIAM JEWETT, 467 Broadway, New York city.

Church and Parish

BISHOP HARE, Sioux Falls, S. Dak., is in need of priests and unmarried deacons and young unmarried men looking to the ministry, for work among the white people of South Dakota. Salaries not large but sure.

A PLEASANT home in Episcopalian family for children of parents who may wish to travel. Kind, motherly care. References. Address MRS. S. DAVIES, 7015 St. Lawrence ave., Chicago.

The Editor's Table

Kalendar, May, 1899

1. SS. PHILIP AND JAMES.	Red.
7. 5th Sunday (Rogation) after Easter.	White.
8. ROGATION DAY.	Violet.
9. ROGATION DAY.	Violet.
10. ROGATION DAY.	Violet (White at Evensong).
11. ASCENSION DAY	White.
14. Sunday after Ascension.	White.
21. WHITSUNDAY.	Red.
22. WHITSUN MONDAY.	Red.
23. WHITSUN TUESDAY	Red.
24. EMBER DAY.	Red.
26. EMBER DAY.	Red.
27. EMBER DAY.	Red (White at Evensong).
28. TRINITY SUNDAY	White.

WHEN the wind is in the North,
The skillful fisher goes not forth;
When the wind is in the East,
'Tis good for neither man nor beast;
When the wind is in the South,
It blows the flies in the fish's mouth;
But when the wind is in the West,
There it is the very best.

IZAAB WALTON.

Hymn for Trinity Sunday

BY MARY ANN THOMSON

Almighty God, who art the same forever,
The Lord of Hosts whose mercy faileth never,
Vouchsafe that naught our souls from Thee may sever.

The Faith delivered to the saints confessing,
To Father, Son, and Spirit prayer addressing,
We come to Thee for pardon, grace, and blessing.

Eternal Three in One, we bow before Thee;
Cleanse us from all pollution, we implore Thee,
And make us meet with angels to adore Thee.

We bless Thee for Thy love, all souls embracing,
And for the Precious Blood, all guilt effacing,
And for the hope of joy, all sorrow chasing.

O Father, who Thy Son for us hast given;
O Son Divine, who hast our fetters riven;
O Holy Ghost, who with our souls hast striven;

God in Three Persons, throned in light supernal,
Guard us, we pray Thee, from our foes infernal;
Bring us to dwell with Thee in bliss eternal.

THE Rev. Dr. Albert St. John Cham-
bre whose portrait appears on our
cover page, was born in England, and
in early life was attached to the
Church; but owing to another influence, he
was educated for the ministry of the Univer-
salist body. He served therein for many
years with distinction, until the growing
tendencies towards radicalism weakened his
interest in, and devotion to, that denomina-
tion. He found a great helper in the late
Bishop Paddock, of Massachusetts, who
sympathized with his difficulties, and with
the Bishop's approval, he asked admission
to the ministry of the Church. He was or-
dained a deacon in 1881, and, after receiv-
ing Priests' Orders, served as an assistant
for a short time in St. Matthew's church,
South Boston. He then accepted a call
to the church of the Ascension, Fall
River. When the Rev. Dr. Edson, the
founder of St. Anne's, Lowell, Mass., died,
Dr. Chambré was elected as his successor,
and has been rector of that large parish for
many years. He is a member of the Stand-
ing Committee of the diocese. Dr. Chambré
is a wise but fearless exponent of the
Church's teachings. He has had occasion to
defend these in ways which have sometimes
brought him into the van of controversy.
He is one of the founders of the Massachu-
setts Church Union, a body of clergy and
laymen who have been led and helped by
his excellent wisdom and judgment. Besides

holding important offices in the diocese, he
is a trustee of many institutions, and his ex-
ecutive ability and keen insight into the
management of trust funds, have resulted in
placing him at the head of a savings bank in
Lowell, where he is a power and influence
for good in the Spindle City.

MR. HENRY OFFLEY WAKEMAN,
the eminent Church historian, died at
Basle, April 26th. He had been spending
the winter in Egypt with his wife, to whom
he was married only last August. Born in
1852, educated at Eton and at Christ church,
Oxford, in 1877, he was elected Fellow of All
Souls', and in the same year became one of
the tutors of Keble College. He was one of
that band of junior "dons" who did so much
ten years ago to raise the tone and widen
the interests of young Oxford. But not only
in Oxford was he a potent influence. Ever
ready to take up arms on behalf of that
Catholic Faith which was the deepest inter-
est of his life, he devoted to that sacred
cause his great historical and constitutional
learning, and his peculiar gift of lucid and
convincing exposition. He was the author
of "An Introduction to the History of the
Church of England," which was acknowl-
edged to be, for its size, the most accurate
and complete work on the subject. Mr.
Wakeman was also the author of several
works on modern European history, which
gained the approval of experts, and met the
needs of the general student. In the midst
of his work he has been cut off, and both
learning and the Church are the poorer for
his loss.

THE Japanese have adopted a new
code of laws, which is formed so much
in accordance with Western ideas
that Europeans and Americans have
no reasonable excuses for refusing to sub-
mit to Japanese courts. French and Ger-
man law has chiefly been copied. The
objection to the English and American sys-
tem was that, as it is not codified, uni-
formity in the administration of justice is
impossible; hence the skill of the lawyer
and the caprice of a judge have often more
to do with the shaping of a verdict than the
terms of the law. A writer in *The London
Times* regrets that England, by failing to
establish a code, has missed a chance to in-
fluence future generations, as did the Ro-
mans, by their law, and even Napoleon,
short-lived as was his empire.

TEN shining twenty-dollar gold pieces
were presented the other day to ten
faithful servants by the German House-
wives' Society, of New York. The organi-
zation, which has a membership of about
600, is attempting to make the domestic
problem a simpler one for deserving maids
and mistresses. The "German" in the
name, remarks *Harper's Bazar*, might be
omitted, for there is no German clause in
the requirements, and various nationalities
are represented, among both the mistresses
and the servants. The former pay an ini-
tiation fee of \$3, and annual dues of \$5.
This entitles them to the assistance of the
society's intelligence bureau in securing a
servant. The servant pays no fee. After
four weeks of satisfactory service with a

member of the society, she is entitled to
medical attendance free of charge, and re-
ceives other assistance if she needs it. At
the end of two years' service in one house-
hold, a servant receives a prize of \$20.

THE first issue of these prizes took place
last September, when sixteen girls com-
pleted their "two years' course." The ten
who have just been rewarded are the second
installment. There are penalties, however,
as well as rewards. "An obstinate servant,
or one who willfully neglects her duties, will
not be recommended by the society, and will
lose all her privileges if she relapses into
the same fault." As for the mistresses,
"those who treat their servants unjustly,
and do not rectify their conduct, will be ex-
pelled." For three years' continuous serv-
ice in one place the prize is \$30; and so on
up to \$100 for ten years. The success of the
New York society has led to the establish-
ment of a similar one in Philadelphia, and a
plan for one in Boston.

DOBBS met his friend Turner on the
train. They were both going to Lon-
don, and stopped at the same hotel. Turner
registered his name, "E. K. Phthol-
gnyrrh."

Dobbs, noticing it, exclaimed: "Here,
what are you assuming such a foreign, out-
landish name for? Are you in any trouble?"

"Not a bit of it," replied Turner, "and I
am not assuming any foreign name."

"What kind of a name is that?" de-
manded Dobbs.

"That is my identical old name," persisted
Turner, "and it is English, too—pronounced
plainly 'Turner.'"

"I can't see how you make 'Turner' out of
those thirteen letters; besides, what is your
object in spelling that way?" asked Dobbs.

"Well, you see, nobody ever noticed my
name on the register when I wrote it
'Turner,' " exclaimed the latter, "but since
I commenced writing it 'Phtholagnyrrh,' I
set them all guessing. They wonder what
nation I am from; what my name is. I can
now hear people talk about me all around.
It is, as I said before, English spelling.
'Phth,' there is the sound of 't' in 'phthisis';
'olo,' there is the 'ur' in 'colonel'; 'gn,' there
is the 'n' in 'gnat'; 'yrrh,' is the sound of
'er' in 'myrrh.' Now if that doesn't spell
'Turner,' what does it spell?"

DURING the summer of 1898, over seven
hundred children, selected from the
most crowded and poverty-stricken sections
of the city, were sent, by the Bureau of As-
sociated Charities of Chicago, to the country
for vacations varying from a week to a
month. It is hoped this year that at least
2,000 children will be provided for in this
manner.

A NEW line of work undertaken by the
Bureau is the operation of free dental
dispensaries for the poor. About fifty prom-
inent dentists have volunteered to give
their services free for the benefit of those
who are unable to pay the usual prices. A
charge of ten cents for extracting teeth
and twenty-five cents for filling, with other
prices in proportion, is made to pay for the
supplies and material.

ANOTHER branch of the Bureau's work which will be enlarged during the summer, is the system of home libraries. Twenty books in a small case are placed in the home of a poor family, and the neighbors are invited to borrow the volumes and to meet weekly at the house in which the library is located, to discuss, with an agent of the Bureau, what has been read. When the books have been sufficiently read in one neighborhood, they are transferred to another. At present, about twenty of these libraries are in use, and it is hoped to more than double the number within a few weeks. A school of domestic science, in which young girls will be taught the rudiments of cooking and housekeeping, is to be opened; skilled instructors will be furnished by the Armour Institute without charge.

THE vessel on which Dr. Briggs sailed, the "Barbarossa," of the German Lloyd line, was found to be on fire when part way down the bay, and was obliged to return to the city, and delay sailing again for several days. On her return, she accidentally caused the sinking of two barges, and ran into a steamship of the French-American line, doing serious damage by the collision, and also injuring the pier. Dr. Briggs seems to have been a veritable Jonah to the Barbarossa, whether he believes in the story or not.

—X—

Book Reviews and Notices

Aylwin. By Theodore Watts-Dunton. New York: Dodd, Mead & Co. Pp. 460. Price, \$1.50.

This is a powerful piece of fiction. It is as fine a piece of literature as Hardy's "Tess of the D'Urbervilles," without the morbidity which disfigures that work. The literary style is so pure and clear that one never thinks of it. The action of the story lies in the worlds of nature and of art, both these being brought into a wonderful harmony. Most of the characters are artists or gypsies who seem very much at home together. They are quite out of the ordinary, and are intensely original and interesting. The whole book is an unique piece of fiction. It puts into readable form the old contrast between naturalism and supernaturalism. The latter is victorious with a vengeance. The author has been for many years the leading critic of the *London Athenaeum*, and was the intimate friend of Browning, Tennyson, Morris, Rossetti, Swinburne, and the Pre-Raphaelite school of artists, several of whom appear, thinly disguised, amongst the characters of the book. On this account, as well as because of its own merit, Aylwin will attract widespread attention.

Fragments of an Autobiography. By Felix Moscheles. New York: Harper and Brothers. 1899. Price, \$2.50.

These delightful "fragments" tell us of the whole delightful man who wrote them. The artist, in the best sense of the term, shines through every line. You feel that you know his genial heart, his love of humanity, his enthusiasm for the beautiful world, and all that is good in it. The book is a running recital of impressions of life, from early childhood, when in a stormy night, in darkness and horror, he clings to his mother in their traveling carriage in Germany; but he writes for us his later-on reminiscence of Rubinstein's marvelous playing of Schubert's Earl-King, and how, as the Earl-King of pianists pursued the doomed child, with his giant strides and unrelenting touch, alternately letting loose the elements to rage in mad-dening tumult, and drawing uncanny whispers from his weird instrument," he would live his own youthful experience all over again in his imagination—and so the happy author takes us with him through his varied life. In his pages, Mendelssohn lives again. A chapter on Mazzini has all the gloom of Italian wrongs, and the

glory of a dreamed-of Italian unity. The chapter on Rossini brings before us the master of melody, and the successor of Mozart. We catch glimpses of Liszt and Wagner, and revel with our author in an atmosphere of living art.

As an illustration of the author's spirit, and an American incident, we will quote his description of how he painted Grover Cleveland. The improvised studio was in Cleveland's residence in Albany: "Talking of portrait painting," the author says, "I chanced to mention that I liked to give my sitters some characteristic name, to keep before my mind as a sort of password, whilst I proceeded with my work. By way of an illustration, I told him of a certain young lady I had been commissioned to paint. She was very pretty, had a pair of twinkling, soul-tormenting eyes, and moisture-sparkling lips. I added that such arbitrarily coined adjectives, and a good many more that suggested themselves, helped me but little towards the composition of my picture. That only came when I found my formula; and my young lady who had all along been waiting for me to name the happy day of the first sitting, was much pleased when I started with the motto, 'Don't you wish you may get it?' I painted her peeping from behind a curtain, holding a lovely red rose in her hand, which—the rose and the hand—you might or might not be destined to get." At this juncture, Cleveland asked: "Have you given me a name, too; and, if so, what is it?" Our author proceeds: "Now this was a poser, for I had given him a name, and it struck me at once that he might not like it. I admitted as much, and prefacing that he must take one of the two words used in the good sense, I said that I had labelled him 'Solid and stolid'; the 'stolid,' I explained, meaning that he was a man who wasn't going to move unless he saw good cause why. He seemed to think I wasn't far wrong there. As for the 'solid,' that needed no apology. Physically, any weighing machine would prove his substantial solidity; and intellectually, even a slight acquaintance with him would show him to be a powerful man."

Among many clever bits of criticism of our country during Mr. Moscheles's stay among us, there is one charming episode which we must also quote: He mentions among his American acquaintances, and foremost among them, Robert Morse. He meets this gentleman in Chicago, where he was spending the winter of 1887. He was busy there in his studio when a letter reached him, inviting him to transfer himself to Omaha, where several commissions awaited him. This invitation he could not accept, but suggested that at least one of his intending models might be brought to Chicago. This arrangement was made, and Robert Morse appears on the scene. "He was," says the author, "four years of age, and had a distinct objection to be thus dealt with, and out of that circumstance arose a series of difficulties. But, oh, how beautiful he was! I see him now as he was handed out of his carriage at the Hotel Richelieu, his golden curls escaping from his Phrygian cap of liberty, and cascading over his shoulders. We were in the depth of winter, and his sturdy little figure was warmly clad in the ample folds of the toboggan costume—a sort of ulster made of a deep-toned red flannel, collar and cuffs of the same material, and the cap to match. His mother led him upstairs—or I should more correctly say, speaking of this typical American child, was led upstairs by him." The charming figure of the child thus arrayed, determined the artist to paint a full length picture, toboggan costume, cap, snowscape, and all. But here trouble began. The boy would not pose. The mother was helpless, and longed for the father's arrival, who would set all straight at once. But even the father was unable to cow the will of the youngster. This is all told by the artist with delicious prolixity, until the climax of the boy's absolute refusal is reached, by the father's suggestion that Robert should accompany him into a neighboring room. The artist expected to hear from thence, wailing and gnashing of teeth, but all was silence. In due time father and son made their return. All had been arranged on

amicable terms. The boy had his grievance. He did not see the use of a picture and a portrait which kept him in Chicago, away from all his playmates, and, tired to death of the place, the father admitted all this readily, but added that he *did* want the picture; that he would sit by him while the artist was at work; that he, Robert, should hold his toboggan and be generally portraitable, and when all was done, papa would buy a horse to go back to Omaha, and a pony for Robert also, who should ride by his side all the way. During the lengthy and long drawn out recital of this arbitration scheme, the likeness was secured. As the author says: "Robert listened intently; I painted ditto. They say in Omaha, where the portrait hangs, that it is good. So 'all's well that end's well.' Of that I am glad, and as I recall the incident, I am once more lost in admiration of the American child that, from its earliest days, is ever ready to elicit the noblest qualities of patience and forbearance in the parent it is training."

The whole delightful book scintillates with brilliancy from cover to cover.

EMMA MARSHALL whose death occurred last week, was a most prolific writer of fiction, more so probably than Charlotte M. Yonge. She began publishing in 1861, with a small juvenile story that attracted some attention, and she continued for nearly forty years to issue stories and tales. In recent years she has confined herself almost exclusively to the historical. In one of her latest books, "By the North Sea," the chief character is the granddaughter of the Protector who lived an eccentric life, well authenticated, near the town of Yarmouth, about two hundred years ago. Miss Marshall's facts were always very carefully worked up, and her romances are popular among a class of readers that preferred historical fiction to the novel of the day.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review.

D. APPLETON & CO.

The Story of the British Race. By John Munro. 40c.

THE BAKER & TAYLOR COMPANY
Nursery Ethics. By Florence Hull Winterburn. \$1.
From the Child's Standpoint. By Florence H. Winterburn. \$1.25.

George Mueller of Bristol. By Arthur T. Pierson. \$1.50.

FUNK & WAGNALLS COMPANY

Why Men Do Not Go to Church. By Cortland Myers. 60c.

My Young Man. By the Rev. L. A. Banks, D.D. 75c.
The Nineteen Letters of Ben Uziel. By Samuel Raphael Hirsch. \$1.

DOUBLEDAY & McCLEURE COMPANY

The Jamesons. By Mary E. Wilkins. \$1.

GEORGE W. JACOBS & CO.

A Soul's Pilgrimage. By C. F. B. Miel, D.D.

THE MACMILLAN COMPANY

Bible Stories (New Testament). Edited by R. G. Moulton, M.A., Ph.D. 50c.

DODD, MEAD & CO.

The Fowler. By Beatrice Harraden. \$1.50.

Books I Have Read. \$1.25.

FREDERICK A. STOKES COMPANY

The Market Place. By Harold Frederick. \$1.50.

CHARLES SCRIBNER'S SONS

Dictionary of the Bible. Vol. 2.

MESSRS. RIVINGTON, London

This Church and Realm. By Rev. C. E. Brooke, M.A. 2s. 6d.

A. & C. BLACK, London

THE MACMILLAN COMPANY, New York

Thoughts on the Present Position of Protestantism. By Adolf Haroack

The Quest of Faith. By Thomas Bailey Saunders.

LONGMANS, GREEN & CO.

The Roman Primacy. By the Rev. Luke Rivington. \$2.50.

HARPER & BROS.

The Awkward Age. By Henry James. \$1.50.

A Thousand Days in the Arctic. By Frederick G. Jackson. Illustrated. \$6.

HOUGHTON, MIFFLIN & CO.

The Queen of the Swamp. By Mary Hartwell Catherwood. \$1.25.

Tiverton Tales. By Alice Brown. \$1.50.

Economic Aspects of the Liquor Problem. By John Koren. \$1.50.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XIV.

ALAN UNDERHILL'S detention by the Board of Royal Commissioners was a matter of only two or three days' duration, for there was little difficulty in proving his innocence of any plot, and his active endeavors to aid in extinguishing the great fire. But the late occurrences were, nevertheless, provocative of results important to him in another direction. For a few days after his release came this missive to him from his father:

DEAR SON:—I have been much pained to hear that you have of late been but an Unprofitable Servant in ye work for which you were sent to New York. Nay, more than this, that you have been actively concerned in stirring up Strife and Sedition in that city. Your mother and I have scarce credited these reports at first, as when I have writ you concerning ye Disturbance at Trinity Church, and trust even now that your innocence of more than Folly may be established. Nevertheless I do command you on your Obedience as a son to return to ye Queen's Glebe, where if you cannot keep yourself from seditious broils, they will do less harm. Your studies can be pursued here where it is mine own Errour that you have not been detained. I have writ to General Howe for safe Conduct for you, reminding him of ye Loyalty of our family.

It was no new thing for Alan's views to be misunderstood, but it was the first time that his conduct had been seriously questioned, and the harshness of the letter wounded him deeply. Nevertheless, filial loyalty prompted him to make arrangements at once to obey his father. Among such preparations was a leave-taking interview with Margaret Delafield, in Greenwich village, whither her mother had gone in her failing health, probably to die.

As Alan talked, unconsciously betraying some of the bitterness which rankled in his soul, Margaret listened quietly, her hand clasping that of her mother who lay listless and unobservant on her couch. Her face was averted from him, but he could see by the rare color which mounted in her cheeks that she was deeply stirred.

"And what of your comrade, Evelyn, whom you have told me first inspired you with the desire for your sacred vocation?" she asked suddenly. "Surely she appreciates the sacrifice which you have made. Surely she believes in you."

Alan's own color rose now. Margaret had divined his chief anxiety, as by some special gift of insight. His utterance was difficult, but he answered steadily and simply: "I know not."

Margaret did not speak immediately, but when she did, it was with hope and encouragement of the fortunes of the war, and of the latest tidings from Eugene.

Alan was cheered in spite of himself. And yet his warmest Godspeed that day was in the finished sentences of the aged cavalier whose flannel-swathed legs were no hindrance to his natural elegance, and from the dear old lady who was kept by her infirmity from all the strife of tongues.

It was no simple matter at this time, even with General Howe's passports, to make a way through the British lines which encompassed New York on the north and east.

And although the patriot forces had been crossed by Washington into New Jersey, in readiness for the expected maneuvers against Philadelphia, there was a detachment under General Charles Lee, at Tarrytown, which it would be necessary to evade.

Alan's heart burned within him that he should owe his safe conduct to the British, while he skulked like a traitor through the patriot lines. But all was ready for his departure, the very day had come, and he had put foot in stirrup, when he received letters from the Queen's Glebe which completely changed his purpose. The first was from his father, Spartan-like in its brevity and sternness, and ran as follows:

Ye news of your activity in the great conflagration has reached ye Queen's Glebe. We deem it best that you should fight with Gun and Sword rather than with Fire-brands, and you have now our leave to abandon ye professed Service of ye Church, and to make war openly in ye cause of her Enemies.

Alan's face grew pale at the reading of these lines, and his eyes flashed. Savagely crumpling the letter in his hand and flinging his reins to a little negro in the road, he dashed back into the house and up to his forsaken room. He dared not open Evelyn's letter on the street. It began kindly enough, with a pathetic recounting of their old comradeship and their former unity of faith and hope. Then the present bitterness suddenly welled up. She wrote:

You have disappointed us, Alan, your father and mother and me, more than Griffith has done, for he but forsook his home and love, whilst you have forsworn Faith and Loyalty. But how can I write to one whom Captain Dalton has told me he saw with his own eyes stirring up the Traitors to their incendiary work. Your mother has bid me send her love, which she is too prostrated to write herself. As for me, I have lost faith in all men, and the Cause shall be my only solace.

If Alan had read between the lines, he might have found some comfort even in Evelyn's concluding phrases, but the blow was too stunning for that now. Margaret's question seemed to stare mockingly at him from the paper: "Surely, Evelyn trusts you?"

Aye, Margaret was the grander woman, but yet Evelyn was the woman, the little girl, that he loved. Was there ever any hair like hers that rippled and waved in such bewitching waywardness? Were there any such limpid eyes through which

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shone such a trustful, willful, childlike soul? Alan's own eyes filled and his breast heaved at the recollection of the piquant figure, the saucy tongue, the merry laugh, the perpetual enthusiasms, the pure and loving heart. His strong, silent nature held no idea, until now, how it had cherished this image, nor how its hope had grown since Griffith's defection. Evelyn was indeed avenged upon the one brother for the disloyalty of the other!

Alan sat a long time in such conflicting thoughts. He knew not how long, and the impatient pawing of his horse outside was quite unheeded. He was going through his hour of agony, and alone. If there had been but one good angel there to whisper that even now it would be best to return to the Glebe, that once there the clouds of distrust and misunderstanding would disappear, much suffering to himself and others might have been averted. But his father's harsh words had seared his heart too deeply. "Better fight with guns and swords than with fire-brands." Aye, he would fight. What was there to prevent him from making his way through the British lines and giving himself unreservedly to the patriot cause?

He lifted his head and noted that the afternoon sun was falling in level lines across his floor. At the same time he became conscious of an intermittent knocking upon the house door. He rose, and went down to find

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the little imp of darkness asleep upon the doorstep, and his horse tethered to the knocker!

Alan, mounting, rode quickly northward by the Bowerie road. He had no desire, now, to meet the companions with whom he had before arranged to travel. Nightfall found him at the outskirts of the British lines. He had passed picket after picket, showing his safe-conduct, and giving the watchword as he went. For the last time, the "Halt; who goes there?" sounded in his ears, and for the last time he had answered with the countersign, but as he turned his head toward the river, the sentry called after him:

"You'll run your head into Lee's mouth if you look not sharp. Keep back from the river until well above Tarrytown!"

Alan paid no heed, but slattered on in the increasing darkness.

"By King George's crown," cried the sentry to the relief coming up, "I believe we've come nigh to catching a spy!"

"Come nigh to letting him go, you mean," returned the other in rough Scotch aspirates. "This will rest him that he hasten not, I wist."

He raised his gun as he spoke, and fired one, two, three shots at the rider and horse climbing a distant elevation.

"That last settled him a leetle, do you ken?"

"'Tis only that he's dropped below the crest of the hill. It matters little after all; he'll not tell much to Lee that the general will pass over to the commander-in-chief. Lee's stomach's too high to cater to Washington's appetite."

And now Alan, safe in body and limb, had reached the American lines. In response to the usual challenge, he halted, and replied merely: "A friend."

"Give the countersign, friend," said another deeper voice from the darkness.

"I know it not," said Underhill boldly, "but I can give you much information concerning the positions of the British troops."

"You are a deserter, then?"

"No, a fugitive from New York who desires to recruit."

"And the British most thoughtfully furnished you with passports through their lines? 'Tis a remarkable fostering of our recruiting service!"

"An you believe me not, take me to General Lee," cried Alan impatiently. "He will know a man from a spy."

"I am General Lee," replied the other, and I shall know a spy when I have searched him. Bring the light, sentry."

When the flaming torch was brought, Alan, knowing well what incriminating evidence his passports might prove, boldly produced them. He had made so sure of easy entrance into the needy patriot ranks, that he had not given a thought to the fact that his explanations might not be accepted. Now he knew his mistake. Nevertheless, he was little prepared for the look of rage in the officer's face as his eyes fell upon General Howe's signature.

"What hinders me from hanging you like a dog?" he cried. "Here are ropes and trees in plenty. Nay, I will not hear." He blew a whistle in his sword-hilt, with what little breath was left him, and in a moment three or four of his staff had hurried up from the river bank, where they had been loitering.

"Seize this fellow," said the general. "He deserves no mercy; he shall be shot tomorrow at sunrise."

In less time than it took for the newcom-

ers to obey the order given, a vision had passed before Alan of that scene at sunrise. The machine-like platoon of soldiers with their muskets leveled, the grim figure of the officer ready to give the word, and himself standing with pinioned arms and bandaged eyes waiting to receive the deadly volley in his breast. And then a sweet, familiar voice cried out, "Alan, Alan is it you?" and Underhill knew with intense relief that one of his captors was Eugene Beaumont.

"Know you this fellow?" asked Lee, astonished.

"Aye, General, and I will answer for him with my life."

"Answer for him with your messpot, comrade," said Lee, coolly, "for he looks famished. I will presently return and hear further his story."

"'Tis, then, General Charles Lee," said Alan, looking after the stalwart figure of his would-be-executioner, "the soldier of fortune, who has so warmly espoused the cause of the colonies?"

"Aye, and he is the idol of the men, in spite of the fact that he is a Turk for temper, as you came near knowing to your cost. The Indians call him Boiling Water, and there is a whisper that he is jealous of the commander-in-chief. But why should I wait to learn what good wind has blown you hither. Stay, I'll warrant me it was—Margaret."

(To be continued.)

A Bad Habit of Speech

SOME one here in town died of pneumonia not long since, and every daily paper referring to his demise, announced that he had "taken cold at the wedding of a friend." Not a very pleasant association surely for the bride and groom to cherish, with their other memories of the day.

Without doubt there were in that particular house and at that particular time many draughts in the hall when the doors were open and shut at frequent intervals. Draughts are apt to prevail in most halls during hours of festivity. But quite as true is it that many hundreds of other guests were also exposed to those to which he alone succumbed. The presence of some latent seed of trouble in him, therefore, is to be presumed. It is equally certain also that he might have met on a street corner, in a car, or at his own table, the draught which was to develop this. Unhappily for all concerned, he was

unfortunate enough to meet it at the "wedding of a friend."

We have been tempted to refer to this story in full, in order to prove how idle and how hurtful these remarks are, which tend to locate the coming of our adversities on the very door-steps, as it were, of our friends.

"I caught cold going to see you." "She has been ill ever since the Jones-Robertson's dinner." "He caught his death at Mrs. Hine's tea." "I have never been well since that day I spent on Mrs. Marvin's yacht." One hears such statements made every day of the week, and every day someone's heart is hurt by them. It is quite time we learned to say something else.—*Harper's Bazar.*

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ONE of the closest friends of Baron Rothschild, of Paris, was Carolus Duran, the artist. During the entire course of a certain large dinner party, the great financier noted, says *Harper's Round Table*, that the painter kept looking at him with a most intent and peculiar expression. After the coffee and cigars the Baron drew his friend aside and said: "My dear fellow, pray tell me why you have stared at me so peculiarly this evening?"

"I'll tell you with pleasure," answered Duran; "I am painting a beggar for the salon, and have looked all over Paris for a suitable head to draw from. I've finally found it. Yours is the ideal."

Rothschild laughed heartily, and promised to sit for his friend, in suitable attire, on the following day.

During the progress of the sitting, a young artist, one of Duran's pupils, came into the room. Naturally, he had not been in a position to meet people of Baron Rothschild's importance, and so did not know him; but the beggar's miserable rags, wan face, and wistful expression appealed deeply to the young man's sympathies. Waiting until his master was busy mixing colors, the pupil took a franc from his vest pocket and held it out behind his back to the model who seized it with feigned avidity.

When the sitting was over, Rothschild made inquiries of Duran concerning the philanthropist, and was informed that he was a student of great promise and attainments, but among the poorest of the inhabitants of the Latin Quarter.

Some six months after this occurrence, the young man received a note, which ran about as follows:

"Dear Sir: The franc that you gave in charity to a beggar in the studio of Mr. Duran has been invested by us, and we take pleasure in forwarding to you our check for \$2,000, the principle and increment of the same.
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A PHILADELPHIA girl who visited the cruiser Raleigh while at anchor in the harbor, peeped into the galley where the officers' dinner was being prepared. There were men of four nationalities—a Swede, a Frenchman, a Jap, and a Chinaman—engaged in the work. Calling the Swede to her side, she asked him for a small piece of bread or something of the sort for a souvenir. The man looked at her with surprise for a moment, and then went over and consulted with the others. Then all took a turn at glancing at the girl, and finally the Swede, with an indulgent smile, secured a large plate and heaped it full, with a big piece of steak, a generous lot of mashed potatoes and some bread, which he brought to her, with the remark in broken English to the effect that the Raleigh sailor boys would not see a beautiful American girl go hungry. The young woman was very much embarrassed at this interpretation of her request, but she ate a portion of the dinner, and after securing the bread as a souvenir, rewarded the sailor in return with a college pin, which delighted the generous Swede beyond measure.



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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Little Ones He Blessed

I wonder if ever the children

Who were blessed by the Master of old
Forgot He had made them His treasures.

The dear little lambs of His fold.

I wonder, if angry and willful,

They wandered afar and astray,

The children whose feet had been guided

So safe and so soon in the way.

One would think that the mothers at evening,

Soft smoothing the silk-tangled hair,

And low leaning down to the murmur

Of sweet childish voices in prayer,

Of bade the small pleaders to listen,

If haply again they might hear

The words of the gentle Redeemer

Borne swift to the reverent ear.

And my heart cannot cherish the fancy

That ever those children went wrong,

And were lost from the peace and the shelter,

Shut out from the feast and the song.

To the days of gray hairs they remembered,

I think, how the hands that were riven

Were laid on their heads when He uttered,

"Of such is the kingdom of heaven."

He has said it to you, little darling,

Who spell it in God's Word to-day;

You, too, may be sorry for sinning,

You also believe and obey.

And 'twill grieve the dear Saviour in heaven,

If one little child shall go wrong,

Be lost from the fold and the shelter,

Shut out from the feast and the song.

MARGARET E. SANGSTER.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER VII.

THE MOONLIGHT MASQUERADE

AFTER five days of steady, persistent work, the girls of St. Dorothy had sold just forty-five tickets for their entertainment, and when the sun went down Friday night there were six doubting hearts, sore with the bitterness of defeat, and full of a dread anticipation of the moonlight masquerade as a stern reality instead of Virginia's air-castle.

"The moon shone brightly, for a wonder," Mollie said, and the roomy garden grounds around the Hardy residence looked very pretty and inviting with rows upon rows of colored lanterns swung from tree to tree like a wondrous new kind of fireflies. They shone with a soft, unreal glow of rose and gold on the foliage, and cast strange, silent shadows of jet upon the smooth grass of the lawn.

Everything was in readiness by eight, and the reception committee, together with the refreshment committee, stood in an anxious group on the veranda steps around their general chairman, Virginia.

The long, cozy length of the veranda which ran along the west side of the house, had been converted into an ice cream retreat, with dangling lanterns, and dainty *tete-a-tete* tables here and there. This part of the affair was exclusively under the care of Alice and Laura, and they gave the crowning touch to the pretty picture in their quaint Japanese costumes. Laura had her heavy brown hair piled on top of her head Japanese, and so tightly was it drawn that it made her hazel eyes slant like any maid from the real Fanland. She wore a wonderful gown of blue with great sprawling golden birds and butterflies scattered over it, while Alice's plump little form looked com-

ical enough in a scarlet robe whose broad, fluttering sash had become one of her cares of life.

Six gallons of ice cream had been ordered in the first flush of enthusiasm, but the amount had dwindled down to half that number under present stress of circumstances.

"Only forty-five sold, and I don't believe that twenty-five will come," Virginia was saying dolefully. She was dressed as a colonial dame of high degree, in stiff, flowered silk and brocade, with her hair combed high in powdered dignity, and a little black satin half mask in her hands ready for use.

The others were silent from sheer hopelessness of despair. Down among the trees they could see Mrs. Hardy's white hair here and there, as she moved slowly about the garden leaning on her husband's arm; but all at once, Gyp, the little spaniel, gave a warning bark as he darted from their side, and ran down the graveled path to the iron gates at the entrance.

"Here's some one coming, anyway," Mollie said, peering out at the shadowy dimness to try and distinguish the outlines of the carriage which had just stopped. "Let's go and receive them in proper style, girls," and the spangles on her gypsy dress jingled gaily as she started after Gyp, the others following.

"Why, I don't remember selling any tickets to the Hallidays," whispered Mollie a moment later to Virgine, as they recognized the arrivals, "and here they are, all five. Isn't it funny?"

"Very," responded Virginia, briefly. "It takes quite a slice out of my twenty-five limit."

The surprise deepened, when after the Hallidays had passed on, a steady influx of patronage began. As the number present passed Virginia's limit, and Mollie had carefully kept count, the wonder of the reception committee knew no bounds. People who had positively refused to take tickets from them, made their appearance fully equipped with the little admission slip, and greeting the girls with merry, quizzical faces that told no tales.

"Pinch me, Nell, pinch me hard," Mollie gasped, when the fifty mark was passed. "I want to know whether I'm asleep or awake. Did you ever in your life see such a mixed-up thing. Look at this fresh lot coming."

Up on the veranda the two little Japs were so rushed with business, that Mrs. Hardy lent them the aid of Christine and Lena, the maids, and the dimes fell with a steady, jolly chink into the tin box that Alice carried.

Everyone had made some attempt to carry out the masquerade idea, and while the older people did not mask, all of the young ones did, and a gloriously good time they had trying to discover identities. Congratulations poured in on the girls, and fresh

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relays of arrivals poured in at the gate, until the reception committee were completely bewildered.

Mollie had counted as high as one hundred, and then had been forced to retire, on account of her excited nerves, something that had never troubled her before.

"Try a glass of lemonade," Evelyn said to her, as she sank into a seat beside the lemonade well, of which Evelyn was guardian angel, in a dainty Swiss costume. "Isn't this splendid?"

"Yes, altogether too splendid to be true," Mollie declared, with a faint show of energy. "Those Excelsior boys are at the bottom of it in some way, and they've played some kind of a trick on us, I know they have."

"Did you ask Dave and Art," Evelyn began:

"Oh, yes, I asked Dave and Art," Mollie returned, "and they only grinned. You would have thought my two hundred tickets were the greatest joke in the world"—she paused, and turned her face aside, so that Evelyn should not see the tears that would roll down her cheeks.

The garden was full already, and it was only half-past nine. She had been to each of the girls separately, and found out to whom they had sold tickets, then compared the names given with those of most of the guests present. The result was appalling. There was certainly a trick somewhere. The name of St. Dorothy's Sisterhood was on every one's lips, and the girls were besieged with questions as to how they had managed everything so cleverly. Mollie's head was brim full of petitions for membership, and she felt as though any trouble that the morrow might bring on account of those boys would be the last straw.

All at once her train of thoughts was rudely checked by a startled exclamation of surprise from Evelyn.

"Look, Mollie," she cried. "Whatever does this mean?"

Mollie's tears were brushed aside in an instant, as she looked up, and saw the commotion at the gates.

Fifteen forms, clad in trailing, classic gowns of many-colored cheese cloth, entered the garden in solemn single file. Each face wore a white mask, and each form made a sweeping curtsy to the astonished reception committee as they passed it.

"They've all got tickets," Evelyn exclaimed, eagerly. "Do you suppose—"

"Yes, I do suppose," Mollie broke in hysterically, "I'd know Art's figure if he had wings on too. I suppose that every blessed one of those Excelsior boys have come here."

"What for?" demanded Evelyn, but Mollie had dropped on her knees beside the lemonade well, and hidden her face in her hands.

"It's all my fault," she sobbed, "every bit. Oh, what are they going to do to spoil it all?"

Evelyn stood up on a chair so that she could see better, over the heads of the people.

"Well," she said at last, "I don't know what they're going to do, but the last one's

Art. Gray, sure enough, because he's so fat, and he just handed Eleanor a big envelope."

Mollie was on her feet in an instant, her face aglow with excitement.

"An envelope!" she cried, "I knew they wouldn't do anything mean. Come on, come on quick, and let's see what's in it."

She caught Evelyn's hand in hers, and they ran helter skelter across the lawn to the gates.

(To be continued.)

Animal Friendship

SOME very curious instances of animal friendships form the subject of an illustrated article in the *Strand Magazine*. A curious example is that of a handsome young collie and a goose with a broken wing, that were well-nigh inseparable. It is said that the dog, when a puppy, had rushed at a gosling and broken its wing; ever since it was noticed that the dog was not only cognizant of the mischief he had done, but became so repentant that from that time forward he had taken that one bird under his special protection, though his feeling toward geese in general remained unchanged, and now wherever the dog goes, there follows the goose, and *vice versa*.

A pretty story is told of a big tomcat, named Molly, who assumed charge of a family of young rabbits. When the rabbits were turned over to his care, everybody expected that he would eat them. But he didn't. When looked in upon later in the evening, that excellent cat was sitting up washing the rabbits! He evidently remembered his own nursery days, and was doing duty according to his lights by his strange charges. When he came to the long ears he paused, evidently mildly surprised at the innovation, but those rabbits had a thorough licking before they finally retired to rest. This sort of thing went on for a fortnight, the rabbits feeding out of Molly's saucer of bread and milk with him regularly, though it soon had to be changed for a soup-plate, and a bigger bed had to be provided. At the end of a fortnight the rabbits

began to take so much exercise that it was difficult to keep them in one room, and there were so many ferocious cats in the neighborhood, that it was decided that the rabbits must be provided with a hutch of their own, and so the pretty little comedy came to an end.

Another cat with a high sense of maternal responsibility, reared a brood of neglected ducklings. Whenever they fell out of the box in which they lay with her, she picked them up tenderly in her mouth and replaced them. When they pecked at her after the manner of their kind, she gently reproached them with her paw, and seemed to try and tell them in her own language that she had never seen well-behaved kittens behave in that way before.

Another strange case cited is that of a hen that insisted upon adopting four small kittens. She had been setting for some time when she suddenly conceived the idea that the care of the kittens was more to her liking. She, therefore, promptly drove the mother cat away and took possession of the kits. The kittens offered no objection, while the feline mother thought best to keep at a safe distance.

The case was reversed exactly in the instance of a brood of chickens who found a foster mother in a good-natured cat.

Strangest incident of all is that of a collie mother that reared a brood of young foxes, actually suckling them for five or six weeks. —*Philadelphia Record*.

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Finance and Commerce

It is not improbable that for the time being the volume of the country's business has reached the maximum. Various factors indicate this. In the first place, the bank clearings, while still considerably in excess of last year, show some falling off from preceding months. This is no doubt partially due to a falling off in speculative operations in Wall street and elsewhere. In our foreign trade, the figures are also less attractive than heretofore. Our imports for the month of April were the same as last April, while our exports were eleven millions less. The excess of exports over imports was only 23 million dollars. Last December, the excess was 83 millions, and it has steadily decreased since. This foreshadows exportations of gold, and its probability is already a matter of almost daily conjecture in Wall street. Of course the loss of a few millions in gold won't hurt us; we can stand it, but it is in the wrong direction, and tends to contract confidence, and not to expand it.

Financial matters are running along smoothly. The payments to Spain have been financed without any disturbance at the money centres. The interest rate in New York has even been a little easier the past week, and loans have been made as low as 2½ per cent, though the going rate has generally been 3 to 4 per cent. The banks and capitalists came generously to the rescue of the stock market to protect it from the fright caused by Mr. Flower's death, and prices rallied sharply and have ruled fairly steady since. More or less depression of feeling prevails in respect of the younger stocks, on account of the poor outlook for the wheat crop, and prices are inclined to drag in consequence. In iron, the former activity continues, and prices are maintained. Copper is dull, and while prices are dull, no marked recession has taken place, although buyers are disposed to exhibit patience in buying. Cotton is fairly steady. There is more or less apprehension as to the effects of too abundant rains on the next crop, but so far it has not induced enough speculative buying to establish a bull market.

In manufactured cottons, prices are firm, and in some cases slightly higher. In wool, there is a tendency towards increased activity. Wheat scored an advance last week, and in many quarters the feeling is very strong. Day by day the lamentable condition of the winter wheat crop is being forced on the attention of an unwilling public. Sentiment is against crop failure. People want prosperity, and reject anything that operates against it. The press, the government Agricultural Department, and crop statisticians generally have reluctantly admitted any damage, and have estimated it small as possible, but have all been obliged to steadily modify their views, and increase the percentage of damage with each succeeding report. The facts should be looked squarely in the face. The facts are that the present condition in Ohio, Michigan, Indiana, Illinois, Missouri, and Kansas, the tendency of the crop towards further depreciation by flies, bugs, etc., are such that the promise is for one of the worst failures of the winter wheat crop in many years. So far there is nothing the matter with the spring wheat crop, except that in those sections where the bulk of the crop is grown, the average is 10 to 15 per cent. less than last year. Otherwise, the prospects are, on the whole, favorable.

England's Commerce

THE fact that the United States has overtaken and passed the United Kingdom as an export country, and is now leading the world as a distributor of manufactures and natural products, is discussed at considerable length in an elaborate paper by Sir Robert Giffen, K. C. B., LL.D., F. R. S., recently read before the Royal Statistical Society of England, and just received by the Treasury Bureau of Statistics. The paper in question, entitled, "The Excess of Imports," occupies seventy closely printed pages of the journal of the Royal Statistical Society, and

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while it primarily discusses the excess of British imports over exports, incidentally gives much attention to the rapid increase in exports of the United States. Discussing this special subject, the paper says:

"There are obvious reasons why the United States should have an excess of exports. In the first place, the United States has to pay in its exports for the share of the carriage of goods in its foreign trade, which is performed by foreign ships. This is a very large figure. In recent years the proportion of the imports and exports of the United States carried in foreign ships has ranged between seventy-five and eighty per cent., so that the United States is a country which has to pay other nations for the carriage of its goods in the foreign trade. It may be mentioned, by the way, that the foreign country which does the carrying trade for the United States is mainly the United Kingdom, and in this difference between the two countries accordingly we have, *pro tanto*, an explanation of the excess of imports in the case of the United Kingdom, and of the excess of exports in the case of the United States. Next, the United States is a country which owes money in various ways to foreign nations. There is an annual stream of American visitors to Europe, and there is an American colony permanently residing in Europe whose expenses have to be paid for. More important still, a great deal of capital has been invested in the United States by Europeans—by English people, by Dutch people, and Belgians, as well as by French and Germans, not to speak of minor nationalities in Europe. The interest on this debt has of course to be paid in exports, unless to the extent that in any given period re-investments are made in the United States. In these various ways, then, an excess of exports from the United States can be accounted for, and it may be questioned whether in recent years, when the excess of exports was so large, any great withdrawal of capital from the United States was in progress."

Summarizing the causes of the recent changes in the foreign trade of various countries, Mr. Giffen's paper says: "The excess of imports is to be accounted for in the trade of a country like England in several ways, principally by the fact that England is a ship-owning country, and does a large business all over the world in carrying goods and passengers. This work is really in itself in the nature of an export, giving the country a credit for so much in its dealings with other countries. In addition, England is a country which earns largely commissions of different kinds in its trade with different countries as the commercial and monetary centre of the world's trade."

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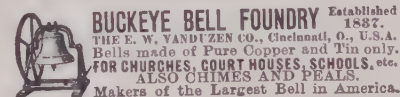
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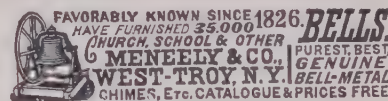
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Window Boxes

TO those who have not yet attempted to raise flowers in this way, the following hints may make them anxious to try their hands at it. It is certainly worth a trial, if there is a window in the house you may call your own. The expense is trifling, and the pleasure derived from the blossoms and your care of them continues through the summer.

The first thing necessary is a wooden box as long and as wide as the space permits; it should be about one inch thick and eight inches deep. Paint the outside a dark brown or a dark green. In the sides of the box, quite near the bottom, make a few little holes to allow superfluous water to escape. The box may then be fastened to the woodwork of the window with iron brackets, which can easily be made and adjusted.

A layer, about three inches deep, of large cinders, broken charcoal, or broken crockery is put in the box, which is then nearly filled with any fairly good mould—no special mixture is necessary. On top of this a somewhat richer soil is placed. Rub some stable manure into small pieces, and add one-third of this to two-thirds of the mould, with a little lime to sweeten it, and the result is an excellent top soil, easily obtained and inexpensive.

In selecting the flowers for the window garden, taste must be exercised in their combination, if the box is to be a thing of beauty. The best effects are obtained by putting but one or two kinds of plants in each box, though there is no objection to a plant or two of Virginia or Japanese creeper on either side, to run about the box, inside and out, and to climb up the sides of the window. When a variety of plants are put into one box together, it invariably happens that the strongest of the lot takes possession of the soil and smothers the weaker things.

The scarlet-flowered geraniums are very showy plants for this purpose, and combined with Virginia creeper, and the deep blue of the periwinkle, make a most attractive window box.

In caring for these plants during the summer, it is necessary that the moisture should be applied to the parts above the ground, as well as those beneath it. The roots of the plants should be watered each evening after the sun goes down, and about three times a week a sponge dipped in water and squeezed over them will help them to thrive by cleansing them from dust and opening their pores.—The American Queen.

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The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church

Children of Light

BY HENRY FAULENER DARNELL, D. D.

Within the firmament outspread above
Are worlds of light ;
So, here on earth—dear objects of His love—
God's saints beam bright.

Not with a grace and splendor of their own
They, beauteous, shine ;
They but reflect the glory of His throne,
Through grace divine.

Not in a self-directed path they move
With constant tread ;
But in the course mapped out by His dear love,
Their light is shed.

And as we watch them on their noiseless way
Serenely go,
We see stern hearts yield to their gentle sway,
And milder grow.

We see the load by feeble hands upborne,
Become more light ;
And souls despondent, loveless, and forlorn,
Grow strong and bright.

Anon, the faithless murmur of complaint
Dies on the air ;
While from the wanderer—weary still, and faint—
Comes Faith's soft prayer.

We see the board, too often scant and bare,
Blest by content ;
The forehead, still too deeply lined with care,
No longer bent ;

And drooping spirits, burdened overmuch,
Uprise and stand,
As if a "virtue" dwelt in each soft touch
Of their dear hand.

And as we view these earthly forms of light
Thus gently move,
They seem more dear to us, more purely bright
Than those above.

For, like ourselves, these once were dark and chill
As winter night ;
Until the Voice came forth each soul to thrill—
"Let there be light !"

Then rolled the dark and brooding clouds away—
Chaos was o'er ;
Order and beauty came with break of day,
To part no more.

Conflicting passions ceased ; confused desires,
Aims purposeless,
Died down. The soul came forth, as purged
The world to bless. [with fires,

* * * * *
E'en as we view those cloudless realms above—
All fair and still—
And see those messengers of His dear love
His Word fulfill ;

So here below, throughout life's changeful scene,
Each in its place,
These, His "light-bearers"—few and far be-
Reflect His Face. [tween—

Avon, N. Y.

DIOCESE OF PITTSBURGH.



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Rector and Founder.

The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

MR. H. HARRISON, BRITISH COMMERCIAL attache at Madrid, has forwarded to his government an interesting statement as to Spanish commercial conditions, showing that the industries of that country, aside from colonial trade, did not suffer as much during the war as was feared. The loss of the colonial markets on which the export trade of Spain greatly depended, has made it necessary for the government to take serious steps for finding new markets for Spanish products, and for stimulating and enlarging those already known. With this intention, several important measures have been instituted. A special sub-department in the ministry of foreign affairs has been created for the purpose of supplying commercial information and statistics to merchants and tradesmen. Morocco and the Spanish-American republics naturally offer the most promising markets for Spanish products, owing to the affinity of race, language, and customs, and to these countries the attention of the Spanish government is especially directed. Commercial attaches have been appointed for Mexico, Brazil, Uruguay, the Argentine Republic, and Chile, and all possible steps are being taken to increase Spanish interest in these countries. A general assembly of the Spanish chambers of commerce was held at Saragossa Nov. 20th, to discuss the commercial position of the country. The meeting was held under the most orderly conditions, and the efforts were treated with respect by the government and caused a good impression in the country, and a petition embodying the opinions of the chambers was duly presented to the queen regent. Although it has as yet led to no practical result, the fact that the assembly has been held at all is a proof of the general anxiety among a large and influential portion of the nation to take immediate steps for the improvement of trade.

—X—

ADVICES FROM PARIS ARE IN EFFECT that the president of the Civil Section of the Court of Cassation has reported to the President of the court, M. Mazeau, in favor of a revision of the Dreyfus trial and sending the prisoner again before a court martial. It is believed the report will be accepted by the court, and should this be the case, Dreyfus will be brought back to France for trial. The verdict of the court is expected by June 3d. A new trial, if honestly conducted, must result in the acquittal, as it has been amply demonstrated that his conviction was secured only by gross fraud. The celebrated case had its inception in September, 1894, and was based upon torn fragments of a letter sent to the German military attache. Two French officers of the general staff suggested the connection of Dreyfus with the letter, and from their suggestion grew his arrest, degradation, and imprisonment. From this suggestion also arose political intrigues that overthrown ministries, compelled the resignation of a president of the republic, drove the novelist Zola into exile, and even threatened the overthrow of the republic.

—X—

AFTER AN EXPERIMENT COVERING A period of several weeks, the Sunday editions of the London *Mail* and the *Telegraph* have been discontinued. Mere announcement of the fact that Sunday editions would be issued, raised a protest too strong to be ignored, and this wave of disapproval caused editors of both papers in question to announce withdrawal of the obnoxious editions. This does not mean that

London is without Sunday papers, for there are publications issued only for that day, but there are now no Sunday editions of the great dailies. This condition is in strong contrast to that existing in our own country where daily papers are, as a rule, run strictly upon a commercial basis, and could not exist without the revenue derived from ponderous Sunday editions filled mainly with page bargain announcements. It can hardly be said that Sunday journalism, divested of its commercial features, would be self-sustaining. It is also a notable fact that the two most successful merchants in the country, John Wanamaker, of New York and Philadelphia, and Marshall Field, of Chicago, have naught to do with the advertising columns of the Sunday papers.

—X—

IT IS ANNOUNCED FROM NEW YORK that the preliminaries looking toward the formation of a gigantic trust in the manufacture and control of automobile vehicles in the United States, are well advanced, and that within a reasonable time all the auto-truck companies and sub-companies throughout the United States, will be centred in the head concern which is to have offices in this city. The new company will operate under the patents of the Hoadley-Knight system, controlled by the International Power company, and the New York Auto-Truck company, of New York. The new company will be formed by increasing the capital of the Auto Truck company, which is now \$10,000,000 to \$200,000,000 or more. This is doing very well, considering the fact that so far the operations of both companies involved are confined almost wholly to paper.

—X—

THE DEPARTMENT OF AGRICULTURE plays an important part in the development of our agricultural resources. The latest project to engage attention is the tea-growing industry. "It is only a question of time," says Secretary Wilson, "when the South produces all the tea the people in the United States want. This department proposes to push experimentation along that line. We intend to establish a tea farm in every Southern State as soon as that can be done intelligently. We propose to get the finest varieties of tea to be found in the Orient, and to have the planting done where growth can be forced through irrigation, so as to get plenty of tender shoots. The young people of the South can earn enough to clothe and board themselves during the school period by picking tea. Mr. Shepard, of Somerville, S. C., has fifty acres cultivated as a tea farm. He told his colored neighbors that he would build them a schoolhouse and provide a teacher for their children free of cost, if they would agree to let the children pick tea leaves for him twice a week, at a reasonable rate of wages for their time. That has succeeded. The children are getting their education and are earning enough to maintain themselves."

—X—

EFFORTS ARE MAKING TO ARRIVE AT an agreement which will go far toward settling differences between the Boers of the Transvaal republic and the Uitlanders, or foreign residents. Ever since the Jameson raid, and even for some time previous, it has been apparent that some sort of settlement was necessary, in order to avert serious trouble. The recent arrest of eight men, alleged at one time to have been British officers, on the charge of

organizing a revolt against the Boer government, created great excitement in South Africa, but as the men had no connection with the British government, the incident did nothing more than emphasize the spirit of unrest. Foreigners in the Transvaal have just grounds for grievance, inasmuch as they are denied civil rights, prevented from carrying arms, and forced in other ways to submit to intolerable treatment. They are not permitted to hold public meetings, and, although contributing almost the entire tax of the country, have no voice in the manner of its expenditure, nor do they receive any of its privileges. The Boers have not failed in taking every precaution to restrict foreign energy and enterprise.

—X—

THE OPERATION OF THE NEW LAW governing trusts, recently enacted by the Legislature of Texas, will be awaited with considerable interest, as it is by far the most drastic put forth by the governing body of any State. The law, which goes into effect Jan. 1, 1900, provides that every combination of capital, or its equivalent, for the restraint of trade, whether organized under the laws of Texas, or any other State, doing business within the State, is deemed a trust or monopoly. The giving away of any article, or selling it for less than cost, for the purpose of preventing free competition in manufacture or distribution is prohibited. Refusal to buy of or sell to any person because he is not a member of a combination, is prohibited. Combinations for the regulation of insurance are prohibited. Violators of the Act are subject to a loss of their charters, or prohibited from doing business within the State, and are subject to a fine of \$200 to \$5,000 for each offense. Each day's business is a separate offense. Prosecutors are given one-fourth of the penalties. All court business may be set aside for the trial of a case under the act. Purchasers of articles manufactured by violators of the law, cannot be obliged to pay for them. Each corporation is required yearly to state under oath whether it is in any pool. Failure to answer, or to answer within thirty days, is considered evidence of guilt. All associations for the collection of news or its distribution which refuse to sell to all applicants, are considered guilty without extenuation.

—X—

JUDGING FROM PROCEEDINGS OF THE Peace Conference at The Hague, one probable outcome is the establishment of a permanent international tribunal, open to all nations, for the settlement of their differences. No attempt will be made to give any disputant power to bring its adversary before the court. But the latter, emanating from an international conference, will be open, thus making possible amicable settlements of disputes. A question brought up by American delegates, of the right of seizure of private property at sea, has excited the attention of the conference, and created considerable opposition, on the ground that it is a subject not covered in the circular under which the conference was called. The National Council of American Women, representing over a million persons, has sent its greetings, and in the week in which the conference met no fewer than three-score and ten meetings were held in fourteen States, for the purpose of bidding the conference Godspeed in its labors. These greetings, added to those of seventeen other nations, were collected into a memorial from the women of the world.

The News of the Church

Canada

Diocese of Huron

A large number of the clergy were present at the ordination service in St. Paul's cathedral London, May 1st. Archdeacon Davis presented the candidates, two for Deacons', and three for Priests' Orders. There was a large audience at the meeting to consider missionary work in Algoma, in new St. Paul's church, Woodstock, on the 9th. Addresses were given by Bishop Baldwin and the Bishop of Algoma. The usual May meeting of the Sunday School and Lay Workers Association, of the deanery of Middlesex, was merged in the archidiaconal conference arranged for Whitsun week, May 28d, and held at St. John's church, London township, the archdeacon of London presiding. Proceedings began with Morning Prayer and Holy Communion; at the afternoon session there was discussion of the subject, "Pastoral visiting," "Christian liberality," and "Church growth and expansion." Evensong and sermon by the Bishop concluded the day. The Bishop conducted the re-opening services of the church at Bothwell, May 7th. Reports read at the adjourned meeting of the vestry of St. John's church, Preston, were very satisfactory. Several improvements to church and grounds are to be made this summer. A very fine property has been purchased for the rectory of St. John's, West London.

Diocese of Ontario

Archbishop Lewis sailed for Canada, May 5th. Bishop Hamilton, of Ottawa, held Confirmations for him in Kingston on May 7th, at St. James', All Saints', and St. Paul's. The liberal contribution to the Diocesan Augmentation Fund from the parish in Wolfe Island amounted to \$867. The building committee of St. George's cathedral, Kingston, have decided to go on with the work, although the funds are not yet sufficient. The contract for the carpenter's work was given at the committee meeting on May 1st. The church at Carleton place has been wired for lighting with incandescent lamps, which will be a great improvement. Choral Evensong was rendered for the first time in St. James', Kingston, on May 7th. This church has already given \$1,500 towards the Diocesan Endowment Fund.

Diocese of Niagara

It has been decided that the synod of the diocese shall begin its next meeting June 7th, in Christ church cathedral, Hamilton. The corner stone of the new church at Campbell's Cross was to be laid by Premier Hardy on May 30th. There were a large number of delegates and clergy present at the Sunday school convention at Arthur, on May 2nd. The deanery of Halton held a Sunday school convention at Milton, on the 9th. The session opened with a celebration of the Holy Communion. Bishop Du Moulin preached.

Diocese of Quebec

The installation of the Dean of Quebec, and his induction as rector of the cathedral, were arranged to take place on May 26th, in the cathedral, at 8 o'clock in the evening. The new dean is the Rev. Lennox Williams, son of the late revered Bishop Williams, of Quebec. The induction of the Rev. F. G. Scott as rector of St. Matthew's church, Quebec, was to take place May 25th, in the evening. There would be early Celebrations in each church on the morning of the 25th and 26th. Plans for the improvement of Bishop's College, Lennoxville, have been made, and are intended to form the general memorial of the late Mr. Robert Hamilton, of Quebec, whose name and benefactions will be set forth on a memorial brass to be erected opposite the principal entrance. The Bishop of Quebec and Senator Price, of that city, have each promised \$2,000 towards the memorial fund. Dr. Adams, principal of Bishop's College, has sailed for England with his family, to spend

the summer holidays. The Quebec synod will meet on June 7th.

Diocese of Montreal

Bishop Bond held a Confirmation at St. Martin's church, Montreal, on the evening of Ascension Day. The continued illness of the rector, the Rev. Osborne Troop, is causing much sorrow. The Bishop also held a Confirmation on the 12th, at the *Eglise du Redempteur*, and afterwards presided over the closing exercises of the Sabrevois College, which adjoins the church. The annual convocation of the Montreal Theological College took place May 2nd, the Bishop presiding. Addresses were given by Principal Hackett, Dean Carmichael, and others. The Rev. E. C. Paget, M. A., lately rector of Muscatine, Iowa, preached at the church of St. John the Evangelist, Montreal, May 7th. Principal Hackett will officiate at St. Mary's church, Beaconsfield, during the summer. The first Montreal company of the Boys' Brigade was organized in 1892, and it has done good work, as the following resolution from the vestry of St. Jude's church shows:

That a hearty vote of thanks be tendered to the officers and members of the First Montreal Company of the Boys' Brigade, for their very valuable aid and assistance in the work of the Church during the past year.

The Bishop will make his usual summer visitation of the country parishes in June and July.

Theological Seminary Commencements

Western Theological Seminary

The commencement exercises were held at the cathedral of St. Peter and St. Paul, Chicago, on the evening of May 24th. The Rt. Rev. Geo. F. Seymour presided, having kindly come up from Springfield for the purpose. Evening Prayer was sung by the Ven. Archdeacon Taylor and the well-trained cathedral choir. The annual sermon was delivered by the Rev. Charles P. Anderson, of Oak Park, and was a powerful and eloquent plea for the development of the teaching office of the Christian priest. The diplomas were conferred by Bishop Seymour who gave his blessing to each recipient, and addressed to the class a few stirring words of exhortation and warning in view of the vocation upon which they were about to enter. The Rev. F. W. Keator, on behalf of the alumni, announced the decision of the committee on the alumni prize. It was awarded to Mr. Selden P. Delany. The graduating class consisted of Messrs. Harold E. Addison, Frank E. Brandt, Selden P. Delany, Webster Hakes, and the Rev. Chas. J. Shutt. Of these gentlemen, two are graduates of Harvard and one of Yale. The annual meeting of the alumni was held at the seminary on Thursday morning, followed by a service in the chapel, at which the Rev. H. R. Neely was the preacher. The alumni dinner took place at the Sherman House at 1:30 P. M. Besides a good attendance of the members of the association, several of the clergy were present as guests. Speeches were made, and the pleasure of the occasion was enhanced by references to the triumphs of the past year, in the selection of two bishops from the alumni of the Western Theological Seminary. It is believed that this is a record which has not been exceeded by any theological school of the Church, when we remember that this is but the 14th year of the "Western." There is great confidence felt by their old fellow-students that the administration of the two new Bishops in North Dakota and Nebraska will, in future years, add increasing lustre to the school in which they were trained.

General Theological Seminary

The 20th annual report of the Very Rev. Eugene A. Hoffman, D. D., D. C. L., presented to the board of trustees, summarizes the results of his two decades of labor: "During these years by the blessing of God and the generous contri-

bution of friends of theological education, the students have increased in number from 86 to 154, the professors from 6 to 10; to the old stone buildings have been added the beautiful chapel, the fire-proof library, Sherred Hall with its commodious lecture rooms, the noble refectory and gymnasium, six dormitories, the deanery and five houses for professors, at a cost of \$700,000, while the endowment has grown from about \$100,000, to more than a million and a quarter dollars, making the total property of the seminary considerably over \$2,000,000." The report recounted some of the gifts of the past year from various sources, particularly those which have enriched the library, and referred to a portrait of the late Prof. Oliver, painted at the order of a number of his friends, and of a purple velvet pall from his family. Though not publicly announced, it is known that \$40,000 toward the cost of the new Eigenbrodt Hall was given by the dean, who also gave \$15,000 for the purchase of the Mazarin Bible—thus swelling his already princely beneficence to the institution. The trustees, in accepting the resignation of the Rev. Dr. Hall as professor of Hebrew, elected him professor *emeritus*, with a pension for life. The trustees noted the distinguished services of Dean Hoffman in the following resolutions:

In view of the completion of the twentieth year of service of the Very Rev. Eugene A. Hoffman, D. D., LL. D., D. C. L., as dean of the General Theological Seminary, and also as a recognition of the remarkable work accomplished during the last 10 years under his administration, for the cause of theological education, the trustees of the seminary, now in session, desire to put on record this expression of their appreciation of his invaluable services, and their high regard for his personal character.

The seminary, which represents the Church in the United States, has had an unparalleled development, as the increase in the number of students, professors, scholarships, fellowships, and branches of instruction, its buildings and endowments, and the increase of its library, abundantly testify.

The observer, contrasting Chelsea Square of to-day, with the two, plain gray stone buildings of twenty years ago, cannot but be filled with admiration at the extraordinary development into the spacious and dignified pile which ornaments the grounds of this historic site.

As the eye rests on deanery, halls, library, professors' houses, refectory, and the richly adorned chapel, all suggestive of the great scholastic centres of England, we realize that substantial foundations have been laid for the education of those who are to be the prophets and teachers of the twentieth century. No nobler example of loving labor and sacrifice is found in the American Church—an example which has inspired others to emulation in generosity, liberality, and devotion. And we note with special pleasure not only this material development, but also a corresponding advance in sacred learning, ministerial culture, and spiritual power.

The cordial relations between the dean and trustees during this period of twenty years, have been uninterrupted, and have grown stronger as years have passed.

We feel that God has raised up His servant as a chosen vessel to further the great work committed to this seminary, and we pray the dean may be spared to us for many years to come.

The Associate Alumni met on Tuesday. After a brief service in the chapel, conducted by the Rev. George R. Van De Water, D. D., an address was delivered by the Rev. J. Lewis Parks, D. D., on "The ethics of faith," and one on "The Higher Criticism of the Bible," by the Rev. Prof. Richey, D. D. The annual alumni banquet was held in the evening at Flouret's restaurant, many felicitous speeches being made. On Wednesday morning the commencement proper took place. The trustees, faculty, alumni, visiting clergy and students, Bishops Scarborough, of New Jersey, Potter, of New York, and Satterlee, of Washington, went in procession to the chapel. After religious services, three of the graduating class read essays, Mr. Edward Ellerbe Cobbs, of Alabama, on "Christ and Buddha"; Mr. Franklin Emerson Smith, of Western New York, on "In what sense are the truths of Christianity fixed and immovable, and in what

sense are they susceptible of development?" and Mr. John Chamberlain Ward, of the same diocese, on "The contribution of the humanistic movement to the life of the Church." The 32 graduates were then presented with their diplomas by the Bishop of Washington. The Bishop of New Jersey addressed the class. The degree of bachelor of divinity awarded last year was formally conferred upon the Rev. Hugo Rodan, Ph.D., fellow of the seminary, and upon the Rev. Messrs. Francis Samuel White, Thomas Frederick Davies, Jr., Wm. Palmer Ladd, Harvey Officer, and John Kichinosuki Ochial. Award was made of the same degree to be conferred next year upon Messrs. Edward Ellerbee Cobbs, Richard Daniel Hatch, Samuel Beasley, Linnard Innes, George Freeland Peter, Albert Glenn Richards, De Barney Thorne Phillips, Edward Henry Schlueter, Louis Thibon Scofield, Franklin Emerson Smith, William Postell Witsell, Samuel Alston Wragg, and John Chamberlain Ward. At the conclusion of the exercises, the procession made its way to the site of the new Hoffman Hall, the corner stone of which was laid by the Bishop of New York. The commencement dinner followed, Dean Hoffman presiding. Addresses were made by Bishop Scarborough, the Rev. Mr. Royce, chaplain of Admiral Sampson's flagship the "New York," the Rev. Dr. C. S. Olmsted, the Rev. Charles L. Hutchins, and the Rev. Samuel M. Haskins, D.D., of Brooklyn, the oldest surviving alumnus. At night, reunions took place of the classes of '69 and '74.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

There was a supplementary Confirmation at the cathedral on the 29th ult.

The Rev. A. L. Williams, Bishop-elect to the coadjutorship of Nebraska, returned on Sunday morning from a three days' visit to Omaha, the see city, and Lincoln, the State capital. He is expected to make known his reply to the call in a few days. The official notification from the convention of Nebraska was made to him on the 23d, by the committee named for the purpose by the Bishop of that diocese.

At St. Peter's, Chicago, on Sunday evening, the Rev. Dr. Stone preached, and the choir of St. James', under Mr. Smedley, assisted that of St. Peter's, under Mr. Thomas. Appropriate sermons were preached in many of our churches on the 28th, being the Sunday preceding Decoration Day, Farragut Post attending the evening service at Grace church, when the Rev. E. M. Stires spoke feelingly of the union of the North and South effected by the late war.

The Rev. Professor Hall and the Rev. J. M. Chattin are leaving for a few months' vacation on the other side of the Atlantic.

St. Andrew's Brotherhood

On the 23rd there was an excellent meeting of the local assembly in Christ church, Woodlawn, addressed by the Rev. Dr. Lloyd, of Cleveland, from the text, "For their sakes I sanctify myself," in which personal purity was insisted upon. Light refreshments were served, and a conference on the junior brotherhood set for June 28th, in the church of the Epiphany.

Ninth Anniversary of the Rev. Mr. Matrau

On Trinity Sunday the Rev. B. F. Matrau observed the ninth anniversary of his rectorship of St. Bartholomew's, Englewood, reviewing the nine years' work there, and reading a letter from the Bishop commendatory of the same. The Rev. Joseph M. Magrath was the evening preacher.

Prosperity of Emmanuel Parish, LaGrange

At the recent parish meeting of Emmanuel, LaGrange, the total value of the property was reported as \$76,000, or \$86,000 over all liabilities. The year's expenditures had been \$12,000; and a most excellent showing being given, the old wardens, Messrs. D. B. Lyman and P. S. Eustis, were re-elected, as were nearly all the old vestrymen.

Minute on St. Ansgarius' Parish, Chicago

The clergy of the North-Eastern Deanery of the diocese of Chicago, assembled for their spring convocation in St. Ansgarius' church, Chicago, cannot allow the day to pass over without recording the interest they felt in the Semi-Centennial Anniversary of the Founding of St. Ansgarius' parish, which has just taken place. They feel justly proud that this diocese first organized the work to provide for the Swedes desiring Church privileges, parishes where they would feel at home. Of all the efforts made in that direction, St. Ansgarius', Chicago, has been the most successful.

The assembled clergy congratulate their muchesteemed and earnest brother, the Rev. Herman Lindskog, on the prosperity and ever-increasing success of the parish he so acceptably serves, and they pray that many more may be the years of his happy rectorship.

They extend to the congregation of St. Ansgarius the assurance of the deep interest felt by all the Churchmen of Chicago in their well-being, and their fraternal wishes that this parish may be able, under its strong leadership, to do a noble work for our Lord and Master among the Swedes of Chicago and the North-West.

The committee appointed by the deanery is directed to have a copy of this minute sent to the rector, wardens, and vestry of St. Ansgarius' church, and to secure the publication of the same in THE LIVING CHURCH.

CLINTON LOCKE.
ARTHUR W. LITTLE.
ARTHUR L. WILLIAMS. } Committee.

May, 1899.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The Rev. C. W. de Lyon Nichols has abandoned the Communion of the Church. Bishop Potter announced his deposition from the priesthood May 24th.

A special service was held on Trinity Sunday, at St. James' church, for the alumnae and friends of St. Catherine's Hall. The preacher was the Rev. James C. Morris.

A Retreat was conducted at St. Mary's church, Castleton, during the last three days of Whitsun week, for the candidates for Holy Orders of this diocese who were to be ordained on Trinity Sunday.

At Columbia University, the library has received \$1,500 from Mr. W. C. Schermerhorn, for the purpose of increasing its collections. From another source, about 2,000 volumes have been secured.

Among the many churches in New York city that will be open during the summer months, June, July, August, and September, will be the church of the Incarnation, 35th st. and Madison ave. The services on Sundays will be at 8, 11, and 5 o'clock, under the charge of the Rev. Thos. F. Davies, Jr., during the absence of the rector.

Memorial of Rev. Thos. McKee Brown

At the church of St. Mary the Virgin, it is proposed to erect a memorial to the late rector, the Rev. Thos. McKee Brown, in the form of an altar tomb.

Improvements for St. James' Church

During the summer months, while the rector, the Rev. E. Walpole Warren, D.D., is absent in Europe, new stained glass windows will be put in the chancel, and the floors will be paved with tiling.

Church Temperance Legion

At the annual competitive drill and athletic contest held at the armory of the 71st Regiment, May 20th, the company of Grace church was successful in winning the highest number of points, and in securing the year's banner.

The 75th anniversary of All Saints

All Saints' church, the Rev. Dr. Dunnell, rector, celebrated, with appropriate exercises on Trinity Sunday, its 75th anniversary. At night, addresses were delivered. The celebration was continued on Monday.

Memorial of Stephen P. Nash

At Trinity chapel of Trinity parish, the Rev. Wm. H. Vibbert, D.D., vicar, a memorial of the

late Stephen P. Nash, of Trinity vestry, was presented on Whitsunday, in the shape of a fine processional cross, for the use of the vested choir.

Anniversary of St. Andrew's, Yonkers

The fifth anniversary of the founding of St. Andrew's memorial church, Yonkers, was observed by a special service on Whitsunday. On Monday, May 22d, a reception was held at the parish house, and the next day the children had a celebration.

Grace Church Summer Home

The new summer home of Grace church, located at Stamford, Conn., on the shores of Long Island Sound, held its house warming May 23d, a large number of people being present. The dedicatory services were conducted by the Rev. Dr. Wm. R. Huntington who was accompanied by a number of the parishioners who have been particularly interested in this enterprise.

Church Army Temperance Work

The Church Army has decided to open a series of "bars" for the sale of tea, the first to be located in Allen st. The object is to promote temperance. Instructions as to tea-making, and the benefits of tea-drinking, will be sent free into the homes of all who wish. Tea will be supplied at a cent a glass, and families supplied in large quantities at even lower rates, only the best quality being used.

Committee on Marriage and Divorce

The special committee of the House of Deputies of the General Convention on marriage and divorce, met at Trinity chapel, May 25th. The Rev. Dr. Morgan Dix, president of the House of Deputies, who was appointed on the committee by special action of the House, acted as chairman. There were also present, the Rev. Drs. Fulton, of Philadelphia; Lobdell, of Buffalo; Eccleston, of Baltimore, and Hoffman, of the General Theological Seminary. Also Messrs. Francis L. Stetson, of New York; Francis A. Lewis, of Philadelphia, and Clarence H. Stanley, of Washington. Three members of the committee were absent. Although the proceedings were held with closed doors, it is understood that each member in turn was asked to state his general views on the proposed canonical action which the committee was appointed to consider, and that with slight variations of opinion, a remarkable degree of unanimity was found to exist. The committee, after transacting preliminary business, adjourned to meet again in New York, Oct. 4th.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

D. C. Walsh, M.D., one of the wardens at St. Matthew's church, Francisville, has retired after 16 years of active service.

At the opening of the new Somerton Hills Cemetery, May 25th, prayer was said by the Rev. Floyd W. Tomkins, Jr., and the dedication conducted by the Rev. Dr. C. Ellis Stevens.

At the memorial church of the Advocate, the Rev. W. W. Silvester, D.D., rector, a very handsomely carved stone eagle, forming a desk for the stone pulpit, has just been placed in position.

Bishop Whitaker held his Trinity ordination at the memorial church of the Advocate, on Trinity Sunday morning, ordaining six to the diaconate and advancing ten deacons to the priesthood. The preacher was the Rev. Prof. Micou, D.D., of the Theological Seminary of Virginia.

Woman's Auxilliary

The annual meeting of the Woman's Auxilliary of the convocation of Chester, was held on May 25th, at St. Stephen's church, Norwood. The session began with a celebration of the Holy Eucharist. A business meeting followed.

The 78th Anniversary of a Sunday School

At Trinity church, Southwark, the Rev. H. F.

Fuller, rector, the 73th anniversary of the Sunday school was celebrated Trinity Sunday, the name day of the parish. The preacher was the Rev. Joseph N. Blanchard, D. D.

Law and Order Society

At the 17th annual meeting, held May 30th, at the parish house of the church of the Holy Trinity, Philadelphia, addresses were made by the Rev. Floyd W. Tomkins, Mr. Robert Graham, general secretary of the Church Temperance Society, and others.

Church of the Good Samaritan, Paoli

The Rev. Geo. A. Keller has just formally opened a new south aisle, some 43 ft. in length by 11 in width, much adding to the attractiveness and seating capacity of the church. It opens into the nave by a series of arches of stone.

St. Paul's Church, West Philadelphia

The former priest-in charge has been constituted its duly elected rector, the Rev. I. Newton Stanger, D. D., and a regular vestry has been elected. The new parish, which has long existed in a primitive condition, has a fine property free of indebtedness.

New Site for St. John's, Lansdowne

Being, in the opinion of its vestry, undesirably located, the parish has decided to erect a new edifice on a new site. Towards the funds necessary to carry out this design, Mr. Henry C. Statzwell has pledged the sum of \$10,000, on condition that a like sum be raised by the parishioners.

Presentation to Col. O. C. Boshyshell

The Sunday school of the church of the Saviour, the Rev. Wm. B. Bodine, D. D., rector, has presented a handsomely-bound volume, with engrossed minute of appreciation, to Col. Oliver C. Boshyshell, in recognition of his nearly 30 year's connection with the school, the superintendency of which he has felt compelled to relinquish.

Choir Anniversary

At the church of the Holy Spirit, the Rev. S. H. Boyer, rector, the sixth anniversary of the choir was celebrated Trinity Sunday. An elaborate musical programme was rendered, under the direction of Mr. Herbert M. Boyer. Addresses were made by Messrs. John E. Baird, Mr. Lewis H. Redner, and the Rev. Herman L. Duhring.

Brotherhood of St. Andrew

The Philadelphia assembly held a conference at Calvary church, Conshohocken, on May 25th. In the afternoon, the Rev. R. W. Forsyth, Mr. Mahlon H. Kline, and others, discussed the topic, "The Brotherhood chapter in the parish—helps and hindrances." Supper was served by ladies of the parish. In the evening, a special service was held, with a sermon by the Rev. Floyd W. Tomkins. This is the last conference of the Brotherhood assembly until autumn.

Reception to Rev. Dr. Falkner

An informal reception was tendered to the Rev. Dr. John B. Falkner, Mrs. Falkner, and their daughter, May 25th, by parishioners of Christ church, Germantown, of which parish Dr. Falkner had been rector about 25 years, at the time of his recent resignation. The reception was held in the parish house, which was prettily decorated for the occasion. The pupils of the Sunday school presented to the retiring rector a handsome travelling clock. Dr. Falkner preached his farewell sermon on Trinity Sunday, and the next day sailed with his wife and daughter for Europe, where they will remain for an indefinite period.

Daughters of the King

At a meeting of the council, May 23d, already referred to in these columns, all but three of the chapters of the diocese were represented. Encouraging reports were received from the delegates concerning the progress of the Order, and the papers read by Miss Grace Falkner, Miss Katherine Young, and Mrs. John Moncure were listened to with great interest. Mrs. John Moncure was elected delegate to the national con-

vention to be held at Atlanta, Ga., in November. The night meeting, at which Bishop Coleman and the Rev. Floyd W. Tomkins spoke, was largely attended.

Charitable Bequests

By the will of Mrs. T. W. Robbins, widow of the late Congressman John Robbins, an estate valued at over \$50,000 is charged with the payment of many charitable legacies. Among these, the sum of \$400 each is bequeathed to the Hospital of the Protestant Episcopal Church in the diocese of Pennsylvania; the trustees of the real and personal property of the Protestant Episcopal City Mission Society; the Pennsylvania Society to Protect Children from Cruelty, and several other charitable institutions. The sum of \$1,000 each is given to the Penn. Asylum for Indigent Widows and Single Women, the Home for Consumptives, and other organizations.

The Germantown Convocation

At the May meeting at Trinity church, Oxford, the Rev. Dr. Wm. Bayard Hale, the new rector of Ardmore, was the preacher at the opening Eucharistic service. Refreshments were afterwards served in the parish house. The Rev. Joseph Wood, Jr., and Mr. Orlando Crease were re-elected respectively, secretary and treasurer. Dr. Thomas Betts was chosen delegate to the Board of Missions of the diocese. There was debate on the proposed divisional line around existing parishes, assigning missionary responsibility. The findings of the convocation were referred to Bishop Whitaker for his approval. At a public missionary service in the evening, addresses were made by the Rev. J. Thompson Cole, formerly of Japan, and the Rev. H. F. Fuller, general secretary of the Church Society for Promoting Christianity amongst the Jews.

The North-West Convocation

At the annual meeting held at the Church House, an exceptional attendance was noted. The Rev. Benjamin Watson, D. D., who has been president for several years, declined re-election by reason of advancing years. Ex-U. S. Senator George F. Edmunds offered strongly appreciative resolutions in recognition of his long and useful services, which were unanimously adopted. The convocation then nominated to the Bishop, for appointment as president, the Rev. Joseph N. Blanchard, D. D.; the Rev. Robert W. Forsyth was elected secretary, and Mr. John P. Rhoads, treasurer. Mr. Edward H. Bonsall was chosen delegate to the Diocesan Board of Missions. Word was received from the latter board of the annual assessments, and the response of the parishes by pledges showed a gratifying increase over last year. Interesting reports of work were made.

The West Philadelphia Convocation

The 42nd session was held at St. Andrew's church, the Rev. Dr. Maison, presiding. The convocation elected Dr. Maison to the presidency for the ensuing term, subject to the Bishop's appointment. Former missionaries were given the renewal of appropriations. The Rev. L. Lloyd Gilberson was chosen secretary, and Mr. W. D. Squires, treasurer. Mr. E. W. Barker was elected lay delegate to the Diocesan Board of Missions. A committee on Church extension was appointed, consisting of the Rev. Messrs. Falkner, Armstrong, and Gilberson. At night a musical service of unusual interest took place, instead of the customary meeting for addresses. Bishop Whitaker presided, and the vested choirs of West Philadelphia were fully represented, including those of this parish, St. Asaph's, St. Paul's, St. Michael's, Calvary; St. James', King'sessing; St. James', Hestonville; Holy Comforter, the Beloved Disciple, and Ascension, making a choir of more than 200, under the able direction of Mr. O'Daniel, the choir-master of St. Andrew's. The rendition of the music was surprisingly successful, making this one of the most successful musical festivals yet held in the city. The Rev. J. Thompson Cole, late general secretary of the American Church Missionary

Society, gave an address on "Missions—the good they do to us."

North Carolina

Joseph Blount Cheshire, Jr., D. D., Bishop

Weekly services are held at St. George's chapel, and the Mission of the Cross, Morganton. They are under the auspices of the Brotherhood, are largely attended, and unusual interest is manifested in them by the boys of the parish.

The Eighty-Third Annual Convention

Met in Calvary church, Tarboro, May 17th. The Holy Communion was administered by Bishop Cheshire, and the sermon preached by the Rev. A. B. Hunter. Convention was organized by the election of the Rev. M. M. Marshall, D. D., as president, Rev. J. E. Ingle, secretary, and Mr. C. E. Johnson, treasurer. In the afternoon, the convocations of Raleigh, Tarboro, and Charlotte held their annual meetings for the election of officers. The convocation of Salisbury met for the same purpose on the 18th. The board of trustees of St. Mary's School for Girls at Raleigh, held a meeting on the afternoon of the 17th, and unanimously elected the Rev. Theodore D. Bratton to the rectorship of that institution. Mr. Bratton is rector of the church at Spartanburg, and holds the chair of history in Converse College for Women. He is a son of the late Gen. Jno. G. Bratton, and is thought to be pre-eminently fitted for the high position he has been chosen to fill. His election gives general satisfaction, and it is hoped that he will accept. The board of managers of the Thompson Orphanage at Charlotte, reported that institution as prosperous; 62 children are now being cared for, a larger number than for several years past.

At night Bishop Cheshire introduced Bishop Horner, of the jurisdiction of Asheville, who, as representative of the Board of Managers of Missions, made a very interesting and instructive address. He urged more extended and systematic efforts in the cause of missions, and his address was attentively heard by a large congregation.

Thursday, the Bishop read his address which showed steady growth in the Church throughout the diocese, and indicated that he had diligently performed his arduous duties throughout the past year. A standing committee of five laymen was appointed "a committee on the proper support of the clergy," charged with the duty of throwing light on the question of clerical support, and requested to report annually to the convention.

The present *Standing Committee* was re-elected; viz., Rev. M. M. Marshall, D. D., president; Rev. Messrs. J. E. Ingle and B. S. Bronson; Mr. R. H. Battle and Dr. P. E. Hines.

At night stirring missionary addresses were made by Bishop Horner, the Rev. Mr. Joyner, of East Carolina, and the Rev. Dr. F. J. Murdoch.

Woman's Auxiliary

The annual meeting was held Thursday, 18th, in the "old church," built in 1834. The morning hours were given to addresses on "The need the Church has for the Woman's Auxiliary," and "The personal obligation of every woman to the Woman's Auxiliary," by the Rev. Theo. D. Bratton, of South Carolina, Rev. Messrs. W. H. Meade, D. D., and W. J. Smith, and Bishop Horner. Reports from diocesan officers showed steady growth. The gifts in money and boxes from the Woman's Auxiliary and the junior department for the year amounted to \$2,629.46, an increase of about \$900 over last year.

Central New York

F. D. Huntington, D. D., LL. D., Bishop

Convocation of the First District

A very successful and largely attended convocation was held in Grace church, Copenhagen, May 16th and 17th. All except five of the 17 clergy of the district were present, several sermons and addresses were given on timely topics in the church.

East Carolina

Alfred Augustin Watson, D.D., Bishop

Bishop Watson, during a recent visitation, consecrated the chapel of St. Philip the Apostle, Campbellton, assisted by a number of the clergy. This chapel owes its erection to the Brotherhood of St. Andrew of St. John's church, Fayetteville, who, with the assistance of several ladies of the parish, keep up its services and the Sunday school.

The Sixteenth Annual Council

Met in St. Mary's church, Kinston, N. C., Thursday, May 25th. The Bishop, 21 of the clergy, and delegates from 15 parishes were in attendance. The Rev. James Carmichael, D.D., was elected president, the Rev. F. N. Skinner, secretary. *Standing Committee:* The Rev. Nathaniel Harding; the Rev. Drs. James Carmichael and Robert Strange; Messrs. George H. Roberts and William L. De Rosset.

The most important business before the council was the report of the committee on Constitution and Canons, who presented various amendments for action. Noteworthy among the changes offered, was a canon conferring upon all baptized persons the right to vote in parish elections, making no distinction between male and female. After much debate, this was voted down. A canon changing the time of election of vestries from Easter Monday to the first Monday in Advent was adopted. The report of the committee on the state of the Church showed that there had been only a slight falling off in the contributions for various purposes during the year, despite the great financial depression in the agricultural sections. Five new churches have been opened for worship this year. The next council will be held in Washington, N. C. The Roanoke Memorial Association presented the council with a gavel made of white holly cut from the old fort on Roanoke Island, near where Virginia Dare was born and the first services of the Church in this land were held. Thursday night, a missionary meeting was held, with addresses from four of the mission workers.

On Friday the Diocesan Woman's Auxiliary held meetings in the parish schoolhouse; a number of delegates from the parish branches were in attendance, and the reports showed a great deal of valuable work done by the women. The offering at the early Celebration, for diocesan missions, was \$86.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D.D., Bishop-Coadjutor

Bishop Randolph visited St. John's church, Roanoke, on the morning of May 14th, preaching and confirming a class of 23 candidates. At night he visited Christ church, preached, and confirmed 16 persons.

Mrs. Decatur Axtell, of Richmond, has been instrumental in the erection of a chapel at Hot Springs. The first steps towards this work were taken four years ago, and on Good Friday, 1889, the first service was held in the just completed building.

Daughters of the King

The Virginia local assembly convened in All Saints' church, Richmond, May 19th. At 10:30 A. M., there was a celebration of the Holy Communion. A large number of delegates was present, and very encouraging reports were read from the various chapters. Miss Sallie Stuart and Mrs. Twing, of the Woman's Auxiliary to the Board of Missions, addressed the Daughters, Mrs. Twing urging strongly their special call as missionaries and deaconesses. A night service was held in St. Paul's church. Addresses of great power were made by the Rev. C. E. Ball and the Rev. Nelson P. Dame.

The Woman's Auxiliary

The Virginia branch convened May 17th, at 4 o'clock, in annual meeting at All Saints' church, Richmond. A Quiet Hour was held by the Rev. Dr. McKim, of Washington, D. C., who gave most eloquent and forceful addresses on missionary work. The meeting opened May 18th, A. M., with

a celebration of the Holy Communion at 9:30 in Monumental church, the rector, the Rev. W. A. Barr, officiating. Miss Sallie Stuart, diocesan secretary of the branch, presided over the business session; 42 delegates were present. The address of welcome was delivered by Mrs. A. E. Warren, president of the Monumental branch, to which Mrs. Barton, the diocesan secretary of the Junior Auxiliary, responded. An eloquent prayer for missions was said by the Rev. J. Lindsay Patton, of Japan; Miss Sybil Carter gave an interesting account of her work among the Indians, and Mrs. A. E. Twing, honorary secretary, who has recently returned from a second tour around the world, also spoke. Miss Sallie Stuart was elected president, and the tenure of office made for life. It was determined in future to meet separately from the council, and once in every three years in Richmond. The next meeting, which it was decided should be held in the fall, will be in Winchester. Luncheon was served, after which the "Missionary Loan Exhibition," given by the Monumental church, was visited. The junior branch of the auxiliary held a missionary rally at Grace church on the 19th. A great many delegates from all over Virginia were present. Reports were read, and after the business meeting was over, at which Mrs. Robert Barton, of Winchester, was re-elected secretary of the junior branch, interesting addresses were made by Miss Sallie Stuart, Miss Sybil Carter, and Mrs. M. W. Twing.

Albany

William Crosswell Doane, D. D., LL. D., Bishop
Episcopal Appointments

JUNE

6. Afternoon, Cairo; evening, Catskill.
7. A. M., Catskill.
8. A. M., St. Agnes' School graduation.
9. A. M., Whitehall; P. M., Ticonderoga.
10. A. M., Bolton; afternoon, Lake George.
11. A. M., Fort Edward; afternoon, Sandy Hill; evening, Glens Falls.

A New Parish

Another parish is soon to be added to the diocese through the separation of the congregation of St. Andrew's chapel, Albany, from St. Paul's parish. Certain obligations are to be assumed by the congregation of St. Andrew's; namely, \$2,000, the amount still owing for the construction and furnishing of the chapel, which cost \$10,000; and \$1,500, the sum of legacies employed in the building of the chapel, but restricted by the terms of the bequest to use within the limits of St. Paul's parish. A meeting for the incorporation of the new parish, and the election of the first wardens and vestrymen, was held May 22nd. Great enthusiasm for the new work is displayed, and \$1,700 per year has been pledged toward the support of St. Andrew's church. The Rev. Ralph Birdsall, now assistant minister of St. Paul's church, and minister-in-charge of St. Andrew's, will become rector of the new parish, after its legal incorporation. St. Andrew's is situated in the centre of the most rapidly growing section of Albany. That it is able to be independent of the mother Church within less than two years after the erection of the present building, is a tribute to the missionary enterprise of St. Paul's church.

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

The Sixteenth Annual Convention

Assembled at Christ church cathedral, St. Louis, on Tuesday, May 23d, and after a full service, with a sermon by the Rev. W. A. Hatch, adjourned to Schuyler Memorial House, and organized by re-electing Jno. R. Triplett secretary. Upon calling the roll of lay delegates, it was found that only a bare quorum was present, although the attendance of clergy was unusually large. This was due to the fact that as many as 11 parishes were in arrears, and therefore excluded from representation, even though their delegates were in attendance. Of course, there was the usual good-natured desire to admit all

such in spite of restrictions, but it was clearly shown by Mr. T. K. Skinner, to the satisfaction of every lawyer present, that the convention had no power under the constitution of the diocese to remit the payment of assessments once made, and, meanwhile, the delegates from such delinquent parishes could only be admitted by the courtesy of each, or any convention, by a two-third vote, waving proof of payment. On the next day many delegates were admitted by reason of full payment of all dues. The main feature of the afternoon session was the Bishop's address, from which we shall give extracts in another issue.

At night, the accustomed reception of the Bishop and Mrs. Tuttle was held; this year, at the rooms of the Mercantile Club, where the members of the convention, and many others, were cordially received and hospitably entertained.

On the second day, a prolonged discussion grew out of the report of the Board of Diocesan Missions, in which permission was asked to call for, and, if possible, obtain pledges to the extent of \$2,500, to provide for an archdeacon for the diocese. It was contended that this amount could not be raised, or, if it were had, it would be too much to pay any one man, in view of the fact that it exceeded considerably the salary of any clergyman of the diocese, except, perhaps, two only. The result, however, was the unanimous passage of a resolution empowering the board to employ an archdeacon as soon as the funds were secured to meet the additional expense. One generous layman subsequently pledged \$500 towards the full amount of \$2,500 asked for.

In connection with a report from the trustees of the Parochial Trust Fund, the Rev. P. G. Robert read a statement as to the doubtful validity of the titles by which so much of the Church property in the diocese was held. This led to a resolution, unanimously carried, to appoint three gentlemen learned in the law to secure the reform of the charter, so as to give full power to receive, hold, and administer, all property which had been, or might be, conveyed to these trustees.

Reports were had from various bodies concerned in missionary work; and pledges being called for diocesan missions during the coming year, an aggregate of about \$3,500 of the full sum needed to sustain the work already undertaken (\$4,345) was pledged by parishes and individuals. This amount is far too little, rightly, to occupy and cultivate the vast field which the diocese affords.

The Layman's Co-operative Missionary Society, which the convention, a year ago, endeavored to revive and bring into effective operation, reported by its secretary that, although repeated efforts had been made, no meeting of the executive committee, elected last year by the convention, had been held owing to failure to secure a quorum; and recommending the election of new members on such committee and, if possible, such as would attend and aid in discharging its duties. Accordingly, a committee of two to nominate such persons for election by the convention was appointed, and the list which they subsequently submitted was duly elected.

The Woman's Auxiliary made a full and encouraging report of its year's work, showing a total amount raised in money and boxes of clothing, etc., of \$5,463.

At night, a grand missionary meeting was held in the church of the Holy Communion, which was largely attended. After a short service, addresses were made by one city clergyman and two from the country, the first, detailing and advocating city missions, the others, diocesan work. These were followed by an able presentation of the general missions of the Church, by Bishop Gailor, of Tennessee, who came to represent the General Board of Managers.

The following *Missionary Board* was chosen: The Rev. Messrs. J. P. T. Ingraham, E. Duckworth, C. N. Moller, E. P. Little, W. R. Winchester, and L. F. Potter; Messrs. F. J. McMaster, D. F. Leavitt, Charles Sparks, E. H. Lycett, R. J.

Jordan, William Bagnell, W. C. Stith, G. M. Cadogan, and Brookes. The members of the *Standing Committee* of the diocese were re-elected. The Committee on Finance made its report, and declared the necessity for assessments upon the parishes, to the extent of \$6,500, to meet the needs of the coming year; and the Committee on Assessments made a report of a schedule of assessments aggregating that amount, which was, without debate or objection, adopted by the convention. After sundry matters of detail, the convention adjourned *sine die*.

North Dakota

Samuel C. Edsall, D.D., Bishop

Bishop Edsall at Lisbon

On the 13th ult., the Bishop made his first visit to this portion of his diocese, and in the evening the Church people and those of the denominations generally, met the Bishop at the residence of Mr. and Mrs. Sprague, and accorded him a hearty reception. On Sunday the Bishop in the forenoon celebrated Holy Communion and preached to a large congregation; went out in the afternoon, accompanied by the rector, to Elliott, where he baptized one person, and administered the rite of Confirmation to 10, including the person who was baptized; returning to Lisbon, service was held at 8 P. M., when the Bishop delivered an admirable sermon to an appreciative congregation. The Bishop, in the course of his visitation, visited Plymouth, Enderlin, and Sheldon. Enderlin is a progressive town on the Soo line, where a church building is urgently needed, and an endeavor is being made to secure a lot. The Bishop has generously proposed that to the extent of \$800, if they will raise this sum, he will bear 25 per cent. of the whole, an offer which it is to be hoped will be realized by the erection of a suitable building in the near future. In all places the Bishop's visit has created a new interest in Church work; he has stimulated the flagging zeal of the Church members, revived their courage, and given them an impulse to do greater things in the future.

Massachusetts

William Lawrence, D. D., Bishop

Bishop Lawrence has given \$250 towards the building fund of All Saints' church, Attleboro.

Mr. Frank Hunnewell has given \$3,000 to St. Andrew's church, Wellesley, for a rectory. The ground has been broken for it upon the lot adjoining the church.

Bishop Lawrence delivered the address at the 250th anniversary of the settlement of Malden, which was observed May 21st.

Confirmation at the House of Prayer

Bishop Lawrence made an informal visitation at the House of Prayer, Lowell, on Whitsunday afternoon, and confirmed 18 candidates, presented by the rector, the Rev. Warner E. L. Ward who has been the incumbent for the past six months. This is the largest class presented in the history of this parish. The ceremonies were simple and impressive. Bishop Lawrence addressed a few brief, touching words to the class, and preached a strong sermon, containing words of welcome to the young rector.

The Archdeaconry of Boston

This body, which is merely a nominal organization, as its work is done by the City Board of Missions, held its annual meeting at the diocesan house, May 24th. Bishop Lawrence presided. The executive committee was re-elected, with the addition of the name of the Rev. J. M. G. Foster, rector of the church of the Messiah. The Rev. Dr. Lindsay was reappointed by the Bishop, archdeacon of Boston. The apportionments for the parishes to raise for diocesan missions were made the same as last year, \$4,700.

Ninth Annual Festival of the Choir Guild

The first of its services was held in the church of the Advent, Boston, May 24th. The choirs participating were the church of the Advent, St. Paul's, Brookline; Christ church, Hyde Park; Christ church, Quincy; St. Chrysostom's,

Wollaston; church of the Messiah, Boston; St. John's, Jamaica Plain, and St. Mary's, Dorchester. The anthems sung were: "And I saw another Angel" (C. Villiers Stanford); Stainer's "The hallowed day hath shone upon us"; "Lo, summer comes again"; "Lead, kindly light," by Sullivan, and Gounod's "Unfold, ye portals everlasting." Master Harry Helwig sang for a solo, "Lovely appear over the mountains," Gounod. The offertory anthem was "Fear not ye, O Israel" (Dudley Buck). Martin's *Te Deum* was used. The music was excellently rendered, and was a striking advance upon former years. Mr. S. B. Whitney was choirmaster, and Mr. Harry W. Wry, organist.

The 75th Anniversary of St. Anne's, Lowell

St. Anne's church observed its 75th anniversary with a series of services. On Whitsunday there were two celebrations of the Holy Communion. Bishop Lawrence preached the anniversary sermon. The Church services in 1824 were held in the upper room of a schoolhouse. Mr. William Appleton, a director of the Merrimac Company, became interested in the project of establishing a parish, and with the help of another stockholder of the same company, interested a young man in Deacons' Orders, who was an assistant at St. Matthew's church, So. Boston, the Rev. Theodore Edson, in this missionary field, who on March 6th, drove from Boston to Lowell and began his great work. The directors of the Merrimac Company built the church, at an outlay of \$9,000. This sum was afterwards paid back to them by the parishioners. It is worthy of note that a majority of the directors in this company who authorized the building of the Episcopal church were Unitarians. On May 20th, 1824, the cornerstone was laid, and on March 16th, 1825, the edifice was consecrated. In Nov., 1825, the Rev. Theodore Edson was made rector, and remained until his death, June 25th, 1833. During his rectorship the parish grew and prospered. A Sunday school building was erected in 1830, at a cost of \$600, and another building followed in 1839. These were superseded by the present stone structure, at a cost of \$12,000, to which additions were made in 1873, entailing an expenditure of \$5,000 more. The chime of 11 bells was given Oct. 17th, 1857. The Edson Orphanage, adjoining the church, was established in 1875. The present rector, the Rev. A. St. John Chambre, D.D., took charge May 15th, 1884, and has just preached his 15th anniversary sermon. At the morning service on Whitsunday, an eagle brass lecturn was used for the first time. It is the gift of Miss Helen Freeman, and is in memory of her parents. The Rev. Charles W. Horner, of Brooklyn, preached in the evening, upon the topic, "St. Anne's church, and the late Rev. Theodore Edson, D.D., rector for nearly 60 years." Mr. Homer was formerly a curate with Dr. Edson, and in his address quoted the resolve of this sainted clergyman, "that in all my researches after knowledge, the cultivation of higher and devout feeling shall be my ultimate object." The Rev. Alfred E. Johnson made an address in the afternoon to the children of the Sunday School. On Monday in Whitsun week the Holy Communion was celebrated at 9 A. M. Morning Prayer was said at 10:30. The Rev. Henry E. Hovey, of Portsmouth, outlined the work of Dr. Edson on charitable and philanthropic lines, and St. Anne's generous gifts in this direction for 75 years, which amount to over \$100,000. The Rev. Alfred E. Johnson treated the pastoral character of the parish life, defined the nature of the work carried on by the priest in his pastoral relation, and exemplified it by a few incidents in the life of the first rector. The Girl's Friendly Society was the special feature of the evening service. The first branch of this society was organized in this parish. The address was made by the Rev. Dr. Donald, of Boston. On Tuesday morning, after the celebration of the Holy Communion, the Rev. Dr. Charles L. Hutchins spoke upon the influence of Dr. Edson in Lowell, and the Rev. Dr. Lindsay, of Boston, showed the steadfastness of St. Anne's church to "The Faith once for all delivered." At choral Evening Prayer, the choir rendered "The Prodi-

gal Son" (Sullivan), and the Rev. Dr. Chambre delivered an address upon Church music.

Lexington

Lewis W. Burton, D.D., Bishop

The Fourth Annual Council

Held at Trinity church, Danville, Ky., May 24th and 25th. The Tuesday preceding was Woman's Auxiliary Day, which was begun by a celebration of the Holy Communion, followed by the charge to the auxiliary by the Bishop. Three interesting papers were read by representative women of the diocese. Reports from the several branches showed total contributions for the year of \$1,209.62, of which \$400.50 was for diocesan objects, \$182 for specials, \$91.41 domestic, \$88 for Alaska, \$363 for triennial offering, and \$94 for foreign missions. In the evening, the Rev. W. D. Powers, D.D., general secretary of the A. C. M. S., and the Bishop of Kentucky, representing the Board of Managers, made stirring addresses. About 100 women were in attendance from all parts of the diocese. The officers of the Woman's Auxiliary are, Miss M. E. Harrison, president Diocesan Branch; Mrs. R. S. Coupland, president Junior Auxiliary, and Mrs. L. W. Burton, president Babies' Branch.

The council convened Wednesday morning at 11:30 o'clock. The Holy Communion was celebrated by the Bishop of Lexington, assisted by the Bishop of Kentucky. The Rev. D. D. Chapin preached the council sermon, his subject being "The last order of the Church," a plea for a real diaconate. The Rev. R. Grattan Noland was re-elected secretary of the diocese. The Bishop's address was a thorough review of the work of the diocese, and concerned itself not at all with outside matters. It suggested a change in the canons, giving the Bishop a more real share in the selection of rectors to parishes, which was adopted. It also proposed a change in the canons whereby parishes receiving aid from the Board of Missions should become missions, and no missions become parishes until self-supporting. The Bishop also presented a design for a seal of the diocese, which was adopted.

The following officers were elected: Mr. T. B. Wood, *Treasurer*; the Rev. J. N. Lewis and General Fayette Hewitt, *Deputies to the Missionary Council*; the Rev. Messrs R. G. Noland, J. N. Lewis, and R. L. McCready; Messrs. F. H. Dudley, T. B. Wood, and Jno. T. Shelby, *Standing Committee*. The *Board of Missions* (the Bishop and two archdeacons being *ex officio*): The Rev. Messrs. J. S. Meredith, A. C. Hensley, and J. N. Lewis; Messrs. F. H. Dudley, J. L. Amsden, and C. C. Calhoun.

The Ashland School for Girls has, by the untiring and able efforts of Mr. H. N. Hills, rector, been removed from Ashland to Versailles, and valuable property for the school has been acquired.

A somewhat remarkable feature of the diocesan gathering at Danville was the readiness to assist, of members of other Christian bodies who entertained perhaps half of the deputies present, and in every way helped to make the meeting of the council enjoyable and successful. The next annual council will be held at St. Peter's church, Paris.

Arkansas

Henry Niles Pierce, D.D., LL.D., Bishop
Wm. M. Brown, D.D., Bishop-Coadjutor

St. Paul's Church, Newport

Bishop Brown made his annual visitation to this parish, Sunday, May 7th. He was present at the Sunday school, and made a short address. Confirmation was administered at the morning service. Holy Communion was celebrated, and the newly confirmed three communed. The Bishop's sermon was on "The duty of Church membership." At 3 P. M., after Evening Prayer, he preached a special sermon to young people, on "Worship," and at 8 P. M. gave a special address before the parochial branch of the Woman's Auxiliary and a large congregation. St. Paul's branch of the Woman's Auxiliary now numbers 30 members, and has just organized a junior and

baby branch. The first quarter's work will be devoted to helping the Bishop's Missionary Chapel and Rectory Fund of Arkansas. The Bishop held a parish meeting, to take counsel as to building a rectory. The plans of the rector and vestry were submitted. The Bishop gave his cordial consent, and promised another hundred dollars, provided the proposed indebtedness could be cancelled in three years.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Bishop Leonard visited St. Mark's church, Cleveland, on Sunday evening, May 14th, and confirmed a class of 28 persons. The Bishop preached a strong sermon.

During a hard windstorm on May 17th, the building occupied by St. James' church, at Youngstown, a wooden structure in the outskirts of the city, was blown over.

The Woman's Auxillary

Met at St. Paul's church, Cleveland, May 23d. The Holy Communion was celebrated at 9:30, the Bishop, celebrant. At the close, the Bishop made a short address of welcome to the members of the auxillary, and the archdeacon told of the special needs of some of the mission stations he has visited. The business meeting followed in the chapel, at which the president, Mrs. Wm. A. Leonard, presided; about 350 women being in attendance. Reports were read, and pledges made for the ensuing year. The society has the past year given \$200 to the educational work at Bexley Hall, Gambier; has kept up three scholarships in China, paid the insurance on the life of a home missionary, and given \$500 to what is known as the Bishop's Fund. In addition to this, it pledges itself for the ensuing year to pay the salary of a woman missionary at Hankow, China. For the year, the total money gifts have been, \$3,012.99; total value of boxes, \$2,697.37; full total, \$5,710.36, an increase over last year of \$2,605.75; 19 new parish branches have been started, and 7 juniors. In the afternoon, the Rev. C. M. Roberts gave a stirring address, in which he spoke of the strength given to the missionary by being brought into touch with those in stronger and more fortunate parishes, and urged the sending out of new books and fresh magazines, anything, in short, that will bear a message of love and sympathy, as from friend to friend. The officers chosen for the ensuing year were as follows: President, Mrs. Wm. A. Leonard; vice-presidents, Mrs. Robert R. Rhodes, of the Cleveland convocation, Mrs. John T. Mack, of the Sandusky convocation, Mrs. W. W. Bowles, of the Toledo convocation; secretary and treasurer, Mrs. C. S. Bates; president of the Junior Auxillary, Miss Stella Hatch. Mrs. Bates' report as secretary was most encouraging. She puts great missionary zeal into the work, and in carrying it on, has written during the past year over 1,300 letters. The society adjourned to meet at St. Paul's church, Akron, on Tuesday in the week following the diocesan convention, in May, 1900.

The Church Club

Gave a dinner at the rooms of the Century Club, Cleveland, on May 22d, in honor of Bishop Leonard, and for the purpose of giving him a welcome home from his four months' absence abroad. Bishop Leonard is an honorary member of the club, which has 110 members, and is composed of laymen representing the different parishes of the city. The Bishop gave an interesting address on "American chapels in Europe." Archdeacon Abbott also spoke in a happy manner.

St. Andrew's Brotherhood

The Toledo local assembly met in Grace church parish building, May 23d, a larger number than usual attending, and Mr. J. E. Heath presiding. The city clergy were nearly all present, and took an active part. An admirable paper on Church history was read by Mr. Cowell, the organist of Grace church, and discussed. Refreshments and music followed.

St. Mark's, Cleveland

The rector, the Rev. Dr. Frederic E. J. Lloyd,

has just presented 30 candidates to the Bishop for Confirmation, making a total of 53 in less than five months' work. Bishop Leonard's address was remarkable for its appropriateness and beauty. Large and very enthusiastic congregations are in constant attendance at St. Mark's, and on every hand appear evidences of the influence exerted by this parish.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop
Sunday School Festival Service

The church of the Epiphany has never presented a more beautiful scene than on the afternoon of the Sunday after Ascension Day, when it was filled to overflowing with the children of the Sunday schools of the diocese. The Bishop and most of the city clergy were in the chancel, and at four o'clock, six processions of children, with banners, entered the church simultaneously. "Onward, Christian soldiers" was sung over and over before all were in their places, and when every seat in the large church had been filled, it was necessary to put some of the little ones in the choir stalls and on the chancel steps. The short service was interspersed with many hymns, heartily sung by the thousands of young voices, and the addresses by the Bishop and the Rev. Mr. Duhring, of Philadelphia, kept the children's attention with unflagging interest. The offering was for the Children's Country Home and the Salt Air Home for children.

The House of Mercy

The anniversary service took place at the pro-cathedral, May 17th. An address of great interest was delivered by the Rev. W. J. D. Thomas. The report of the Sister-in-charge showed the present number of inmates to be 23, there being only one vacancy. The secretary's report called attention to the special need for increased efforts in behalf of the House, in view of the loss of the appropriation of \$1,800 which has been received from Congress for many years. The institution is now entirely dependent on subscriptions and donations for its maintenance. A circular sent out in April, when the loss became known, asking for Easter offerings of money and supplies, met with a prompt and generous response. Inmates of the House of Mercy come from all parts of the country, and are often young girls who are thus saved from falling into sin, rather than rescued from it. It is greatly desired to have a house in the country where they can live a freer and more healthy life than is now possible.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

The first of a series of organ recitals was given May 10th, in St. Luke's church, Kalamazoo, for the benefit of the outing fund of the choir.

Ascension Day Pilgrimage

On the evening of Ascension Day, the Sir Knights of Battle Creek Commandery made a pilgrimage to Kalamazoo, and joining with the members of Peninsular Commandery No. 8, attended service in St. Luke's church, Kalamazoo. "Onward, Christian Soldiers," was sung as the Sir Knights filed into the church, by the splendid choir of men and boys, reinforced by a number of ladies; 122 swords were drawn to "present" at the recitation of the Creed. The rector, the Rev. R. R. Claiborne, introduced in a few, well-chosen words, the Rev. Lewis Brown, the prelate of Battle Creek commandery, who preached an eloquent sermon. As a recessional, the hymn, "We march, we march to victory," was sung.

Alabama

Richard Hooker Wilmer, D.D., LL.D., Bishop
H. Melville Jackson, D.D., Bishop-coadjutor

A Pilscher organ, costing \$1,000, has just been paid for by the congregation of Marion parish.

A notable Mission was recently held at Whistler, one of the Mobile missions, by the Rev. J. J. D. Hall, priest-in-charge, at Troy, and Un-

ion Springs, Mobile, the congregations from the Methodist, Baptist, and Roman denominations attending all the services, which were held twice a day for a week.

Holy Comforter, Montgomery

This church devoted its Easter offerings, with part of that derived from the Sunday school, for diocesan missions. This is the first time that any Easter offering from this church has gone outside the parish. The rector recently instituted a "Penny Fund" towards the parish debt, which has been most successful, nearly \$500 already having been raised.

Consecration of the Advent, Birmingham

Bishop Wilmer being unable to be present, a message was read from him by the rector, the Rev. John G. Murray. Bishop Jackson preached a sermon of great power. A class of 34 was confirmed, nearly all being adults. At the evening service the rector was instituted, Bishop Jackson officiating, assisted by the visiting clergy. The property of this church in buildings alone is valued at \$60,000. The junior warden of the church, Mr. Robert Jemison, has been largely instrumental in bringing about its consecration.

St. Stephen's Church, Eutaw

This church is rejoicing in a vested choir, which appeared for the first time on Easter Day. The choir vestments, 25 in number, were the gift of Mrs. W. M. Franklin, of East Orange, N. J. Mrs. Franklin also presented the choir with a very handsome brass processional cross, as a memorial of a deceased relative. The Easter offerings of this church will be expended in a new roof for the building.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

The parishioners of St. John's, Lake Benton, have built and paid for a commodious rectory.

May 10th, Bishop Gilbert made his annual visit to St. Luke's, Willmar, and preached an eloquent sermon; 14 young people were confirmed.

The church of the Ascension, St. Paul, was consecrated by Bishop Gilbert on Ascension Day, assisted by the Rev. Dean Andrews, the Rev. W. C. Pope, and others.

The Rev. Mr. Wilkinson, for several years rector of St. Andrew's, Minneapolis, has been appointed city missionary of the Twin Cities by Bishop Gilbert.

Church of Messiah, St. Paul

In addition to the early Celebration on Ascension Day, a special Evensong was sung, with Bishop Gilbert as preacher. At the conclusion, a reception was held in the guild room, and the \$1,200 mortgage that was wiped out at Easter was consigned to the flames. The ladies of the parish furnished refreshments. This church is nine years old, and one of the most active in the city. It was organized by its present rector, and purchased the old building of the Reformed Episcopal church, on Portland av. and Dale st. The old building was moved onto a vacant lot, and has since been enlarged four times, and \$7,500 has been spent upon the property. A floating debt of about \$350 still remains, which the parishioners hope to liquidate soon.

Good Condition of St. Paul's

On the 4th Sunday after Easter, Bishop Gilbert confirmed a class of 40, presented by the Rev. John Wright, rector. Among the candidates were a number brought up under sectarian and Roman influences. The rector will not go abroad before the end of July, as he desires to complete his 12 years' rectorship. He leaves the church free from debt, and a good substantial endowment behind it. St. Paul's church to-day probably is the best equipped place of worship in the diocese. Its influence is not confined to the parish only, but is felt throughout the whole city. Dr. Wright has fully demonstrated what a downtown church is capable of doing; an evidence of self-denying, faithful service, and great personal sacrifice.

Editorials and Contributions

Latitudinarianism in 1786 and in 1898

LATITUDINARIAN projects have more than once been brought forward in the American Church, as in the Church of England. The characteristic of such schemes is, of course, compromise. It is always assumed that there is a considerable field of doctrine and practice which the Church can "give up," as being subject to "human alteration," and in which the "great essentials of Christianity" are not involved. Such was the proposition of Bishop Madison in 1792, which the General Convention of that period found intolerable, and of which Bishop White treats in his "Memoirs," with as near approach to sarcasm as his gentle spirit would permit him to use. But Bishop White had been brought into relation with a notable scheme of comprehension some years before the correspondence with Dr. Coke and the Madison declaration. This was in the case of King's chapel, Boston. The proposed platform of comprehension was very definitely stated. It was to include the widest differences in doctrine, and a corresponding liberty in worship. In Church government only there was to be no such flexibility—all were to submit to episcopal ordination and jurisdiction.

THE general history of this case is better known than the private negotiations in which the latitudinarian propositions were formulated and argued. King's chapel was the oldest Episcopal church in Boston, but during the Revolutionary War, the old congregation had mostly disappeared. Its members being attached to the royal cause, had been obliged to leave Boston, and the pews were gradually let to persons who had no attachment to the Church though they were dissatisfied with the religious views which prevailed in the community. Meanwhile, the Unitarian movement swept New England and easily carried away such a congregation. At the end of the war, while the chapel remained still nominally "Episcopal," the Prayer Book was only used with radical omissions. The religious leader of the congregation was a Mr. Miller who had the status of lay-reader but was regarded by the congregation as their "minister." Mr. Miller and the King's chapel people indulged the hope that in the reorganization of the Episcopal Church, such a comprehensive platform might be adopted as would leave room for Unitarian views. But such ideas were dashed by the unanimity with which Churchmen asserted the continuity of this Church with the mother Church of England in all essential particulars, and the prospect was not mended by the appearance of the Proposed Book of 1785. The King's chapel people now used a Prayer Book, the character of which was defined by Mr. Miller in such terms as these: They have endeavored "to leave out all such expressions as wound the conscience of a Unitarian, without introducing any which should displease a Trinitarian" (!) They were of opinion that any sect might adopt such a Prayer Book, since, "like the Sacred Scriptures," it is general and indefinite, "and every sect may reason from it, as from the Sacred Scriptures, in defence of their peculiar tenets."

FINDING it beyond hope that the Church would revise the Prayer Book on such lines as these, the next attempt was to vindicate for King's chapel its liberty in this respect, on the sole condition that its minister should receive episcopal ordination. The correspondence on the subject was conducted with Dr., afterwards Bishop, White. Mr. Miller expressed his opinion that it was "not necessary that traditions, ceremonies, doctrines, and public prayers be one or utterly alike, even in different congregations of the same Church." He saw no objection to license being given to the several congregations to make such alterations in the liturgy as might best meet their views. Everything relating to the Trinity, for example, might be allowed to be used by the Trinitarian, while he, thus having his own liberty, might cheerfully permit the Unitarian to exercise his liberty by omitting everything of the kind. He considered that this would be a "truly great and liberal" plan for the Church to adopt.

DR. WHITE failed to see the force of the views thus brought to his attention. He was not at all impressed by a "great and liberal" scheme which converted fundamental articles of the Christian Faith into matters of mere individual opinion. In reference to that feature which made episcopacy of obligation, while the Faith was to be left indifferent, he said: "It would be a very singular Church, indeed, which should hold up a certain matter of order as the only part of its foundation essential to be retained"; and he does not think it necessary to prove that that "cannot be said of the Church to which we have belonged." He clinches the matter by referring to the "absurdity of supposing that it is possible to maintain that persons differing in regard to the object of prayer, may be of the same Church or Communion." It was clear to the eminently serious mind of Bishop White, that such a doctrine as that of the Divinity of Christ could not be an open question. Those who believe in His Divinity must pray to Him. The Prayer Book is full of such prayers. Not to address prayers to Him would be to dishonor God. On the other hand, those who deny His Divinity will not only not pray to Him themselves, but, if they are sincere, it must seem to them shockingly blasphemous and idolatrous for any one to do so. Thus this early scheme of comprehension met with no sympathy among the leaders of the Church, and King's chapel soon ceased to have any connection with us.

IT is true that no later scheme or movement has contemplated anything quite so radical as this. But some interesting parallels can be pointed out between the proposals of Mr. Miller in 1786, and some of those which have been brought to the attention of Churchmen in recent years. The points of likeness are such as these: Episcopacy was to be maintained, and the various differing congregations were to continue outwardly as one body, under bishops, their ministers accepting, of course, episcopal ordination. Next, it was desired that the Prayer Book be revised in such a broad and comprehensive sense that every sect might adopt it. Failing this, the final attempt was

to secure for an individual congregation a dispensation from the use of the generally authorized Prayer Book, with permission to employ in its place such modifications of it, or such special methods of worship, as may be most congenial to their tastes and beliefs.

AT the present day, no one, probably,—at least on the side of the Church—would think of attempting to unite those who worship Christ as God, and those who refuse to worship Him, in one and the same body. Provision is, therefore, made in the proposals of recent years, to secure the binding obligation of the two Creeds. But with that restriction, there is a curious general resemblance between the plan of the Unitarian minister a century ago, and that of some Churchmen of the present day. The same leading importance is attributed to episcopal ordination, and outward unity under episcopal supervision; and similar views are ventilated with reference to the Prayer Book. It was first hoped that the revision of the Prayer Book would make it more comprehensive, and thus contribute toward what was called "Christian Unity." When the Standard Book of 1892 was completed, it appeared that such expectations had not been realized. The revised book is even less comprehensive than the old one. The Nicene Creed, for instance, which formerly was not necessarily said anywhere in public worship, is now obligatory in its use on certain occasions.

IT remained, therefore, to develop the idea that the Prayer Book need not be made obligatory on all congregations, but that other forms or methods of worship might be licensed for use under certain circumstances. Only it was to be provided that the two Creeds must be accepted, that Baptism must be administered by water and the usual invocation of the Trinity, and that in the Communion, bread and wine must be used together with the words of Institution. First of all, the minister of such a congregation must have had "episcopal ordination." Doubtless, a hundred years ago, no one would have thought it possible to use the Creeds without committing himself *ex animo* to the Catholic doctrines of the Trinity and the Divinity of our Lord. But in later days the influence of a transcendental philosophy has changed the attitude of men's minds on such questions, and it becomes very doubtful whether the Faith would not be seriously imperiled by taking the Creeds out of their environment, and allowing them to be used in connection with an atmosphere of thought which may be quite foreign to that of the Prayer Book. It does not seem to be a favorable time for such experiments. It is hardly necessary to point out that the sanctity of the two great "Sacraments of the Gospel," still less the teaching that is in them, is not secured by such a minimum requirement as that the authorized words and elements must be employed.

ENCOURAGEMENT may be gleaned from a review of the history of the Anglican Communion since the Reformation, and by observing the uniform failure of the various latitudinarian schemes which have been advocated from time to time. But the pres-

ent age has its own peculiar dangers, and the situation is one which calls for the most serious thoughtfulness on the part of all Churchmen who value "the old paths," and who believe that the Church has the stewardship of a divine *depositum*, which cannot be sacrificed or brought into peril.

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Canon Scott Holland on the English Church Crisis

IN *The New York Tribune* of recent date is an article by Canon Scott Holland on the present religious situation in England, which has attracted much attention. The Canon takes a decidedly hopeful view, and evidently believes that the result will be for the advantage of the Church. In giving a history of the rise and progress of the crisis, he does not disguise the fact that there were extreme developments, chiefly in the way of "additional services," which gave the agitators a certain advantage, since, as he thinks, some of these developments were indefensible from the point of view of the typical Anglican divines. This seemed likely to cause embarrassment to those who were second to none in their abhorrence of the brutal invasions of public worship by Kensit and his followers. But it appeared before long that these developments were perfectly within control, and that when the bishops undertook to use their unquestionable power to check extravagances and bring better order out of apparent confusion, they encountered nothing but reasonableness on the part of those chiefly concerned. "The result was an astonishing revelation of general coherence, of loyalty to authority, of real adherence to Prayer Book lines." Things were in a fair way to be settled within the Church, by its own constituted authorities, when Sir William Harcourt, seeing political possibilities in the agitation, and thinking that the liberal party might find here the much-needed plank for its platform, broke out in his series of letters to *The Times*. His appeal, in effect, was chiefly to the Dissenters and Nonconformists. In his hands, therefore, the attack assumed the form of an attack upon the Church itself. This, together with the revolting methods of the religious agitators, brought all true Churchmen together and really simplified the conflict. The subject was brought into Parliament, where, in spite of inflammatory speeches, common-sense asserted itself, and a measure which, if successful, would have precipitated Disestablishment, was lost by a heavy majority.

SO far, the Church has gained rather than lost by the agitation. The crucial question is that of authority. The discussion precipitated by Sir William Harcourt is whether Church questions—questions relating to the doctrine and worship of the Church—shall be settled by Church courts or by ecclesiastical courts. It has been made so evident that he that runs may read, that the vast majority of Churchmen will not submit to the latter. The famous Declaration of the E. C. U. has fixed attention upon this as the real issue. The history of the last thirty years has impressed the lesson upon the public mind. This same Sir William Harcourt was, twenty-five years ago, the champion of the Public Worship Regulation Act, establishing a new court for such causes. But priests refused to acknowledge this court and would not plead before it. They accepted cheerfully the

spoiling of their goods and the felon's cell, rather than violate their consciences on this point. The only real result of this kind of legislation was to foster and develop what it was meant to destroy, and to increase confusion. This was a warning against Parliamentary interference with spiritual matters. A royal commission virtually acknowledged the inadequate authority of secular courts in ecclesiastical cases. Archbishop Benson took a great step in reviewing his own court in the Lincoln case, and now the present Archbishops of Canterbury and York have established a tribunal upon the basis of the directions of the Prayer Book, which had long fallen into abeyance. They will not appeal to the State to confirm their decisions, but will address themselves to the consciences of those concerned. Meanwhile, the bishops are engaged upon a Bill for the establishment of a proper ecclesiastical judiciary, which will be sifted in convocation and finally submitted to Parliament. It may take a long time to bring it to a final issue. It will probably not be until long after the present excitement has died down. But if such a Bill shall finally be carried through, establishing a system of spiritual courts which Churchmen can recognize, the Church of England will be in a better position than for many a long day, and a distinct stage of progress will have been achieved.

CANON SCOTT HOLLAND has strong words of admiration for the bishops on account of their steadfast refusal to join in the hue and cry, and their firm conviction that the mass of the clergy are faithful men, and that even objectionable excesses are often due to a zeal for souls, which ought to be respected. They have been the objects of unlimited abuse and obloquy. The Archbishop especially has shown himself wonderfully fair-minded and strong. Within the Church itself, work has gone on with steady persistence, congregations are at peace with their priests, and there are few or no collisions. Church congresses, clerical meetings, and diocesan conferences pass off without conflicts or mishaps. Even the Easter vestries, in which people may take part who seldom or never enter the doors of a church, and lend all their religious influence and energy to dissenting organizations, have been marked by singular peace, in spite of the deliberate attempt of the so-called Church Association to stir up strife. In short, the Church is going about its proper business just as it should. Nothing could more clearly prove what has for a long time been increasingly evident, that the present religious troubles in England have sprung from those without, not within, the Church, and that the object of the agitators is not the reform of abuses or extremes, but the overthrow of the Church itself.

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The Church in the Great Cities

FROM THE TRIENNIAL CHARGE OF THE RT. REV. JOHN F. SPALDING, D. D., BISHOP OF COLORADO

ASK you to consider first the principles of work by which the Apostles were guided, which were acted upon by the bishops and clergy of the Primitive Church, and by which the Church in all ages has achieved her successes. The first principle was to seize and occupy the centres of population, and the second was to go forth from these

strongly intrenched and fortified posts to secure and to evangelize the whole country.

It is remarkable how many of the great cities of the Roman Empire were visited by St. Paul, and because of his residence and labors in them, have ever since been intimately associated with his name. Most of them are far more famous because of his planting of the Church in them than for all their secular greatness and glories. You think at once of Antioch and Ephesus, of Corinth and Rome, and many others, where he planted the Church and organized it for perpetuity. So, too, you think of St. Mark in Alexandria, and St. John and the seven Churches in the chief cities of Asia Minor. It was the wonderful statesman-like prescience and judgment of the great Apostle to the Gentiles, together with the divine inspiration that guided him as much in action as in teaching, that led to the adoption of this policy, always and everywhere followed by the Church's loyal and successful leaders. In vain have you studied the history of the Church if you have not observed this habitual working in and from strongly established centres. The urban populations were first Christianized. The dwellers in the country were, because of this fact, called pagans. But to gain for the Church the cities were ultimately to secure the country districts, though for a long time pagan rites, customs, and superstitions might linger in the remote corners of the land into which the light of Christ did not penetrate. The apostolic sees were ever appealed to in the Ante-Nicene period for the true order and ministry of the Church, and in these, the succession of bishops preserved and handed on the books of the New Testament, and the Catholic doctrines and faith. The strength of the Church was in these great sees personally founded by Apostles and apostolic men.

It has ever been so in the history of Christianity. Your minds will suggest abundant illustrations all down the ages to the present time. The great monastic establishments of the Middle Ages, though seemingly, were not really, in conflict with the principles asserted. They were beneficent in fact, as in intention, and necessary in their times. They were each, when at their best, strong centres of learning, culture and, spiritual force, and of the aggressive missionary activities that kept alive Christianity, and propagated the Church in the regions beyond, and even into countries remote, evangelizing whole nations.

The revival of evangelical religion under Whitefield and the Wesleys, and of the broader and profounder type of piety that characterizes organic and corporate Christianity, under Keble, Pusey, and their associates, spread from the university to the cities and towns, leading to the re-establishment of sisterhoods, guilds, brotherhoods, and the manifold forms of organization by which to reach all classes of the people, and from the towns spreading to the country, and gradually pervading and working its beneficent effects throughout the whole land. If you visit England to study the condition of the Church, you will find her intensely alive and active in the great towns and cities, and even in the villages, though exceptions are to be found. * * *

In this country we failed to adopt at the beginning the see system, which, both in name and character, we are rapidly recovering. But in the main, we have followed the apostolic precedents. We are gaining possession of the cities. We see, now, that

in every principal town there should be the bishop, charged as he is with the responsibility of leadership; and therein should be built up his strong parishes, his missionary agencies, his educational and charitable institutions. Everybody now sees and acknowledges that our Church is specially adapted to be, and is, or is more and more becoming, the Church of the city; and by the city, we mean the principal town. In New York, we are far in advance of all denominations, in numbers, power, and influence. In Philadelphia and nearly all of our great towns, we are, or are soon to be, in the lead of all the workers for Christ. It will be the same, in no long time, in cities of the third class, like Denver, as in those of the first and second.

The large town or city is now relatively more important than ever before. Our growth is mostly in cities. In cities should be our strength. In 1880, the number of American towns having a population of 8,000, was 286. In 1890, it had risen to 443. More than one-third of the population of this diocese is now in Denver. We have twelve clergy at work here, and about twice that number elsewhere. Is the number in Denver disproportionate? Considering the massing of the people here, and their accessibility to influence, would it not be really more fitting that the twelve should be laboring elsewhere and the twenty-four should be working in and about the see city? Could they be profitably employed? Not working in our old methods. Not by any forcing process. The increase should come only as we learn to utilize our forces. This learning, from examples at hand, we are sure to gain.

Twenty-three years ago, we had but one small church. But I saw then the great schoolhouses. I thought then, and still think, that in the neighborhood of any great school overflowing with children, a Sunday school and church might be sustained. Thus Trinity Memorial, Emmanuel, All Saints', and later, St. Mark's, and others, were established, located largely on this principle; for I had seen the evils of overcrowding of churches together, involving the weakness of some and the necessity of ultimate consolidation. Hence we have kept our churches well apart, avoiding the danger of interference. So I formed my plans very slowly and deliberately. They have matured well thus far. But more is yet to be done than has been done to complete their execution. They all contemplated Denver as a great see, with all that a see should mean. * * *

If such a city as Denver were walled in like a great mediæval town, and did not extend beyond what is known as the Congressional grant, a few church buildings of large size might suffice, for long years or for all the future. But as the conditions are, and considering the constant drift of people to the cities, and the spreading out of cities over wide areas, it cannot but be apparent that if we do not follow the population and build our churches so that they may be within easy reach of those of all ages and classes, others will surely do much of the work we shall have failed to do, and reap the advantages we might have secured. The great down-town churches will be, in process of time, surrounded by the encroaching business houses. The residence population will be further and further away from them. If we shall have been found delinquent in securing church sites and buildings

as needed, our opportunities will have been lost, and we shall be compelled to fall back into relative inferiority and powerlessness for the work committed to us.

I do not suppose there is one of us who will for a moment admit that our Church must perforce take a second place in evangelistic work, or prove incapable of meeting the religious wants of the people. If there are any Church people of this sort, they are to be pitied. They need above all things to be converted. What we covet for our Church in position and power of influence we must make her. We are doing it to a certain extent, but not fully. We must be more ambitious, emulous for her growth; we must put forth more united, more zealous, energetic, and efficient efforts. We must be more imbued with the vital spirit of Christianity. The fault is not in the Church, it is wholly in us, if we fail.

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Letters to the Editor

FOREIGN MISSIONS AND THE S. P. C. K. AND S. P. G.
To the Editor of The Living Church:

In a recent issue of *THE LIVING CHURCH*, T. P. H. tells us of the wonderful progress made by the Church Missionary Society during the past one hundred years. That society deserves great praise for its zeal and faithful work. T. P. H., however, does an injustice to two other noble societies of the Church. I read with astonishment these words:

"At the first signs of awakening in Protestant Christendom, the Society for the Promotion of the Gospel in New England was established in 1649, the Society for Promoting Christian Knowledge, in 1698, and the Society for the Propagation of the Gospel in Foreign Parts, in 1701, but none of these contemplated the conversion of the heathen;" and again: "The establishment of the Church Missionary Society, however, was the first attempt to draw out the sympathies of the Church of England towards heathen lands." T. P. H. is mistaken, as I will proceed to show.

Consider first the case of the Society for Promoting Christian Knowledge. The original plan of the S. P. C. K. is in Sion College Library, to which, along with other MSS., it was bequeathed by Dr. Bray, one of the founders of the society. A clause in that document is as follows: "That it be in their power to propose and allot what pension they think fit to such ministers as shall most hazard their persons in attempting the conversion of the negroes or native Indians."

"In 1710 a subscription was proposed towards assisting ye Danish missionaries at Tranquebar on ye coast of Coromandel." This was the beginning of the society's missionary work in the East Indies.

The following letter of the Archbishops of Canterbury and York shows the great claims which the society has upon the gratitude of Church people: "We desire to bring to the notice of Church people the needs and claims of the Society for Promoting Christian Knowledge. It was the first society to care for the religious education of the poor, the first to send missionaries to India, the first to circulate wholesome literature both at home and abroad, the first to undertake the translation of the Bible and Prayer Book into foreign languages. The Society for the Propagation of the Gospel in 1701, and the National Society, in 1811, were both offshoots from this society, when the work became too large for the one committee to manage."

I might quote many other testimonies to the early missionary zeal of the S. P. C. K.; one more will suffice.

"CHURCH MISSIONARY SOCIETY,
SALISBURY Sq., London, E. C., Feb. 8, 1898.

"The committee of the Church Missionary Society would offer with thanks to Almighty God, their hearty congratulations to the Society for Promoting Christian Knowledge, upon the com-

pletion of 200 years of its vast and valued labors. They recall the fact that to the Society for Promoting Christian Knowledge belongs the peculiar honor of being the first in this country to recognize the spiritual claims of India, and that it sent forth and supported for nearly a century the earliest Protestant missionaries to that country," etc. etc.

I pass on, now, to consider the case of the Society for the Propagation of the Gospel. The following extract is taken from the Digest of S. P. G. Records, 1701-1892:

"The charter shows that the society was incorporated for the threefold object of (1) providing a maintenance for an orthodox clergy in the plantations, colonies, and factories of Great Britain beyond the seas, for the instruction of the king's loving subjects in the Christian religion; (2) making such other provision as may be necessary for the propagation of the Gospel in those parts; and (3) receiving, managing, and disposing of the charity of His Majesty's subjects for those purposes."

I now quote the testimony of the late Bishop Lightfoot, of Durham.

Speaking at Sunderland, on Aug. 2, 1888, he said: "There are now fourteen African bishops. Not one of those dioceses existed till her Gracious Majesty had been on the throne fully ten years. There are nineteen sees in British North America, and only two of them were in existence at the commencement of this reign. There are now thirteen Australian sees, and the first of them was created just about the time Her Majesty ascended the throne. There are eight sees in New Zealand and the Pacific islands, and not one of them existed at the commencement of the reign. . . . By what agency, under God, had these results been achieved? The noble generosity of individuals has done much; the co-operation of the great Church Missionary Society has done more. There is a special association, likewise, for the establishment of colonial and missionary bishoprics. But the one society which from first to last has taken up this special work, and has carried it to these glorious results, is the Society for the Propagation of the Gospel. . . . I think we may say that if there had been no Society for the Propagation of the Gospel, there could, humanly speaking, have been no Lambeth Conference."

We would heartily bid Godspeed to all efforts made by the Church Missionary Society for the spread of the Gospel.

JOHN FLETCHER.

Grand Valley, Ont.

CHRISTIAN MANLINESS AND HONESTY

To the Editor of The Living Church:

In the early part of December, 1896, I forwarded to Dean Hoffman, of the General Theological Seminary at New York, a manuscript left by Bishop White. It comprised the service prepared by him, and a brief address used at the laying of the corner-stone of "the East Building of the General Theological Seminary, July 28th, 1895." I wrote to Dean Hoffman that he could deposit it with any other relics of the institution, should the trustees desire to retain it. To this I received a hearty reply from the dean, and also a note from the late Dr. Langley, secretary, communicating the thanks of the Standing Committee, "for the interesting manuscript of the address delivered by the venerated Bishop White at the laying of the corner stone of the seminary." I sent the few sentences of the address I am about to copy, to two of our Church papers. Weeks went by, but no notice was taken of it, and I requested that the manuscript might be returned, unless held for printing. It was returned without note or comment. But two solutions occurred to me: The one was that the dose was a trifle heavy; the other was that such teaching must take rank with the Prayer of our Blessed Lord, which an old Congregational dame of Connecticut said "she could not stand—out-of-date, too old-fashioned." With the tendencies in our day in one direction to Unitarianism, not to say Agnosticism, and in the opposite, to the adoption of the teaching and

practices of Rome, the supremacy of the Pope alone excepted, it may be well to be reminded that we are not lawless, but, as honest Churchmen, are bound to hold and to teach what the Prayer Book, in its integrity, exacts at our hands.

I now copy the few paragraphs of the address alluded to above.

Bishop White says: "He who addresses you rejoices in the beginning to be now made of a seat for the future lectures and other exercises of the seminary; but he would deprecate the laying of one stone upon another, and would withdraw his hand from the laying of the first stone, if he could foresee that, in the instruction to be given in the building, there would be at any future time (at present there is no danger of it) a departure from those properties of our system, in doctrine, in discipline, and in worship, which, in the 16th century, were cleared from superstition by the leaders in the English Reformation, were brought to the Colonies by the early emigrants of the Church of England, were recognized by us in the organization of our American Church, and, under the influence of the grace of God, have been preserved to us to the present day." W. WHITE BRONSON.

Personal Mention

The Rev. George Buck, rector of St. James' church, Poquetanuck, Conn., has resigned, and leaves the parish the first of June.

The Rev. William Brayshaw has accepted the unanimous call of the vestry of King and Queen parish, diocese of Washington. Mail should be sent after June 5th to Chaptico, St. Mary's Co., Maryland.

The Rev. Norman H. Burnham has accepted the charge of the church of the Good Shepherd, Santa Clara, N. Y.

The Rev. Henry E. Cooke has resigned the rectorship of Trinity church, San Francisco, Cal.

The Rev. Dr. Philander K. Cady sailed May 20th, for Rotterdam, Holland, on the Dutch line steamer, "Statendam."

The Rev. Milo H. Gates has resigned the charge of the church of Ascension, Ipswich, Mass., and will take the work at Cohasset for the summer.

The address of the Rev. Henry S. Getz, late rector of the church of the Holy Apostles, Philadelphia, commencing June 1st, and until further notice, will be 3003 Pacific avenue (Chelsea), Atlantic City, New Jersey.

The Rev. William Holden has been appointed Archdeacon of Suffolk, diocese of Long Island.

The Rev. Austin W. Mann, General Missionary to Deaf-Mutes, has been invited to deliver the sermon to the graduating class of the Ohio institution at Columbus, on the 2nd Sunday after Trinity.

The Rev. Joseph McConnell has been granted a year's leave of absence by Bishop Mott Williams, and will sail early in August for England. His address during June and July is Marquette, Mich.

The Rev. Thomas W. Nickerson, Jr., sailed for Europe on the steamship "Statendam," of the Dutch line, May 20th.

The Rev. R. L. Swope, D. D., sailed for a summer tour of Europe, on May 24th.

The Rev. C. H. Shultz, of Bloomington, Ill., has accepted a call to St. James' church, Cleveland, Ohio, and entered upon his work there on Whitsunday.

The Rev. Epiphanius Wilson sailed for Europe on the steamship "Etruria," May 13th.

The Rev. F. A. Wright has accepted the rectorship of the church of the Atonement, Westfield, Mass.

The Rev. Dr. F. C. H. Wendel, since Feb. 12th minister-in-charge of St. Paul's church, Huntington, Conn., goes into residence there on June 1st.

The Rev. C. L. Wells, of Minnesota State University, has accepted the deanship of the cathedral, at New Orleans. He will enter upon his duties in June.

Official

THE annual Retreat at Kemper Hall, for associates and other ladies, will begin with Vespers on Tuesday evening, June 20th, closing with celebration of the Holy Eucharist on Saturday, June 24th, the Rev. Fr. Huntington, Superior O. H. C., conductor. Ladies wishing to attend will please notify the Sister Superior, SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

At the meeting for organization of the newly elected Standing Committee of the diocese of Iowa, the Rev. Thos. E. Green, D. D., of Cedar Rapids, was elected

president, and the Hon. J. J. Richardson, of Davenport, secretary. All matters for the consideration of the committee should be sent to the president at Grace church rectory, Cedar Rapids, Iowa.

Ordinations

In Grace church, Copenhagen, C. N. Y., May 17th, Bishop Huntington advanced to the priesthood the Rev. D. D. Waugh, minister-in-charge of the parish. The Rev. O. E. Herrick, D. D., preached the sermon.

In the church of the Saviour, Syracuse, C. N. Y., on Friday, May 19th, Bishop Huntington advanced the Rev. Messrs. R. J. Phillips, W. H. Gibbons, and W. R. Holloway, to the priesthood. The sermon was preached by the Rev. O. E. Herrick, D. D., and the presenters were the Rev. Dr. Theo. Babcock and the Rev. F. N. Westcott.

May 15th, the Rev. R. E. Boykin was ordained to the priesthood by the Rt. Rev. A. M. Randolph, in St. John's church, Roanoke, Va. The Rev. Messrs. J. S. Alfriend and R. W. Patton presented the candidate. The sermon was preached by the Rev. J. J. Lloyd. Mr. Boykin has accepted a call to Nelson parish, S. Va., and will take charge July 1st.

At the cathedral of SS. Peter and Paul, Chicago, on the morning of Trinity Sunday, the Bishop ordered to the diaconate, Messrs. Addison, Brandt, Delacy, and Hakes, of the graduating class of the Western Theological Seminary. It is understood that Mr. Addison, who has for about two years been the efficient superintendent of St. James' Sunday school, will take charge of the mission of St. John, Clybourne ave.

In Christ church, Norwich, Conn., May 16th, Bishop Brewster advanced to the priesthood seven deacons, viz., the Rev. Messrs. Frank Ernest Atkins, Clarence Archibald Bull, Frederic Huntington Mathison, George Blodgett Gilbert, Paul Hoffman, Clarence Hinman Lake, and Lawrence Sidney Shermer. The presenting presbyters were the Rev. Messrs. E. C. Acheson, Edward F. Mathison, Theo. M. Peck, J. D. Ewing, E. B. Schmitt, J. D. Atkins, and F. D. Hoskins. The sermon was preached by the last named.

At the cathedral of St. John the Divine, Bishop Potter held his spring-tide ordination on Trinity Sunday. Messrs. Samuel Henry Jobe, H. L. A. Fick, Geo. Francis Langdon, Wm. Joselyn Ehrhard, John Tilley, Jr., Robert Henry Locke, and John Henry Wilson were ordained deacons; and the Rev. Messrs. Frederick H. Sill and A. B. Judd, of New York diocese, were advanced to the priesthood. There were also ordained as priests the Rev. John Klehinoski Oshial, for the diocese of Chicago, who is about to return home to Japan as a missionary. The Rev. Archdeacon Tiffany, D. D., was the preacher, and the Bishop, celebrant at the Eucharist.

Ordained to the priesthood, by the Bishop of Milwaukee, in All Saints' cathedral, Milwaukee, on Trinity Sunday, 1899: The Rev. William Poyntell Kemper, M. A., of the cathedral; the Rev. Emil Montanus, M. A., of Saginaw, Mich.; the Rev. Samuel Ebenezer Hanger, of Monroe, Wis., and the Rev. William Aylesworth Howard, Jr., M. A., of Star Prairie, Wis. The candidates were presented by the Rev. Canon St. George and the Rev. C. B. B. Wright, Ph. D., of the cathedral. The sermon was preached by the Rev. John Belton Haslam. The Rev. George F. Burroughs also assisted in the ceremonies. The Rev. Mr. Kemper is a grandson of the late Bishop Kemper, Missionary Bishop of the Northwest.

Died

BETTS.—On Whitsunday, May 21st, 1899, at his home in Jamaica, N. Y., the Rev. Beverley Betts, in his 72nd year.

NEWTON.—Adeline Prichard, widow of the Rev. Benjamin Ball Newton, formerly assistant at Holy Trinity church, Brooklyn, May 25th, in the 82nd year of her life. Burial service on Trinity Sunday, at Grace church, Plainfield, N. J. Interment at St. Albans, Vt.

PARKMAN.—At San Gabriel, Cal., Sunday, May 7, 1899, Robert Breck Parkman, brother of the Rev. Henry C. Parkman, of the diocese of North Carolina. Service at home of his parents in Washington, D. C., Tuesday, May 16th.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and travel-

ing expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to Mr. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the Rev. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

THE Church Mission to the Deaf in twelve Trans Mississippi dioceses and Springfield, appeals for donations for expenses. Remittance should be made to the Rev. JAS. H. CLOUD, General Missionary, 2010 Obeare Ave., St. Louis, Mo.

APPEAL FOR A MISSIONARY SHIP

The Secretary of the Board of Managers, Church Missions House, New York:

MY DEAR SIR:—Returning to Monrovia from a visit to the southern part of the jurisdiction, on Tuesday before Easter, my next desire was to get to Cape Mount station for the remaining days of Passion Week and Easter. My anxiety was intensified by the fact that there is no clergyman there to administer the sacraments and perform other pastoral duties; besides, it was necessary that I should inspect the buildings that are in course of erection, one of which was started during my last visit in January. But fifty miles of ocean stood between that much-desired station and myself. Last Easter I was able to charter a boat belonging to a firm here, for the purpose, and at other times since, but it has been sold, and taken away from Liberia, and there is not another to be had. Now I have to take my chances on the English or German steamers as I can get them, with no certainty at any time as to going or returning. In the present instance, fortunately, one came here, and would also call at Cape Mount. I therefore took passage, and arrived there on Good Friday morning, in time to conduct two services that day, and several subsequently, including four on Easter Day, when both sacraments were administered. My arrival was a great relief to the teachers who feared that they would have to spend the queen of Church festivals without a clergyman.

So important is that station, where one hundred and fifty pupils are being trained by seven teachers, and where three large stone buildings are being erected at the present time, that I should be in possession of the facility of visiting there as often as may be necessary—at least once a month in the dry season—and not be left to take the chance of doing so at hap-hazard. If a small boat were furnished me, I might not only make regular visits to Cape Mount, but also use it in visiting the stations on the St. Paul's River, and even go to Bassa, if not further, occasionally.

There is a company in Germany that make "Petroleum Motor boats," which are well adapted to our use here, and are not expensive to keep up. Four thousand dollars would purchase one that would fully meet our requirements; but if it is impossible to raise so much, we shall content ourselves with one of a smaller size, say at a cost of two thousand and five hundred dollars. The latter would be quite small, and entirely open, while the other would have a little cabin to afford protection in inclement weather. When the dangers of the sea are considered, the larger boat would be found quite small enough to risk one's life or health in; but if it cannot be had, I am willing to trust God in the other as well.

Will you please make it known that the need is urgent, and solicit contributions towards it? Mercantile companies are sending boats to Africa for the use of their agents in the interest of their business. Surely Church people will be as ready to contribute towards the advancement of Christ's Kingdom in this land as the merchants are to seek worldly gain.

Yours faithfully,

S. D. FERGUSON,
Bishop of Cape Palmas
and Parts Adjacent.

Monrovia, Liberia, W. C. A., April 7th, 1899.

Church and Parish

A PLEASANT home in Episcopalian family for children of parents who may wish to travel. Kind motherly care. References. Address MRS. S. DAVIES, 7015 St. Lawrence ave., Chicago.

EUCCHARISTIC WAFERS.—Priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

A LADY desires work in a Home for Aged Women, or in a Babies' Home. She will work for her board and a small remuneration. For further particulars, address the SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis.

The Editor's Table

Kalendar, June, 1899

4. 1st Sunday after Trinity.	Green.
11. ST. BARNABAS, Apostle. 2nd Sunday after Trinity.	Red.
18. 3d Sunday after Trinity.	Green.
24. NATIVITY ST. JOHN BAPTIST.	White.
25. 4th Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red.

"Our vernal signs the Ram begins,
Then comes the Bull, in May the Twins;
The Crab in June; next Leo shines,
And Virgo ends the northern signs,
The Balance brings autumnal fruits,
The Scorpion stings, the Archer shoots;
December's Goat brings wintry blast,
Aquarius, rain—the Fish comes last."

Burden Bearers

BY MRS. J. D. H. BROWNE

Each one we bear our burdens, as we go
Along life's highway to the end of all;
And some beneath the heavy load stoop low,
And some with faltering steps must oftentimes fall.

And some walk firmly with uplifted head,
And scorn to tell the weariness they know,
And some, with smiling lips and lightsome tread,
Clasp close the treasure that will work them woe.

Each one we bear our burden, and the way
Grows rougher as the pilgrim onward fares
Amid the heat and turmoil of the day,
The stress of passions and of pains and cares.

Yet through it all there sounds a wondrous Voice,
Whose piercing sweetness cleaves the earthly din,
And they that hear it tremble and rejoice,
And new-born hope stirs 'neath the load of sin.

"Come unto Me," it says, "Come unto Me,
Weary and heavy laden souls of men,
For I have died to set My children free,
And lo! to give them life I live again.

"Come, lay your burdens down beneath My Cross,
And learn of Me the secret of My peace,
And I will give you heavenly gain for loss,
For earthly sorrows, joys that cannot cease."

Ah! thronging thousands, will you not give ear,
Nor pause a moment on your weary road?
The Voice is calling, but you will not hear,
Nor see the Hands outstretched to lift your load.

O Love long suffering! still in pity call,
Cease not to cry, though dull of hearing we,
So men at last at Thy dear feet shall fall
And cease from self, and Thou shalt make them free.

San Bernardino, Cal.

—X—

WE are glad to see that the clergy, in some quarters, are waking up to the importance of circulating the weekly Church papers which help to instruct and inform the people about the Church at large. We have letters nearly every day indicating this. The following is taken from one just at hand:

That so excellent a paper as THE LIVING CHURCH can be obtained at such low price is phenomenal. I will do everything in my power to assist you. I cannot send you to day the name of any one to undertake the canvass for subscribers, but if I find no one willing or capable of doing it, I will undertake it myself. I have talked "Church paper" to my parishioners for weeks, months. It amazes me to see how many people are willing to feed their minds on trash and gossip of the daily press of some of our small towns, and feel no interest in the information of a Church paper. If I knew fifty copies of THE LIVING CHURCH were going every week into the homes of my parishioners, I would not fear for the Churchmanship or the numerical strength of this parish five years from this date.

—X—

IN the course of an interview on his impressions during his visit in England,

Bishop Whipple said he had seen all the leading Churchmen, and as a result, viewed the ritualistic controversy calmly. There was certainly, he said, no necessity of panic. As showing the difference between England and America, the Bishop said he could mention the fact that never, during his episcopate of forty years, had he experienced the disobedience of a clergyman in his diocese. Bishop Whipple said that he thought it an absolute impossibility that England should ever go back to Rome, and as far as America is concerned, there is no such tendency anywhere. Conversation with the heads of the Church in England and America, however, convinced him that there is a wide-spread desire for unity. Speaking of Americanism in the Roman Catholic Church, Bishop Whipple said he believed it was a passing phase, without permanent effect. He eulogized Archbishop Ireland whose great efforts for good as a neighbor he had watched with great pleasure, and whose liberal kindness toward other Churches could not be doubted.

—X—

BISHOP LEONARD, in a speech before the diocesan convention at Cleveland, declared that polygamy was being practiced all over the country. "The good people of the United States are raising a great hue and cry," said the Bishop, "against the admission of a member of Congress who is a polygamist, when practical polygamy is being practiced all over this country. Things have come to such a pass that the flimsiest pretext is made the means of suing for a divorce. A slight quarrel or miserable lust are alike made means to this end." Bishop Leonard went on to say that he wanted the Church laws made so severe that a divorced person cannot be remarried by a Church clergyman. He admitted that the system he advocated would cause great suffering among many who are worthy and innocent of wrong intent, but the times are, in his estimation, so out of joint that the most radical measures must shortly be taken to provide against utter degeneracy.

—X—

A CORRESPONDENT says: "A twenty-five cent subscription to a parish or diocesan paper will make nine-tenths of the people ironclad against appeals to subscribe for a Church weekly. That is my experience." There are forty-five diocesan papers, and more coming!

—X—

Pen-and-Ink-lings

CONSTABLE E. JONES, a member of the Leeds (England) police force, sent in three paintings to the Royal Academy this spring, one of which was accepted. The policeman-artist is thirty years old, and first became interested in painting while stationed in the Leeds Art Gallery, but he has had little instruction. Edward Gay, the American landscape painter, was once a bartender in Albany.

Life hath two hands for those who fitly live—
With one it gives, with one it takes away;
The willing palm still finds the touch of love,
And he alone has lost the art to live
Who cannot win new friends.—Weir Mitchell.

ACCORDING to recent statistics, the total number of newspapers of all kinds published in the world is 42,800. The United States comes first, and far in advance of all countries, with 19,760 papers, and Great Britain next, with 6,050. In Greece the people still like to hear and tell new things, for that little country boasts 580 papers. *Le Petit Journal*, published in Paris, has the largest daily circulation in the world, averaging 1,000,000 copies; and the paper which has the smallest circulation is *The Imperial Review*, published for the sole benefit of the Emperor of Austria. It is made up from translations of "all the principal items in the prominent European papers, and the daily edition is three copies.

EVERYTHING is referred to a Commission nowadays, sometimes even a Joint Commission, and when we want to put special emphasis on the matter, we refer it to a High Commission. But who would have dreamed that such a private and insignificant a question as the drying of the family wash would have to be settled by commissioners! It is even so in Washington. Several years ago, *Harper's Bazar* tells us, the chancellor of the German Legation permitted the family clothes-line to be hung in front of his house. The chancellor's neighbors objected to the flapping view continually presented, and sought relief. Four high officials debated the matter, and finally, despite his protestations, ordered the clothes-line into the backyard. This winter, Congressman Showalter, of Pennsylvania, introduced similar decoration of his front yard on Capitol Hill. The commissioners were again called upon, and emphatically reaffirmed their decision, so the Monday morning flutter along Capitol Hill vanished, and Washington trusts there will be no further requisition for the services of a Commission on the Place for Hanging Clothes.

A SCIENTIFIC GRANDPAPA

"See, grandpapa, my flower!" she cried;
"I found it in the grasses!"
And with a kindly smile, the Sage
Surveyed it through his glasses.

"Ah, yes," he said, "Involucrate,
And all the florets ligulate,
Corolla gamopetalous—
Compositæ—exogenous—
A pretty specimen it is,
Taraxacum dens-leonis!"

She took the blossom back again,
His face her wistful eye on.
"I thought," she said, with quivering lip,
"It was a dandelion!"

—St. Nicholas.

W. V. PETTIT, writing in *The Atlantic*, refers to the timidity and lack of courage of the native Puerto Rican, evidenced in such ordinary cases as fear of cows and mettlesome horses! "Yet," he goes on to say, "the native is not without redeeming features. He is invariably courteous, uniformly respectful. The *peon* regards the *senores* very much as the feudal serf must have regarded his neighboring gentry. Consequently, he is in a very "governable" state of mind. He is free with his money, long-suffering under oppression, but intensely excitable. He will remember a favor, but his gratitude disappears immediately upon the receipt of some real or fancied slight. He is proud, but only for applause. His self-esteem depends solely

upon his neighbor's estimate of him. Horse-whip him privately, and he will forgive you. Snub him publicly, and he is your lifelong enemy."

IN these days of civilization, when machinery has so largely done away with hand-labor, it is difficult to realize that we have, living in the heart of the country, a people so primitive as the dwellers in the mountains of Kentucky and Tennessee. The mountain potteries are still making flambeaux, lamps of almost classic pattern, in which grease is burned with a floating wick. In the high mountains where streams are small and mills impracticable, the whipsaw is brought into use, and two men will get out three or four hundred feet of boards from the logs in a day. Hand-mills for grinding can still be constructed by well-brought-up mountain men, and in some places they have not yet lost the tradition of the fashioning of the old English cross-bow!

AND who, says President Frost, of Berea, does not have a feeling akin to reverence in the presence of a hand-loom? When a mountain maid speaks of her "wheel," she does not refer to a bicycle, but to the spinning-wheel of our ancestors, her use of which here in our mountains calls to mind the sudden and entire disappearance of cloth-making from the list of household industries. Not a single member of the Sorosis could card, spin, dye, or weave. Their mothers, for the most part, had forgotten these arts, yet their grandmothers, and their foremothers for a hundred generations, have been spinners. Spinning, in fact, has helped to form the character of our race, and it is pleasant to find that here, in Appalachian America, it still contributes to the health and grace and skill of woman-kind

-X-

The Awakening of China

FROM *The Church in China*

THE past six months have altered permanently not only the international relations of America, but the very conditions of national existence in China. The change in China has been occasioned by a development of progressive tendencies in the young Emperor, Kwang Hsu, quite as unexpected as was the war which brought about the change in America. Rarely have important edicts followed each other in such quick succession, and never has a Chinese Emperor treated Western methods so favorably. Probably the most important edicts are those relating to the civil-service examinations, doing away with some of the useless, but exceedingly difficult requirements (chiefly the *wen chang*, a highly technical literary production, and the test of chiography), and introducing questions which touch the new learning. So radical were these edicts that many literary men felt the very bottom had fallen out of their ambitions. Four-fifths of the average scholar's library, accumulated by the toil and savings of the best years of a lifetime, were rendered useless by the one decree abolishing the *wen chang*; and booksellers were most seriously embarrassed by the altered values of their stock. Even men who had some acquaintance with foreign affairs felt that the change was too rapid, and events have proved that the preparation had been inadequate.

At the present moment the Emperor's progress is stopped by a violent reaction, and

the government is in the hands of a typically cruel and conservative Oriental tyrant, the Emperor's aunt.

But the steps already taken cannot be retraced. The old style of examinations may be reinstated for a time, but the minds of many Chinese students have been stirred too deeply for the worn-out learning of the past ever to assert again its former undisputed and deadening sway. And since the educational system is the great factor in holding together the fabric of Chinese civilization, that civilization must prepare for a radical change. If the reform party is not strong and wise enough to gain control again, it seems likely that the government will soon go to pieces, and China be divided among the great Powers of Europe. In any case, the outward changes proposed by the Emperor's recent edicts, are but the expression of a profound inward movement which cannot be withstood.

The political breakdown of the old *regime* is causing many men to feel keenly what heretofore they have only feared—the bankruptcy of the old philosophies on which the old *regime* was based. Add to this the fact that civil and military, as well as commercial, advancement, will hereafter depend on proficiency in at least some part of "Western learning," and it is safe to foretell a greatly altered relation between the missionary and the hitherto proud and scornful, as well as ignorant, Chinese gentleman.

There is sure to be an increasingly great demand for the material elements of Western civilization; but just as we find our work in Cuba only begun when the Spaniard is expelled, so we shall find that the most serious need of China is not what first appears. Grant the Chinese people moral uprightness, which can be based only on true religion, and they may well be left to take care of themselves. So far as the old religions of China are concerned, they are not living faiths in anything like the measure we usually anticipate before coming to China. Mohammedanism and Judaism have a certain amount of vitality; but Confucianism and Buddhism in China are dead, and their hold on the people is that of the dead man's strangling grip. The real need of China is something to avert the materialism which is only too natural to the Chinese, and to nourish real moral and spiritual life.

As China begins to wake up to her poverty and need, it is a cause of sanguine hope to see that our America begins also to realize her responsibility to people outside her own domain. We may trust the new sense of world-wide duties and opportunities to bring Americans face to face with the great commercial openings in China. Shall we not also expect the New America to respond equally to the religious and educational opportunities in the new China?

-X-

Christian Science Absurdities

MRS. EDDY seems to have been originally something of a homeopathist; at least she made some use of the system, and her adopted son graduated at a homeopathic college in Philadelphia. She affirms that she derived valuable hints from that system; for instance, she says that she "made a very high homeopathic attenuation of *natrium muriaticum*, or common table salt, and with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours," she had cured a patient sinking in the last stages of

typhoid fever. The highest attenuation of homeopathy, and the most potent, steps out of matter into mind. She brings in the everlasting contradictions, of course. The non-existent matter, common salt, made into a high homeopathic attenuation which does not exist, in a goblet of water which did not exist, and administered every three hours in a non-existent teaspoon, "steps out of matter into mind," and cures a patient of a typhoid fever which he never had.

In surgery Christian Scientists claim to have done some striking exploits. They say they have set dislocated bones without touching them, so that the bones have returned with an audible snap to their sockets. Mrs. Eddy says: "Bones have only the substantiality of the thought which formed them." It must be very interesting to see a non-existent bone, having only the substantiality of thought, which had been dislocated from a socket which never existed, going back without being touched into that imaginary socket with a thump audible to all the bystanders. Still, these healers realize that bone surgery is not very easy, and Mrs. Eddy herself says, "until the advancing age admits the efficacy and supremacy of mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself to mental reconstruction and the prevention of inflammation."—*Edmund Andrews, A. M., M. D., LL. D., in Medical Journal.*

-X-

The Secularization of the Religious Press

D. R. S. STORRS, in his reminiscences of the early years of *The Independent*, published in the fiftieth anniversary number of that journal, expresses regret that its first editors, of whom he was one, did not minister more to the spiritual life of its readers, and repeats a remark made at the time that "*The Independent* was certainly a strong paper, and might some time become a useful one, if it should ever get religion." But if *The Independent* was too secular and not religious enough then, what is to be said of it now? It has gone over more and more into the secular field, so as to prompt the remark that it has lost what little religion it had. *The Outlook* has gone still further in the same direction, and has practically ceased to be a religious journal. These journals are doing a useful work, and are of a high order of excellence, but they are political and literary, rather than religious journals, though still religious in spirit.

These are extreme instances of a change that has come over almost all religious papers. Formerly they were occupied exclusively with religious topics, and only glanced occasionally and incidentally into the secular field. Now they generally have departments reporting and reviewing the secular world, and this work is better done in several respects by some religious journals than by the secular press; for the news that pours forth from the daily press in a confused mass, in the weekly press is sifted and systematized and set forth in the light of general explanation. It has thus come to pass that many busy professional men, as well as general readers, depend more on their religious journal for their bird's-eye view of the world than on the secular papers. The religious journals also deal with leading secular events on their editorial pages, viewing them in the light of moral and religious principles. Simultaneously with this change in the religious press, there has been a parallel change in the secular press. The secular press has, to a considerable extent, come over upon the religious field, both in its news columns and in its editorial pages. It reports religious meetings and important ecclesiastical events, publishes sermons and expositions of the Sunday school lessons, and gives intelligent and able

editorial consideration to religious affairs. Thus the religious press has become more secular, and the secular press has become more religious.

These changes are not for the worse, but for the better on both sides. It is a distinct gain to religion that the secular press has recognized its importance even as news, and given it a place in its pages. As for the religious press, it is bound to look at the world in all its fields and phases, or it will lose touch with the practical world, and float in the air as a ghostly abstraction, having no real field and force. The chasm between the secular and the religious is not so broad and deep as it once was; in a sense it has been filled up, and these two fields have been merged into one. "The field is the world." Religion is not a science or an art that can be shut up within local boundaries, but is a universal spirit that must find and force a way into every corner and crevice of human thought and action. Every secular event becomes religious when it is viewed from a religious standpoint. The religious journal looks at the secular field from this religious point of view, and beneath and above the kingdoms of this world sees the kingdom of the Lord Jesus Christ. This is its distinctive difference and characteristic, as compared with the secular press, and it will always have this field and function.

The religious journal, therefore, is not going to be driven from the field by its secular co-worker. Religious journalism is a vastly wider and deeper force to-day than it ever was in the past. It touches our many-sided life at every point with helpful illumination and inspiration; and its influence is growing and not waning. This change has only brought it into closer and more vital adjustment to its environment, and thereby made it more useful. The process of natural selection, and of the survival of the fittest, is improving the religious journal, as it is all things else. But the religious journal must not go too far in this direction, and lose its religious color by toning itself down to a secular shade; rather, it should magnify its characteristic office, and intensify its religious point of view, focusing the affairs of this world so as to show their relation to the kingdom of God, and reflecting upon them the light and power of the world to come. The secularized religious press may thus be more broadly and deeply religious and be more influential in promoting the cause of truth and righteousness. The religionized secular press is also improved in its sphere, and these two, instead of being rivals, may be harmonious co-workers.—*The Presbyterian Banner*.

Book Reviews and Notices

The Thirty-Nine Articles, their History and Explanation. By B. J. Kidd, B. D., Keble College. Vol. I. Articles I-VIII. New York: James Pott & Co. Price, 30cts.

This book belongs to a series of "Oxford Church Text Books," under the general editorship of the Rev. Leighton Pullan, which, judging by the names of the scholars employed upon them, on the one hand, and their exceedingly low price on the other, are likely to be extremely useful to theological students and others. Mr. Kidd is favorably known for his valuable treatise on the "Latin Mediæval Doctrine of the Eucharistic Sacrifice," published by the S. P. C. K. In the volume before us, sixty-two pages are devoted to the history of the Thirty-nine Articles, and the remainder to the explanation of the first eight. There are 116 pages in all, printed in small but very clear type. The history is given under four heads. There is first a general treatment of the growth of new doctrinal formularies, in which some good distinctions are made between the Creeds and Articles, with some slight account of the continental documents of the Reformation period, such as the Augsburg Confession and the Formula of Concord, on the one hand, and the canons and decrees of the Council of Trent, on the other. The second chapter gives a succinct history of the doctrinal formularies of Henry VIII. Chapter III. is on the Forty-two Articles of the reign of Edward VI. Finally, chapter IV., which is

the longest, gives the history of the formation and adoption of the Thirty-Nine Articles, from which the author passes on to the history of subscription, and of the attempts made after 1571 to amend the Articles or substitute others for them. The author completes this division of his book with a reference to the saying of Pitt, that the Church of England has a popish Liturgy and a Calvinistic set of Articles. Their history shows that this dictum is fallacious, and that that interpretation of them to which Laud and his friends first recalled attention is the one vindicated as historically correct. In the second part, the Articles dealt with, namely, the first eight, belong to a group by themselves, on the Catholic Faith, dealing with the contents of the Faith, including the doctrines of the Trinity, the Incarnate Son, and the Holy Ghost, and the rule of faith; namely, Holy Scripture and the Creeds. These are the most systematic of the Articles, and in the explanation of them, the author exhibits the learning and accuracy of a thorough theologian. We shall look with interest for the second volume, which will include the Articles about which most controversy has arisen.

The Battles of Peace. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York: Thomas Whittaker. Cloth, pp. 273. Price, \$1.

These four-and-twenty sermons were all preached by Dean Hodges in the memorial chapel of the school. They are full-ripe with virile counsel and instructiveness. From the preface we learn that one of the number, on "Sanctification and Service," has been repeated many times; it is most worthy of repetition. A passing extract from it will serve to show its spirit and the genius of the whole collection:

"There is a general desire to-day to be of use in the world. . . . It sends us out on errands into neglected places. It is the most conspicuous fact in our modern life. Unhappily, there is beside it another fact, almost equally conspicuous, the fact of neglect of the institutions of religion. People are a great deal more interested than they were in doing good to others, but they are not nearly so interested in going to church. The idea of service is emphasized, but the idea of sanctification is many times lost out of sight. Man is best served by those who in serving their fellow-men, serve God, and who go about their work in the Name and in the Spirit of Jesus Christ. No other social work is of abiding value. No other philanthropy can avail to help the needy. Society needs social workers, but it needs Christian workers a great deal more. It needs men and women who love their fellowmen with the love of Jesus Christ, and who daily bring to Him their perplexities, their problems, their failures and successes, that He may help them to help others. This is the mission of the Church in the community; this is what the services and the sacraments mean; this is why the doors stand open and the bells ring. The mission of the Church is to help us to be good that we may do good. It is to sanctify us for the sake of service."

The Messages of the Earlier Prophets. By Frank Knight Saunders, Ph. D., Yale University, and Charles Foster Kent, Ph. D., Brown University. Philadelphia: John D. Wattles & Co.

It is quite true, as the authors of this volume say, that, although we have the Bible in the English language, a language supposed to be as a matter of course, "understandable of the people," there are, in fact, considerable portions, especially of the Prophets, which convey no intelligible idea to many readers. The object of this work is, by a chronological arrangement and interpretation through a paraphrase, to give the earnest reader of the Bible and the general student, the means of arriving at a better knowledge of the meaning and force of the earlier Prophets. The writers do not concern themselves with questions of criticism, except so far as critical studies constitute an aid to arriving at probable conclusions on matters of chronology. They do not even pronounce dogmatically upon the question of two Isaiahs. There is a brief introduction on the beginnings

of Hebrew prophecy. The authors speak of the period of the Prophets as "an era of constructive thought hardly to be surpassed in the world's history. To explain it as the mere achievement of logical and earnest minds is impossible. The only satisfactory explanation is that God was leading and teaching mankind through His chosen messengers." The earlier Prophets here expounded are Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, and Habakkuk. Each of these is prefaced by a brief historical *resumé*. The work seems to be well adapted to the purposes for which it is intended. There is, perhaps, no better aid in the elucidation of the obscurities of Holy Scripture than a careful paraphrase. While it is true that a paraphrase is necessarily an interpretation, and may often exhibit one out of several possible renderings, this is no objection to the method, but rather an advantage, provided it is understood that the decision in any particular case is not final. The meaning selected will probably be that which has commended itself to the best interpreters, and will thus afford a good starting point for the student who wishes to push his investigations further. It only remains to say that the work has been carefully done, and cannot fail to be profitable to those who use it in the manner recommended by the authors.

Letters to a Mother on the Philosophy of Froebel. By Susan E. Blow. The International Education Series No. 45. Edited by W. T. Harris, LL.D. New York: D. Appleton & Co. Price, \$1.50.

This new volume from Miss Blow's pen will be welcomed by all who have read her previous studies on the philosophy of Froebel. It will be especially valuable to mothers, as giving in a clear and readable form, for the general public, the truths underlying a certain number of the "Mother-Plays," with applications to the training of child life. The pleasing, yet earnest, manner in which Miss Blow writes these letters to one mother in regard to one child, makes these applications all the more interesting. Some readers will perhaps feel that this devoted follower of Froebel sees deeper, higher, and more widely than did Froebel himself in considering these mother-plays. However this may be, the truths developed are full of practical suggestion. Kindergartners will gain fresh insight, and find much food for thought, in Miss Blow's exposition of the theory and practice of the kindergarten, with her hints as to methods which, from her point of view, are in opposition to those of the kindergarten.

Contemporary French Novelists. By René Doumic. Authorized Translation by Mary D. Frost. New York and Boston: Thomas Y. Crowell & Co. Price, \$2.

What first impresses an observer and possible non-admirer of Frenchmen, in looking at the portrait of the author, which forms the frontispiece of this volume, is the total absence of self-consciousness. M. Doumic has not "posed" for his picture, nor does he pose in his book. His strength, simplicity, directness of style, his sincerity, are remarkable. He wastes no time in preliminaries; there is not a word of preface, comment, explanation, or dedication. Apparently he does not regard himself or his performance with emotion, if not with admiration, as is too often the wont of his countrymen. He confronts the reader with a paper on Octave Feuillet whom he asserts to be, although the friend and advocate of romance, one who knew and did not conceal its dangers. Feuillet's work he believes to be "the most perfect example of the idealist novel in our generation." In the next paper, on the brothers Goncourt, we have a powerful arraignment of those French writers who "have narrowed, confined, and impoverished the subject matter of literature." M. Doumic denounces the work of those dainty and fastidious artists who "have made the most persevering, conscientious, and laborious effort to empty literature of its contents," by concentrating their entire interest on questions of form. Any intelligent reader will find himself interested in the account of the life and achievements of Zola, Daudet, Bourget, Guy de Mau-

passant, and Pierre Loti; but, without original interest in, or knowledge of, the eight subjects treated of in the other chapters, it is not possible for a lover of literature to remain indifferent to the power and charm of M. Doumic's thought and style, no matter what one's individual taste or line of reading may be. It is good to learn, by inference, of the writer's sturdy belief in the truth that "literature is not constrained by a species of fatality to develop in defiance of all notions of right living and of all counsels of good taste." There is hope for French letters when a critic like this denounces the realism which "offers to humanity the most degraded image of herself," and who advocates a literary system which shall be based upon the love of human kind. The translator has also done her work well, and the book is well printed, with wide margins, and plain, fair type, and is substantially bound, so that there is no barrier to one's enjoyment of its four hundred pages. Excellent portraits of the authors discussed are included.

Missionary Expansion Since the Reformation. By the Rev. J. A. Graham, M. A., Missionary of the Church of Scotland Young Men's Guild, at Kalimpong, India; 145 illustrations and eight maps. New York, Chicago, and Toronto: Fleming H. Revell Co. 1899. Price, \$1.

This volume gives, in short compass, a general view of the principles, history, and present position of the missions of the Reformed Churches. Most of the chapters have been submitted to acknowledged authorities on the respective subjects. The development of missionary work in heathen lands is sketched from the beginning of such efforts to the present time, without regard to denominational limitations, the author's plan being to show what has been done by all Churches and societies. He has certainly succeeded in giving an interesting account along the lines indicated, and a comprehensive picture.

Jesus Christ and His Surroundings. By the Rev. Norman L. Walker, D.D. New York, Chicago, Toronto: Fleming H. Revell Company.

It was the author's intention, we are informed, not to add another to the many "Lives of Christ," but simply to describe our Lord's environment, the various agencies and influences with which he was brought in contact. As a result of these reverent and beautiful studies in the Gospels, we do get a series of views of the earthly life of our Lord of a most instructive and suggestive character. Sometimes the author's expressions are not just such as we think a sound theology would permit him to use. For instance, we would not say that "The natural world . . . oftentimes helped to the birth great thoughts of His heart which before were helplessly struggling to be born" (italics ours), but there are not many such blemishes in the book. What pleases and instructs us most is the author's fidelity to the Gospel story, and it is refreshing to find a writer on this subject over whom the second death of a doubting criticism has had no power. We very heartily commend this volume to our readers.

A NOTABLE "Catalogue of Authors" has been published by the Messrs. Houghton, Mifflin & Company, Boston. It is a handsome bound volume of over 200 pages, comprising works published by this company, with a sketch of the firm, and some account of the origin and character of the periodicals and various editions of noted works issued by this house. There are few who have any idea of the extent and value of the work of these publishers. The catalogue is a surprise and a delight to all book lovers. It is full of valuable and interesting information about books, many of which have entered into the literary life of the world. Biographical sketches are given of every author, and these appear in alphabetical order. The frontispiece gives very fine vignettes of six of the most noted American authors. An index of fifteen finely printed pages gives some idea of the extent of the contents. The catalogue will be sent to any address for twenty-five cents, which scarcely covers expense of postage and mailing.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review.

LONGMANS, GREEN & CO.

Rights of the Church of England under the Reformation Settlement. By Viscount Halifax. 50c.
True Limits of Ritual in the Church. By the Rev. Dr. Linklater. \$1.50.
Instructions on the Revelation of St. John the Divine. By the Rev. Cresswell Strange. \$2.
Constitutional Authority of Bishops in the Catholic Church. By Dr. A. Theodore Wirgman. \$2.
The Roman Primacy. By the Rev. Luke Rivington. \$2.50.

HARPER & BROS.

The Break-Up of China. By Lord Charles Beresford. Portraits and Maps. \$3.

Pamphlets Received

Catalogue of Cornell University, College of Law.
The Peace Cross Book. R. W. Russell, New York.
Recueil des Instructions. By the Bishop of Haiti.
Blasphemy; A Heinous Sin. By Rev. M. M. Moore, Los Angeles, Cal.
Human Vivisection. The American Humane Association, Chicago.
St. Mark's Church in the Bowery. One Hundredth Anniversary Consecration Commemoration.
In Memoriam Rev. John Livingston Reese, D.D.
Is There any Room in the Ministry? By S. D. McConnell, D.D., D.C.L.
Work Among the Outcast.
The Church Mendicant. By Geo. H. McKnight, D.D., Elmira, N. Y.
Features of our Faith, Position, and Practices. By J. C. Davidson, M. A.
Catalogue of Grafton Hall, Fond du Lac, Wis.
Report of the Twelfth Annual Convention of the Church Students' Missionary Association.
Forty-third Annual Report of the Mission to Seamen.
Apostolic Origin and Succession of the Anglican Church. By the Rev. F. L. Smith.
An American Response to Expressions of English Sympathy.

Periodicals

The topic treated by Cecilia Waern in *Scribner's Magazine* for June, is an infrequent one, for it describes, under the title, "The Modern Group of Scandinavian Painters," the advance in art made by Thaulow, Larsson, Zorn, and others, reproductions of whose work are given in excellent engravings. Governor Roosevelt's articles are concluded in this number; also "A Poet's Musical Impressions, from the Letters of Sidney Lanier." Henry James has a short character story, and Joel Chandler Harris, another about "Aunt Minerva Aan."

Good Housekeeping for June has an illustrated article on Mary Lyon, the founder of Mt. Holyoke College, the first of a series on "Women Who Have Made the World Better." Another series, "Fashions and Fabrics," beginning in this number, is by Margaret Bisland, and relates largely to home dressmaking. "Seasonable Menus," are prepared by Margaret Burroughs; Christine Terhune Herrick writes of "Domestic Appliances as Personally Observed in Foreign Lands." "Traveling with Children" is considered by Amelia H. Botsford; William Orr, Jr., writes of "Governmental Maps," and their use in the vacation season. There is a pleasing story, minor articles, good verses, and excellent departments, including a prize anagram. [George D. Chamberlain, publisher, Springfield, Mass. \$1 a year.]

There is much of interest and instruction in *Harper's Magazine* for June. "The Rescue of the Whalers," a sled journey of sixteen hundred miles in the Arctic regions by Lieut. Ellsworth P. Bertholf, U. S. R. C. S., is illustrated from the author's photographs. "The Century's Progress in Scientific Medicine," by Henry Smith Williams, M. D., is likewise illustrated from photographs and portraits, and puts the reader in possession of some important items of information. "Korean Inventions" surprises one by its title, as we should hardly expect that little nation to distinguish itself in such manner. W. D. Howells continues "Their Silver Wedding Journey," Mary Hartwell Catherwood has a short story, "The Mothers of Honore," and the romance, "The Princess Xenia," is still on hand. Richard Harding Davis has also a short story in this issue.

Opinions of the Press

The Evangelical Churchman

THE CHURCH AND THE FRAGMENTS.—One of the most noteworthy features of the work of the Protestant Episcopal Church in the United States, is the way they "gather up the fragments." In looking over the work of their archdeacons or traveling evangelists, it is noticeable that services are often maintained in places with but two or three communicants. *The Church Messenger*, of California, records "a little Sunday school at Carpinteria, with an average of twelve pupils, which made the liberal Easter offering of \$10 for missions." In the days gone by, these were the scraps and fragments the Church of England ignored and the Methodists took care of. The results we are reaping to-day. But a change is slowly taking place. We are now looking after the corners and waste places, and God will certainly bless us in the harvest gathering of future years.

The Standard (Baptist)

THE CURSE OF PUBLICITY.—The trouble in this world would be about halved if people could be prevented from telling things that they have no business to tell. Particularly is this true of the trouble caused by those useful, but sometimes extremely disagreeable persons, newspaper reporters. In altogether too many cases, what the reporter is expected by his chief to bring in is not necessarily the most significant news, but the news which will make a "good story." It does not matter that it may concern the private affairs of respected citizens, and may have been obtained by underhanded means; nor is it in the least a reason for silence that the publication would cause pain to sensitive persons concerned, or would hinder the arrest of criminals, or would injure the professional reputation of men whose loss cannot be repaired by a later correction of the untrue statement. There is a frank and most disgusting commercialism about the news department of nearly all large newspapers, to the exclusion of all considerations of ethics and good taste.

The Advance (Congregational)

THE PRICE OF OPINION.—In this vast universe man establishes himself on a little claim which has been surveyed by the chain of knowledge. He is so sure of some things that he can say of them: "I know." He is no longer thinking his way towards them or around them, but he confidently thinks from them, as a surveyor measures from some corner stake or stone, the location of which is beyond dispute. But beyond this homestead of knowledge, which is all the time being enlarged, there is a much larger area which is claimed by the sovereignty of opinion. Opinion represents the results of our thinking about something when we cannot say that we stand on ground of positive knowledge. The Latin word from which it is derived means to think, and it represents various degrees of conviction from tentative reasoning to settled judgment. Men are often more positive in stating and defending their opinions, whether well or ill formed, than they are in defending well-established truths. The reason is mainly this: truth is impersonal, and like air and sunlight, no man can claim that any truth belongs to him exclusively; but his opinions are his own, they take on certain forms in his own mind, even when the mental pollen which fructified them came from some more virile mind; he takes a certain pride in them as his own property, and stands ready to exhibit and defend them. Now, every man has a right to his opinions, but if he states them by tongue, pen, types, or otherwise—and the privilege of expression is very dear to the average mortal—if he tries to induce other people to cast aside their opinions and accept his, then he will have to pay the price of having opinions, which is sometimes very heavy. Still, it pays in the long run to have opinions and to stand manfully by them, cost what it may. Opinion sways the world. Advancement comes from the struggle for existence all the while going on between opinions. The fit, or true, survive; the false perish.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XV.

SPRING came as usual to the Mohawk Valley that year of 1777, but it brought with it still darker clouds of fear and disaster.

On a certain warm morning when earth and sky seemed to breathe naught but benediction, Evelyn had just finished her morning superintendence of the household when Mrs. Underhill came in from the linen room. The good lady's health had failed somewhat during the past year, and many of the home duties now devolved upon others, but the regular inspection of the family linen was still her pride. "I think, Evelyn," she said, "'tis time my dear husband had returned from his early journey to Schenectady. I cannot be forgetful of the stealing away of Griffith, and now that poor Sir John is in banishment, we are without protection."

"Uncle is made of sterner stuff than Griffith," returned Evelyn, resting her cheek, which had grown much paler and thinner lately, on her hand.

"Aye, and the arm of the Lord is with him," said the wife with a trustful smile, which beautified her somewhat inanimate face. "The Lord is the refuge of the oppressed, even a refuge in times of trouble," she finished softly, as she smoothed out Mr. Underhill's bands which she was mending.

"Ah! dear lady," cried Evelyn with her old impulsiveness, "you are a saint! and yet I know that your eyes are dim with weeping for your lads, and that you lie awake o' nights thinking of Alan in the trenches by the Delaware."

Mrs. Underhill wiped her eyes on her needlework, and never knew that she had done the sacreligious act.

"It is true, Evelyn," she said, "and I sometimes think Alan has been done much injustice; especially do I think it since we have heard later accounts from New York. His father does not trust Captain Dalton overmuch, and I am glad he has left with Guy Johnson for Albany, if, indeed, he have not gone to Canada."

Evelyn was silent. Captain Dalton's news had once proved true in Griffith's case, and was he to be completely discredited now? Just then the tread of Mr. Underhill's horse was heard without, and Evelyn, jumping from her chair, ran to meet him. "Oh sir!" she cried aghast, as she perceived that the clergyman's dress was bespattered and disordered, and that blood trickled from under his hat. "What has befallen you?"

"Be still, my child, and help me, an you will, to wash this wound in the spring-house, and remove some of the mud from my garments. My wife hath been much overtaxed of late, and I would not have her see me thus."

"But," questioned Evelyn as he walked beside her, leading his horse, "how happened it? You have had a fall?"

"No, my embodied interrogation point," smiled Mr. Underhill. "I will tell you in confidence 'twas done by a stone from the sling of a youthful David by the roadside."

"The silly wretch!" cried Evelyn; "and your bespattered garments, how came they so?"

"Well, daughter, there was more than one David to stone him who is accounted a Phillistine."

"You have not been stoned, sir?" cried the girl in horror."

"Aye, child, yet 'twas but by road urchins who called after me 'Pope,' and 'Tory,' and not like that of the blessed Stephen, unto death."

"How can they thus turn against you?" cried Evelyn hotly, "you who have only tried to do them good?"

"'Tis a time when men stop not to discriminate. The valley people are in abject terror over the report of threatened havoc by the Tories."

"Cowards," exclaimed Evelyn. "No wonder that General Schuyler leaves them to await their own destruction."

"He does not quite do that. He is arranging even now to treat with the Indians at Johnstown. I have heard it in Schenectady, and as I passed Dirck Myndert's place, Katrina has come running after me, with petticoats close-reefed, and blowing like a grampus, to beg me to be present at the council. 'Ah, good sir,' she said, 'if you be not there we shall all be scalped and tomahawked, and driven back across the sea, which when I came over worked in me such a mighty misery as I shall never forget.' I tried to tell her that if the two former evils befell, the last could wreak her little harm, but old Neptune himself could scarce have dashed more salt spray from his eyes than she mopped up with her kerchief."

Evelyn laughed, then suddenly looked grave. "You are gay to keep up my spirits, but I know your heart is troubled."

"Yea, Evelyn, 'tis even so, but though I am accounted a stern man, there is a maladroitness in me which a mere straw does often tickle. Nevertheless, I must do what I can to restrain the worst passions of our red friends."

Evelyn pressed her lips to his forehead above the discoloring bruise; "you are to me the bravest and best of men, and I would that one of your sons had been like you."

Mr. Underhill rose, and in his turn laid a hand of blessing on the young girl's head, but he made no answer to her words, and as they entered the house the luminous smile was gone from his face.

The gathering of Tories and their savage

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allies at Oswego soon took place, though the proposed council at Johnstown was still deferred. The people of Tryon county sent recruits to fight, and many of them to die in the terrible battle at Oriskany. Then the trembling needle of war, which had seemed to point to an alliance between Burgoyne and St. Leger, to the destruction of the valley, was turned aside by the relief of Fort Schuyler, and the district drew breath again.

Meanwhile, Mr. Underhill grew more and more unpopular, and many ill threats were made against him. About this time, George, now a stout, strong-limbed lad, whose boyish curiosity caused him to poke his somewhat upturned nose into whatever was going on, came in with tidings which were in such a hurry to leave his tongue, that he burst into the room with small ceremony.

"Father," he cried, "Oh, Father, there be sad mischief afoot now, and the broth is all in the fire, as Letty, the maid, would say."

"George," replied his father repressingly, "turn out the dogs that follow at your heels, and tell your tale in a manner less startling to your mother."

The boy, obeying the order, stood before his parents in good old-time fashion, and told his story: "It was at Dirck Myndert's I heard it," he said. "Katrina called me in as I was on my way to the mill below Guy Park. She wanted me to try her butter-milk beer, she said, and I was but drinking

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the first tankard when I heard voices on the stoop. Methought they were those of Dirck and Cairnewas. Katrina was making such a clatter with the pots that she noticed naught. One voice said: 'Have you heard that a packet of papers has been found by a squaw on the valley road, dropped by some who were escaping to join the enemy at Niagara?' 'I have not heard it,' said the other, 'what of the packet?' 'Dutch Karl has got it on some pretext from the squaw,' answered the first, 'and he has given them to those who knew where to send them, and they are now in the hands of the Colonial Congress. Many names in this vicinity are implicated in Tory plots,' and then they whispered, but oh, Father, I caught our own name! Then I dropped the tankard, and Dirck has seen me through the window, and springing in has boxed my ears for a listening knave. I should have struck him with the tankard, but that Katrina came between us with yards of skirts outspread. I tell you I like not buttermilk beer with such sweets as Dirck adds!"

The first consequence of this adventure told by George was the immediate dismissal of the Dutch Karl whom Evelyn had for a long time suspected of playing a double part, but to whom, as having been bound-boy and catechuman of his own, Mr. Underhill had shown much leniency.

Nothing more was heard of the packet, and the whole country was occupied in watching the movements of the British commander in the north, who had come "to sweep the Hudson clear," that he might join forces with his friends in New York. The series of notable battles on the borders of New York and Vermont followed, and when on the 17th of October, Burgoyne surrendered his whole army at Saratoga, the joy of the patriots knew no bounds. The event was hailed as the breaking up of British power in the north, and the few Tory families in Tryon county and elsewhere began to shake in the possession of their homes. Mr. Underhill's little congregation at the Schoharie fort dwindled almost to his own household, and his endeavors to minister to such of his red people as had not scattered from the Lower Castle, were regarded with the greatest suspicion. It seemed, indeed, to the loyal priest as though the cause of the Church were crushed with that of the king.

And what of Alan? How had he fared since the autumn night when he had joined the command of the imperious, yet ever-gallant Lee.

It had chanced that the General who prided himself on his knowledge of human nature and its capacities, had taken a liking to him whom he had so roughly received, and had given him an appointment on his own staff. Alan, for the first time in many months, was almost happy, in spite of toilsome military discipline and maneuvers. He was at last serving his country, and enjoying the novel experience of being thoroughly in sympathy with those about him.

It was only when Lee had been taken prisoner on his dilatory retreat, and the command, under Prescott, fell back step by step to join Washington at the Delaware, that Underhill and Beaumont learned much of the actual hardships of war. On that strange Christmas midnight when the silent and half-frozen troops recrossed the ice-bound Delaware, and in the bloody battles subsequent, they learned more of its horrors as well as its triumphs. It was during this time that Alan's veneration for the commander-in-chief culminated, and it was at beleaguered Philadelphia in September that he first saw the ardent Lafayette, his own junior in age.

"Ah, Alan," cried Eugene after this meeting, "this is indeed a hero! Do you know at what infinite cost of pains and money he has escaped to this country? Did you mark how his eye kindled when he spake of liberty? and how willing he is to serve, even in the lowest place?"

But Alan, already disappointed in his first hero, Lee, answered more soberly.

Then came the fateful eleventh of September, when the British, advancing from the head of Chesapeake bay, met Washington's army at the Brandywine, and what had seemed success to the patriot arms, was turned to grave disaster. Sullivan, outflanked and out-generaled by Cornwallis and Howe, was put to rout. His men, flying fast in all directions, were pursued by overwhelming forces, and certain to be cut to pieces.

Then it was that the stripling of France rushed to the rescue. Throwing himself from his horse, Lafayette fought hand to hand in the ranks, striving to stem the torrent of flight. Again and again he rallied the scattered columns, and turned them back, nobly seconded by a few of Sullivan's brigade, among whom were now Eugene and Alan. Again and again the broken lines were shattered upon some deadly wave of British foemen. As well might they have tried with ropes of sand to stem the sea! Backward they fell again, but this time not

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in disorderly flight, Washington himself taking charge of the retreat.

Eugene, very close in these last hours to his young hero, Lafayette, saw that the latter's boot was welling with blood. "*Mon-sieur*," he cried in the French, which was his mother-tongue, "you are wounded!" and even as he spoke he caught the reeling man in his arms. It was just then that a fresh volley was poured into the retreating ranks of the patriots by some more ardent pursuers, and Eugene, covering the body of Lafayette, himself sank down mortally wounded.

Toward morning in the hospital tent, Alan watched beside his dying friend. Eugene had just opened his eyes. "Where are you, Alan?" he said. "I do not see, it is so dark. Alan, did I stand by him, the Marquis, to the last?"

"Yes, Eugene," replied Alan, in a broken voice. "You did all your duty and more. He has but a slight leg-wound, while you—Oh, comrade, how can I let you go?" He could not say more.

"Alan, tell Margaret that I died for liberty; and oh, Alan, she will soon be left alone. Promise me, you will love and cherish her. I know what it will be to her."

Alan's voice shook almost uncontrollably, but he answered clearly, "I promise that Eugene."

Baumont fell back, and with a smile of supreme content, the young soul took its flight.

When Alan raised his head from his first outbreak of grief, he saw in the tent door a crippled and bandaged figure, standing with his face bowed in sympathetic sorrow. It was the young Marquis de Lafayette.

(To be continued.)

Temperance Work of Church Women

THE Woman's Auxiliary to the Church Temperance Society of New York city has gone about its task in a most systematic way. It has, in its own language, "divided New York city into arbitrary parochial areas, with the view of obtaining information which would obviate the duplication of parochial visits, and yet guarantee that no one should be beyond the reach of definite spiritual guidance when they desired or needed it." Their labors lie in what is called the German quarter, consisting of fifteen blocks lying between the Bowery and Avenue A., Fifth street and East Houston; the Italian quarter, which is located between Houston and Canal streets, Broadway and the Bowery, and their work among the Irish and the Jews is of large proportions. They have made the very moderate estimate that the liquor saloons in the German quarter number 147, in the Jewish quarter 237, in the Italian quarter 179, making a total of 563 saloons in this limited area. In addition, they state that the drink bill of the United States is at the lowest estimate \$900,000,000, and the number of saloons 225,000.

Now, the Church Temperance Society has for a number of years, established counter-acting influences. The Squirrel Inn exists at this moment only upon paper, but before many months have passed, the society hopes to have it an accomplished fact. Mrs. Bradford, owner of the premises No. 131 Bowery, has given the property to the society, rent and tax free, for five years, on condition that it raises as a free gift \$15,000 requisite for its equipment as a coffee-house and restaurant. The building is in the most crowd-

ed part of the Bowery, twenty-five feet front, eighty feet deep, with a liquor saloon on either side; and low theatres, concert halls, and pawn shops, crowd about it.

If the funds can be raised to equip it, the society proposes to establish a commodious kitchen in the basement, a restaurant seating 120 people on the first floor, a reading-room and lecture hall on the second floor, twenty-five sleeping-rooms on the third floor, and one hundred beds on the fourth and fifth floors. The restaurant will furnish a cup of coffee and a sandwich at a very low rate, and it is hoped that many of these inns can be established, to counteract the attractions of the free-lunch counter of the liquor saloons.

The first all-night lunch-wagon was established by the Woman's Auxiliary in 1893, and its object was the providing of good and cheap refreshments to men employed on night work. The success of this enterprise was so great that five more wagons have been added, and are stationed as follows: The Owl, Twenty-third street and Lexington avenue; the Wayside Inn, Herald square; Good Cheer, Union square; the Cable, Sixth avenue and Forty-second street; the Magnet, Astor place; the Beacon, Jefferson Market. The cost of one of these wagons is \$1,000, and two men are employed on each; they are never closed except on Sundays. Everything is sold at five cents except chicken sandwiches. During the year 1897, 214,256 ten-cent meals were purchased.

The free ice-water fountains are a blessing to the suffering poor during the hot summer months. The Woman's Auxiliary has established ten of them in the most crowded tenement districts.

Then there are coffee-vans, which are intended to furnish hot coffee and sandwiches to coachmen and hackmen at entertainments during the winter months. The association only expects to cover expenses, and to this end sells ten-cent tickets, one of which will entitle the holder to a cup of hot coffee and a sandwich. These wagons are open day and night; and from January 1st to September 30th of last year, supplied 152,800 ten-cent meals. The association owns six of these vans, and they are stationed at the Pennsylvania ferry, at Herald square, at Union square, at Sixth avenue and Forty-second street, at Astor place, and at Jefferson market. The van is so arranged that the conductor of it can hand the cup of coffee or sandwich to the coach-driver without his descending from his seat.—M. E. J. in *N. Y. Evening Post*.

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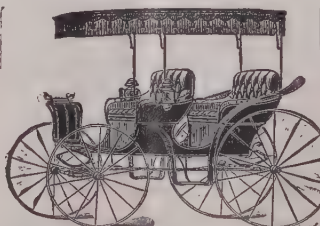
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Children's Hour

Between the dark and the daylight,
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Comes a pause in the day's occupations,
That is known as the Children's hour.

The Girls of St. Dorothy

BY ISOLA L. FORRESTER

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CHAPTER VIII.

THE COMPLIMENTS OF THE EXCELSIORS

"WITH the compliments of the Excelsiors."

So ran the legend on the envelope, in Jerry's best handwriting, with many an elaborate twirl and effective dash. For a moment Eleanor stood undecided what course to pursue. The white clad forms had passed on, and were mingling with the throng. Only Virginia and herself were there, so the thought flashed across her that it would be best to wait until all was over and all the girls together, before the seal was broken and the contents revealed.

"But we want to know whether it's a joke or not," Mollie exclaimed, when she and Evelyn came running up to unravel the mystery; but the president remained inexorable, and the remainder of the evening seemed to drag with leaden feet to Mollie at least.

There was no doubt about the Excelsior having a right royal time. They patronized the lemonade well; they invaded the little ice-cream retreat, and dropped more dimes into Alice's tin box; they laughed, and made every one else laugh, too; in fact, they did everything except that which the girls were afraid they would do—play some cruel joke, or make the sisterhood look ridiculous in some way, in order to feed their revenge.

"The Tabbies look a trifle anxious, don't they?" chuckled Jerry to Dave.

"The envelope is in Nell's pocket, and they don't know," was all the senator said, but he nodded his head sagely, and Jerry smiled, a sweetly contented smile.

At last the moment came when the last good night had been said, and once more the girls of St. Dorothy met on the veranda, this time in the deserted ice-cream corner, to take their share of the spoils.

Alice and Laura were busy counting their gains at one of the little tables, bending eagerly over the gleaming piles of dimes and quarters, like a couple of little oriental misers, and the girls waited until they had finished the happy task.

"Twenty-two dollars and forty cents," announced Alice finally, with a triumphant wave of her hand.

"Twenty-two, forty!" echoed Virginia in astonishment; "why, we only had three gallons, and that would mean—how much? Where's our lightning calculator, Mollie?"

"Sold two hundred and twenty-four dishes at ten cents per dish," said Mollie, counting up on her fingers. "Thirty dishes to the gallon—three times thirty—ninety dishes. Ninety from two hundred and twenty-four—one hundred and thirty-four. Say, young ladies, where did you get one hundred and thirty-four extra dishes of ice cream?"

Laura began to laugh, but Alice was perfectly serious.

"There were five extra gallons sent up with the compliments of the Excelsiors," she answered

"The idea!" cried Evelyn, and Mollie added:

"Pretty soon I'll begin to think that the whole moonlight masquerade was given for the sisterhood with the compliments of the Excelsiors."

"I guess that you are about right," and at the sound of Eleanor's calm, quiet voice, all faces turned to look at her. There was a queer smile on her lips, as she held an open sheet of paper in one hand and two bills in the other.

"Listen to this," she said, and amid perfect silence, she read:

"To the members of the S. D. S.

"Enclosed please find twenty dollars, which amount represents two hundred tickets sold by the undersigned for the benefit of the S. D. S. moonlight masquerade.

"THE EXCELSIOR CLUB."

No one spoke a word. Nell fingered the two ten dollar bills for a minute, and then tossed them over Alice's shoulder into the tin cash box. It was Virginia who broke the stillness.

"It was a grand revenge," she said slowly.

"They have clipped our wings. I move that a vote of thanks to the members of the Excelsior Club be passed, here and now, for the great assistance which they have rendered us."

There was a momentary hesitation, and the generous impulse won the day, and the vote was passed unanimously. It was on the morrow that the real struggle with their pride came, for there were the boys to face and thank, and besides, when the *Daily Sentinel* appeared with an elaborate account of the moonlight masquerade in its columns, there was an item added which was as gall and wormwood to the pride of the S. D. S., but they accepted the inevitable with silent sorrow. There was no doubt but that the item owed its origin to the fertile brain of Mr. Jerry Edsall. There was no mistaking his style. It said:

"We understand that, while the charming presence and graceful services of the young ladies formed the greatest attraction of the evening, it was to the perseverance and untiring energy of the well-known and popular Excelsior Club that the entertainment owed its remarkable financial success."

Mollie read the notice aloud to the girls the morning after the affair, and there was a gloom over the assembly which seemed immovable.

"Well, they earned it," Eleanor said, with a weary sigh. "I suppose we must send them our vote of thanks some way. Mollie, don't you think you could take it better than any of the rest of us. It's your barn, you know, and—goodness knows what you have to climb to get to their club room. I think you had better go."

"All right," Mollie said, cheerfully. She



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was the only one of the girls who thoroughly enjoyed the joke, and how could she help it, when it was such a splendid thing to do, and just like Dave and Art., who never, never did anything mean.

So the envoy of peace wended her way to the Rookery after all was done at the Hardy's, and when she reached the barn she did not wait for any invitation or instructions as to climbing, but simply scaled the ladder in the most approved form, and walked the beam like a veteran Excelsior.

"Wonder what they'll do next?" Bobbie was saying reflectively, as he lay at full length on the carpenter's bench, and looked at Dave, Art., and Jerry.

"Get hopping mad, and never speak to us again," Jerry said, with a grin of content. "Nell says they're going to give the money to St. Luke's for something or other."

"Mollie told us all about it," Arthur said confidentially. "It's for a new font—a handsome one—all hand carved and marble lined."

"With S. D. S. engraved on it in big letters," concluded Jerry. "There's the vain pomp and vanity of this wicked world for you. Isn't that like girls all over, though? Had to give something that would stand for a monument to their greatness, instead of giving it to poor people, or something like that."

"Pshaw," Dave said, "I think the font's splendid. Mollie said Virginia suggested it. Mollie isn't a bit mad at us. She's tickled to death. She wanted us in all the time."

"The other girls will be dropping her from the S. D. S., if she don't look out."

At this point a figure appeared on the beam, and an instant later Mollie herself stood among them.

"Well, I give up," was all Arthur could say at the sudden apparition, but Mollie only smiled in a friendly way all round, and proceeded to deliver her message of peace and thankfulness, and good will.

When she had finished, Jerry poked Arthur in the ribs and whispered:

"Make a speech."

So the honored president arose and said, slowly and impressively, while he bowed low to the emissary:

"Please return our best wishes to the S. D. S., and say that any time when they will honor us with a visit, we shall be only too happy to extend to them the compliments of the Excelsior Club."

(To be continued.)

How Bessie Won the Basket

O SUCH a careless, thoughtless, and, I am very sorry to say, such a disobedient little girl as Bessie often was. Very often she really did forget; but sometimes when she did not forget, she would not take the trouble to put her things away.

If you had lived in the house with her, these are a few of the questions which you would have heard her ask every day:

"Who knows where my hat is? Has anybody seen my pencil? Fanny, where is my slate? Can't you tell me where my rake is?"

"Where are you going, Fanny?" she asked, one morning, as her sister who had been teaching her her lessons, got up and was leaving the room, with a basket and a pair of scissors in her hand.

"To cut the flowers," Fanny replied.

"I think you might wait for me; and, Fanny, you said you would get me a little basket like yours; when will you give it to me?"

"I cannot wait for you; you have only wasted your time. When you have finished adding up those figures you may come to the garden; but remember, Bessie, you are not to come until your books and slate are put neatly away, exactly where they belong, on the shelf. And as for the basket, you shall have that as soon"—But Fanny went out of the room without finishing.

Bessie looked after her, with her pencil on her lips. What did she mean by not finishing what she was saying? But there was one thing sure, the longer she sat doing nothing, the longer it would be before she could go into the garden; for Fanny would send her right back if she came before the example was finished.

"Three and two are five, and five are ten," and so on till it was finished and proved correct. Then down went slate and pencil, and over to the open window bounded Bessie.

But just as she stood with one foot on the piazza, the memory of Fanny's words came back to her, and she stopped. She almost wished she had forgotten, she was in such a hurry! Perhaps the flowers would be all cut. O, dear! what a bother!

"I just believe I'll wait till I come back, to pick it up; Fanny'll never know, and it won't make a mite of difference."

But after saying these naughty words, Bessie felt ashamed.

"You're just going to act a story, Bessie Gray; and that's as bad as telling one with your tongue!" she said to herself. And going back into the room, she picked up the slate, gathered the books from the table, and ran off with them to the library closet, to the particular corner of the shelf where they belonged.

But that corner was already occupied, for in the very spot where she had been going to lay the books, stood the loveliest little basket, in the bottom of which lay a slip of paper, on which was printed quite plainly: "For the little girl who remembered to put away her slate and books—and, remembering, did it."—*Annie L. Hannah, in Christian Observer.*

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While I have an excellent constitution, and think nothing easily affects me, I propose to keep it if possible.

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Finance and Commerce

THE rockets and roman candles that have illuminated the business situation the past year, have burned themselves out, and conditions have settled down to the activities of supply and demand. Measured by the volume of these activities business was never better, and there are as yet no signs of diminution. With the output increased in most branches of production, in some cases very greatly increased, there is yet scarcely a sign of accumulating stocks anywhere, and in most cases prices are firm. In iron the consumption for the first quarter of the year is given at about 45 per cent. larger than last year, and it is estimated that the percentage of increase will be nearly as large for the whole year. In some cases prices have been again advanced, and nowhere is a tendency toward lower prices reported. The iron products must be immensely prosperous. Ore has advanced very little compared with the increased price for their product.

Cotton is steady with very little change in price. In the manufactured fabrics demand is good, prices are tending upward, and in some lines wants are not easily filled. The strike of the grain handlers at Buffalo has been settled, and work resumed. No other labor disturbances appear at the moment.

The only change to note in the money market is a tendency towards easiness in the interest rate. The New York bank statement last week was generally regarded as favorable, inasmuch as it showed an increase in legal reserves, and stocks rallied in Wall street. We do not see the encouragement in such a bank statement. The reserves increased it is true, but there is no uncertainty about the sound condition of the New York banks, and has been none, and the reserves were large enough before. The significant part of the bank statements is that with reserves ample, and money tending easier, yet loans and deposits decrease largely. This all simply reflects the falling off in bull speculation on the stock exchange. All last autumn and winter when stocks were strong and advancing, reserves in the New York banks decreased, and loans and deposits increased, just the reverse of the present situation. The only menace to the business situation still is as pointed out last week, the poor outlook for the wheat crop. The press and public are at last beginning to admit what we have before claimed, that the condition of the winter wheat crop is deplorable. Many still claim the result will be 250 to 275 millions, or enough for bread and seed. They are at least 50 millions too high, and the yield is as likely to be under 200 millions as over that amount. The average of spring wheat is less than last year, probably 10 per cent. less, possibly 15 per cent. less. Much of it was seeded late and under unfavorable conditions. Dislike the outlook as we may, it promises no surplus wheat for export, and what is exported will come largely from reserves now in farmer's hands. When Europe wakes up to these conditions they will not be so apathetic. Corn planting is not all done and conditions have not been uniformly good. It is too early yet to indicate them.

Russian Development

RUSSIA, the Trans-Siberian Railway, and their relation to the trade of the Orient in competition with the United States, are elaborately discussed in the current number of *Summary of Commerce and Finance*, just prepared by the Treasury Bureau of Statistics. The fact that the Trans-Siberian road, which will bring the products of Russia's fields, forests, and fac-

ories to the doors of China, is nearing completion, and that Russia is also pushing for a combined rail and water route to the Orient through Persia and the Indian Ocean, seems to justify a study of the rapidly developing industries of that great nation whose contiguous area exceeds that of any other country in the world, and whose population is only exceeded by that of a single nation, China.

Discussing the question of Russia's trade relations to the vast oriental market in which the people of the United States now feel especial interest, the report calls attention to the fact that Russia, like the United States, has such variety of soil, climate, and minerals, that she is able to produce within her own borders a large proportion of the necessities and comforts of life. Corn, wheat, barley, and rye furnish an ample supply of breadstuffs; vast stock-growing areas produce cattle, horses, hogs, sheep, wool, hides, and provisions in abundance; beet sugar is produced in great quantities; hemp and other fiber plants flourish in certain provinces; cotton is successfully grown in the extreme south; virgin forests promise an enormous lumber supply; coal, iron, and other minerals required for manufactures are believed to be abundant, and her mineral oil is so plentiful and cheap that it is freely used as fuel, and is also becoming a serious competitor with our own in the markets of Europe and Asia.

With these natural supplies of all materials required for manufacturing, she is strengthening her industrial system, following closely the lines marked out by the United States, and now manufactures of cottons and woolsens, iron and steel and their products, machinery, lumber, and other of the requirements of her people are being established and increased. Foreign capital is encouraged to contribute to this activity, and with her 125,000,000 of industrious, frugal people, she seems likely to increase her ability to supply her own markets, and in certain lines may also increase her export. When to these developments in the producing lines are added the new transportation routes by which supplies may be sent to the markets of Asia and Europe and, indeed, of the world, putting rail in competition with water, and water again in competition with railway lines controlled and owned by the government, and all these combining to bring undeveloped areas and resources into development, their importance to the commercial world and to the commerce of the United States, seems worthy of consideration.

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For People Whose Stomachs are Weak and Digestion Poor.

Dr. Harlandson, whose opinion in diseases is worthy of attention, says when a man or woman comes to me complaining of indigestion, loss of appetite, sour stomach, belching, sour, watery risings, headaches, sleeplessness, lack of ambition, and a general run-down nervous condition, I advise them to take after each meal one or two of Stuart's Dyspepsia Tablets, allowing the tablet to dissolve in the mouth, and thus mingle with the food eaten. The result is that the food is speedily digested before it has time to sour and ferment. These tablets will digest food any way, whether the stomach wants to or not, because they contain harmless digestive principles, vegetable essences, pepsin, and Golden Seal, which supply just what the weak stomach lacks.

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Washing and Starching Summer Gowns

To send an originally cheap gingham gown to the cleaner, and have it come back with a bill equalling or surpassing the cost of the material when it was new, is not an experience to encourage a taste for "cheap" gingham. To have it washed by the laundress and sent up with a faded back and starch spots throughout, is even more depressing. Most of us learn to compromise by choosing colors with a view to the wash-tub, rather than to our own taste and complexions; but, after all, there is a way of cutting this Gordian knot, of having our own choice of colors, and keeping them in defiance of time, wash-tubs, and starch. "The man who is master of himself has a good servant," and the woman who knows what happens in her kitchen and laundry, knows how it happens, and, more over, takes good care that it happen in her way, may save her wash gowns from destruction and herself from much vexation of spirit.

Colored prints, gingham, cretonnes, and p'ques of colored patterns, or of solid colors somewhat doubtful and difficult to preserve, should be washed in bran-water without any soap whatever. Put the bran in a muslin bag and pour hot water on this; when the water is lukewarm, take out the bran-bag and wash your pieces quickly, rinsing them afterwards in clear cold water, also quickly. To avoid all chance of fading, hang them to dry in a room without fire or sunshine, and before they are absolutely dry, iron them with moderate irons. The great point to bear in mind is to wash, rinse—and starch, if necessary—very quickly, never allowing the pieces to lie in the water.

Rice-water is the only safe starch for dark linens and muslins, and muslins of doubtful color may be washed in rice-water without soap, rinsing them out in clear rice-water to keep the starched quality. Gum-arabic water is also used to take the place of starch, but is rather better suited for lace and nets, and rice-water will probably be found the more satisfactory of the two.

When no soap is used in washing, yolk of egg may be rubbed into grease spots, or places where the material is soiled by contact with the skin. Rub the yolk into the material and wash exactly as if it were soap.

An additional word apropos of shrinking: Wash materials made up into shirt-waists, children's frocks, or anything expected to be laundered often, should, without exception, be laundered and shrunk in the material before being cut and made up. If this be done, it will not shrink later on. All the best shirt-waist makers do this, which is one reason why shirt waists made to order look better and keep their shape long after cheap shop made ones have shrunk and stretched all out of shape.—Harper's Bazar



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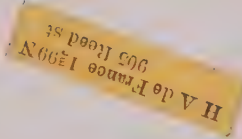
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A Weekly Record of the News, the Work, and the Thought of the Church

My Part

BY IDA BALLHEIM

The Chief Musician did the chords invent ;
The Chief Musician shaped the instrument ;
He set me in my place before the score,
I heard the one word, "Play !" He said no more.

He did the air to other hands consign ;
I may not even hint the full design.
There is no meaning in the notes I play,
Which I must still rehearse from day to day.

And some who tire of their monotonous tone,
Would have me change to music of my own,
Full-chorded discord would it better be ?
Let others play it, it is not for me.

But I will strive to render perfect still
My unmelodious part with patient will —
So in that concert, grand, remote, and far,
The harmony divine I shall not mar.

The Living Church

C. W. LEFFINGWELL, Proprietor.

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

WHEN TROUBLE IN CUBA WAS at its height, it was popularly supposed the insurgent forces were a good-sized army, but it now develops that its size and strength was largely a matter of popular supposition. Such would seem to be the case from the fact that the authorities are having a hard time rounding up soldiers to accept the three million dollars kindly provided for those who surrendered their arms and retired to peaceful pursuits. At the time the Cuban Assembly refused to surrender the army rolls, that they might be used in facilitating the disbursement of good money, the Cuban force was estimated at 40,000 officers and men. According to the rolls, there awaits each man who bore arms, the sum of \$75, but it develops that these rolls are padded after a manner creditable to a boodle municipal alderman. It is, of course, probable that many hold back because of agitation against the plan of settlement, but taking Cuban character into consideration, it is extremely likely that if the real strength of the Cuban army was equal to the estimate, more than a few hundreds would have presented themselves at headquarters and claimed their money. Romance and imagination have been large factors of Cuban strength.

—X—

HERO WORSHIP WILL FIND VENT IN the return of Admiral Dewey. The Admiral has left his station, and will return leisurely by the Suez route. Already plans are making for his reception, which will pale to insignificance previous events of somewhat similar character. New York city plans a demonstration to cost \$150,000, and the bunting market bids fair to be exhausted. Already popular contributions are being solicited to provide the hero of Manila Bay with a magnificent residence in Washington, while many cities propose to extend honors by building "Dewey" parks. Admiral Dewey is not an ostentatious man, and while he cannot but be grateful at the marks of appreciation for his distinguished services, has so far declined to make engagements for any affair in which he is to be the conspicuous figure.

—X—

AT THE OPENING OF THE CORTEZ, JUNE 2d, the Queen Regent announced the conclusion of arrangements for the cession to Germany of the Carolines, Marianas, and Palaos, the remaining Pacific Spanish possessions. It develops that the proposal was made known to the United States and England, and can therefore occasion no political disturbance, particularly as Spain is the owner of the islands, and can dispose of them as she pleases. By the relinquishment of Cuba, the cession of Porto Rico, the Philippine and Sulu Islands, and Guam, the largest of the Ladrone islands, as a result of the recent Spanish-American war, the colonial possessions of Spain have been reduced to an area of about 245,097 square miles, of which 244,487 square miles are in Africa. The Pacific possessions about to be ceded to Germany include the Caroline islands and Palaos, with 560 square miles, and 36,000 population, and the Mariana, or Ladrone islands (except Guam) with fifty square miles and 1,000 population. Spain's principal colony in Africa is Rio de Oro and Adrar, with 243,000 square miles and 100,000 population, which are under the governorship of the Canary Islands, with a sub-governor resident at Rio de Oro. The negotiations for the sale of the Caroline islands, Palaos, and Ladrone, to Germany, have been in progress for some time.

THE INSULAR COMMISSION APPOINTED by the War Department to investigate affairs in Puerto Rico, and to report upon all matters relating to currency, laws, taxation, judiciary, public improvements, education, and civil affairs generally, has made a unanimous report to the Secretary of War. The commissioners say that all classes and conditions of the Puerto Rican population are ready and willing to accept American institutions, and to be content with them. The report discusses the financial condition of the country. The currency amounts to about \$11,600,000, a larger sum than was in circulation prior to American occupancy. The report recommends that the Spanish bank bills be redeemed, and that the bank be no longer permitted to issue currency. It also recommends that, as soon as possible, the Puerto Rican money which is now in circulation, be supplanted by United States currency. The Commission considers at some length the question of concessions and franchises, and recommends such a generous settlement of this question as will give to Puerto Rico every opportunity for advancement and improvement, and encourage the investment of moneys in the way of building railroads and other public improvements of all kinds. The report recommends the establishment in the island of the public school system of the United States. Recommendation is made that there shall be a complete separation of Church and State and all property, and for a thorough reform of the judicial system of the island along American lines.

—X—

MISS CLARA BARTON, PRESIDENT OF the American National Red Cross, under date of Havana, May 24th, has written to General Brooke, thanking him warmly for his cooperation in the work of relieving the distress among the reconcentrados, and giving an account of the work the Red Cross was doing in Cuba. In this letter Miss Barton tells how she and her coworkers of the Red Cross have worked to give homes and work for helpless widows, and good surroundings for orphans who were found living in squalor, wretchedness, and misery, and half starved. A house of some kind is found in each town, and the children gathered up and taken into this home, washed, and cared for, their filthy and dangerous rags burned until no clothing is left, when, if no other made garments are at hand, they are put into bed till the ladies of the town, who flock joyfully with their needles and sewing machines, can make the necessary one garment for each child. The second day always finds them all up, dressed, fed, clean and happy. Sometimes there are not over thirty children, in other places seventy-five or eighty. Miss Barton adds: "Then a school is opened. The sight that is seen through tears is these little waifs of misfortune sitting on their rude benches, all animation, pointing out to each other the big letters in the little primer, trying to pronounce them correctly and plainly."

—X—

IF THE SUPREME COURT DECIDES THAT the law allowing the city of Detroit to engage in the street railway business is valid, that city will demonstrate the success or failure of municipal ownership. This project has for some time been under consideration, being the outgrowth of an unsuccessful effort to compel the reduction of street railway fares. Under the law, the validity of which is being tested, a commission was appointed to negotiate with the

street railway companies, and it is announced an agreement has been reached, whereby the price of the properties involved is fixed at \$16,800,000. In case of public purchase, it is figured the city could borrow money at three and one-half per cent interest, making the annual obligation something less than \$600,000. The net earnings of the street railway company in 1897 was \$727,000, and in 1898 about \$775,000. This would leave a good margin out of which to meet the temporary loss caused by reduced fares, with something left over for a sinking fund. In the event of the court holding the law to be invalid, it is proposed that a private corporation be formed to operate the railway for the city.

—X—

ARRANGEMENTS ARE BEING MADE AT the Postoffice department to extend the rural free delivery service at the beginning of the fiscal year. July 1st, an appropriation of \$300,000 becomes available, and with this fund the department will be enabled to give a large number of farmers almost as good mail service as suburbanites now have. This appropriation will be divided among the States in proportion to their rural population, and the desire of the people themselves for the service. As a preliminary to the establishment of the service it is required that the citizens of a district should forward a petition through their representative in Congress, setting forth the nature of the country, whether it is thickly or sparsely populated, the leading avocations of the people, character of the roads, and the distance the petitioners have to travel to receive their mail. If the petition is endorsed by the member representing the district, the Postoffice department sends a special agent to look over the ground, map out a route, select carriers for appointment, and recommend the establishment of the service, if in his judgment it can be successfully and economically carried out.

—X—

FOLLOWING UP ANTI-TRUST LEGISLATION of his State, Governor Sayres, of Texas, has issued a call for an anti-trust convention, to be held in St. Louis, Sept. 20. Personal letters extending invitations to the meeting have been addressed to governors and attorneys—general of all Southern, Northern, and Eastern States. The object of the meeting will be to thoroughly discuss the trust question, with a view to securing uniform legislation to govern trusts. Governor Sayres is extremely radical, as evidenced by the law enacted by the Texas legislature, and while it is not probable these views will be widely endorsed, the Governor believes, if he can secure the co-operation of fifteen or twenty states, he will have done much toward trust suppression.

—X—

REPORTS AS TO THE OUTCOME OF THE Dreyfus revision proceedings have been fully confirmed, and the prisoner is being brought back to France for a new trial, which virtually means acquittal. Zola has returned to his home, and all patriotic Frenchmen rejoice that justice has triumphed over intrigue. The indications are that those officers who were responsible for, or parties to, the conspiracy, will meet deserved punishment. The mercurial French public has unexpectedly maintained a calm attitude, and refused to be led into the belief that a crisis could result if justice pursued its course. As the case now stands, Dreyfus occupies his former position in the army, and has had restored to him his cross of the Legion of Honor.

The News of the Church

The Two-Hundredth Anniversary of the Old Swedes' Church, Wilmington, Del.

The re-opening after restoration and renovation, took place on Trinity Sunday exactly 200 years from the day on which the present edifice was consecrated, which in that year, 1699, fell on June 4th.

Rehearsed in outline, the history of this ancient landmark of Delaware is as follows: 1638, arrival of the first Swedish colony in America, on the western bank of the Delaware, landing at "the Rocks" in the Christiana Creek, which feeds the Delaware river. Regular religious services were instituted by Peter Miniquit at the fort built near the Creek. He was accompanied by several Swedish clergy of whom the Rev. Reorus Tarkillus is the best known. 1667, a wooden church was built near the mouth of the Christiana. The number of Swedish immigrants kept steadily increasing, so that an appeal was sent to the mother country for more clergy. In response there were sent over three pastors with supplies of all things necessary for the conduct of divine worship and spiritual instruction of the people. Of these three, Ericus Tobias Biorck became the founder and first Swedish pastor of the present church. Its cornerstone was laid on May 28th, 1698, and on June 4th, of the following year, the consecration took place. The building when completed consisted of the four walls and roof, without porches, gallery or tower. 1774, erection of the gallery with outside stairs leading thereto. 1802, the tower and belfry were added. From 1830 to 1842 there was a discontinuance of the services, the congregation having erected a church within the city, but in the latter year the church was re-opened, the pews removed, and a wooden floor laid over the old bricks. 1899, a thorough restoration. The belfry has been rebuilt and a new roof put on, pews in accord with the original design and arrangement, and brick aisles have been restored; pulpit has been placed in its first position, and a new marble altar erected enclosing the original one. This altar is in memory of the ten Swedish clergy, the last of whom, Master Lawrence Girelius, was in charge, 1768-1791. After that date, with the permission of the ecclesiastical authority in Sweden, the building passed into the possession of the American Church, the charter receiving the necessary amendment from the Delaware legislature, and in 1792 the Rev. Joseph Clarkson became its first English speaking pastor.

The Rev. H. Ashton Henry is the present rector of Trinity parish, the vicar of Holy Trinity, (Old Swedes') being the Rev. M. B. Dunlap. He took charge of the parish in 1887, and through his energy the present beautiful Trinity church was erected in 1891. The vicars date from 1847, after the second church was built. This second church has been desecrated, and is now used as a stone cutter's show room. Mr. Biorck was recalled by Charles XII in 1714, and appointed pastor of the Copperburg church, Fahlun, Sweden. From that place there was sent in 1718 a beautiful chalice and paten of silver, given by the mining company of that city, as a remembrance of Biorck's first charge in this new land. The same mining company also sent out this year a copy of a portrait of Biorck, which they asked might be placed within the restored church.

The service of benediction began with the recital of Psalm lxxxiv and cxlii, as the procession moved from the parish house to the church. In the procession were the Bishop of the diocese, Rt. Rev. Dr. Leighton Coleman, the rector and vicar of the parish, Rev. Messrs. J. L. McKim and F. M. Munson, clergy of the diocese, T. G. Littell of New York, and Richard H. Nelson, of Philadelphia, the choir and vestrymen. Arriving at the chancel Psalm xxiv was recited, it having been recited by the founder of the

church at its consecration 200 years ago. The request for benediction was read by the senior warden, Mr. John S. Grohe. The Bishop recited collects for the benediction of the church, the altar, and episcopal chair (made from wood of the old building, and in memory of a former rector), and after signing and sealing the instrument it was read by the rector, the Rev. H. Ashton Henry. The *Te Deum* was sung, after which the Holy Eucharist was celebrated, the rector officiating. The preacher was the Rev. Richard H. Nelson.

The following societies were represented at the morning service: Church Club, Historical Society of Delaware, Society of Colonial Wars in State of Delaware, Daughters of American Revolution, Delaware Society of National Colonial Dames, the Colonial Dames of America. The State bench was also represented. The mayor of Wilmington and many of the chief citizens attended.

Bishop Coleman was the preacher at the afternoon service, and his text was the same as that chosen by Master Biorck at his opening service, Ps. cxvi: 3, "The Lord hath done great things for us, whereof we are glad." How glad the Swedish pastor would have been to have been allowed to see with prophetic eye that day, how glad to have known that the same truths would have been preached through all the years, especially the truth proclaimed on Trinity Sunday. A class of 17 was confirmed and the vicar baptized 12. The preacher at the evening service was the Rev. F. W. Tomkins, of Philadelphia. On Wednesday evening, May 31st, the preacher was the Rev. S. B. Simes, of Gloria Dei, (Old Swedes'), Philadelphia. On the first Sunday after Trinity the preachers were the Rev. C. Ernest Smith, of Baltimore, at 10:30, and the Rev. C. S. Olmsted, of Bala, Pa., at 7:45.

Canada

Diocese of Rupert's Land

An ordination took place in St. George's church, Winnipeg, on Whitsunday, at which seven candidates were made deacons and seven deacons ordered priests, 14 in all. They were presented by Dean O'Meara to His Grace, the Archbishop of Rupert's Land, who was assisted in the service by the Rev. Messrs. J. F. Pritchard, of Montana, and T. H. Pritchard, of Lac Seul, Ontario, brothers of one of the deacons, the Rev. E. C. Pritchard.

Diocese of Toronto

The Bishop held a Confirmation in All Saints' church, Toronto, on Ascension Day when a class of 71 candidates was presented, and on Whitsun Monday, at Christ church. A legacy of \$8,000 has been left to the Toronto synod by the will of Mary Anne Kennedy, of Stouffville. Over \$1,000 has been promised towards the Bishop Sullivan Memorial Sustentation Fund for Algoma, by 51 pew-holders of St. James' cathedral, Toronto, the time for payment of this sum to extend over three years. This was the result of an appeal made by Bishop Thornloe, of Algoma, in the cathedral lately. The spring Church parade was arranged to be held on Whitsunday for the Toronto volunteer regiments. St. John's church, Atherley, has been almost entirely renewed during the past year. The Bishop has arranged to hold a Confirmation at Shanty Bay, June 1st.

Diocese of Fredericton

The usual united service of the city church Sunday schools was held on the evening of Ascension Day, in Trinity church, St. John. A very large number of children were present, and many of the clergy. Bishop Kingdon held a Confirmation in St. Mary's church on the 7th. A beautiful cross is to be presented to the church, by the ladies' Bible class of Trinity, in memory of the late Archdeacon Brigstocke.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Rev. Fr. Huntington will preach in St. James', on Sunday, the 18th.

The Rev. B. F. Matrau, of St. Bartholomew's, Englewood, leaves for Newton, Mass., with his family, on the 21st, being advised by his physician to take at least two or three months more of rest. The Rev. G. D. Wright will be his *locum tenens* till the autumn.

Bishop McLaren's Appointments

JUNE

2. Closing of Sisters' School at cathedral.
- 5-6. Closing of Waterman Hall, Sycamore, and meeting of trustees.
9. Trinity, Belvidere.
14. Closing of Kemper Hall, Kenosha.
18. Baccalaureate sermon at Kenyon College, Ohio.
20. Trustee meeting of Kenyon College.

JULY

2. Holy Trinity, Chicago; St. John, Lockport.
9. Christ church, S reator.
16. A. M., Douglas Park; All Saints', Western Springs.

AUGUST

6. Christ, Harvard.
20. St. Joseph, (West Pullman), Chicago; Incarnation, (Fernwood), Chicago.

Enlargement of Work at Trinity

Trinity church, the Rev. Wm. C. Richardson, rector, has been observing its name day and the week following, by special services and society reunions. Its work has taken another development. An embroidery school under the charge of a skilled graduate of the Kensington Art School, of London, Eng., has been established with a competent corps of workers, and is advertised to furnish Church vestments of every kind, and even of the most elaborate degree of excellence. A portion of its income will be given to the missionary cause. Much of Trinity's work is to be kept going through the summer. Means have been offered to support another settlement similar to the Rouse memorial settlement on Wallace st., which has grown so extensively during the past winter, and the rector intends to open this settlement this month on Cottage Grove ave., where he already has an established Sunday school to put into it at the start.

Woman's Auxiliary

The 15th annual meeting of the Chicago branch was held in St. Peter's, Lakeview, June 1st, at 10:30 A. M. The rector, the Rev. Frank duMoulin, was celebrant, assisted by the Rev. J. H. Hopkins, the Bishop reading the Gospel, pronouncing the Absolution, and giving the Benediction. An impressive sermon was preached by the Rev. W. C. Richardson, from the text: "We do hear them speak in our tongues the wonderful works of God," Acts ii: 2. The music of the service was efficiently rendered by St. Peter's choir. The attendance was large, and the generous offering went to the Auxiliary's general fund. At 1 P. M. an excellent and well served luncheon was supplied by the ladies of the congregation in the commodious parish house. At 2:30 P. M. the Auxiliary convened for business in the church, the president, Mrs. D. B. Lyman, in the chair. After prayers by the Bishop, the Auxiliary was welcomed to St. Peter's in an address by the rector. On roll-call 49 branches were found to be represented by the 400 women present. The report of the Society for the Relief of Widows and Orphans of Clergymen was read by Mrs. W. R. Stirling, of Grace church branch; that of the Comfort Club, by Mrs. Henry A. Blair, of Trinity branch; the annual reports of the secretary and treasurer, by the corresponding secretary. The number of branches reporting is 103, with an aggregate membership of about 2,670. It was found that 406 missionary boxes, valued at \$3,184.07, were sent out last year. Money to the amount of \$3,061.25 was reported to the secretary; the treasurer's receipts were \$9,406.51, and

the total disbursements of the secretary and treasurer were \$21,026.97, of which \$8,486.27 was devoted to diocesan missions, and \$12,410.38 to domestic, foreign, Indian, and colored missions. Mrs. Charles B. Bramson, president of the Minnesota diocesan branch, made an excellent impression when speaking in behalf of Miss Carter's lace schools among Indian women and girls. These schools are the only industry in the country for the Indian females. Offerings were taken for mission work in China. Then followed what is always so lovingly listened to, the annual address of her who has for four years so charmingly filled the position of chief executive officer. Here is an epitome: Reference to the home for children in charge of the Sisters of St. Mary at the cathedral, and the need of a new building; the city missionary pledges are all paid, but as more money is needed, these pledges should be increased a little. The climax in this beautifully worded address was reached, and a sensation produced, when the president announced the receipt that day of a letter from a lady in this city, who will give her jewels, valued at \$8,000, to St. Mary's Home. With a few more devoted ones following such a splendid example, showing that the great god, Self, does not entirely dominate the world, the Home will get its new building. Pledges for the support of the assistant city missionary were called for, and a response given to the amount of nearly \$900. The president requested the Bishop to take the chair while several changes in the constitution were proposed and carefully read: First, obliterating all reference to deanery limits; second, increasing the number of vice-presidents from three to five; third, making provision for an auditing committee. These changes were accepted by a rising vote. The chairman spoke feelingly for the president and of her heavy labors in the auxiliary work, which called for more assistance, and definite help. On nomination, and being put to a vote by the Bishop, the following officers were unanimously elected for the ensuing diocesan year: President, Mrs. D. B. Lyman, of Emmanuel church, La Grange; vice-presidents: Miss K. D. Arnold of St. James' church; Mrs. V. B. Fullerton, of Christ church, Ottawa; Miss A. B. Stahl, of Grace church, Galena; Mrs. W. D. C. Street, of St. Chrysostom's; Mrs. J. H. Hopkins, of Epiphany; treasurer, Mrs. James T. Hoyne, of Trinity, Chicago; corresponding secretary, Mrs. C. O. Meacham, of Grace, Chicago; recording secretary, Mrs. George A. Coe, of St. Paul's, Kenwood. Mrs. Monroe, late recording secretary, having withdrawn from the board in consequence of leaving to take up residence in the East, the Bishop eulogized her excellent work, and characterized her removal as a real loss to the diocese. He then paid a tribute to the city missionary work, with special reference to that of Miss Prophet, of Trinity. A fine paper had been read from the pen of Sister Margaret Clare. The singing of the Doxology and pronouncing of the Benediction brought to a close a meeting that yields to none of its predecessors in the interest and enthusiasm manifested by those participating in the proceedings.

The Death of Mr. C. R. Larrabee

This event, on the evening of the 3d, removes one more landmark of Chicago, and an eminent Churchman. Born at Ticonderoga, N. Y., Feb. 17th, 1825, he came to Chicago at the age of 19, and was a resident of the city for 55 years. He had passed a prolonged business life, and was, up to a short time ago, treasurer of the Title Guarantee and Trust Company. But it was as treasurer of the diocese, in the 70's and early 80's, that he was best known to Churchmen, and as a vestryman, for many years, of St. James. Four months ago he had an attack of *La Grippe*, which superinduced heart trouble and nervous prostration. Two months of acute suffering terminated in death, at midnight, on Saturday. Many of the clergy and prominent citizens of Chicago attended the funeral at 2 P.M., Tuesday, in the church of the Ascension, of which the son, the Rev. E. A. Larrabee, has, for over a decade, been rector. All of the family of the deceased survive him, and were at his bed side when the

end came. His daughters are Mrs. John DeKoven, Mrs. John Tilton, Mrs. Charles Street, Misses Eleanor L., Mary C., and Caroline.

Wreck of Church in South Waukegan

The Rev. W. E. Toll, of Christ church, Waukegan, on returning to his home from the convention, on Wednesday night of last week, found that the very neat and quite new church in South Waukegan, which was bought from the Campbellites a year ago, had been blown, with terrific force, entirely from its foundation, and, such is the nature of the wreck, that it is very doubtful whether it will pay to put it in place again, and repair. The lower part of the building is crashed to splinters, the floor damaged, plaster on the walls and ceiling shivered to a thousand pieces; the chimney is also blown down. It is a great loss and misfortune to the mission of All Saints', in which, on the afternoon of each Sunday for a year past, a goodly number of people have been gathered together for worship and instruction.

The Sixty-Second Annual Convention

Held in the cathedral of SS. Peter and Paul, Chicago, May 30th. At the Communion service the Bishop was celebrant. The sermon was by the Rev. T. A. Snively, being a strong plea for rubrical following of the Book of Common Prayer, and for retaining in their general integrity the books of the Bible, as given us by the canonical authority of the Church, the pillar and ground of the truth. The service was full choral. The convention was called to order by the Bishop; about 80 of the clergy responded to roll-call, and 55 parishes and missions were represented. Luncheon was served by ladies of the cathedral, in the spacious guild rooms.

At the afternoon session the Bishop, in his annual address, reviewed the quarter century's work of his episcopate; picturing in this deeply interesting bit of historical reminiscence his anxiety on coming to a diocese comprising the whole State, and then torn by internal dissension. That this condition had passed was evidenced by the marvelous growth of the Church in 24 years; from 8,100 communicants in the old undivided diocese to 28,999; while in this northern of the present three dioceses, the increase has been five-fold: *i. e.*, from 2,588 in 1874, to 13,972 in 1898. There had in the same period been 22,046 confirmed, of whom 1,286 were last year in 69 classes; in 26 of the latter he had been relieved by the Bishops of Springfield and Indiana. In connection with the cathedral, the debt on which had not been paid till 1878, the Bishop indicated as among the needs of this essential centre of city mission work, on the plant of which \$65,000 had been spent, a Christian lodging house, a school, and a refuge for women and girls. In reviewing the steps taken in recent years towards securing endowment for the diocese, the Bishop referred to the agitation for a coadjutor, as "a practical question which should be considered, without discussing matters which have not yet been presented to us."

The Rev. Luther Pardee was re-elected secretary of the convention, and he named as his assistants the Rev. A. L. Williams, and J. M. Ericsson; the Bishop appointed the Rev. E. J. Randall as his convention secretary. Mr. F. F. Ainsworth was re-elected treasurer and financial agent of the diocese.

The mission board presented a very gratifying report, the receipts for diocesan missions having been \$9,247. Pledges to a similar amount were made for the ensuing year. Reports were read from the trustees of funds for Aged and Infirm Clergy, for the Widows and Orphans of Clergymen, for the Church Home for Aged Persons, and from the trustees of the diocese of Illinois. The very complete historical report presented by the special committee for increasing the endowment fund of the diocese, showed that \$26,200 obtained by private solicitation, had been paid to the trustees of the endowment fund, incorporated on the authority of the convention of 1887. The present convention confirmed the election of the committee of representative laymen appointed January 23d last.

On the proposition from the Mutual Life Insurance Company of Detroit, "for providing an endowment fund of \$250,000, under a ten-year endowment plan"—it being proposed to obtain insurance on 500 lives for an average policy of \$500 each, costing an average premium of less than \$48, but with \$100 as a minimum policy,—"the progress made is entirely satisfactory, both to the company and the committee." The advantages of this plan, which was sanctioned by the convention, are an average immediate annual income accruing to the endowment fund, of \$3,500, on account of commissions and mortality, and in ten years an endowment fund from this source alone of about \$285,000. Of the \$250,000, face value of policies, it is known that nearly \$100,000 is already taken up. The committee confidently anticipates that, at the convention of 1900 the full amount of insurance will be made.

The Rev. W. B. Walker moved to change the date of convention, to avoid its falling on Decoration Day, and the convention will hereafter meet on the fourth Tuesday in May, instead of on the last as at present. The parishes of the Atonement, Edgewater, and of the Holy Communion, Maywood, were admitted to the convention.

The following were elected as the *Standing Committee*: Prof. F. J. Hall, Drs. D. S. Phillips and J. S. Stone, with Messrs. D. B. Lyman, G. S. McReynolds, and Edwin Walker. On resolution, the Rev. Drs. Clinton Locke and D. S. Phillips, with Mr. W. A. Ryerson, were appointed a committee to express in writing the regret of the convention at the serious illness of Mr. C. R. Larrabee, who was for many years diocesan treasurer, and who, three days later, passed away. The 35th annual report from St. Luke's Hospital showed that, of the 1,761 cases treated in the year, one-half were free patients, while the dispensary visits numbered no less than 11,743. The munificent bequest of Mrs. Stickney had afforded opportunity for the enlarging and remodeling the buildings of this noble Church charity. And as the president, Mr. Arthur Ryerson, reported a debt of \$20,000, a special committee was appointed to consider the propriety of having one Sunday in the year set apart for offerings to all the charitable institutions of the Church, and to report next year. A special committee to report next year was named, to consider the question of continuing the office of chancellor. The report of the Church extension committee spoke highly and encouragingly of the diocesan missions, and notably of the city missionary work, and commended to the consideration of Churchmen that portion of the Bishop's address relating to the requirements of the cathedral as the centre of city mission work.

The Bishop gave notice of his acceptance of the position of trustee of Kenyon college, Gambier, and the Rev. P. C. Wolcott was elected co-trustee from the diocese. The Rev. E. M. Stires and Mr. E. P. Bailey were elected delegates to the missionary council at St. Louis in October next. The following constitute the new *Board of Missions*: The Rev. Messrs. C. P. Anderson, C. H. Hixby, W. C. DeWitt, J. H. Edwards, H. J. Hopkins, E. A. Larrabee, A. W. Little, W. C. Richardson, Jos. Rushton, C. Scadding, T. A. Snively, E. M. Stires, J. S. Stone, W. W. Wilson, and P. C. Wolcott; Messrs. F. F. Ainsworth, G. F. Arvedson, E. P. Bailey, J. M. Banks, Dr. D. R. Brower, W. H. Chadwick, S. W. Childs, P. Dickenson, G. E. Goode, F. D. Hoag, J. W. D. Kelley, F. J. Le Moyné, D. B. Lyman, G. S. McReynolds, T. S. Rattle, C. L. Raymond, and A. Ryerson. After routine business, prayers, and the Bishop's benediction, there was adjournment *sine die*.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The church of the Holy Communion, the Rev. Henry Mottet, D.D., rector, has just given \$300 to the "Tribune Fresh-Air Fund."

At the cathedral of St. John the Divine, in the afternoon, of Sunday, June 3d, the graduating class of Columbia University assembled in the

cathedral, and the Rev. Dr. Samuel D. McConnell preached the baccalaureate sermon.

Confirmation at Tarrytown

Bishop Potter made a visitation of Christ church, May 30th, and administered Confirmation to a class presented by the rector, the Rev. J. Selden Spencer, D.D.

Commencement at the Castle, Tarrytown

The commencement exercises of the class of '99, of Miss Mason's school, were held May 31st. The diplomas were presented to the graduates by the principal, Miss C. E. Mason, after which Bishop Potter delivered an address. There were five graduates.

Gift of Prayer Book to the Church Club

A folio copy in *fac-simile* of the Book of Common Prayer of the Church of England, in manuscript, as set forth in 1661, and with the Act of Uniformity of 1662, has been added by gift to the library of the Church Club, through the benevolence of the late Mr. E. A. Brewster, of Newburgh, N. Y.

Work on the Cathedral

The trustees of the cathedral of St. John the Divine held an adjourned meeting at the house of Bishop Potter, May 29th. Besides the Bishop there were present the Rev. Drs. Hoffman, Dix, Rainsford, and Huntington, and the secretary, Mr. Geo. Macculloch Miller. It was decided that the work of construction should be started at once on the large piers at the west end of the choir, and it is expected these will be completed by autumn. When this stage is reached, work on the interior can be pushed much more rapidly than heretofore has been possible.

Reception to Retiring Curates

At St. Agnes' chapel, of Trinity parish, the Rev. Chas. T. Olmsted, D.D., vicar, the two former curates, the Rev. T. Manley Scharp, and the Rev. Chas. A. Hamilton, were given a reception in the parish house, May 29th, their terms of appointment having expired. Illuminated addresses were presented, expressive of the appreciation in which their work has been held. Both will receive a vacation of two months, during which they will draw full salary, and in addition, the Rev. Mr. Hamilton will receive \$1,000 in recognition of special services he has rendered. During the summer, the Rev. J. Neilson Barry, of Spokane, Wash., will temporarily act as curate.

For the Defence of the Faith

A considerable number of the city clergy lunched together at the Hotel St. Denis, May 29th, and informally discussed the situation seemingly brought about by the recent ordination of the Rev. Dr. Briggs to the priesthood, despite many and earnest protests against his attitude toward the Holy Scriptures. Great seriousness was shown by those present, and it was made evident that a widespread dissatisfaction exists among the laity of all shades of Churchmanship over the outcome of the event. A full discussion took place, suggestive of measures which may promote defensive activity in the interest of the Faith of the Church, and a committee was appointed to consider and report upon a feasible plan or plans looking in this direction.

New Missions Conducted by Laymen

The Lay Helpers of the Brotherhood of St. Andrew, organized to aid in mission work under the Ven. Archdeacon Tiffany, D.D., is caring for the Sunday school of St. Margaret in an old residence on the water's edge at 156th st. A former carriage house at Melrose has been fitted up as a chapel, and two of the lay helpers there conduct the mission of St. Simeon with services and Sunday school. A work just started in the same manner at Tremont in the upper end of the archdeaconry, has been named the mission of the Advocate. The work is all preparatory to the eventual foundation of parishes under the clergy. Of the Lay Helpers organization, Mr. Eugene M. Camp, is president; Mr. Julian G. Roberts, secretary, and Mr. A. M. Gober, treasurer.

The Russo-Greek Bishop

Bishop Tikon, of the Aleutian Islands and Alaska, the Russo-Greek ecclesiastic whose residence is in San Francisco, is making a visitation in New York, and staying with the Russian priest, the Rev. Alexander Katoritzky. On June 2nd, he celebrated the pontifical liturgy at the Syro-Arabian Mission, and Sunday, performed a like service at the Russo-Greek church. At Bridgeport, Conn., he consecrated a chime of bells, presented by the Czar. Having been consecrated about two years he has not yet succeeded in visiting the Aleutian Islands, but expects to do so next year, starting early enough to go to the furthest outlying mission. He will proceed this summer as far as Sitka, and other lower Alaskan points.

Pennsylvania

Ozi William Whitaker, D.D., LL.D. Bishop

At the meeting of the Clerical Brotherhood June 5th, Mr. Gustavus Cohen gave an address on "Jewish family life."

The rector of the church of St. Sauveur, the Rev. Dr. Miel, has largely recovered from his illness, but is still unable to take his full official duties.

On Sunday, June 3d, Bishop Whitaker administered the rite of Confirmation at St. George's chapel, All Saints' church, Moyamensing, and St. Matthew's church, Philadelphia.

Christ Church, Philadelphia

Services will be maintained throughout the summer. During the absence of the rector, the Rev. Dr. C. Ellis Stevens, at his summer place, "Edgemere," Lake George, the services and parochial work will be in the care of the Rev. E. Gaines Nock.

Marriage of Rev. S. F. Hotchkiss

The Rev. Samuel Fitch Hotchkiss, rector of the church of St. Luke, the Beloved Physician, Bustleton, and registrar of the diocese, was married, May 31st, to Helen Nicholson Roberts, daughter of the late Rev. Edmund Roberts, a former rector of St. Luke's, Bustleton.

Resignation of Rev. Dr. Appleton

At St. Paul's church, Cheltenham, the rector, the Rev. E. W. Appleton, D.D., who has been for some time in poor health, has resigned, after a continuous service of about 32 years. The resignation takes effect at the end of September, when he will become rector *emeritus*, with a salary of \$1,000 per annum. Meanwhile, he is allowed vacation, and the associate rector, the Rev. J. Thompson Cole, enters upon the care of the parish.

199th Anniversary of Gloria Dei Church

On Trinity Sunday, the rector, the Rev. Snyder B. Simes, preached a sermon of historical character in the morning, taking for his theme, "The old churchyard." In the afternoon, the Rev. Wilber F. Paddock, D.D., was the preacher. An earnest effort is making to secure the full sum of \$25,000 for the parochial endowment by the time of celebration of the 200th anniversary of the parish next year. This fund, which has been gradually accumulating for a score of years, now reaches \$32,925 89. The sum contributed this year amounted to \$1,733.72.

An Historic Wedding

In Old Christ church, June 1st, the Rev. Geo. Woolsey Hodge united in marriage Mr. Frederick Strong Moseley, of Boston, Mass., and Helen Dalton Carpenter, daughter of Major J. Edward Carpenter. On her father's side the bride's family has been connected with this venerable parish for over 200 years, and on her mother's side is granddaughter of the late Rev. Benjamin Dorr, D.D., who was for 32 years rector of the church. Her original ancestor in this country purchased for the congregation in 1695 the ground upon which the present sacred edifice stands.

Corner-Stone Laid of St. Paul's, Chester

The corner-stone was laid, June 1st, by Bishop Whitaker, in the presence of a large assemblage. Addresses were delivered by the Bishop and the

Rev. Geo. A. Keller, dean of the convocation. The corner-stone itself is an interesting object, having been brought from Mars Hill, Athens, on the steamship "St. Louis." It is of massive dimensions. The new church will be in early English Gothic, 120 ft long by 60 ft. wide. Granite, with Indiana limestone finish, will be used in construction. In the interior the columns upholding the clerestory will be of Indiana limestone. The side walls will be wainscoted in oak, and the roof will be of paneled oak with open timbers. There will be a seating capacity for 750 persons. A parish building will adjoin the church, providing guild and assembly rooms, kitchen, and gymnasium. The estimated cost of the church is \$45,000.

The South-East Convocation

The annual meeting was held June 1st, at Trinity church, Southwark. The dean, the Rev. Herman L. Duhring, presided. A communication was received from the Diocesan Board of Missions announcing that \$1,970 had been apportioned to be raised by this convocation, and that the amount appropriated for the year to be expended for missionary work within the bounds of the convocation was \$2,500. Officers for the ensuing were elected as follows: Secretary, the Rev. John Moncreux; treasurer, Mr. Chas. M. Paterson; delegate to the Diocesan Board of Missions, Mr. Lucius S. Landreth. The Rev. S. H. Boyer reported that the new church of the Holy Spirit had been completed. The Rev. Henry L. Phillips gave an account of what has been accomplished by the League for Church Work Among Colored People. Appropriations were made as follows: the church of the Holy Spirit, \$1,000; St. Emmanuelle, Italian church, \$600; church of the Crucifixion, for colored people, \$300; to Mr. Phillips for special work, \$100; and for Jewish mission work, \$500. At night a missionary service was held, at which addresses were made by the Rev. Llewellyn N. Caley and a Christian Hebrew, Mr. Gustavus Cohen.

Los Angeles

Joseph Horsfall Johnson, D.D., Bishop

The Fourth Annual Convention

Met in St. Paul's pro-cathedral, Los Angeles, May 17th, and was opened with the Holy Eucharist, the Bishop, celebrant. The preacher was the Rev. H. B. Restarick, and his sermon gave a strong presentation of the relation between the authority of the Church, and her endowment with the power of the Holy Spirit. The attendance at the convention was larger than at any previous meeting, there being about 40 clergy present, and delegates from more than 40 congregations. The Rev. M. C. Dotten was re-elected secretary, and re-appointed the Rev. Alfred Fletcher as his assistant. The business sessions were held in St. Paul's hall, but at four o'clock the convention moved into the church, and the Bishop read his address. It opened with a reference to the so-called "crisis" in the English Church, and pointed out that the difficulties in the case arise from uncertainty as to the law. In the American Church the law is more easily defined, and the Bishop urged upon all the practice of a law-abiding spirit. For the Good Samaritan Hospital, the Bishop asked the warmest interest and many gifts, in order that its efficiency and usefulness might be largely developed. The trustees have just made a contract for the erection of an additional wing, one ward of which will be devoted entirely to free patients. The Bishop also drew attention to the fact that since the last convention peculiar relations had been entered into between himself and the parish in whose buildings they were meeting. The vestry had proposed to him that he should accept the charge of the parish, and the nature of the agreement entered into was indicated by the designation now given to St. Paul's church; viz., the pro-cathedral. The Bishop suggested that a committee should be appointed to report next year a definite scheme of cathedral organization. The committee on canons reported, through its chairman, the Rev. A. G. L. Trew, D.D., against

the adoption of an addition to the canons, declaring that no person should be considered a communicant of any parish or mission if he has not communicated within the preceding twelve months. The proposer of the canon, the Rev. B. W. R. Tayler, moved that the committee's report be rejected; but after an earnest discussion, the committee was sustained. The convention no longer elects its treasurer, but, under the canons, the treasurer of the trustees of the diocese becomes *ex-officio* the treasurer of the diocese. In order, therefore, to avoid possible confusions arising from ambiguities, the committee on canons reported several amendments, which were adopted, placing the several invested or endowment funds under the control of the board of trustees, and leaving in the charge of the treasurer only their revenues and current funds. Two new canons were adopted, the first, sanctioning and recognizing as a canonical institution of the diocese the Sunday school institute, which had been organized two days before by the Sunday school convention; and the second, providing for the division of the diocese into four convocations, or archdeacons, the limits of which were defined. The canon is permissive only, and the actual organization will depend in each case upon the action of the clergy and Church people of the several districts.

The Bishop appointed as the *Committee on Cathedral Organization*, the Rev. A. G. L. Trew, D. D., the Rev. M. M. Moore, and Messrs. Henry T. Lee, Daniel Cleveland, and A. W. Morgan.

The Rev. W. B. Burrows, secretary of the Mission Board, presented a very satisfactory report, showing a marked increase in the amounts received and expended for missions during the year. This is particularly gratifying, in view of the financial depression consequent on two successive years of drought.

The elections resulted as follows:

Standing Committee: The Rev. Drs. A. G. L. Trew and J. D. Easter; the Rev. Messrs. H. B. Restarick and B. W. R. Tayler; Messrs. T. L. Winder, Jas. F. Towell, J. A. Anderson, and D. Cleveland.

Board of Missions: The Rev. Messrs. J. D. H. Browne, Henderson Judd, W. B. Burrows, and M. C. Dotten; Messrs. C. T. Hinde, J. Bake-well Phillips, J. E. Cowles, and George Parsons. The Standing Committee have since organized by the re-election of Dr. Trew and Mr. Taylor, as president and secretary respectively.

Maine

Henry Adams Neely, D.D., Bishop

The 80th Annual Convention

Held in St. Luke's cathedral, Portland, on May 17th; all but three of the clergy actually resident in the diocese were present; the lay delegates numbered 23. Dean Sills was unanimously re-elected secretary, and Mr. W. G. Ellis treasurer of the diocese. The *Standing Committee* was elected as follows: The Rev. Dean Sills, the Rev. Messrs. J. W. Sparks, and Chas. F. Lee; Messrs. John Marshall Brown, Wm. G. Ellis, and R. H. Gardiner. The Rev. C. T. Ogden was, on the Bishop's nomination, re-elected to the position of honorary canon of the cathedral; and the Rev. R. W. Plant was chosen to the same position to fill the vacancy in the cathedral chapter caused by the removal from the diocese of the Rev. Canon Foster.

At 11 o'clock the Holy Communion was celebrated. The preacher was the Rev. Dr. Lindsay, of Boston, who came as the representative of the Board of General Missions. Dr. Lindsay took for his text the words, "Thy kingdom come," and made urgent appeal for greater interest and enthusiasm in the missionary work of the Church.

The Bishop read the report of his official acts during the year. Owing to ill health, he had not been able to visit all the parishes and missions, and in consequence the number of Confirmations was somewhat smaller than usual. Six priests had been received since the last convention, replacing an equal number removed. In answer to appeals at the summer chapels a consider-

able addition to the funds of the missionary board had been made. The Bishop commended to the care and support of the diocese, St. Catharine's Hall, Augusta, and the House of the Good Shepherd, Rockland. St. Catharine's had been re-opened last year in October, and had passed its first year successfully. The House of the Good Shepherd had passed into the hands of a corporation, of which the Bishop is chairman. Its work is the care of orphan and destitute children. In addition to the income from endowment and other sources, it requires about \$200 a month to meet its expenses, a considerable part of which is contributed by summer visitors. Encouraging reports from both these institutions were afterward presented by the Rev. G. F. Degen, who has successfully managed St. Catharine's Hall during the past year; and from the Rev. Mr. Norwood, the secretary of the House of the Good Shepherd.

The Rev. Messrs. C. F. Lee and W. C. Stewart, and Mr. John B. Coleman were elected members of the Missionary Council.

The Bishop closed the session of the convention with a brief address, referring to the impaired condition of his health, and his constant interest in everything concerning the welfare of the Church in Maine.

Woman's Auxiliary

The diocesan branch held its 21st annual meeting May 16th. Miss Jarvis, of Connecticut, and Miss Paddock, of New York, made addresses. The Rev. Dr. Lindsay, of Boston, spoke on education in the mission work of the Church. The former officers were re-elected. Reports were made of the work of the Junior Auxiliary, and of the Babies' Branch. Boxes and cash had been contributed to the amount of \$1,271.13 during the year.

Michigan City

John Hazen White, D. D., Bishop

St. Paul's Church, Hammond

The Rev. T. G. McGonigle, at Bishop White's solicitation, and the earnest request of the vestry, has undertaken this work. The prospects are good, but demand untiring energy and zeal. The parish at present is unique, being the youngest parish in the youngest diocese in the world. As a mission, it passed through many difficulties. On Easter Day, at Matins, the Knights Templar attended in a body. The service was fully choral. The money offering exceeded by 120 per cent. anything taken up previously. On May 16th, Mr. Hanson, director, and Mr. Russell, musical conductor, the sacred cantata, "Queen Esther," was given. It was a great success. The church is the richer by nearly \$200. On the 24th, a reception was tendered the Rev. T. G. and Mrs. McGonigle, at the residence of the senior warden, Mr. F. R. Mott. It was a brilliant and pleasant affair. The members of the Ladies' Guild undertook the management, and to the perfection of their arrangements the result, most satisfactory in every way, is mainly due.

The Bishop's Visitations

A month has passed since the organization of the diocese. It has been a very busy month for the Bishop. Sunday, May 7th, he visited St. Paul's, LaPorte. This being the first Sunday following the departure of the rector, the Bishop conducted service alone, and preached on the future of parish work; after dinner, drove to Michigan City, and in the evening, at Trinity cathedral confirmed the first class in the new diocese (20), prepared and presented by the Rev. Dr. Cole, who since the first of January has been most faithfully caring for Trinity parish. The week following, the Bishop spent in New York, in attendance upon the triennial meeting of the Society of the Cincinnati. Sunday, May 14th, was spent with the Rev. H. D. B. McNeil, at St. Paul's, Mishawaka, in the morning, with an interesting service in one of the oldest churches in the diocese; and in the evening, with the Rev. F. M. Banfil, at the beautiful new St. James', South Bend. Large congregations were present at both services. There were five con-

firmed at Mishawaka, and 15 at South Bend. May 19th, by invitation of the Standing Committee of Indiana, Bishop White visited St. Luke's, Frankfort, preached and confirmed three, presented by the faithful priest-in-charge, the Rev. W. H. Xanders. The Feast of Whitsunday was happily spent at the cathedral in Michigan City, with two Celebrations, and sermons at mid-day and evening, and an afternoon service and address at the school house at Riskyville. Tuesday in Whitsun week the Bishop held an ordination in St. Mark's, Lima, and advanced to the priesthood the Rev. James Eleazer Craig. May 25th, visited at St. James', Goshen, preached and confirmed two presented by the rector. The Standing Committee of the diocese held its first meeting at Lima, May 22nd. The Bishop has appointed the Rev. W. W. Raymond as delegate from this diocese to the missionary council.

Massachusetts

William Lawrence, D. D., Bishop

The Guild of St. Barnabas held a meeting in St. Stephen's church, Boston, May 31st. Much interest in the work was expressed.

The Choir Guild

The second session rendered music in St. Paul's church, Boston, May 31st. The following choirs took part: St. Paul's church, Boston; St. Paul's, Brockton; Christ, Cambridge; St. Paul's, Malden; Grace, Newton; Emmanuel, Somerville. Mr. Warren A. Locke acted as choir-master, and Mr. Edgar H. Barrell as organist.

The Girl's Friendly Society

The annual council was held in Trinity parish rooms, Boston, May 31st. Miss McIntosh presided. A number of reports were submitted. Mrs. Roberts, president of the National Girls' Friendly Society, gave a description of the work through the country. According to the diocesan secretary's report, there are now 75 branches in Massachusetts, 1,007 working associates; 2,204 members, 934 probationers, and 78 married branch helpers. After the election of officers, Miss Paddock gave an interesting account of her work as deputation secretary. The annual tea was served in Mechanics' Building, and a social time followed. The service in the evening was attended by 1,200 members, who marched in the procession. The Rev. Edward Osborne, S. S. J. E., preached the sermon. Bishop Lawrence was present, with 30 of the clergy.

Maryland

William Paret, D.D., LL.D., Bishop

The 116th Diocesan Convention

Convened in Emmanuel church, Baltimore, May 31st. The session opened with services conducted by the Bishop and the administration of the Holy Communion. Mr. John T. Mason was elected secretary, and Mr. John T. Glenn, Jr., assistant.

Mr. Joseph Packard, Jr., offered a motion bringing about a radical change in the method of election of bishops in Maryland by substituting a majority for the two-third rule, which heretofore prevailed. After several hours of speaking and various amendments, it was adopted by a vote of 86 to 59, and reads as follows:

The election of a bishop of this Church shall be made by a concurrent vote of the orders voting by ballot separately, and when all the votes shall have been deposited, the tellers of the clergy and laity shall proceed to count the vote, and if among those voted for, one shall receive a majority of those entitled to seats in both orders, he shall be duly elected.

The Rev. Robert H. Paine reported on behalf of the library committee that it had determined to retain the present episcopal residence and the building adjoining, and to make certain necessary changes at a small cost, to fit up the building for use as a library. The committee expects to do this at a cost of not over \$2,000 of the sum appropriated.

Mr. Skipwith Wilmer, of the committee on donations, reported that the Rev. Arthur J.

Rich, late principal of the Hannah More Academy, had directed in his will that \$1,500 be given to the convention for the fund for infirm and disabled clergymen.

In delivering his annual address, Bishop Paret dwelt strongly on two points—both of vital interest to the Church—one, the falling off in the number of young men who desired to enter the ministry; the other, the disobedience of the Church laws in regard to Baptism. "In preparing the official list of the clergy of the diocese, I find," said he, "an unusual condition; that while at our convention of 1898, we numbered 186, I have to report, now, only 122, and it seems a backward step; 15 names have gone from our roll, and only six have been added." Only one name had been added to the clergy list by ordination; the diocese has at this time only three candidates for Holy Orders. Not one candidate had been received since the last convention, and he asked what were the causes for this. He knew some of them, and one was the rapid change going on in the character and tone of life and living in this country. The Bishop said he had found there had been increase in number of communicants, but a decrease in the number of Baptisms. He said he had three years ago called attention to some very grave and harmful irregularities in the administration of Baptism. In some churches he found no fonts at all. In many others, he said the font was shabby, unattractive, and uncared for, and probably left out of sight in a corner. He said that there were churches in Baltimore where the congregation had not beheld the Baptism of an infant for years, and the excuse was that it would weary the people. The Bishop spoke of this sacrament as almost a lost act of worship, and asked that parents demand from their rectors their rights to have a public Baptism. During the year, the Bishop reported that he had, with three or four exceptions, visited all the parishes and churches of the diocese. He had made 108 official visitations, confirmed (on 97 occasions) 1,221 persons, preached 110 times, given 840 addresses, administered Holy Communion 42 times, baptized 39 children and 4 adults, officiated at four marriages and at three burials. He held three ordinations, admitting five to the priesthood. There are three candidates now for Holy Orders, and four deacons preparing for Priests' Orders.

The evening session was devoted almost entirely to the discussion of diocesan missions and the report of the committee on missions. Addresses on the subject were made by the Rev. Messrs. James F. Plummer, Douglass Hooff, Robert B. Nelson, and Wm. B. McPherson. The Bishop read extracts from the reports of the archdeacons of the diocese, and himself reported some encouraging statistics concerning weaker parishes. The report of the treasurer of the committee on missions showed that there is a considerable balance on hand after all demands had been met. A resolution offered by the Rev. Mr. Niver was adopted, providing that the committee on missions be authorized to apportion and appropriate in bulk to the several archdeacons the sum of \$9,000 for carrying on diocesan work during the ensuing year.

The question of the location of the Episcopal library came before the convention and was definitely settled, after a full and free discussion. The settlement was to the effect that the work of the committee is approved by the convention, and that they be discharged after they have closed their accounts; that the \$23,000 in their hands, which is the balance of the entire appropriation of \$37,000 made last year, be returned to the trustees of the Keel fund, and that finally, the sum of \$4,000 be appropriated by the convention to be used for the purpose of carrying out the plans sketched in the report of the committee as above reported.

Mr. Joseph Packard, Jr., of the Ways and Means Committee, reported a deficit of \$1,000 from parishes represented in the convention. The chapel of the Prince of Peace, at Walbrook, was granted permission to organize as an independent congregation. The Rev. Henry T. Sharp

is the rector. The church was established by Emmanuel church, and for some years has been self-supporting. The reports from the diocesan schools, Hannah More Academy, and Warfield College, showed both to be in a flourishing condition. The Rev. Luther C. Swentzel, representative of the General Board of Missions, made an address.

The Standing Committee was elected as follows: The Rev. Messrs. William M. Dame, J. Houston Eccleston, D. D., Frederick Gibson, J. S. B. Hodges, S. T. D., William H. H. Powers, Geo. C. Stokes, and Osborne Ingle.

It was decided to hold the next convention again in Emmanuel church, Baltimore.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The third annual festival of the Church Sunday School Institute of Syracuse, was held in St. Paul's church, the Rev. Dr. Lockwood, rector, on the afternoon of Trinity Sunday. An address was delivered by the Rev. Karl Schwartz.

The Bishop's Birthday

The beloved Diocesan celebrated the 80th anniversary of his birth on Trinity Sunday. He was born May 28th, 1819, at Hadley, Mass., in the old farmhouse, which remains to this day his summer home. He was the youngest of 11 children, and sprang from sturdy New England stock. He completed 30 years of his episcopate (and wise and fruitful as it been), April 8th, and the esteem and love of his flock was shown by many birthday tokens and messages.

The Bishop's Appointments for June

8. Syracuse.
9. Ordination of deacons, church of the Saviour, Syracuse.
- 12-14. Diocesan convention, Oswego.
15. Keble school, Syracuse.
18. Calvary, Syracuse.

Brotherhood of St. Andrew

At the State convention, held in Syracuse, May 18th and 14th, the following officers for the ensuing year were elected: President, Frank L. Lyman, Syracuse; vice-presidents, Chas. E. Allen, Troy, Mark H. Lewis, Buffalo, Henry Valk, Richmond Hill, L. I.; recording secretary, Percy J. Knapp, New York; corresponding secretary, George H. Plummer, Rochester; 150 delegates were in attendance.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

75th Anniversary of St. Luke's, Rochester

The celebration of the jubilee began May 10th, when the Church Club convened in St. Luke's parish house with special reference to the event. The Rev. Dr. Henry Anstice, a former rector, spoke of "The relation of St. Luke's to the growth of the city." Ten out of the 13 churches organized in the city since the founding of St. Luke's, owe their beginning to it in more or less degree. The Rev. Dr. Nelson Millard, pastor of the 1st Presbyterian church, spoke on "St. Luke's nearest neighbor," and Mr. Selden H. Brown, of Scottsville, on "The progress of the American Church." The Rev. R. R. McG. Converse, D.D., rector of St. Luke's, and the Rev. Dr. D'Orville Doty also made remarks. The following were elected officers for the ensuing year: President, Eugene C. Denton; vice-presidents, William W. Mumford, Frank J. Amsden, Fred E. Drake, John Morris, Albert C. Walker, James W. Whitney, Wm. C. Walker and William C. Edwards; secretary and treasurer, George H. Plummer.

The anniversary celebration was continued the next day by the Eucharistic service at 8 A. M., Morning Prayer at 10:30, administration of Confirmation by Bishop Walker, and a second celebration of the Holy Communion. Evening Prayer was said at 5 o'clock. At 8 P. M., the jubilee services were held. Addresses were made by Bishop Walker, the Rev. Dr. Anstice, of Philadelphia, the Rev. Murray A. Bartlett, of St. Paul's, the Rev. Warren C. Hubbard of

Trinity, the Rev. Dr. William D'Orville Doty, of Christ church, and the Rev. Amos Skeele of the church of the Epiphany. At the close of the service a reception was held in the parish house.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

St. Monica's League

At St. John's church, May 9th, the closing service was held. The Holy Communion was celebrated, and an address delivered by the Rev. Mr. Paddock. At the business meeting, the Rev. Mr. Bratenahl read a report of the work among the colored people at Port Reno, in St. Alban's parish. This work has been begun and maintained by St. Monica's League during the past winter, and is in charge of a colored deacon. The secretary of the league read her annual report, showing that more than \$1,100 has been expended for salaries of teachers and equipments of industrial schools, for scholarships in King Hall, Lawrenceville, Va., and Charleston, W. Va., and for vestments, altar linen, etc. The range of work is from the diocese of Washington, through all the Southern States to Florida. St. Monica's League was organized in 1898, to work in connection with, and under the direction of, the Church Commission for the Colored People. All Churchwomen can become members by payment of one dollar annually. □

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

Brotherhood of St. Andrew

The State convention met at 3 o'clock on the afternoon of May 25th, in the Boffinger chapel of the cathedral, where a Quiet Hour was conducted by the Rev. Frank Du Moulin; after which the Rt. Rev. George F. Seymour delivered a most stirring charge to the Brotherhood, one which ought to ring in the ears of all who heard it and inspire them with heroic purposes and courageous efforts in pressing forward in the noble work which the Brotherhood is doing. An adjournment was then made to the guild room in Schuyler Memorial House, where matters of business were transacted; while the night session was occupied with discussions upon various questions of interest and instruction. "The elements of a successful chapter meeting" were treated by Jas. A. Waterworth, the Rev. J. D. Ritchey, William H. Owen, Jr., and the Rev. Robert E. Lee Craig. "The Brotherhood, its object and how to accomplish it," was discussed by J. L. Houghteling, of Chicago. "Personal work" was spoken of by Bishop Tuttle, the Rev. Dr. W. R. Winchester, Frank S. Tousey, and the Rev. G. Tuckerman. "Chapter work" was presented by the Rev. Messrs. Frank Du Moulin, Allen K. Smith, and L. F. Potter.

West Missouri

Edward R. Atwell, D.D., Bishop

The Tenth Annual Council

Held in Grace church, Kansas City, May 16th and 17th. The opening services were held in the church, with sermon by the Rev. H. A. Duboc. The Bishop administered the Holy Communion. The business sessions were held in Grace Guild Hall, the beautiful parish building adjoining the church; 25 clergymen and 37 lay delegates were in attendance. The Rev. John F. Dunn was re-elected secretary and Mr. W. B. Clarke, treasurer. The Bishop delivered his address Tuesday afternoon. Services have been increased and more missionary work done during the past year than for sometime. There is need, however, of more extended work still, as of the 60 counties in the diocese, 23, with a population of 350,000, are entirely without Church services. Of the 54 parishes and organized missions in the diocese, only nine are wholly self-supporting. The missionary character of the field is thus very evident. The Bishop spoke with pleasure of the large reduction of church indebtedness in the past few years. In 1892 it was \$136,921, while in 1899 it will be only about \$37,000.

On Tuesday evening a missionary meeting was held in the guild hall, at which reports of the work were presented, and stirring addresses made, by the Rev. Messrs. J. Stewart-Smith, G. Heathcote Hills, W. S. Allen, and others. Pledges were taken for diocesan missions amounting to \$2,500, a decided increase over last year. One of the most interesting features of the evening was the report of Archdeacon J. S. Moody of his first year's work: Miles traveled, 15,475; services and instructions, 674; sermons, 220; candidates prepared for Confirmation, 17; Woman's Auxiliaries organized, 8; new churches under way, 2, etc.

Wednesday evening a united musical service was held by the vested choirs of the city in Grace church—the first service of the kind in Kansas City. It was under the management of Mr. E. C. Marsh, organist of Grace church.

Thursday, May 18th, was devoted to the annual meeting of the Woman's Auxiliary. The sermon was by the Rev. G. Heathcote Hills. The country parishes and missions were better represented than ever before. Fifteen new parish branches have been added during the year.

Newark

Thomas Alfred Starkey, D.D., Bishop

Annual Diocesan Convention

Held in Grace church, Orange, May 16th and 17th. The Holy Communion was celebrated by the Bishop. After the service, the Bishop read his annual address. On the state of the diocese in general, he spoke a few words of encouragement and exhortation. He felt that a subject for consideration was found in the fact that in the larger towns and cities, where manufactures are the leading form of industry, the majority of our congregations are composed of working people. He could remember the days when the Episcopal Church was the Church of the wealthy and aristocratic classes; and the contrast to-day reconciled him, in a measure, to the difficulties which arise from the small means of so many of our city congregations. The Bishop commented with satisfaction on the prosperous condition of the hospitals and other institutions of the diocese, and especially commended to the clergy the Arthur Home, the only Church orphanage in the State, as needing their effectual support in these first days of its career.

The statistics for the year are as follows: Ordinations—priests, 2; deacons, 3. Clergy canonically connected with the diocese—bishop, 1; priests, 112; deacons, 4; deposed, priest, 1. Candidates for Holy Orders—priests, 8; deacons, 1. Clergy licensed temporarily, 4; lay-readers licensed, 28; new church opened, 1; notices of deposition received, 17; sermons and addresses, 75; Confirmations, 1,245.

The Rev. W. R. Jenvey, archdeacon of Jersey City, reported great improvement in the financial condition of the missions under his supervision, especially in the paying off of debts, and acquirement of new lands and buildings. Calvary church, Bayonne, is now entirely self-supporting. The missions at Fort Lee and Hillsdale are out of debt, and the latter has spent \$1,625 in improvements during the past year. The mission at Hasbrouck Heights has reduced its indebtedness from \$2,250 to \$1,350, and Trinity mission, Centerville, is soon to have a new building, for which \$1,300 is in hand.

The Rev. Alexander Mann, archdeacon of Newark, reported great earnestness and zeal on the part of the missionaries in his archdeaconry, and particularly commended the work at Essex Fells and Little Falls, at Arlington, Butler, and Pompton.

The reports of the Board of Missions, Arthur Home, and the two hospitals, were full of encouragement. At St. Barnabas' Hospital, the endowment fund has been increased by \$12,000, and now amounts to \$43,000. An endowment of \$3,000 is to be made shortly by the Girls' Friendly Society of Trinity church, Newark, as a memorial of the late Major Hulfish, former sexton of that parish. At Christ Hospital, a new wing is to be opened at an early date, containing new operating rooms, with all modern conveniences. The treasurers of the diocese, of the

Episcopal Fund, and of the Aged and Infirm Clergy Fund, each reported a considerable balance on hand.

The greater part of both afternoons was taken up in the discussion of the report of the joint committee of the dioceses of New Jersey and Newark, on civil legislation. This committee submitted a proposed "Supplement to the Religious Societies Act," the object of which is the condensing, harmonizing, and arranging, of the existing statute laws of the State relating to Church government. After a prolonged and exhaustive discussion of each section, the whole supplement, with amendments and suggestions by the convention, was referred back to the joint committee, to report at the next convention.

The elections resulted as follows: *Standing Committee*: The Rev. Messrs. W. W. Holley, D.D., Wm. R. Jenvey, N. Barrows, D. D., and Frank B. Reazor; Messrs. Henry Hayes, Alfred Mills, D. Smith Wood, and E. A. S. Lewis. *Board of Missions*: The Rev. Messrs. George S. Bennett, F. B. Carter, Walker Gwynne, Wm. M. Hughes, D. D., George F. Flichtner, and Wm. W. Davis; Messrs. George G. Frelinghuysen, Wm. M. Franklin, Richard F. Stevens, Wm. J. Holmes, James Hodge, and J. L. Truslow, Jr. *Delegates to the Missionary Council*: The Rev. F. B. Carter and Mr. Henry Hayes. *Secretary*, the Rev. John Keller; *treasurer*, Mr. Henry Hayes.

Milwaukee

Isaac Lea Nicholson, D. D., Bishop

The Rev. Rudolph Stahley, curate of Trinity church, Prairie du Chien, has succeeded in building a new rectory on the lot adjoining the church building.

Founders' Day at Kemper Hall

May 24th was an ideal Founders' Day at Kemper Hall. The grounds looked their loveliest, with gay tulip beds and fresh spring foliage. The morning trains brought the visiting clergy and a large number of guests from Chicago, Milwaukee, Racine, and elsewhere. At 10:30, High Celebration was sung in the chapel. The acting chaplain of the school, the Rev. Colin C. Tate, was celebrant, and the Rev. J. H. Hopkins, of Chicago, was the preacher. The Bishop of Milwaukee gave the absolution and the blessing. After the service, the guests gathered in Bishops' Hall, where the school girls sang the Founders' Day hymn, and garlanded with flowers the pictures of departed bishops and priests once connected with the school. The Bishop and other guests, followed by the school still singing, then marched to Armitage Hall, where the picture of Bishop Armitage was decorated, after which luncheon was served.

Nashotah Theological Seminary

The annual commencement exercises were held on June 1st. The baccalaureate sermon was preached by the Rev. Wm. McGarvey, of Philadelphia. The following degrees were conferred: D. D., (*Honoris Causa*), the Rev. John Jacob Faude, ('76), rector of Gethsemane church, Minneapolis, Minn. B. D., (*In course*), the Rev. Messrs. Gustave Ambrose Chas. Lehman, ('96), of Holy Trinity, Pueblo, Colo., and Samuel Macpherson, ('98), of St. Mary the Virgin's, New York. Diplomas were granted to the following members of the graduating class: The Rev. Messrs. Allan Worthington Cooke, Arthur Goodyer, Wm. Donald McLean, and William Watson. The annual meeting of the convocation of the alumni was held in the afternoon, when the officers of last year were unanimously re-elected.

Albany

William Crosswell Doane, D. D., LL. D., Bishop

St. Ann's Church, Amsterdam

On Sunday, May 21st, the rector, the Rev. E. T. Carroll, celebrated the 5th anniversary of his work here; the Rev. David Sprague, a former rector, preached the sermon. The Rev. Mr. Carroll has accomplished wonders in this parish. A member of the vestry has issued an anniversary pamphlet giving a brief resume of the work, the substance of which is, a working and loved rector followed and supported by a loyal

people, bringing prosperity out of dangerous conditions.

The Church of the Cross, Ticonderoga

This historic parish, the Rev. C. L. Sleight, rector, celebrated the 60th anniversary of its organization, May 14th. It is in a flourishing condition, and the rector's sermon on the anniversary made the people proud to acknowledge their membership.

All Saints', Hoosac

On Whitsunday, the congregations from the two outlying missions—St. Paul's, Raymer-town, and Holy Name, Boyntonville—under the Rev. A. A. Cairnes, united with the parish in a grand missionary service. Holy Communion was celebrated at 7:30 a.m. At 10:30, there was a High Celebration, at which the Rev. J. N. Marvin preached the sermon, on Diocesan Missions. After Evensong, the clergy and lay people assembled in the refectory of the school. The rector, the Rev. Canon Tibbits, presided. The Boys' Missionary Committee made most interesting reports. Then all listened with evident pleasure to an address by the Rev. Dr. Hare, on Work in an East London parish, and to Mr. Paul Shimman, on missionary work in Persia. The choir of the church is made up from the boys attending the school, and the faculty. They are very proficient, and render the most difficult music.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The Rev. Ralph L. Brydges, rector of St. Mark's church, East Islip, who has been ill for some time, has recovered, and officiates at all services. The Woman's Sewing Class, before disbanding for the season, sent \$23 to St. John's Hospital, Brooklyn, being proceeds from work done in the society.

St. Catherine's Hall, Brooklyn

The commencement exercises of the diocesan school were held May 31st, in the chapel of the school. The principal address was made by Dr. Hamilton W. Mabie who also conferred the diploma. Professor Franklin W. Hooper, of the Brooklyn Institute of Arts and Sciences, made the introductory address, and there was vocal and instrumental music of a fine order.

Consecration of St. Paul's, Glen Cove

On Tuesday, May 23d, St. Paul's church, the Rev. John William Gammack, rector, was consecrated by Bishop Littlejohn, it having recently been freed from debt. A large number of clergy from Long Island and Manhattan were present. A collation was served by the women of the parish, in the parish hall. In the afternoon, the Bishop administered the rite of Confirmation to a class of nine.

Trained Christian Helpers

The graduating exercises of the senior class took place May 27th, at the home of the Helpers, 52 Madison st., Brooklyn. This order was organized more than two years ago, under the auspices of the Rev. Dr. J. H. Darlington, to fill a long-felt want of trained volunteer help for the sick poor, and those unable to pay a trained nurse; and its success is proving its value. The spiritual directors are the Rev. Drs. James H. Darlington and John J. Bacchus, and the medical director is Dr. Arnold W. Catlin, well known for his interest in philanthropic enterprises. Dr. Darlington being unable to be present, owing to illness, his place was taken by the Rev. Dr. Bacchus who made the opening address. Dr. Arnold read a letter of regret from the Bishop, in which he expressed his hearty approval of the work. The diplomas were awarded by Dr. Catlin who prefaced the presentation with an address. Addresses were also made by Drs. Alfred Bell and W. W. Lang, of the Medical Hall. Several trained nurses who have cooperated with the order in their work among the poor, were presented by the directress, Sister Augusta Winder, with the badge of the order, a dark blue ribbon stamped with silver. Music and an informal reception closed the exercises.

Editorials and Contributions

THE Presbyterian General Assembly has just been holding its session, and had the cheering report that the debt of the Home Missions Board, nearly \$150,000, is all paid off. Bishop Fallows, of the Reformed Episcopal Church (*The Interior* spells it with a small "c") bore the greetings of that body, and, according to the report of our contemporary, explained that "his church stands as a protest against movements in the Episcopal fold which would lead to the spread of cunningly devised fables, and imposing the commands of men for the commands of God." That would suit "the Briggs' case" very well, even if the English of it is a little broken! It seemed to please the Presbyterian brethren immensely; at least, the effect of the Reformed Episcopalian speech was to set the assembly to singing "Blest be the tie that binds!" As Sam Weller would say, it would take a glass of "hextra" magnifying power to find the "tie." Dr. Fallows "recognized the full equality of the Presbyterian Church," which was "a little more than kin and less than kind."

ONE matter of moment, which will interest many who are not Presbyterians, was the action taken in "the McGiffert case." It seems that "one woe doth tread upon another's heels," in the Presbyterian ranks. After the fitful fever of trial and expulsion, Briggs sleeps well; but here is another trouble in the camp! McGiffert looms up, with twenty thousand gashes on his theological head, and spoils the feast. "What shall we do with him?" was the question which the assembled wisdom of the assembly found it hard to answer. It was finally decided to turn him over to his own New York Presbytery to be dealt with. We congratulate the alleged heretic on the prospect of finding a soft spot to drop on when he is pitched out.

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Catholicity

RECENT events in the Episcopal Church have given occasion for those who think they know our affairs better, perhaps, than we ourselves, to administer to the Church and its pastors a considerable amount of advice, useful or otherwise. On the one hand, many of the secular papers, taking a plain, common-sense view of things, have seen very clearly that it is an anomalous and doubtful position for a man to place himself where he is pledged to certain formulas of faith and doctrine, but considers himself at liberty to teach and preach the opposite. On the other hand, according to *The Outlook*, the Episcopal Church has recently been on its trial in the matter of true Catholicity. The definition of Catholicity, from this point of view, appears to be the capacity of including every sort of teaching, however inconsistent with itself or even self-destructive it may be. A Church which has not this capacity, is, it seems, a sect, and not a Church. Since, however, up to the present time, there has been no religious organization, whether called Catholic or Protestant, which does not start from some fixed principles and lay down more or less definite limitations binding upon those who become its authorized exponents, the Catholic Church of which *The Outlook* fondly dreams, has not yet come into existence. Even the

admission of Dr. Briggs, which this paper regards as a turning point, does not determine the matter in favor of the Episcopal Church if Dr. Briggs' own declarations are to be accepted. It is to be observed that Dr. Briggs himself does not claim that his ordination, by which he has been admitted to the ministry of the Church, adds a new element to the Church's character, or in any respect broadens its Catholicity; on the contrary, he has shown himself extremely anxious, as for instance in his letter to the Presiding Bishop, to vindicate his orthodoxy and to claim for himself perfect loyalty to the Church and her standards just as they are.

IT is this attitude on the part of Dr. Briggs and others, which forms the greatest difficulty. If they said distinctly: "Our views are not those of the Episcopal Church, but they are views which we insist that she must adopt, on pain of being something less than Catholic," we should then know much better where we stand. But in reality they one and all insist that their views are already within the limits set by the standards of the Church. *The Outlook* evidently does not accept the professions of these gentlemen as presenting the true state of the case, but considers that their reception into the Church, or their remaining in it without molestation, involves an actual extension of the field of belief and teaching. We should be inclined to agree with *The Outlook* thus far, if we were convinced that the present drift, encouraged by the action of certain of our ecclesiastical authorities, were destined to go on unchecked. This, however, is far from being our conviction. Taking courage from the history of the Church at other times, we confidently believe that the hour will come when the Church will rise in her might and slough off these excrescences. But it is true that in a Church governed as ours is in America, this is necessarily a work of time. Discussion must go on until the principles at stake become clearly evident to the great majority. When it is once seen that the controversy at the bottom centres about the question of the supernatural or the non-supernatural, the result cannot be long doubtful.

CATHOLICITY at present is an expression which is being much misused; as in the case of the word "liberty," crimes are committed in its name. In the popular point of view, Catholic means "Roman Catholic," and its use arouses all the intensity of old Protestant prejudice against everything which is called by that name. On the other hand, by a species of clever word jugglery, consisting in an appeal to etymology, and a rejection of history, the word is being made to signify everything or nothing. As the word in its etymology signifies "universal," it is being claimed that a Catholic or universal Church must be one which tolerates all views and teachings which so-called Christian scholars may choose to promulgate, without any question of the premises from which they start, or the pre-assumptions which govern their investigations and shape their conclusions. Whether these pre-assumptions include a belief in the supernatural and its miraculous manifestations, or whether they deny the supernatural, all alike must be allowed their place in such a Catholic Church.

THE truth is, the ideal thus presented to us is not that of the Church, or a Church, but of the world. The theory which is being exploited at present with great zeal in certain quarters, is that the antithesis with which readers of the New Testament are familiar, between the Church and the world, is a false antithesis, or at least that it has ceased to have any practical significance. The Church and the world are one, and the duty of the Church is to bring herself as rapidly as possible into harmony with the *zeitgeist*, the spirit and genius of the time. Thus only can she become Catholic in the sense of *The Outlook* and its friends. But it ought to be clearly understood to what conclusion this conducts us. Church organization becomes unnecessary. The *zeitgeist* can take care of itself, and is impeded rather than aided by the existence of organizations which inevitably find it necessary to set forth some kind of standard or formula affecting belief or teaching. It may be a matter only of shreds and patches, or more or less vague traditions of old orthodoxy; nevertheless, whatever there is still remaining in any case of traditional religion, involving more or less the admission of the supernatural, will necessarily have the character of limitation. There is a point at which it is said: "Thus far and no further." All this is simply a hindrance to the free development of the *zeitgeist*, or enlightened world-spirit. When the Church and the world become one, the mission of the Church is gone, she becomes an anachronism, and must, sooner or later, cease to exist. It is really a new dispensation to which *The Outlook* invites us. It makes the former dispensation obsolete. "Now that which is growing obsolete and decrepit, is necessarily near to vanishing away."

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Presbyterian Liturgies

COMPLAINT is sometimes made of the great variations in the services of the Church, as seen in different parishes, and of the perplexity or discomfort which this causes to persons coming from one parish to another, and expecting to find the same order of things to which they have been accustomed. But although the same service may not be found in all churches at the same hour, the Holy Communion being sometimes celebrated in one church at the time when Morning Prayer is being said in another; and though some services which are more or less optional, are used constantly in some places and more rarely in others; and again, some churches prefer a larger element of music and ceremonial, while their neighbors are content with a minimum of these adjuncts—at least the services employed are, with some unimportant exceptions, those of the Prayer Book, and therefore will be familiar to all Churchmen. Our difficulties in this respect are but small when compared with those of our brethren of other denominations who have of late years been affected by the general movement in favor of some kind of settled form of public worship, as opposed to the old extemporary method. At least, this is what we gather from a recent editorial in *The Evangelist*, a Presbyterian newspaper, published in New York city. "The present condition," says this paper, "must be distressing to all who have a regard for order in Church worship

and to the last degree perplexing to members of other communions. For that matter, perplexity must be equally the lot of Presbyterians themselves whose hap it may be to attend a church other than their own, so intricate and minute are the diversities in the forms even of neighboring churches."

AN association of the Presbyterian Church, called "The Church Service Society," has been formed for the purpose of promoting the use of liturgical forms in the worship of that denomination. This society recently sent a circular letter of inquiry to the pastors of all churches reporting at least two hundred and fifty communicants, in the New England States, New York, New Jersey, and Pennsylvania. The purpose of this letter was to ascertain the character of the services at present in use. It is apparently regarded as desirable that there should be some approach to uniformity. The answers received were certainly not encouraging in this respect, so far as the present condition of things is concerned. Out of three hundred and sixteen Presbyterian churches, two hundred and thirteen use a doxology at the beginning of morning worship, and fourteen in some other part of the services. The *Gloria Patri* is used in one hundred and two congregations, but with no uniformity as to the places of its insertion. Thirteen use the *Gloria in Excelsis* at one of two different points. Anthems are used by two hundred and thirty-three, at eleven different points. Versicles and responses are used by forty-nine, and the same number employ chanting; but we gather that there is no uniformity either in the material employed in these features, or the order in which they occur. As regards the prayers, there seems to be fourteen different systems in use.

IT does not appear that these experiments in the liturgical method of worship are very heartily appreciated by the rank and file of the congregations concerned, and *The Evangelist* remarks that, on the whole, the report indicates a disheartening degree of indifference, apparently on the part both of pastor and people. It is true, however, that "many place special emphasis upon the dignity and importance of the worship, apart from the sermon," and a wide desire is expressed for a fuller participation by the people in the acts of worship. The Society finds that, notwithstanding the present confused state of things, a large proportion of the ministers who replied to their letter are in sympathy with the aims of the Society. These aims, we take to include, not only the advancement of a liturgical method of service, but also the attainment of something like uniformity in the method adopted.

WE cannot but view with interest and sympathy a movement of this kind in a large and important Christian community such as the Presbyterian Church, even though, as has been frankly avowed by some persons of standing, the desire to prevent the younger members of the denomination from throwing in their lot with the Episcopal Church, is no unimportant element in this newly-awakened desire for responsive services and the use of forms in public service, instead of merely extemporary devotions. For though this motive is undoubtedly present, it is quite certain that it is only one element in the matter. It can hardly be denied that there is a general

weariness and an increasing impatience of the old methods. People of cultivated tastes are no longer willing to remain at the mercy of the minister who may occupy their pulpit or platform, and whose personal characteristics of thought and expression are never more obtrusively, and perhaps offensively, evident than in the prayers with which he endeavors to lead the devotions of the congregation. It is seen as never before that if public worship is to be also common worship, and not simply the expression of an individual's devotional strivings and aspirations in the presence of an audience, forms of prayer are absolutely essential. It is a sign of the times when an influential religious body, long opposed to all such forms, and especially to those of the Anglican Prayer Book, begins to seek after that which it once rejected, and to appropriate, even though it be by shreds and patches, the ancient Catholic forms of liturgical worship.

IT is also a hopeful sign, in this connection, that many pastors desire to emphasize public worship as compared with the sermon. This was not so with their forefathers. It will be interesting to observe whether this "Church Service Society," or the movement which it represents, shall meet with any satisfactory measure of success. Will it be able to furnish, in answer to a widespread, but somewhat vague, demand, a service which will commend itself to the majority of Presbyterian churches? We find it difficult to believe that anything having the character of finality can be attained unless it is based upon true principles of worship. It will be found, in reality, that these aspirations after something higher and something more substantial than the usages of the past have afforded, reach much further than a simple desire to afford the people a larger participation in the utterances of public worship, or the greater life and heartiness imparted to the service by arrangements of versicles and responses, or alternate readings from the Psalms and Canticles. The true goal of this widespread tendency towards some better ideal, which is seen, not among Presbyterians only, but in other denominations, can only find its permanent satisfaction in the ancient system of Catholic worship.

NO doubt for a time the appropriation of elements from the Prayer Book and the imitations of the methods of the Church, may be successful in holding back the discontented element, but it does not seem probable that these methods will be of permanent efficacy. Mere eclectic services bear too much the character of Hamlet with Hamlet left out. The central principles which give life and unity to the service and impart to it its true significance, must be felt in the long run to be lacking. Not only each service, but the entire liturgical system of the Church, possesses a unity of thought and intention which is the real source of its strength and the guarantee of its permanence. But it is impossible for our Presbyterian brethren to accept this system entire without becoming other than they are. We may, therefore, well view such a movement as this, not only with equanimity, but with hopeful sympathy, believing, as we do, that it can only find its true realization in unity with the ancient Church.

Letters to the Editor

SIGNS OF THE TIMES

To the Editor of *The Living Church*:

We are rapidly approaching one of those periodic crises in the history of the Church, in which there must be a searching of the hearts of men. We need not fear the charge of pessimism if in facing evil we strive to estimate its true nature, so long as we do not despair of conquering it.

What do we see as we look at the Church today? We see a condition of indifference and apathy toward growing evils, which is nothing short of criminal. On all sides men are shirking responsibility and letting things drift, excusing themselves from protest and open opposition to error, fearing the frown of popular opinion which tolerates looseness in all great moral questions. Well may we ask, whether is the Church drifting? The facts are these: With no love for the use of party names, yet for the sake of being definite, it may be said that we have reached a point where the issue is not as between High Church and Low Church; we are face to face with Broad Church and no Church. The Broad Church party has long been crying for peace, charity, tolerance, liberality, as a blind by which to gain time and opportunity to sow seeds of error unhindered. Jealousy for truth has been scouted as narrowness and bigotry; those who would preserve the Faith in its ancient purity, have been stigmatized as "troubleshooters of Israel"; timid and half-hearted souls have been cajoled or frightened into making a peace which is fatal in its results. It is time, then, for us to rouse up and search for Achan and the Babylonian garment.

We need not go back further than the last General Convention to catch the drift of things. There we see the leaven of laxity and lawlessness working out. It is not possible to exaggerate the significance of the fact of this Church, through her House of Bishops, refusing to guard the sanctity of the marriage bond and crush the monster of divorce which is ravaging society. And why? Through fear of antagonizing the spirit of the age, the hostility of worldliness and secularity which is rampant inside the Church as well as outside of it. From all over this land to-day the cry is going up to heaven against the licensing of concubinage and the wreck of home and family life, and yet as a Church we stand dumb, and our bishops hesitate lest they lay upon human nature a burden too heavy to be borne!

Equally significant was the practical rejection of the Book of Common Prayer as any longer a standard of faith and doctrine. For this is the true inwardness of the plan of Christian Unity in the famous amendment to Article X. of the Constitution. This provides for "the temporary use of forms and directories of worship by congregations not in union with this Church who are willing to accept the spiritual oversight of the bishop of the diocese or missionary district." The scheme gets rid of the Prayer Book as a standard of doctrine. What congregation would ever afterward surrender its directory of worship if it were not willing to do so when it consented to accept episcopal oversight? The plea of a "temporary" provision is all nonsense. The truth is, we should by this scheme annex permanently congregations who never mean to accept the doctrine of this Church. The *lex orandi* is the *lex credendi*. The Church has committed herself to a shrewd invention to get rid of Prayer Book doctrine; nothing less.

Look now at the situation in New York. The scandal to the Church of the Briggs ordination is, pooh-poohed and laughed at, and his defenders shelter themselves under the plea that the Church has plenty more like him! It is openly proclaimed that the "whole Broad Church party" is in sympathy with Dr. Briggs. Plainly, then, here is an assertion that we have a revolutionary party within the Church which means to defy her laws. The case of Dr. Briggs is, we must remember, not that of disciplining a teacher who has departed from the Faith; it is actually commissioning and authorizing one to

teach who is on record against the teachings of the Church. Let us not be intimidated by the cry of those who say, "truth is being stifled and scholarship denounced." It is not so. The question at issue is whether the Church shall offer any man the opportunity to use her authority to teach his own opinions, rather than "the Faith as she hath received the same." Can she, and will she, tolerate that presumption and conceit which claims for itself the witness of the Holy Ghost to its own individual opinion, as against the Faith of the body corporate to whom the Spirit of Truth was promised rather than to any individual?

Dr. Briggs' opinions may be true, or they may not be true; no one questions his right to hold any opinions he pleases. What is questioned is his right to a commission to teach what the Church has not accepted. Is the Church ready to abdicate her position as a teacher of truth in favor of an individual who claims to know better? Is she willing to surrender her office as a witness, to an exploiter of literary theories?

But it is not only Dr. Briggs' case that is serious. The authorities permit to go unrebuked an avowed Unitarian who openly proclaims his unchanged opinions, and asserts as his reason for entering the Church that "he fancies her liturgical service." Now in both these cases the distressing thing is the moral obliquity condoned. The vows of the ordinal are taken, and then played fast and loose with. What we ask is: shall the Church, for the sake of avoiding conflict, and to enjoy a peace of indolence and indifference to truth, suffer the flood of lawlessness to flow on without let or hindrance? Better dispense with all law and pretence of discipline, than to suffer defiance as she is doing. Who will help lift this pall of apathy and insensibility that hangs over the Church? Where is the indignant repudiation there ought to be of the attempt to prove Holy Scripture a patch work of myth and legend? What is the blight which has struck the hearts of bishops and priests who have taken solemn vows to banish and drive away strange doctrine, that they play at battle-dore and shuttle-cock with their responsibility "earnestly to contend for the Faith once delivered to the saints"? How long are we to witness the policy of do-nothing and drift which is fast making the Church a target for the taunts and sneers of infidelity and worldiness? It is not disturbance of the peace of the Church which is to be feared; rather is it the fatal lethargy of cowardly inactivity. While we pray, "Let Thy continual pity cleanse and defend Thy Church," shall we hug to our lazy souls the delusion that the evil will right itself?

ALBAN RICHEY.

New York, June 1, 1899.

CLERGYMEN'S RETIRING FUND SOCIETY

To the Editor of *The Living Church*:

If another letter on the subject of the C. R. F. S. is in order, I should like to have a word to say.

I have been a member of the society for about twenty years, and have been loyal to the principle on which it was organized. But I am beginning to have a change of mind, and to concur with the thought that it would be well if the society could enable some of its present members who have reached the required age, to retire, if they needed to do so. At present it seems to me that I am working to enable my brother who will live towards the end of the twentieth century to "retire." A noble object; but one has to consider a little one's own necessities. I have been, as I say, a member for twenty years. My retiring pension is under \$40 a year. One cannot retire on that except into the grave. I know it is a large return on my investment. But I was not investing my money, but was endeavoring to provide for a retiring pension for myself, as well as for my twentieth century brother. I wish I could get it. But I cannot get it out of the present slowly accumulating principal of the society.

I think the clergy ought to take more interest in the society, and ought to join it in larger numbers, and thus help to increase the principal fund. But the clergyman who joins it to-day still has to look to the fact that when he

reaches the retiring age, it is not likely that the fund will even then have reached a sufficient sum to enable him to retire on his share of the dividend of the interest of it. That is not encouraging for him, and he does not join. Perhaps he would if he thought he was going to help himself, as well as his brother in the third and fourth generation—whom of course he heartily desires to help. Something has been said about the help the laity would give, under other conditions than those which now prevail in the administration of the C. R. F. S. Perhaps they would. It is much to be desired. Most of the clergy have not much with which to help themselves. And there comes a time when some of the laity who are "emulous of change," thrust them out onto the "cold charities of the Church." We have laymen in the Church who could raise the fund of the society to a point which would enable those who have "sown unto them spiritual things," but whose sowing they no longer desire, to "reap their worldly things" at a time of life when they most need it. That would be only fair, and it would be in accordance with the spirit of our brotherhood in Christ. These rich laymen have many calls on them. But they have received much from God out of which to respond to them. Is not the C. R. F. S. and its purpose, something which should be a strong claim on their means for doing good? A relief from anxiety for the future on the part of those who have broken for them the bread of life, might well claim some consideration on the part of those to whom God has given "all things so richly to enjoy."

A MEMBER OF THE C. R. F. S.

ASTONISHING EXEGESIS

To the Editor of *The Living Church*:

I see by one of our large dailies that in the Presbyterian Assembly (South) recently, the following report of the Committee on Overtures was docketed: "The General Assembly, in response to the overture from the presbytery of Athens, touching the observance of Christmas and Easter as religious days, would make the following deliverance: that there is no warrant in the Scriptures for the observance of these days as holy days; but, on the contrary (see Gal. iv: 9, and Colossians ii: 21), that such observance is contrary to the principles of the reformed faith, conducive to will-worship, and not in harmony with the simplicity of the Gospel of Jesus Christ."

This remarkable deliverance, from what is considered the most learned of our Christian denominations, declares that the whole early Church, from Apostolic times on up through the centuries, in her observance of Easter Day, acted contrary to the principles of Christ's religion.

Polycarp, Bishop of the Church at Smyrna, and disciple of St. John, visited Anicetus, Bishop of Rome, for the purpose of bringing the whole Church, East and West, to the observance of Easter on the same day. The whole Church did undoubtedly, under the eyes of St. John, observe Easter Day with St. John's approval. Really does the Presbyterian Church (South) mean to say that the whole Church of Christ, at that early time, under the very eyes of an inspired Apostle, fell into a practice on a par with the Judaism and the heretical sophistries condemned by St. Paul in the passages above referred to?

Weatherford, Texas.

F. MOORE.

QUALIFICATIONS OF DELEGATES

To the Editor of *The Living Church*:

I should feel myself under great obligation to you if you would kindly give me the space in which to ask a few questions. I ask this in the hope that some of our reverend brethren of the clergy who have had some of the same propositions to deal with, will be good enough to give me the benefit of their experience.

1. Could a priest of the American Church, in all respects in regular standing, be deprived of his right to a seat and a vote in a diocesan convention, on account of the failure of his parish or mission to raise the full amount of its diocesan assessment?

2. Does not the priesthood carry with it, inherently, the right to vote in a diocesan council, provided always that such has been recognized and utilized by the bishop of the diocese?

3. Under what canon are deacons, in regular standing, and baptized persons (as yet unconfirmed and non-communicant, or confirmed and non-communicant), entitled to vote in diocesan councils or synods?

4. Strictly and canonically speaking, do not such canons as apply to the qualifications of delegates to the General Convention, apply also to delegates to our diocesan councils?

This set of questions is agitating more than one diocese at the present time, and a little light on the subject, from such as have had any experience in dealing with the issue involved, would be very welcome.

RUSTICUS.

Trinity Church, Atchison, Kas., May 22d, '99.

BISHOP POTTER AND DR. BRIGGS

To the Editor of *The Living Church*:

Admitting that it is as improper to criticize the actions of a bishop as those of a judge, yet as we find some bishops to be not infallible and to make some mistakes, there can surely be no impropriety in pointing out those mistakes when they may lead to important results.

The Bishop of Pittsburgh has, in a recent number of your contemporary, shown that Bishop Potter made a great mistake when he urged the mandatory character of the canons as leaving him no discretion in ordaining Dr. Briggs to the priesthood, if certain testimonials were presented and formalities observed.

The Bishop of New York was also unfortunate in quoting the testimonials given to Dr. Briggs by certain Roman Catholic teachers; because the Bishop must know that in the estimation of a loyal Roman Catholic, the authority of any interpretation of the Bible is as nothing when placed beside the teaching of the living Church.

Bishop Potter also made a great mistake in saying, in his letter to a layman, that the "outcry" against the author of the "Introduction" betrays a "lamentable ignorance of the progress of sound learning and the judgment of the best Christian scholars," for two reasons: The particular instance to which the Bishop refers—and indeed most of the outcry—has nothing to do with sound learning or scholarship; and also because, if the conclusions of the best learning and scholarship are such as the Bishop contends for, then wretchedly poor must be the best.

Moreover, I have never heard of Dean Plumptre's exhibiting any remarkable scholarship except that of coming out from Oxford as a "double first."

To a great extent the scholarship Bishop Potter contends for is employed in support of foregone conclusions. And for this purpose the character of the Hebrew language has been tossed from one theorist to another in order to support certain theories previously formed. Gesenius, for instance, was a giant in Hebrew philology, but he had his theories. And the verdict of more recent scholars is that he was "far from grasping the genius" of that language; and some of the cleverest of these scholars are still partly on the wrong track. And why? Merely from inattention to some of the simplest and most obvious principles of language, and from not calling in the aid of the cognate languages, especially Arabic, the grammar of which has been more philosophically treated than that of the others. This would correct some of the crudities with which many Hebrew grammarians favor us. Koenig claims to have advanced several steps in the evolution of the genius of Hebrew, and in time it is to be hoped that we shall have something more satisfactory. Although in this respect, the Old Testament revisers do not seem to have advanced much beyond the Septuagint translators who, as the writer in Smith's dictionary truly says, were imperfectly acquainted with Hebrew.

The defenders of Dr. Briggs are forced to admit that he teaches "that most of the biblical writers habitually make untrue statements of fact." And yet they seem to think that all this

is balanced by his encomiums on the Scriptures, as to their inspiration, etc. But they forget that language still more laudatory has been bestowed by some modern critics on the *Iliad*, without its being supposed that Homer had a direct commission from heaven for the infallible guidance of all future ages. And they keep out of sight the fact that a certain school would admit of no inspiration except that offered to all Christians, and would triumphantly refer, as Maurice did, to the collect at the beginning of our Eucharistic Office; while the extremists of that school would allow no inspiration beyond such as that displayed by Homer, Michael Angelo, Beethoven, or Shakespeare, whereas the New Testament doctrine of inspiration is that "holy men of God spake as they were moved by the Holy Ghost."

It is puzzling to most minds to understand how it can be as Dr. Briggs says, in his letter to the Presiding Bishop: "I am assured by my pupils that I make the Bible to them more real, more powerful, more divine," that is, by telling them how untruthful a great part of it is!

And so in reference to the ordination one cannot help remarking: What a mockery to ask such a man the question, "Are you determined out of the said Scriptures to instruct the people committed to your charge," etc? Surely the Bishop should have added words like these: "It being now discovered that large portions of most parts of the said Scriptures are absolutely false." WM. GRANT.

Personal Mention

The Rev. F. E. Atkins, formerly curate of Trinity church, Lenox, Mass., has been made rector of St. George's church, Lee, Mass.

Bishop Whipple, of Minnesota, arrived home from England, May 20th.

The Rev. Chas. W. Du Bois has entered upon the rectorship of Grace church, Lapeer, Mich.

The address of the Rev. H. G. Batterson, D. D., will be care of J. S. Morgan & Co., 22 Old Broad st., London, England, until Oct. 1st.

Archdeacon Caswall's present address is Highland Park, Chattanooga, Tenn., instead of Harriman.

The Rev. C. W. M. Cully has resigned charge of Trinity mission, Winooski, Vt., and his address for the present is 404 Pearl st., Burlington, Vt.

The Rev. W. A. Dennis, of Evansville, Ind., has taken charge at Menomonie, Wis., diocese of Milwaukee.

The Rev. P. R. Fish is to take charge of St. Barnabas' church, Brooklyn, Greater New York, during the absence of the rector.

The Rev. Francis Gilliat, S.T.D., has resigned Trinity church, Canaseraga, N. Y., and accepted the temporary charge of St. John's church, Ellicottville, N. Y., in connection with missionary appointments at Springville, N. Y. Address Ellicottville, N. Y.

The address of the Rev. J. Belton Haslam has been changed to 732 First st., Milwaukee, Wis.

The Rev. Geo. W. Lincoln will seek recovery of health by a stay of several months off the New Jersey coast, near Atlantic City.

The Rev. F. North-Tummon should be addressed at Elk Point, S. D.

The Rev. J. H. Parsons has been appointed priest-in-charge of St. Ann's mission, 1131 Kimball ave., Chicago, Ill.

The Rev. C. Edward Roberts, of Pittsfield, Ill., has become curate at Grace church, Madison, Wis.

The Rev. Edward Riggs sailed with his family May 31st. on the Bremen steamship, *Frederich der Grosse*. He will spend the summer at Shanklin, in the Isle of Wight, and the winter in Florence, Italy. He expects to live abroad indefinitely.

The Rev. Dr. Chas. J. Roper sailed for Holland, May 20th.

The Rev. Wm. James Robertson has resigned the curacy of the church of St. Simeon, and enters upon his new duties as curate at the church of the Messiah, Philadelphia, the first Sunday in June.

The Rev. W. Brown-Serman is to spend the summer season in England.

The Rev. C. B. Bergin Wright, Ph.D., of Milwaukee, has recently been appointed Secretary-General for America, of the Association for the Promotion of the Unity of Christendom, in succession to the Rev. A. J. Arnold, of Media, Pa.

The address of the Ven. Archdeacon E. P. Wright,

D. D., is changed from P. O. box 380 to 580, Milwaukee, owing to the recent removal of the P. O. department to its new buildings.

To Correspondents

ADMIRER.—(1) It is as incorrect liturgically to say the General Thanksgiving in unison as to use that method in other cases, the "Prayer for All Conditions of Men," for instance, where there is no direction to warrant it. Nevertheless, as a matter of minor importance, a bishop would probably not forbid it where it had become customary, and a congregation had become attached to it. (2). Dr. Briggs might, we suppose, be brought to trial, but probably will not be. (3). We have heard nothing of the American Church Defence League for some time, and cannot say where information concerning it can be obtained.

Ordinations

On Tuesday in Whitsun week, the Rt. Rev. John Hazen White, D.D., advanced to the priesthood the Rev. James Eleazer Craig, in St. Mark's church, Lima. The Rev. Walter Scott preached the sermon, and the Rev. J. H. McKenzie presented the candidate.

On Trinity Sunday, in All Saints' church, North Denver, the Rev. Messrs. Thomas A. Schofield, of Emmanuel church, and Edward L. Eustis, of St. Stephen's, Longmont, were advanced to the priesthood by Bishop Spalding. The Rev. Dr. Kramer presented the candidates, and the Rev. W. Oakes preached the sermon.

On May 25th, Bishop Coleman admitted Mr. E. Arthur Dodd, Ph.D., to the order of deacons, in St. Andrew's church, Wilmington, Del. The Rev. Dr. Batten presented the candidate, and the sermon was preached by the Rev. Elwood Worcester, S.T.D., of Philadelphia. Dr. Dodd is to be assistant at St. Andrew's. On the following day the Rev. W. B. Harrison was advanced to the priesthood in the chapel of the Good Shepherd, Bishopstead. The candidate was presented by Archdeacon Evans, of Pennsylvania, and the sermon preached by the Rev. Augustus Prime, of Boston.

On Trinity Sunday, in the cathedral of the Incarnation, Garden City, L. I., Bishop Littlejohn advanced to the priesthood, the Rev. Messrs. Chas. W. Shields, of Princeton University; Arthur W. Shaw, Henry L. Gilbert, John H. Sattig, and James D. Elliott. The following were ordered to the diaconate: Robert Philip Kreidler, Daniel D. Quimby, William A. Eardley-Thomas, Archibald M. Judd, T. T. Olton, and Daniel W. Steele. The sermon was preached by the Rev. A. B. Baker, D. D., president of the Standing Committee of the diocese of New Jersey. The Bishop also made an interesting address. After the service, the newly ordained clergymen dined with the Bishop at the See House.

Wednesday in Whitsun week (May 24th), at old St. Peter's church, Freehold, N. J., there were advanced to the priesthood, the Rev. Frederick Augustus Heisley, and the Rev. Arthur Mason Sherman. Morning Prayer was said at 10:30 A. M., by the Rev. Thos. J. Taylor, a former rector of the parish, and the Rev. T. A. Conover. The Holy Eucharist had already been off red with intention for the candidates at four different hours, 6, 7, 8, and 9 A. M. The ordination sermon was preached by the rector of the parish, the Rev. W. E. Wright. In the celebration of the Holy Eucharist, the Rev. H. L. Phillips, the Rev. H. H. Oberly, and the Rev. H. H. P. Roene, assisted. No less than 12 other clergy joined with the Bishop in the "laying on of hands." After the service, the Bishop, visiting clergy, and friends, all went to the Monmouth House, where dinner had been generously provided for them by the parish. The Rev. Mr. Heisley will continue to work in the associate mission at Trenton. The Rev. Mr. Sherman will shortly go to China, to work under the Bishop of Shanghai.

On Trinity Sunday, at the Pro-cathedral, the Bishop of Washington ordained to the diaconate, Mr. J. Armistead Wellbourne who expects in September to go as a missionary to Japan. The candidate was presented by the Rev. Edwin B. Nevin. The Bishop also advanced to the priesthood, the Rev. C. R. Stetson, in charge of the chapel of the Good Shepherd, St. Mark's parish, presented by the Rev. J. McBride Sterrett; the Rev. Millard F. Minnick, for some years rector of St. Mary's parish, St. Mary's county, presented by the Rev. J. B. Craighill; the Rev. E. M. Thompson, and the Rev. E. D. Johnson, presented by the Rev. Dr. Devries. The former will become assistant of St. Paul's parish, where, during the past winter, he has given part of his time, most acceptably, to that work; the latter is to be rector of Grace church, Georgetown. The Rev. Dr. C. C. Mapp, in charge of the colored mission of Emmanuel parish, Anacostia, was presented by the Rev. C. H. Hayes. The sermon was delivered by the Rev. Philip M. Rhinelander.

On Trinity Sunday, at the church of the Advocate, Philadelphia, the following were ordained deacons by Bishop Whitaker; Granville Micou, presented by

his father, the Rev. Professor R. M. Micou, of the Alexandria Theological Seminary; Richard H. Morris, of Philadelphia, presented by the Rev. Alfred G. Mortimer, D.D.; Freeman Daughters, of Spokane, Wash., presented by the Rev. H. F. Argo; Harry Martyn Medary, of Cynwyd, presented by the Rev. H. A. F. Hoyt; Robert Long, of Philadelphia, presented by the Rev. O. S. Michael, and De Witt Dowling, of Germantown, presented by the Rev. J. Thompson Carpenter. The following deacons were advanced to the order of priests: The Rev. Rudolph E. Brestell, curate of the parish, presented by the rector, the Rev. Dr. Silvester; the Rev. Walter A. Matos, of Trinity church, Swarthmore, presented by the Rev. Dean Bartlett, and the Rev. H. Cressan McHenry, one of the chaplains of the Eastern Penitentiary, presented by the Rev. L. W. Robinson. At a previous special ordination at the chapel of the Home of the Merciful Saviour for Crippled Children, Bishop Whitaker ordained to the diaconate Mr. Stephen Innes, the preacher being the Rev. Wm. B. Bodine.

Died

HARE.—Entered into the life everlasting, on May 30, 1899, at his home in Chicago, Robert Warner Hare, formerly of Philadelphia.

"The God of Abraham praise.

At Whose supreme command,

From earth I rise, to seek the joys

At His right hand."

LOVE.—On Friday, May 26th, at Sylva, N. C., Miss Sallie M. Love, daughter of Capt. Wm. Love. She was a faithful and devoted communicant of the Church, and will be greatly missed by the little band of this struggling mission.

MITCHAM.—Clement Stokes, infant son of the Rev. W. M. Mitcham and Mary Helen Stokes Mitcham. Born Easter morning, died Wednesday in Whitsun week.

"Suffer little children."

SYMONDS.—At the Homeopathic Hospital, Wilmington, Del., Tuesday, June 30th, of acute pneumonia, the Rev. Stanley F. W. Symonds, rector of St. Michael's church, Wilmington.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses; missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

A MISSIONARY who for the past ten years has kept two horses for his work, and covered considerable ground for Sunday services and calls, is in sore need of a new buggy. He now holds four missions which, with requisite visiting, give him at least twenty square miles to cover without railway facilities. The vehicle he now uses, second-hand when he bought it three years ago, is completely used up. His income from all sources is \$490 a year. Will some few Church people help him to raise \$70 to supply this need. Address the Rev. C. B. FOSBROKE, Box 349, River Falls, Wis., or the BISHOP OF MILWAUKEE, 216 Martin st., Milwaukee, Wis., who well knows of this case, and who will commend this appeal to any who are interested.

Church and Parish

A PLEASANT home in Episcopalian family for children of parents who may wish to travel. Kind motherly care. References. Address MRS. S. DAVIES, 7015 St. Lawrence ave., Chicago.

A LADY desires work in a Home for Aged Women, or in a Babies' Home. She will work for her board and a small remuneration. For further particulars, address the SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis.

EXPERIENCED priest wants sole charge, or curacy city church. Age 38. Musical, good preacher. Visitor. Address CLERICUS, care THE LIVING CHURCH.

The Editor's Table

Kalendar, June, 1899

4. 1st Sunday after Trinity.
11. ST. BARNABAS, Apostle. 2nd Sunday after Trinity.
18. 3d Sunday after Trinity.
24. NATIVITY ST. JOHN BAPTIST.
25. 4th Sunday after Trinity.
29. ST. PETER, Apostle.

Green.
Red.
Green.
White.
Green.
Red.

A rainbow in the morning
Gives the shepherd warning.
A rainbow at night
Is the shepherd's delight.
Evening red and next morning gray
Are certain signs of a beautiful day.
When the glow-worm lights her lamp
The air is always damp.
If the cock goes crowing to bed,
He'll certainly rise with watery head.
If the moon shows like a silver shield,
Be not afraid to reap your field;
But if she rises haloed around,
Soon we'll tread on deluged ground.

What is Life?

BY C. N. HALL

What is life? A flash of light,
Seen, then lost in endless night
In that lifeless, dread abyss
Set 'twixt other worlds and this.

What is life? A thing of dread,
Chance bestow'd and demon led
To a goal of doubt and fear;
Helpless, hopeless, sinister.

Life is this, to that blind soul
Whom no heaven-lighted goal
Beckons onward, but despair,
Earth his all, and death so near.

But to him whose vision (set
Ever higher, higher yet)
Sees beyond the veil of time,
Vistas, infinite, sublime,

Of the perfect life and pure,
Free from stain of earth, secure
In eternal permanence.
Rich in God's own affluence—

Life, to such a soul, is bright,
Full of hope and faith and light;
Sweet with minor melodies
From angelic symphonies.

Life, for such, is truth and right
Guided toward the Infinite;
Life, for such, the blessed road,
Death, the final step to God.

New Milford, Conn.

—X—

A SPECIAL interest attached to the ordination which we record in another column, of the Rev. Dr. Shields, the Princeton professor, who is seventy-four years old, and who, until November, 1897, was a minister of the Presbyterian body. At that time he withdrew in consequence of adverse criticism following the placing of his signature to a petition to grant a liquor license to the Princeton Inn. Dr. Shields is the author of a treatise, "Philosophia Ultima," which was published in 1861, and which at that time caused his orthodoxy to be questioned. His views so nearly represented the advanced thought of the time, that it won for him a professorship in Princeton—a professorship created for him, that of the Harmony of Science and Revealed Religion. He has been an earnest advocate of the restoration of the Presbyterian Prayer Book for the optional use of ministers and congregations that desire a liturgy, and looks forward to the union of the Congregational

and Presbyterian bodies with the Church, to be known as the American Catholic Church. Dr. Shields and Bishop Littlejohn have been friends from boyhood, having attended college together.

—X—

THE editor has been much entertained by the following letter. Perhaps it may interest his readers:

"Your terms are liberal; much more so than Church people have any reason to expect. But our people don't care about the price of an article they desire to have. Candidly, they do not want a Church paper. They have never been taught that the Church is anything more than a local society, of local value only (and not a very high local value). When I ask a person to subscribe, he, or she, regards it as a request to make a donation to one of the many impetuous Church institutions. I doubt if a Church paper has ever been subscribed for in this parish. They have no conception of why a Church paper should be published, 'any how.' If they consent to subscribe, it would mean: 'We will allow your paper to be put into our P. O. Box, as a weekly acknowledgment of our charity.' The above is not exaggerated; it is taken from facts. Nor do I blame the people. They have been most sadly untaught. Still, I am going to work to get subscribers for 'THE LIVING CHURCH Charity Fund' No doubt the people will know better, when they learn better. No use in finding fault with the people. But I do believe that some of our clergy ought to go to some other phase of 'herding sheep,' or relapse into the goat industry."

—X—

Pen-and-Ink-lings

A NOVEL idea in insurance is about to be put to a practical test in San Francisco. It is against unavoidable loss of employment, the policy holder to be paid three-quarters of the amount of his salary for a month, should that time be required in which to find a new position. In case he should be offered one on trial at a less amount than his former salary, the difference will be made up by the company. The company has the authorization of the State Insurance Commissioner to do business in California.

A CURIOSITY of vegetation exists in the shape of a good-sized pine tree growing on a ledge of a facade of the ancient cathedral church of Fenieux (Charente Inferieure), France. This is paralleled by the tree which grows out of the round tower at the church of St. Benedict, Norwich, and many other instances in the United Kingdom. In the old church of Ross, at Herefordshire, two thriving elms are growing, one on each side of a passage between the pews. They are said to have sprung up from the pavement beside the pew once occupied by John Kyle who, at considerable expense, planted elms about his native town.

A BUDDHIST Temple, the only one of its kind in America, and the best equipped of any outside those countries professing Buddhism as their faith, has been opened in the new Museum Building at the University of Pennsylvania. Professor Maxwell Sommerville has spent nearly six years in col-

lecting material for the temple. The formal public opening will take place in September, when the entire Museums of Archaeology and Paleontology will be dedicated. It has been installed at the University of Pennsylvania that all may form an idea of such a place of worship, while through its completeness Mongolians and Buddhists generally will recognize a shrine where they may perform their accustomed acts of devotion.

M. VASIL VERESTCHAGIN is considered the greatest military painter of the nineteenth century. As a matter of fact, less than half his pictures have anything to do with war. He says himself:

I am not a military painter at all. I paint war scenes because they are very interesting. War is the loss of all human sense; under its influence men become animals entirely. The artist looks always for passion, and passion is seen at its height on the battle-field. That is why war attracts me, as it must always attract artists, and authors, too. Every hour war brings something new, something never seen before, something outside the range of ordinary human life; it is the reversal of Christianity, and for the artist, the author, and the philosopher, it must always have a supreme interest. But what a foolish game it is! Here, men are being shot down like cattle; there, Sisters of Mercy are picking them up and trying to heal their wounds. A man no sooner falls than he is taken into the hospital where men with broken limbs lie in hundreds or thousands; and while gentle women are tenderly caring for them, assuaging their agony, and lessening, as much as they can, their almost unbearable pain, men are falling like rain not far away. What nonsense! How stupid to wound a man to heal his wound again! The savages are the only logical warriors I know. They kill their enemies and eat them.

VERESTCHAGIN'S love for truth is said to be the secret of his success as a painter. He says:

My great desire as an artist and a man is to paint things as they are. As a child, when I saw anything great and noble, I was anxious to give others the same impression of it as it made upon me. And now, as a man, that desire still prevails. If you ask me, as a man, if I like war, I say no; but, as an artist, I want to give other people the same impression of war as I had when I took part in it.

My only purpose in painting a picture is to show you what I saw myself. I try to show you the truth; what you will see in that truth is your business, not mine. I am not making war against war. I show you war as it is, and leave you to draw your own conclusions. You see what meaning you like in the pictures. I have put no hidden meaning there. It is simply a great fact, from which you make what deduction you please. If you are a military man, you will say, on looking at my pictures, "Ah! that is charming; what a glorious time they had!" If you are a civilian, you will say, perhaps, "How dreadful it is! Why do men kill men like swine?" But what you say has nothing to do with me. I am satisfied to represent the truth.

THE German Emperor is quoted as saying that "pictures like Verestchagin's are our best guaranties against war." The Czar was very angry with the artist for painting war in such frightful colors. He thought the people ought not to know anything of the worst side of fighting. Moltke was delighted with the pictures, but he would not allow the soldiers to view them—he gave strict orders to that effect.

ON the oft-discussed question, "Has America a National Literature?" Mr. Wm. Archer, an English critic, has said that "If it be implied that American literature feebly imitates English literature, and fails to present an original and adequate interpretation of American life, no reproach could well be more flagrantly unjust."

PROFESSOR PASCHAL, St. of Bonaventure's College, writing on the same theme, has this to say:

At most, then, we may allow that English and American literature are "two main arms of one majestic trunk." Whether or not the American branch of this tree will eventually detach itself from the trunk to live its own life is another question. Strictly speaking, no such separation can take place so long as the linguistic unity of the two nations is preserved, since a literature is named, not from the soil on which it thrives, but from the tongue in which it is written. During the Revolutionary era, it was quite a probability that a new American language might have developed. That nothing of the kind happened, is due mainly to the unwillingness of our forefathers to renounce their literary heritage. That literary heritage belongs to us as much as it belonged to them, and we have an equal pride in this glorious possession. . . . It seems likely that, with increasing facilities of intercourse between England and America, the "little picturesque differences" now existing in the phraseology of the two countries will become fewer and fewer.

— X — A Dream

BY THE REV. W. WOODSON WALKER

"YES, old man, it will not be long before you will give up these childish and horrible superstitions of Christianity, throwing them overboard like the man of independent intelligence that you are, and living thereafter in the light and strength of free thought." This from Jack Conner, the college free-thinker and would-be atheist, to me, Joseph Kilgore, a communicant of the Church, who, up to this baleful moment, had never had a doubt.

Jack loved to argue for atheism, and, with shame be it confessed, he reasoned far more powerfully for that insane negation than I could for the sublime verities of the Christian Faith. And on this particular evening, as he sat and talked in my room, he was so startlingly strong in some of his points, and so persuasive withal, that I was staggered. I found myself not only dumb before him (a not uncommon occurrence of late), but growing uncertain as to many things hitherto believed in as implicitly as my own existence. I seemed to be drifting away from the convictions of a lifetime, and I was troubled.

He was not slow to see the impression he had made, and hence the confident prediction with which he had left me at a late hour, to turn in for the night.

After Jack left, I took up my neglected lessons, trying to forget his burning words and ringing sentences in the concentration of hard study; but my efforts were far from successful, and when I retired my mind was still troubled, and was much more taken up with Jack's arguments than with the lessons for the next day.

Long hours I lay awake reviewing my past life. With a tender grace came to my mind the days of my boyhood, in the quiet trustfulness of my country home. Nearly five years before (how well I remembered the day) I had received the solemn "laying

on of hands" by the aged white-haired bishop. I thought of the solemn confidence with which I then accepted the Christian Faith, and, in the torment of my doubts, it seemed a dream of Paradise from which I had been rudely awakened. Then, with a feverish desperation, I assured myself that Jack was only a plausible talker, that he did not himself believe half the things he said, that of course Christianity was true; had not Paley, Butler, and many others, with more sense in a minute than Jack had in a month, proved it beyond a reasonable doubt? And then some hateful little doubt would dart through my mind, and the giants of Christian evidences would vanish in a vague mist, powerless to help in the least.

At last, tired nature asserted her rights, and I sank into a troubled sleep. I found myself walking sadly towards the east over a vast plain. Behind me were great mountains, their peaks aflame with the crimson glory of the sinking sun, their foot-hills deeply purple with the oncoming night. Before me, dimly visible at this hour, was the sea, the long, thunderous boom of whose breakers was distinctly audible, though many miles distant.

Beside this there was no other sound. Night had come, and only the restless sea shook its white mane and lifted up its voice to the sentinel stars. Stillness profound and vast reigned everywhere and weighed upon me. Oppressed by this stillness, I hurried on, hoping to hear some cry of animal, some song of belated shepherd boy, some call of bird to his mate, any sound of living creature, to break the appalling silence. Then I heard a footfall, and the thing I longed for startled me greatly, for I perceived I was not alone. Looking around, I saw not one or two, but many thousands, a countless host of men and women, walking with a sad, expectant look towards the booming sea. As far as the eye could reach on either side of me was a moving mass of humanity, but never a sound from any one of them.

Now at this I greatly marveled, and mustered courage to ask what it meant. My companion, a man of kingly presence, answered: "Wait a little and you will understand."

Ere long we came to a large cup-shaped depression in the plain. In the bottom of the cup lay an immense black marble slab, guarded on every side from too near an approach by armed soldiers. On the slab, in great bejeweled letters, blazed the single word "RESURGAM."

Without a word or a sign, the vast multitude gathered around the cup, dividing to the right and left of the line made by the marble slab. I noticed that no one commanded their movements, but each person silently decided for himself. Evidently, in deciding which side to take they were not influenced by their affections, for it often happened that a wife would go the right and her husband to the left. So also brother and sister, lover and betrothed, would separate and stand on either side. For myself, I felt impelled to choose, but could not. My heart drew me to one side, my mind drew me to the other; to join those on the right, I felt unworthy, and the hard, scornful, unbelieving countenances of those upon the left repelled me. I stood, therefore, in wretched vacillation upon the line, and waited, with what patience I could muster, to see what would be done.

I had not long to wait, for as soon as all

had taken their positions, a soldier blew a mighty blast upon a trumpet; and, when the echoes died away, the kingly man, of whom I had asked the meaning of these things, commanded the soldiers: "Roll back the slab, and God shall give a sign to His people according to their faith. If there be no sign, and the tomb remain as dark and silent as heretofore, then there is no Christ, and our faith is a delusion."

At this the long silence was broken, and there was a mighty roar of contending voices. On the right were confident cries: "Christ lives and reigns, Christ is God, we know Him in whom we have believed"; and on the left, amid blasphemies that made me shudder, were hoarse taunts: "It is all folly and superstition, as you will soon see." Nevertheless, I perceived that their faces blanched with fear. Again the trumpet sounded for silence, and with intensest interest, every one of us gazed at the slowly upturned slab. With an eagerness that beggars description, men and women clung to the very verge of the cup and fiercely strove for every inch of advantage in position.

Now it was at last rolled back. The soldiers slowly opened their ranks and stood apart. We looked, we waited, and there was nothing, no sign, no resurrection, nothing!

For a moment the vast multitude stood, while their faces said unutterable things. Then came the awful, despairing cry on the right, echoed in triumph on the left: "There is no Christ, there is no Christ in all the universe!"

And now a wonderful thing came to pass. First, the moon disappeared, and then one by one over the whole expanse of the heavens, the stars paled and glimmered and went out. Yet the heavens were not dark, but seemed bathed in a subdued, purple light, as if a day were about to dawn, unlike any day that ever called man forth to labor and to sorrow.

In the profound silence which this new wonder produced, I heard a song far above me in the heavens, but the singers I could not see. Only the song floated down as a melodious anthem from the solemn arches of heaven's infinite cathedral. At first we could not distinguish the words, but ere long the refrain became distinctly audible:

"Look not to the earth,
O sons of men!
Look not to the cold, dead earth
For a sign of the Son of God!"

Then looking up, I saw in the east a far-off cluster of stars hanging like a blazing dagger, point downward, in the sky. It drew nearer and nearer, until we seemed now to be looking upon a cross of pure white flame. And the song of the unseen singers was now grown louder than the deep-toned voice of the sea, yet inexpressibly sweet, and the refrain came as a divine rebuke:

"Look not to the cold, dead earth
For a sign of the Son of God!"

The cross continued to draw nearer, and now we saw that it was in very deed the Son of Man who is the Son of God, coming down with arms outstretched, coming with the visible marks of His atonement upon Him, coming in overwhelming majesty and glory to claim his own, and to judge his enemies.

Once more there was a cry of joyful triumph, but this time from those upon the right, re-echoed in horror by those upon the left: "Christ reigns! Christ reigns! the

Mighty Lord of heaven and earth." At this I awoke; and behold it was a dream.

* * *

"Say, Joe, what makes you look so happy and exalted this morning?"

"Ah, Jack, when you are in the right frame to understand it, I will tell you," and passing on I said to myself: "Last night, like Jacob of old, I lay down with a troubled mind, in a lonely place, but God gave me in my sleep a vision of the imperishable ladder that unites heaven and earth, with the angels of God ascending and descending upon it."

—X—

The Great Race Problem

FROM CONVENTION ADDRESS OF THE RT.
REV. CLELAND K. NELSON, D. D.

Clearly paramount to all other questions of the State or the Nation, is the disposition of the heritage bequeathed to us by England, the Dutch, and the New England States, before they abandoned the iniquitous trade in human lives. . . .

Here they are, and here are we. We are learning every day that "we must raise the negro or he will drag us down." Are we raising him up? This is no political query to be avoided in the pulpits. It is a practical, religious, and educational matter which we have no right to avoid, nay, cannot afford to avoid. Men are so tired and disgusted with the present condition of affairs that they say: "We cannot stand it. We will go to some other part of the country where the race issue is unknown." You cannot, I say. It is the nation's problem—not yours, not mine, nor ours only. Had the nation, had the Church, set at once about fitting these people for their place, we should be solving the problem instead. The immediate necessity is for the prompt and thorough exercise of justice—justice, and consideration in business relations of every sort, thus educating character and emphasizing conscience as God's monitor in man. But justice as well, speedy, impartial, unerring in the punishment of criminals of every sort. We may rest assured that a large measure of responsibility for every outrage of black or white is upon those who administer what is called justice. Once implant the seed of distrust in this department of government, and the growth is rank, the fruitage exuberant. The haggling over technicalities, the postponement under various pretexts, the ready acceptance of the plea of insanity, the exasperating delays and notable perversions which are too familiar to the people of our State, are not only a provocation, but are encouragement, to the people to form mobs.

Debased law is ever the hotbed of violence, and misrule, and anarchy, bloodshed and savagery the natural offspring of degraded and belated justice.

Lastly, and which exposes the greatest and most criminal neglect, is the increasing demand, not upon the South alone, but upon the whole nation and every body of Christians (among whom the Church is most blameworthy) to supply facilities for imparting, in combination, religious training and technical knowledge suited to the conditions and environments of the hordes of illiterate and unoccupied boys and girls who pepper our fair land with sores of vice in coarse natures, uncontrolled by reason and fed by idleness and ignorance.

My brethren, the blaze of indignation, fanned by the latest horrors of barbaric

gluttony in crime, may prove a blessing if it burns out some of the selfishness which withholds the means to prosecute the work of Christian civilization in the school and the home, rather than in the pulpit. I exhort you, men and women, clerical and lay, to study these methods, with a view of adding your quota of influence to provide the remedy, and that you may leave to your descendants of the next generation not a world but a State and communities better than you found them—better because you have lived and realized your opportunities.

—X—

The Vital Touch in Literature

STYLE, in the sense in which I am here using the term, implies that vital, intimate, personal relation of the man to his language, by which he makes the words his own, fills them with his own quality, and gives the reader that lively sense of being in direct communication with a living, breathing, mental and spiritual force. . . .

There are as many styles as there are moods and tempers in men. Every work of genius has its own physiognomy—sad, cheerful, frowning, yearning, determined, meditative. This book has the face of a saint; that, of a scholar or a seer. Here is the feminine, there, the masculine face. One has the clerical face, one the judicial. Each appeals to us according to our temperament and mental predilections. Who shall say which style is the best? What can be better than the style of Huxley for his purpose—sentences level and straight like a hurled lance; or than Emerson's for his purpose—electric sparks, the sudden, unexpected epithet or tense audacious phrase that gives the mind a wholesome shock; or than Gibbon's for his purpose—a style like solid masonry, every sentence cut four square, and his work, as Carlyle said to Emerson, a splendid bridge, connecting the ancient world with the modern; or than De Quincey's for his purpose—a discursive, roundabout style, herding his thoughts as a collie dog herds sheep; or than Arnold's for his academic spirit—a style like cut-glass; or than Whitman's for his continental spirit—the processional, panoramic style that gives the sense of mass and multitude?

Certain things we may demand of every man's style—that it shall do its work, that it shall touch the quick. To be colorless like Arnold is good, and to have color like Ruskin is good; to be lofty and austere like the old Latin and Greek authors is good, and to be playful and discursive like Dr. Holmes is good; to be condensed and epigrammatic like Bacon pleases, and to be flowing and copious like Macaulay pleases. Within certain limits, the manner that is native to the man, the style that is a part of himself, is what wears best.—*John Burroughs in The Atlantic.*

—X—

Book Reviews and Notices

Fur and Feather Tales. By Hamblen Sears. Illustrations by Frost, Tavernier, and Jaccaci. New York and London: Harper Brothers. Price, \$1.75.

This unique title stands at the head of several very interesting sketches out of the ordinary line of hunting stories. They consist of five graphic descriptions of the pursuit of game birds and big game in several countries. The spirit of out-door life and adventure blows through the book like a refreshing breeze, and one almost feels the atmosphere of the woods and mountains. "The Marquis' Meat" is a unique

sketch, giving an account of the methods of keeping and managing packs of hounds for stag hunting in France. The illustrations are of a high order, and the book is typographically very satisfactory.

The Mormon Prophet. By Lily Dougall. New York: D. Appleton & Co. Price, \$1.50.

This is an historical novel, and about a very curious piece of history, the rise of Mormonism. The "Prophet" in question is not Brigham Young, but Joseph Smith, two very different men, with very different creeds. Polygamy, which we think the main doctrine of Mormonism, found no place in Smith's teachings. The author does not believe that Smith consciously invented his creed, and her reason for not doing so is a very good one, and one we constantly use in apologetics; namely, that deliberate hypocrisy never would have been strong enough to carry him through the terrible persecutions which he had to endure. He was self-deluded, and added to self-delusion an hysterical and only half-conscious fraud. In his day, you were either the agent of the devil or of heaven. He decided that he was the latter. He and his early followers are an interesting psychological study, and the author has worked it up very cleverly. The book makes no pretence of fine writing, but is thoroughly interesting.

A Little Colonial Dame. By Agnes Carr Sage. New York: Frederick A. Stokes Company. Pp. 197. Price, \$1.50.

Altogether a delightful book; charmingly bound, printed, and illustrated, and written in a quaint and highly finished literary style. It is a story of old Manhattan Island, in which many of the scenes and characters are drawn from life. The children whose history it tells had many exciting experiences in the new colony, and in captivity amongst the Indians. The picture which is given us of those simple, early times is a true one, and must be very fascinating to the children of these later days. We envy them the pure delight of reading it. Happy are the children who have such books in their homes, and whose minds are formed upon such perfect models of good literature.

Spiritual Letters of Edward Bouverie Pusey. Edited by the Rev. J. O. Johnston and the Rev. W. C. E. Newbolt. New York: Longmans, Green & Co. Pp. 344. Price, 74.

When the editors completed their monumental life of Dr. Pusey, they announced to the public that they had reserved a large part of his correspondence for future publication in a volume by itself. This volume we now have before us, in the same form as the Life. It is a most important addition to the previous volumes, and makes us familiar with a characteristic side of Dr. Pusey's life and work. He was, before and above all other things, a guide of souls. The weary and heavy-laden, the perplexed, the sorrowful, the sinners, turned to him in great numbers to find help. During all the later years of his life he carried on a vast correspondence, which made it necessary for him often to work far into the night—sometimes through the whole night. This was one of the most laborious and effective parts of his ministry. The permanent results of it here gathered together and preserved are of unique interest and value. They fall naturally into three groups: Letters of counsel and sympathy, letters on intellectual difficulties, letters on theological and ecclesiastical subjects, and fragments of conversations and letters. Under these headings is stored up a great wealth of practical wisdom and spiritual counsel. We are profoundly impressed with the penetrating insight, the wide and active sympathy, and the sound judgment which these letters reveal. They show Dr. Pusey to have been one of the greatest masters of the spiritual life whom the Christian Church has ever produced, and they form an almost inexhaustible treasury, from which we may draw in time of need, to meet the difficulties of the present day, or to answer the sophistries of Rome. This volume deserves to stand beside Dr. Liddon's *Life of Pusey*, and to be widely read by all who would learn the secrets of the spiritual life. It

will be one of the devotional classics of the future.

Lenten Meditations. By the Rev. V. S. S. Coles, M. A., Principal of the Pusey House, Oxford. New York: Longmans, Green & Co. Pp. 205. Price, \$1.

We regret very much that this book did not reach us in time to receive notice before the beginning of Lent. We should have taken the greatest pleasure in recommending it to the clergy and the devout laity. Its tone is so manly and sound and sensible, and its contents are so nourishing to the inner life, that we should like to see it widely used. With its help, and with a little earnest effort, any intelligent person may successfully make a meditation. The meditations which it contains are drawn from Holy Scripture, and are very wisely framed. They avoid the perilous extremes of over-elaboration and stiffness, and are full of wholesome food for the soul. This book need by no means be reserved for Lent, but may be profitably used at any season of the year. We recommend our readers to get it at once.

Studies in the Book of the Acts of the Apostles [*Gloriosissima Civitas Dei*]. By the late John Williams, D. D., LL. D., Bishop of Connecticut. Second edition. New York: Thomas Whittaker. Cloth, octavo, pp. 178. Price, \$1.50.

The publisher has well done by issuing at this time a work which long since we reviewed with veneration favor on its appearance in first edition from the Berkeley Divinity School, in '88. This volume of our late Primus takes the Studies only as far as the twelfth chapter and fourth division of the Book, and had not, therefore, reached the last and largest portion, the Mission to the Gentiles. It is a worthy memorial of Bishop Williams' scholarship.

General Sherman. By Gen. Manning F. Force. New York: D. Appleton & Co. 1899.

This volume of the "Great Commanders" series will appeal to a large circle of readers, including not only those veterans who followed their brilliant leader "from Atlanta to the sea," or who in the Army of the Potomac were waiting daily for tidings of that famous march, but also those of a younger generation who have not forgotten the glorious deeds of their fathers. The story of General Sherman's campaigns is graphically told in this small volume, and besides, the character of the man, his decision and force, energy and clearness of vision, his wide grasp of affairs and superior ability in overcoming adverse circumstances, is well portrayed. That he was deeply loved and respected by his soldiers is not surprising. They trusted him, for they had proved him as he had proved them. He was every inch a soldier, and altogether one of the finest and strongest characters developed by the great conflict of the Civil War.

The United States of Europe. By W. T. Stead. New York: Doubleday & McClure Company. Price, \$2.

A striking book by a well-known writer who has done and said many foolish things in his life, but has also spoken many true and noble words. The "Tsar's Peace Rescript" set him off on a race all over Europe to find out what the clever people and the managing people everywhere thought about it, and what was likely to come of it. The title of the book is rather a "counting your chickens before they are hatched" one. Mr. Stead sees in our own land the spectacle of a large number of independent and sovereign States living together in harmony, and hoping that a similar state of affairs may come about in Europe, he flings to the breeze the catching title, "The United States of Europe." We fear that the author, like another celebrated personage, will "lie a moldering in his grave" before that "consummation devoutly to be wished for" takes place. However, he is doing in the book honest and good work to try to help it on, and starting out with a great desire to have it so, he thinks the signs are propitious that it will be so, "some time, some how." The book is filled with excellent portraits of well-known people, and the recital of what Brown, Jones, and Robinson said to Stead, and what he said to them, is couched in brilliant

language. Much of the book is a rehash of printed letters and articles of the author, but it cannot fail to interest the general reader.

Between Caesar and Jesus. By George D. Herron. New York: Thomas Y. Crowell & Co.

These lectures are a violent and intemperate arraignment of modern society and the Church, or, rather, Christianity, from an advanced socialist point of view. It is questionable whether much good can be accomplished by exaggeration of some of our social troubles, so far as the description of them is concerned, followed by heated denunciation of everybody concerned, and of others who are doing their best to mitigate and abolish those evils, even though it be not in the manner advocated by the author.

The Taming of the Jungle. By Dr. C. W. Doyle. Philadelphia and London: J. B. Lippincott Company.

The similarity of name is not the only mark of resemblance between this writer and the popular Conan Doyle whose stories are everywhere known and read. Dr. C. W. Doyle dates his work at Santa Cruz, California. He has given in these sketches a view of the life and scenery of a part of the world known to few white men, and seldom brought into the range of history or fiction. It is a wild, weird, unique experience which the author leads us into, in which we are at times thrilled and fascinated, and from which we can scarcely escape until we have finished the volume. There is much originality and power in this small collection of stories.

The Development of the Thrift Habit. By Mary Willcox Brown. New York: The Macmillan Company. Price, \$1.

This is a capital book for distribution among the working classes. It deals with all the means employed for saving money and laying by for a rainy day. The author has gone carefully into the whole subject, and has succeeded in presenting to her readers a compact and concise statement of the various aids to thrift, and its importance.

Facing the Twentieth Century. By James N. King, Secretary National League for the Protection of American Institutions.

A big, well printed book, filled with portraits of well-known statesmen and soldiers, and with a good deal of useful information in it about American institutions. Its great object, however, is the echo of that rather thin out worn war cry: "The menace to American Institutions from politico-ecclesiastical Romanism." This is quite a "bogey man" to many people, but we really do not think there is much in it. There is just as much danger in some other religious bodies, and much more danger in the growing infidelity. We do not believe this publication will much interest our readers.

Periodicals

Men are not yet willing to give up the idea of being able to fly through the air. Many experiments are being made, and these are illustrated and described very effectively in *The Cosmopolitan* for June. "How to Secure Expression in Photography" is a problem of interest to amateur photographers, and is beautifully illustrated. "The Shadow of a Clever Pair of Hands," is suggestive and fascinating. Two articles will have special interest for women readers, one by Prof. Harry Thurston Peck, on "The Woman of To-day and To-morrow," the other, "The Ideal and Practical Organization of a Home."

Very varied are the topics occupying the pages of *The Atlantic* for June. Miss Johnston, the author of "Prisoners of Hope," begins her new historical romance, the scene being laid, likewise, in early colonial Virginia. The salient features of Japanese character and policy are analyzed by Arthur May Knapp, and Frank Gaylord Cook has something to say on "Politics and the Judiciary." "The Tenement House Blight," by Jacob Riis who so well understands his subject, is a foil to Robinson's paper on "Æsthetic Progress in American Cities." "The

Outlook in Cuba," "Notes on Glass Decoration," "Prince Kropotkins' Autobiography," "Letters between Two Poets"—Bayard Taylor and Sidney Lanier—and Harriet W. Preston's account of the love-life of the Brownings, with two or three poems, certainly offer wherewithal to suit almost any literary appetite.

The June *Century* is an Out-of-Doors number, abounding with full-page illustrations, including a frontispiece by Albert Sterner, representing Izaak Walton seated reading under a tree—and, of course, fishing as he reads. This is apropos of the opening article—a discursive essay on "Fisherman's Luck," by that redoubtable angler, the Rev. Henry van Dyke, printed with decorative page-borders. Dr. van Dyke's essay is followed by a descriptive study of Niagara Falls, by Mrs. Schuyler Van Rensselaer, based on an unusual familiarity with this great natural wonder, and showing a keen appreciation of its "little lovelinesses," as well as of its grander aspects. Mrs. Van Rensselaer's text is supplemented by a number of full-page and smaller pictures by Castaigne. Other outdoor papers in this number are Capt. J. C. Ayres' "After Big Game with Packs," an illustrated account of a hunting expedition in which pack-mules played an important part; "Out of Doors in Texas," by E. S. Nadal, author of the delightful "Notes of a Professional Exile," and "Out of Doors in Colorado," by H. P. Ufford. The continuation of Gen. Sherman's diary of his European tour of 1872, and Prof. Wheeler's "Alexander the Great," and Mr. Crawford's "Via Crucis" supply a varied quota of enjoyment.

Opinions of the Press

The Guardian

THE ENGLISH ARCHBISHOPS' COURT.—It is on many grounds a thing to be thankful for. It establishes the position that it is the Prayer Book, not the rulings of individual bishops, that the clergy are bound to obey. . . . It shows how much there is to be said in defence of the legality of ceremonies which, in the first instance, the bishops condemned without inquiry. It gives us the first suggestion, or nucleus, or whatever else we like to call it, of a really spiritual court of appeal before which the High Church clergy can conscientiously plead. It shakes us free from the bondage—not, it may be conceded, a very heavy one in practice—of decisions of civil courts, necessarily framed on inadequate examinations of evidence. These are gains which are altogether independent of the result of the hearing. They are due to the courage of the Archbishops in passing over an episcopal decision to which they had themselves been parties, and embarking upon a new policy which, as we hope, will grow in extent and importance.

The Outlook

THE ENGLISH CHURCH QUESTION.—In the spirit in which the best men in the Church are dealing with this question, the two Archbishops, in harmony with the direction of the Prayer Book, are sitting as a self-constituted tribunal for the trial of two test cases involving the ceremonial use of incense and lights; and the further question of the Reserved Sacrament for the sick is likely to be brought before them. The decisions of the Archbishops in these cases cannot be enforced by law; but it is believed that they will be regarded as binding on the conscience of the clergy, interpreted by their ordination vows. The advanced Churchmen, under the leadership of Lord Halifax, will, Canon Scott-Holland declares, accept the decision. They only insist that the decision shall come from a spiritual, and not from a secular authority. The Church Discipline Bill has been voted down in the House of Commons, on the promise of the government to check lawlessness in the Church. The Church must find some form of self-government; when that form is found, the tie with the State will be cut by a remorseless logic; and there can be little doubt that the sooner the Church becomes independent of the State, the richer will be its spiritual life.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XVI.

THROUGH the gloomy winter of 1777-1778, when the patriot cause seemed at the lowest ebb, there was but one really bright spot for Alan Underhill, and that was in the friendship of the gallant young Marquis de Lafayette. Grieving deeply, as Allan was for his lost friend, cut off from intercourse and sympathy with his own people, and sharing in all the sufferings and privations of Valley Forge, he would often have been completely disheartened, but for the high-spirited Frenchman. Lafayette now had a division of his own, and had asked with that grace which none could refuse, to have Underhill transferred to his own staff.

At the battle of Germantown, Alan received a wound in his thigh, which, though seemingly slight, gave him some trouble afterward as the result of exposure and insufficient diet. And in the spring of 1778 there came to him a new cause of anxiety. For he heard that Eugene's father had succumbed to an attack of his old enemy, the gout, and that his gentle wife, weakened by her sorrows, had shortly followed him. Thus was Margaret Delafield, already orphaned, left alone, for her time-serving stepfather now refused intercourse with his wife's people.

Margaret alone in a city of enemies! The tidings brought Alan fresh responsibility and perplexity. Had he not promised to cherish and protect her? What had that promise meant to his dead friend? He seemed to see as if in a flash of revelation, the meaning which Eugene had given it. In his grief and amazement he had made the pledge which implied so much. How far was he bound to the dead and how far to the living?

Perhaps it was providential that just at this time he received the kindest of letters from the Glebe farm, expressing his parents' loving anxiety for his safety in every line. Alan replied immediately to his father in the same spirit, asking that he obtain passports for Margaret to retire to Albany. He then wrote to Margaret herself, beseeching her to accept the protection of the surgeon, Aberdeen who, with his usual prudence, was now settled in Albany. Her reply was prompt and characteristic. "Sorrows have been multiplied upon me," she wrote, "but what is one life, or that of one family, to the good of our country? Since I cannot fight for liberty, I am willing to go when and where you choose. Have I not said that I trust you?"

It was in the late winter that General Lafayette was ordered by Congress to proceed to Albany, there to await a Canadian expedition which had been planned as a sort of protest to the inaction or non-success of Washington in the South. The young marquis was inclined to refuse such invidious offers, which reflected on his chief, but Washington himself bade him put away his scruples, and he accordingly consented to muster a force in Albany, and to inspect the defences of the Mohawk Valley.

It was then in February that a slight young officer of noble look, accompanied by a taller, more stalwart youth, rode up the

valley highway toward the mouth of the Schoharie creek. The two were followed at some distance by a mounted guard. As they approached the ford of the creek, the larger man spoke: "Yonder, my General," he said, "lies the glebe of the good Queen Anne, and up and down these shores were scattered my father's flock whom he yearns to see reunited in one faith and one hope."

He had scarcely spoken when a mounted figure was seen to emerge from the bushes on the farther shore, urge his horse into the snow-swollen river, and make his painfully buffeted way across.

"A gallant rider!" exclaimed the general, and at the same moment Alan Underhill cried: "My father, himself!" and flung himself from his horse. The son had scarce received his father's blessing, when it was incumbent on him to present the Marquis de Lafayette, the nobleman who, born a Papist and a royalist, now stood as the defender of republican principles.

When the general and his suite had passed on, Alan whose wound, freshly opened, had procured him brief furlough, asked the question which trembled on his lips. "Father, what of Margaret Delafield? I sought her in Albany, and Aberdeen told me she was under your protection. Where have you then bestowed her?"

"You will find her at the Glebe," began Mr. Underhill, but his son for once interrupted with an exclamation of surprise. "She has been ill," explained the clergyman. "Methought the peace of the country would sooner restore her. Your mother and Evelyn have cared for her with all tenderness."

"And you, they, have done this for my sake!"

"Aye, Alan. I have done you injustice, lad, but I could not steel my heart against one whom you are bound to cherish, and for whom even now your first thought has been. Mayhap we have learned of late that all the wrong is not on one side. It is the Church which has suffered most between the upper and nether millstones of her friends and foes."

The weeks passed, and spring budded again in the valley. The hills sloughed off their tarnished mantles, the earth drank greedily the early rain, and the rejuvenated river grew boisterous in its bounds. All was as of old, and each wild violet that studded the brown bank of the creek, or pink-nosed

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lambkin that tried his fledgling legs, was but the counterpart of others past. Yet in those two beings on whom Alan's thoughts chiefly centred there was a change.

Evelyn was still bonnie, winsome, womanly, with the eyes and tresses of which he had dreamed at Trenton and Valley Forge; but something was gone from the gaiety of her demeanor, something from the warm affection of her glance. Margaret, too, had altered. She looked extremely fragile, and there was that in her quiet self-repression which seemed to set him back to the beginning of his intercourse with her, when the cause of freedom had been their only bond.

The alarm of the valley on account of threatened Indian invasions, was now so great, that General Schuyler's proposed council with the Six Nations was held in March. The Senecas alone refused to come; expressing surprise that they were asked to do so while tomahawks were still sticking in their heads, their wounds bleeding, and their eyes streaming with tears for the loss of their friends. The address of Congress, flattering some, upbraiding others, worked little good. The Mohawks hung their heads, and would have naught to say, but it was evident that the important tribes were brooding over their wrongs, and planning vengeance in their hearts.

Nor did Mr. Underhill's intercessions avail more. It was plain that his efforts did not free him from suspicion in the mind of

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even the Marquis Lafayette, he at whom Margaret had looked with brimming eyes. Indeed the murmurs against the clergyman grew louder as the summer advanced. It was rumored that one of the papers in the tell-tale packet was in his writing, and that he was in constant correspondence with the Tory leaders. It made little difference that these accusations could be proven untrue. They were still all-sufficient to inflame popular opinion.

Early in the autumn a party of Tories rendezvoused at Fort Hunter, and escaped to Canada, taking prisoners and burning buildings as they went. The inefficiency of the Tryon militia precipitated bitter measures on the part of the county committee. The first step taken against the privileges of the English Church was the inhibition of Mr. Underhill from holding services in the Fort Hunter chapel. But more galling was the permission given to the Nonconformists of the neighborhood to use the abandoned place of worship. Mr. Underhill's blood boiled within him at the news, for the days were past when the English chapel was still regarded as the home of her dissenting children. "The house of God shall not be desecrated by these ungodly strife-mongers," he said, "and I shall yet gather about me the few sheep which remain. If Antiochus profane the temple, I will be the Maccabeus who shall withstand him to the face."

And on the next Sunday, Mr. Underhill indeed invited the fulfillment of his own prophecy. For on that day as Alan, at home on brief leave before rejoining the army at Valley Forge, approached the demoralized enclosure of the fort, he saw a much larger concourse than usual directed toward the stone chapel. Among these were Juvrouw Myndert and Dame Cairnewas, as well as many others who had forsaken the Dutch meeting-house at Caughnawaga, or the Presbyterian chapel at Schenectady. A strange flutter of triumph, too, seemed to pervade the Sunday attire of these good women, from the small caps or gigantic bonnets which crowned their high-combed hair, to the glistening buckles on their square-toed shoes.

Within the building was a more motley assemblage than perhaps had ever gathered in the Queen's chapel. Dutch settlers from Caughnawaga to Guy Park, nearer neighbors from the Schoharie creek, Scotch families of doubted loyalty, and a few Indians who still lingered in the vicinity of their castle, were now added to the more usual worshippers.

But strangest of all, the pulpit at the west end of the church was occupied by the Presbyterian minister in Genevan gown and bands! His arm rested on the very cushion sent over by Queen Anne, and beneath his eyes hung the embroidered cloth, bearing "superstitious" emblems.

Alan took his place on one of the backless benches below the elevated pews of the gentry, and awaited developments with some trepidation. Evelyn was at the organ, the veritable organ which was the first one in all the wilderness west of Albany, and though he could not see her face, Alan noted the agitation in her touch. Then Mr. Underhill in his Holland-made surplice, entered, and began the service at his desk. At the same moment the unbidden guest, offering first a brief prayer, launched forth into his sermon.

It was perhaps as strange a scene as was ever witnessed in the house of God, the champion of the Church, denying the right

of any other in his Father's temple, and the equally determined Calvinist preaching to his own flock of their duty to their country, and bidding them beware of Papacy and the scarlet woman, while the people of diverse faiths listened to the curious clashing of words, deriving what edification they might. No violence of any kind was attempted, and all appeared content that the disputed ground should be equally shared by the two contestants.

The domine's sermon was obliged to spin itself out into a hydra-headed monster, which he slew by piece-meal, only stopping now and then to quaff a goblet of water, or to wipe the beads of heated discourse from his brow. Mr. Underhill, for his part, finished the entire service, and even instructed his hearers on the lesson for the day. When he finally closed, it was with the transient satisfaction of having vindicated the rights of God's heritage.

On the return to the Glebe, Evelyn encountered Alan alone. "Do not detain me," she said, passionately. "You have to-day glutted your eyes on the sight of the Faith profaned and desecrated. I can brook no fair words. Deeds! 'Tis a time for deeds. Sure, 'tis a cold allegiance and a craven loyalty—"her voice choked with her excitement and tears welled to her eyes.

Alan for once was unrelenting. "Tell me," he said, laying his hand on her shoulder to turn her toward him, "how have I broken my faith? Did I give up my studies but at my father's express command? Answer me. Did I take service in the army until taunted, goaded, to such action, though my heartstrings were long torn for my country? You can not say it! Did I break any pledge to you? God willing, I shall still work for our valley people, if not in league with one so distrustful. Has not my father, more humble than you, owned that he misjudged me? while you—" he broke off.

Evelyn could not answer. She drew a startled breath and looked at him with something like admiration shining in her eyes. Then Alan released her, and his whole face changed, growing tender with his rare,

sweet smile, while he murmured: "Evelyn, my darling, my heart's desire!" but with a started, protesting cry, Evelyn fled from further speech.

(To be continued.)

Cost of Little Things

IN a recent lecture before the Purdue University railway course, by Dr. Charles B. Dudley, chief chemist of the Pennsylvania Railroad, it is shown how the costs of the distinctly little things mount up in the offices of a large railway system. For instance, he shows that it costs the Pennsylvania Railroad each year about \$1,000 for pins, \$5,000 for rubber bands, \$5,000 for ink, \$7,000 for lead pencils, etc. The fact that it costs nearly as much for stationary with which to carry on the business of the Pennsylvania Railroad as it does for iron, as Dr. Dudley asserts, is indeed startling. A large amount of money undoubtedly leaks out in the way of careless use of little things. Some roads have realized the extent of waste in such directions, and have, among other measures, ordered that a large part of the communications between their various officials shall be written on pads of manilla paper, instead of on regular letter heads.

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"The Lady With the Lamp"

FLORENCE NIGHTINGALE was the daughter of a wealthy English household, but born in Florence, and taking her name from that city. In St. Thomas' Hospital, London, stands her statue. She wears the dress of a nurse, and carries in her hand a nurse's night-lamp. The figure is tall and slender, not to say fragile; the face is refined, with a look of reserve upon it—"a veiled and silent woman" she has been called. The living face, however, would kindle with a strange luminousness in conversation, and the dark and steady eyes took what a keen observer has described as a "star-like brightness." That Florence Nightingale was a woman of fine intellect, clear judgment, and heroic quality of will cannot be doubted. Dean Stanley, indeed, not given to cheap praise, has called her "a woman of commanding genius," and her accomplishments tell how swift and penetrating was her intelligence. She spoke French, German, Italian, was a good classic, and had all the social gifts of her order. But all her genius ran in womanly channels. She proved herself, in the Crimea, it is true, to have great powers of administration. Her intelligence, again, had a crystalline quality, which, within a certain range, made questions that puzzled statesmen easy to her. She hated shallowness and pretence.

Florence Nightingale practiced what she preached. Born to the ease and luxury of a rich woman's life, she yet turned aside and spent ten years studying nursing as an art, first, at the great Moravian hospital at Kaiserswerth, next with the sisters of St. Vincent de Paul, in Paris. Then she organized a home for sick governesses in London. Then came the opportunity of her life in the call to the East.

On October 21st, 1854, she sailed with a band of thirty-eight nurses—of whom ten were Roman Catholic Sisters of Mercy, and fourteen members of an Anglican sisterhood—for Scutari. "I am naturally a very shy person," she says. Certainly she had a keen horror of parade, and she started with her gallant band without public notice or farewell. At Boulogne, however, it became known that this company of ladies, with their uniform dark dress, were nurses on their way to the Crimea, and the white-capped fisherwomen of the place thronged around them, and carried their luggage to the railway station, scornfully refusing to let a man so much as touch an article. The band of heroines reached Scutari on Nov. 5th, the very day of Inkermann. The great barrack hospital there was a huge quadrangle, a quarter of a mile on each face; its corridors rising story above story had a linear extent of four miles. The hospital when the nurses landed held 2,300 patients; no less than two miles, that is, of sick-beds—foul with every kind of vileness. The mattresses were strewn two deep in the corridors, the wards were rank with fever and cholera, and the odor of undressed wounds. And to this great army of the sick and dying, the wounded from Inkermann in a few hours were added, bringing the number up to 5,000. Into what Russell calls "the hell" of this great temple of pain and foulness, moved the slight and delicate form of this English lady, with her band of nurses.

Clumsy male devices were dismissed, almost with a gesture, into space. Dirt became a crime, fresh air and clean linen, sweet food, and soft hands a piety. A great kitchen was organized which provided well-

cooked food for a thousand men. Washing was a lost art in the hospital; but this band of women created, as with a breath, a great laundry, and a strange cleanliness crept along the walls and beds of the hospital. In their warfare with disease and pain, these women showed a resolution as high as the men of their race showed against the gray-coated battalions of Inkermann, or in the frozen trenches before Sebastopol. Muddle-headed male routine was swept ruthlessly aside. If the commissariat failed to supply requisites, Florence Nightingale, who had great funds at her disposal, instantly provided them herself, and the heavy-footed officials found the swift feet of these women outrunning them in every path of help and pity. Only one flash of anger is reported to have broken the serene calm which served as a mask for the steel-like and resolute will of Florence Nightingale. Some stores had arrived from England; sick men were languishing for them. But routine required that they should be "inspected" by a board before being issued, and the board moving with heavy-footed slowness, had not completed its work when night fell. The stores, were, therefore, with official phlegm, locked up, and their use denied to the sick. Between the needs of hundreds of sick men, that is, and the comforts they required was the locked door, the symbol of red tape. Florence Nightingale called a couple of orderlies, walked to the door, and quietly ordered them to burst it open and the stores to be distributed!

Kinglake says that the part played by the male officials and by Florence Nightingale's band of nurses in the hospitals of the Crimea, constituted an interesting trial of both brain power and speed between the two sexes; and he is inclined to pronounce, with emphasis, that in this duel of wits the feminine brain came out best. Women supplied exactly that "agile brain-power, that organizing or governing faculty" which the state needed, but which its male officials at the moment failed to supply. "The males at that time in England," he says, "suffered from a curious lameness in the use of brain-power." They had lost the faculty of initiative, and were slaves to custom.—*Cornhill Magazine.*

A SECOND DISH.

Proved Too Much for Actual Need
and Showed the Value of
Condensed Food.

"When the new food was first placed in my store I took a package home to try. The name, 'Grape-Nuts,' had attracted my attention, and the statement that it was partly composed of grape-sugar excited my interest, as we all know that grape-sugar, made by certain methods of treating the cereals, is one of the most nourishing and digestible articles that can be eaten.

I rather expected to like the food, but was not expecting that the children would take so kindly to it. Each one of the little folks, however, passed up the saucer for a second supply, and so did I.

It is a delicious novelty, and very grateful to the palate. I found, about midway in my second dish, that I had sufficient for a meal, and realized for the first time that I was eating a condensed food that supplies one's wants with a few spoonfuls, and does not require anything like the volume to furnish the amount of food required, as when any of the ordinary forms of cereals are served. Grape-Nuts are an elegant food, and the Postum Cereal Co., Lim., are to be congratulated upon the discovery," said M. C. Goossen, the well-known fancy grocer of Grand Rapids.

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If your blood is impure you may "work on" but you cannot even "think of ease." The blood is the greatest sustainer of the body and when you make it pure by taking Hood's Sarsaparilla you have the perfect health in which even hard work becomes ease.

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Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

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"BLYMYER" BELL
tells with a far-reaching, sonorous sweetness, of its matchless powers, whenever and wherever it is tolled.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XIX.

MOLLIE'S MISSION

SO ended the feud between the two clubs, and during the long, beautiful fall days which followed, a mutual interchange of compliments took place. There were candy pulls and picnics given by the Sisterhood for the Excelsiors, and row-boat excursions and tennis parties given by the Excelsiors for the Sisterhood, in graceful reciprocity.

The great gala day, though, was when, by special invitation, the girls were escorted to the old white barn, up the ladder, across the beam, and into the sacred precincts of the assembly room.

"They'll turn everything topsy turvy," Dave had prophesied gloomily to Art. and Mollie, and the latter had retorted: That's right. Croak, old crow. As if us girls didn't know more of law and order in a minute than you boys do in a year. You ought to see our assembly room," with a mysterious nod.

Dave laughed teasingly.

"Guess it's in your mind's eye, sis. The only assembly room I ever saw you have was either Nell Edsall's veranda or library, or else up in your den."

"Just so," said Mollie, smiling in conscious superiority. "Just so, sir. And of course you never heard of Miss Hardy's residence on the bluff?"

"Say, Dave," interrupted Art., "did you ever notice that Miss Hardy dwells in a 'residence'? We common folks live in plain houses. Mollie, you are no good since you played second fiddle to her ladyship."

"I am, too," cried Mollie, "Virgine is not a bit like you boys think she is. She's just as nice and kind and lovable as she can be. Isn't she, Dave?"

Dave ignored the appeal in her eyes as she turned eagerly to him.

"No, she isn't," he answered shortly. "At least, I don't think so. I think she's stuck up, and I'll tell you why. You know Tony Ferrall?"

"That new boy you have in the club? The one with the curly hair?"

"Yes, that's Tony," Dave rejoined, stopping his whistling to plead his case. "Well, his folks have just moved into the little old, green house down by the long railroad bridge, and they're poor. Tony told us his father was a brakeman, and got killed last spring in a smash-up, and now all they have to live on is what Tony earns and the little that the railroad company allows Mrs. Ferrall."

"How many are there in the family? I didn't know that anyone lived down there," Mollie was deeply interested, and had forgotten all about Virginia or the assembly rooms, or anything else.

"Of course you didn't," retorted Dave. "You girls are so deep into your socials and parties and meetings, that you never bother your heads over hunting up the work you

say you organized for, the way us boys do."

"What work?" demanded Mollie.

"Oh, looking out for people to help. I don't mean with charity, but helping them to get acquainted, and go to church, and be square, and true blue, and all that. Now, we boys liked Tony, and took him right into the club without stopping to ask whether he lived in a house or a residence, or was rich or poor; but he made some money cutting grass on the lawn up at the Hardy's, and exercising your Virgine's old ponies, and do you think that her ladyship would speak to him on the street now? No, sirree, not since she found out he's poor. She cuts him."

"Oh, I don't believe Virgine knows every boy who happens to do a little odd work like that around the house," began Mollie; "you know she has been brought up different than us, and if the boy does a servant's work, you know—"

"Mollie, upon my word, if you talk like that I'll disown you, sure as shooting," and Dave stood up with a look in his quiet gray eyes that was seldom seen there. "Tony's just as good as I am, and I call such ways plain silly stuck-uppishness. If we had a boy in the Excelsiors who was mean enough to snub a fellow because he was poor, we'd throw him out."

Arthur nodded his head in vigorous approval of these sentiments, and Mollie was silent, but thinking hard.

"Well," she asked at length, "What do you want me to do?"

"Do as you please, and as her ladyship pleases," returned Dave. "Only I'll tell you this much, there's Tony, and he's got the nicest little mother and sister you'd want to see, and I guess you Sisterhood girls could do a pile of good work down there if you wanted to."

There was a long pause, and then Mollie said with her old heartiness:

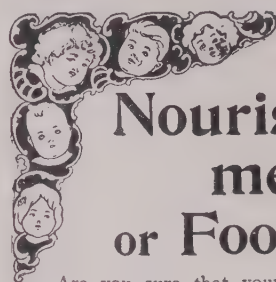
"Of course we want to. I'll go down and see them this very day."

"No charity, mind, sis," warned Dave. "They've got all that—the food and living part; but just be nice to them, and give the little girl a good time with the rest of you girls."

"How old is she?"

"Oh, I don't know. I only saw her one day washing dishes in the kitchen; but she's little, most as little as Alice Jardine, and her name's Madge."

"Madge, Madge Ferrall," Mollie repeated the name over and over to herself as she strolled away from the boys over to where her wheel stood against the side of the house. The name was pretty, anyway, she concluded; and if the girl was nice, why, there was really no reason why she should not join the Sisterhood. As she wheeled down the street in the direction leading to the railroad bridge, she mentally ran over the names of the girls who had been induced to wear the S. D. S. badge since the



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Are you sure that your baby is getting enough *nourishment*? We do not say food because a baby may get lots of food but get little nourishment. Mellin's Food is nourishment. It contains the elements of nutrition that a baby needs in order to satisfy his hunger and make him grow and attain that complete development, which is so much desired by every mother. Mellin's Food babies are healthy babies, and well developed babies.

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Our little boy, George Frederick Wilham Critchley, was such a frail and sickly baby that we despaired of his life. Nothing seemed to nourish him and he did not grow or thrive at all. We commenced feeding him with Mellin's Food and his improvement was immediate and continuous. At 6 months he weighed 24 pounds and is as healthy a child now as need be. Mrs. Wilham Critchley, Pittsford, N.Y.

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A Brilliant Polish without Labor Dust or Odor.

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club was started. There were ten members all told, now, and every one of the girls belonged to the best families in Ottawa, those who had lived there year in, year out, farther back than the girls themselves could remember. There had been no question at all as to their admission into the Sisterhood. Everyone of the new members lent the additional strength of her name and services to the club, and there had never been a single black ball cast in any election. Mollie could not believe that because a girl was poor she would be snubbed. Of course, she thought, she could understand how Virginia would not speak to the boy who did odd jobs around her home. Dave had made altogether too much fuss over that, she decided complacently, but it would be very different with his sister, especially if she were nice.

There was a small river which emptied into the bay at the far end of the town; the land on either shore sloped steeply, and, as it neared the river brink, was low and marshy. From either side a long railroad bridge stretched across the marsh and water.

The little old green house was built down in the shadow of the embankment, on the town side; a queer, plain house, with nothing at all to recommend it to a lover of beauty. There was no garden. The grass grew tall and tangled with wildpinks and weeds, and a few straggly sun flowers nodded lazily over the top rail of a broken-down fence on the marsh side.

There was not a sign of life about the place when Mollie dismounted and walked down the path which led to the front door. Faded curtains, spotlessly clean, screened the front windows, and not even a cat or a chicken greeted her arrival.

"I guess I'll have to go to the back door," she thought, remembering where Dave said he had seen Madge, when suddenly a clear, young voice called from the pear tree she was passing under:

"We don't want anything to-day, thanks; no sewing machines, wax-works, magazines, or patent grass cutters. We like our grass that way."

Mollie stood still, and looked up at the speaker, not knowing whether to laugh or be angry.

(To be continued.)

Cradle Song

Sleep, baby, sleep!

Thy father watches the sheep,
Thy mother is shaking the dream land tree,
And down falls a little dream on thee.

Sleep, baby, sleep!

Sleep, baby, sleep!

The large stars are the sheep,
The little stars are the lambs, I guess,
The fair moon is the shepherdess.

Sleep, baby, sleep!

Sleep, baby, sleep!

Our Saviour loves His sheep;
He is the Lamb of God on high,
Who for our sakes came down to die.

Sleep, baby, sleep!

Sleep, baby, sleep!

I'll buy for thee a sheep,
With a golden bell so fine to see,
And it shall frisk and play with thee.

Sleep, baby, sleep!

Sleep, baby, sleep!

And cry not like a sheep;
Else will the sheep-dog bark and whine,
And bite this naughty child of mine.

Sleep, baby, sleep!

Sleep, baby, sleep!

Away and tend the sheep;
Away then, black dog fierce and wild,
And do not wake my little child,

Sleep, baby, sleep!

—Anonym us

LIGHTENS LABOR

Cobwebs about a house are usually the sign that the housewife has more than she can do, **the way she goes about it**; that all her time and strength are utilized in doing heavy work; that she uses soap in her cleaning. If she would only use

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Washing Powder



heavy work would be so lightened that the little things needn't be neglected. Gold Dust gives a woman time to rest, time to visit, time to read, and time to sew. It is much better and cheaper than soap for all cleaning. For greatest economy buy our large package.

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NEW YORK

BOSTON

"Go Because it Rains"

"I SUPPOSE you won't go to Sunday school to-day, Lucy?" said a mother one stormy Sabbath, settling herself to read.

"Please let me go to-day, mamma; I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, although she lives so far away. She told the class that one Sunday, when she went through the storm, and did not find even one scholar, she was so discouraged that she could not help crying. She asked us, too, if we did not go to our day schools in the rainy weather: and she said, while we must obey our parents, if we ask them pleasantly to let us go, they would likely be willing. Mamma, will you please let me go to-day?"

"Well, I am willing, my dear, if you wear your suit. Go and get ready."

But the mother no longer took any interest in her book, but said to her husband (a lawyer), who came in from the library, "Lucy is going to the Sabbath school to-day because it rains, so that her teacher may be encouraged by the presence of at least one pupil. Suppose we go to the chapel for the same reason, if not for a better."

"Agreed. I could never plead a cause to an empty court room, and the minister must find it hard work to preach to empty pews." *Christian Cynosure.*

"FANNIE, I have told you again and again not to speak when older persons were talking, but wait until they stop."

"I've tried that already, mamma. They never stop."—*Woonsocket Reporter.*

A Unique Ring

DURING Queen Elizabeth's reign she was presented with a very unique ring. It was a plain gold circle, with a silver penny used for an ornament in the place of a precious stone. The wonderful part about this penny was inscribed upon its surface in writing, probably unparalleled in its minuteness, for there in an exquisite miniature hand, were executed the Lord's Prayer, the Creed, the Decalogue, with two short prayers in Latin, a name, motto, day of the month, year of the Lord, and reign of the Queen (Elizabeth). It was covered with a fine crystal set in borders of gold. The writing was so plain as to be easily legible to the naked eye. Peter Bales, one of the first to invent and introduce methods of short-hand writing in the year 1575, executed the work on this penny, and presented it to the Queen at Hampton Court.—*Harper's Young People.*

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the World Over.

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Finance and Commerce

As time moves on it becomes more and more apparent that the wave of speculative interest set in motion by the revival of fundamental business activities a year or so ago, reached its maximum in the winter months, and has been gradually subsiding ever since. In the matter of promotions, the change is marked. In December and January last, nearly everything offered upon the market was easily and quickly absorbed. Some of it was good, much of it was bad, but all was swallowed by a voracious desire to buy something. Now promotions are extremely slow, if not entirely at a standstill, and it would have to be an extremely attractive investment that would tempt the investor's appetite. And this, too, notwithstanding the money is in poor demand, and interest rates are low. Wall street also clearly displays the decline in speculative interest, and quotations for the list, as a whole, are still hanging around close to the low point reached by the temporary panic caused by Mr. Flower's death. Rallies have occurred, but they are, on the whole, feeble, and caused largely by the over selling by too important bears, and the consequent covering of shorts. No doubt much of this modification of speculative confidence in future values is due to the serious change that has taken place in the crop outlook. In January last, when the manifestation of general confidence in future prices reached its height, the promise of the growing winter wheat crop was superb. The largest acreage ever seeded was in the ground with condition nearly 100, or almost perfect, indicating a crop of at least 400 million bushels. To day, the conditions do not warrant a final yield of to exceed half that amount; or, putting it another way, from the promise of 150 millions surplus over bread and seed in January, in June, the promise is for 50 millions less than bread and seed, which must be made good out of reserves, or out of a surplus from the spring wheat crop. The condition of the spring wheat crop does not warrant the expectation of a result exceeding 225 million bushels, or a total but slightly, if any, in excess of bread and seed.

It has been thought the acreage of corn would be so large as to compensate for the loss in wheat. No doubt the acreage will be in excess of last year, but much depends upon four months of weather yet to come. The planting is, on the whole, late, and much of it has been under unfavorable conditions. Considerable complaint also comes from Illinois and Iowa about the poor seed making replanting necessary over quite important areas. It cannot be hoped, either, that surplus corn will make good deficient wheat in the export column, and we may be obliged to export gold to make good the deficiency.

In business generally, reports are satisfactory as to the volume of trade, the steadiness of prices, etc.

In iron, the demand continues to press on the supply, and full rates are paid on contracts extending well through the balance of the year. Sales for export of manufactured goods, into which iron largely enters, continue; the percent age of exports of that class continues to show encouraging increases, compared with former years. Exports of agricultural products are disappointing, however, as compared with last year, and the balance of trade with the world, together with stiff rates for exchange, still makes shipment of gold abroad seem quite likely in the near future.

South African Trade

An evidence of the gains which American manufacturers and producers are making in

their export trade, in direct competition with those of European nations, is found in some recent figures on the trade of South Africa. The British and South African *Gazette*, which has just reached the Bureau of Statistics, publishes a series of articles on the imports into South Africa, in which it shows that American imports are making a greater proportion of gains than those from Great Britain. The exports of British manufactures from the United Kingdom to South Africa in February, 1899, are shown to be \$32,500 in excess of those for the same month of 1898, while our own export figures to British Africa show an increase in February of the present year of \$362,941 over February of last year, the general increase in our exports to Africa during the eight months ending with February, being about one million dollars, as compared with the corresponding months of the preceding year. The report of the *Export Gazette* further shows that the exports of British manufactures from the United Kingdom to South Africa in February, 1899, are 93,856 pounds sterling, or \$455,200 below the amount for 1897, while the figures of our own export trade for February, 1899, show exports to Africa of about \$350,000 in excess of those for February, 1897.

No feature of the remarkable development of our foreign commerce has been more striking than the increase of late in exports to Africa, which are now nearly six times as much annually as a decade ago, and nearly three times what they were in 1895. In 1889, the total exports from the United States to Africa were \$3,496,505; in 1898 they were \$17,515,730, and in 1899 they are, up to the present time, practically a million dollars in excess of last year's figures.

The variety and quantity of American goods demanded in Africa are interesting, and, in many cases, surprising. Of bicycles, the exports to Africa in the eight months ending with February, were \$120,983, against \$75,160 in the corresponding months of 1897. Exports of builders' hardware, which in the eight months of 1898 were \$137,704 in value, were in the corresponding months of 1899, \$169,221.

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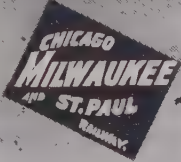
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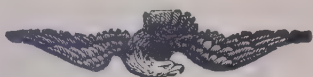
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Hints to Housekeepers

TO REMOVE GREASE SPOTS FROM SILK.—Mix
 powdered French chalk with lavender wa-
 ter to the thickness of mustard. Put it on the
 stain and rub it gently with the finger or palm
 of the hand. Put a sheet of clean blotting pa-
 per and brown paper over it, and smooth it with
 a warm iron. When dry, the chalk must be re-
 moved, and the silk gently dusted with a white
 handkerchief. If a faint mark still remains, a
 second application of French chalk with laven-
 der water will remove it. If wax has fallen
 thickly on the silk, it will be better to remove
 it first very carefully with a penknife.

CLEANING BLACK SILK AND SATIN.—Owners
 of black silks expect to get a great deal of wear
 out of them, on account of all brands of this ma-
 terial cleaning so nicely. Satin cannot be
 sponged nor pressed like silk, but much of the
 shiny look may be removed and a refinish given
 by dipping each piece in a bowl of naphtha until
 perfectly saturated, and then hanging in the air
 to dry. An old method of cleaning black silk
 that has many followers, is to boil an old black
 glove in a pint of water in a new tin
 pan until the water is reduced one-half. Strain,
 and add a teaspoonful of ammonia and a wine
 glassful of clean hot water. Sponge the right
 side of the silk with this, and when nearly dry
 press with a moderately warm iron on the
 wrong side. Snip selvedge edges here and
 there, so they will not draw when wet. When
 black silk is simply very dusty and grayish in
 appearance, sponge it with lukewarm water in
 which borax has been dissolved, a tablespoonful
 to a pint of water. A really greasy-looking and
 soiled silk requires more vigorous treatment.
 For such, use two ounces of soapbark steeped
 for three hours in a quart of hot water. Strain,
 and sponge both sides of the silk with this
 liquid, wiping the suds formed on the silk with
 a fresh piece after sponging. Shake and
 hang up to dry, but do not iron. When it
 is necessary to iron silk, it is well to place a
 piece of old thin muslin or sleazy crinoline be-
 tween the iron and the material. If a silk can
 be turned always sponge what will be the outer
 side. If the silk has become limp, it may have
 its stiffness restored by sponging it with a
 liquid composed of a pint of hot water in which
 has been dissolved a generous quarter of an
 ounce of powdered gum tragacanth; strain
 when the gum is dissolved, and use while it is
 warm.—*Ladies' Home Journal.*

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 goods, whether underwear or dress goods, is to
 scrub the spots that need particular attention
 with the little brush that now comes purposely
 for such work. The brush costs only twenty-
 five cents, and will, with proper care in regard
 to water, soap, etc., prevent that shrinkage and
 matting of flannels that follows rubbing on a
 board or between the hands. Wherever it is
 possible flannels should be washed separately,
 and not made a part of the general wash. Be-
 fore hanging on the line they should be pulled
 and shaken into shape as much as possible.

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The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church

The Paradise of God

BY G. W.

We know but little of the Country fair
That lies beyond the grave and gate of Death;
Love's tender mysteries are hidden there,
Unbreathed by mortal breath.

But for the blessed ones who dwell therein,
The Love that passeth knowledge hath sufficed
To fold them from all sorrow and all sin,
Within the Arms of Christ.

And in the strength of Prayer and Eucharist,
Our longing souls would bridge the gulf between;
And soar on wings of faith above the mist
That shrouds the World unseen.

No shining sentinel, with flaming sword,
Waits to withhold us by Divine command;
Only the saving symbol of the Lord
Defends that lovely Land.

But never till this earthly life be past,
And earthly shadows vanish from our eyes,
May angel hands uplift for us at last
The Veil of Paradise.

The Paradise of God; so strangely near,
And still so strangely far beyond our ken;
Unknown, and yet unutterably dear:
To weary hearts of men:

Where shall be no more death, nor bitter strife,
Nor agony of parting and of pain;
Where life but broadens into grander life,
Free from defiling stain;

Where all that once was maimed shall be made whole;
And all that once was lost shall be restored;
Until the perfected and pardoned soul
Be ready for its Lord.

O wondrous World whose sacramental fire
Shall cleanse the penitent from mortal taint,
And try as gold is tried, the heart desire
Of each adoring saint.

Home of our holy dead, where spirits bright
Behold with clearer gaze the Father's Face,
Land of undying love, unfading light,
Unending growth in grace;

Truly we know but little of thy lore,
Or how thy purifying, painless power
Was won for thee till time shall be no more,
At Jesu's dying hour.

Only we know that in thy Garden blest
The souls whom God hath planted ripen still,
Where rest is work, and work but perfect rest
In an All-perfect Will.

The Living Church

C. W. LEFFINGWELL, Proprietor.

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

IT IS ANNOUNCED THAT THE TROUBLE between Austria and Hungary over the *Ausgleich*, or economic commercial compact question, has been amicably compromised. The settlement of the controversy marks the ending of a dispute which has threatened the disruption of the Austro-Hungarian Empire since December, 1896. The *Ausgleich* is the compact between Austria and Hungary which regulates schedules and the proportion of the expenses of the empire which each kingdom must pay into the general treasury, as well as the control of the Austro-Hungarian bank. This compact is renewable every ten years. In December, 1896, the Hungarian government denounced the *Ausgleich* in hopes of securing a more favorable division of the expenses. Up to that time Austria paid 70 per cent. of the total expenses of the empire, and Hungary 30 per cent. After several months spent in negotiations, it was found impossible to reach an agreement, and on May 4, 1897, the deputations separated. Oct. 21, 1897, the *Ausgleich* was provisionally prolonged for one year, with the agreement that Austria was to pay 68.6 per cent. of the general expenses, and Hungary 31.4 per cent. During the Parliamentary session of 1897 all efforts to reach an agreement were fruitless. April 20, 1898, a bill was submitted to the Reichsrath for a new *Ausgleich*, but it was so bitterly attacked in Austria it was rejected. Aug. 15, 1898, Emperor Francis Joseph requested the Austrian and Hungarian Premiers to personally negotiate a new *Ausgleich*. The two Premiers devised a new plan by which Hungary should regulate its own customs and economic relations with Austria independently and in accordance with its own laws, while Austria should exercise the same right. This plan met with the hostility of both kingdoms. Since that time the negotiations have been in progress almost continuously.

—X—

THE TRUSTEES OF COLUMBIA UNIVERSITY have decided to establish a collegiate course in commerce, with the co-operation of the New York Chamber of Commerce, which guarantees from \$10,000 to \$20,000 for the first five years. The course is to be opened to graduates of high schools, and leads to a certificate, but not to a degree. The action of the trustees is attracting considerable favorable comment. While there are many schools and colleges which aim to provide a commercial education, it will be the aim of Columbia to combine a liberal general education with special training in commercial geography, commercial law and accounting, modern languages and economics.

—X—

THE CENTER OF BRITISH DIPLOMATIC effort, at this writing, is in South Africa. London correspondents write glibly of threatened war, but such a solution of the difficulty is extremely unlikely. The British claim to suzerainty over the Transvaal is irritating to the Boer republic, and disinclination on the part of the Boers to recognize this claim is one of the underlying sources of the present difficulty. The Boers had removed twice to get outside the range of British influence before founding their present government, and in 1852 their independence in the Transvaal was recognized. In 1877, however, this territory was formally annexed by the British, at the time when the Imperialists were in control of the government. In 1880, the Boers rebelled against British authority, and defeated the British army in the battle of Majuba Hill. Before another army could be sent to crush the Boers, Gladstone came into

power in England, and refused to prosecute the war, saying the Boers had been wronged. The treaty of 1881 guaranteed the Boers independence in all matters of local concern, but established British suzerainty. This was not satisfactory to the Boers, and in 1884 a new convention was made, in which the power of the South African republic was restricted by Britain in only one respect. It cannot make treaties with native tribes outside the Transvaal or with foreign governments, the Orange Free State excepted, without the consent of the British government. Under this convention of 1884, Chamberlain still claims British suzerainty, while the Boer government maintains that it is independent.

—X—

MRS. JANE STANFORD, WIDOW OF THE late Senator Stanford, has decided that the number of women students at Stanford University shall hereafter be limited to 500. The announcement was made on the occasion of a recent gift to the university of \$10,000,000. In the academic year just closed, there were enrolled at the university, 490 women students out of a total of 1,100. The announcement created considerable surprise. In explanation, Mrs. Stanford says she is not an opponent of co education, on the contrary, believes the presence of women at Stanford, or any other university, is a great moral good. But the increasing percentage of women students is believed by the patroness of Stanford to be a menace to the aims of the institution, and to augur a change in its character. Restricting the number of women students to 500, it is hoped will greatly increase the number of male students in the next few years. At its inception, Stanford University was established for men, and the widow of its founder believes her action would accord with the wishes of the late Senator Stanford.

—X—

GENERAL GOMEZ HAS ISSUED HIS farewell address to the Cuban army, and has retired, temporarily at least, from the Cuban arena. The address affords the opportunity to convey sentiments relative to the past and future of the island, and also to give good sensible advice to his compatriots. In the interests of harmony, the General says: "We must make useless by our behavior the presence of a strange power in the island, and must assist the Americans to complete the honorable mission they have been compelled to assume by force of circumstances. I, as one of the first Cubans, although one of our last old soldiers, and not far from the grave, without passions or ambitions, call on you with the sincerity of a father, and urge a cessation of the superfluous discussions, and the creation of parties of all kinds, which disturb the country and tend to cause anarchy." It now rests entirely with the Cubans to prove their capability of forming a stable and successful government. The policy being pursued by the administration is, so far as possible, to bring the affairs of the island into a condition where natives shall have a voice and gradually assume full control.

—X—

A NEW PHASE HAS BEEN GIVEN THE food question in Germany by the presentation of an earnest protest against the meat inspection bill. The protest is from the central organization of the Berlin trade, industrial, and mercantile interests, and is in the form of a memorial to the ministry. This organization expresses its satisfaction that the government is preparing to protect the health of consumers by

providing for inspection, both of domestic and imported meats. The Reichstag commission's amendments, however, are branded as designing, under cover of hygienic and veterinary regulation, to exclude foreign competition, and thus enable domestic producers to raise prices indefinitely. Germany, declares the memorial, cannot raise enough meat to feed the industrial population, and, instead of curtailing consumption 50 per cent., legislation is needed to increase it. It is further asserted the agrarians have never succeeded in bringing forward a single instance in which the use of imported meats had proven injurious. Purely selfish considerations will suffice to prevent the sending of anything but first-class goods to Germany, as the failure to exercise painstaking care would cost the importers the German market.

—X—

IT IS THE PURPOSE OF THE GOVERNMENT to make the residence of the naval officers now on their way to Guam, to administer the affairs of the new colony, as pleasant as practicable, and to allow every reasonable demand that the governor and his staff may make. Service at Guam is not desirable, and the officers sent there are expected to remain three years. The Yosemite is now on the way there with a general cargo for establishing the colony, including everything needed, from furniture for residences, to windmills and farming implements. The governor, Captain R. P. Leary, was in command of the San Francisco, arriving home from the Asiatic station just prior to the Spanish-American difficulty. He was at one time in command at Samoa, rendering valuable services which the government failed to recognize. But the Legislature of Maryland, his native State, was not remiss in this respect, as the possession by Capt. Leary of a handsome gold watch will testify.

—X—

DISPATCHES FROM PEKING BRING THE statement that the French Minister demands as compensation for the recent imprisonment of a French missionary, the sum of 1,200,000 taels (about \$780,000), together with certain mining rights in Sze-Chuan Province. The demands are considered exorbitant by the Chinese government. The Chinese assert the rebellion was not due to any lack of energy on the part of the government, since during its progress they constantly consulted the French Minister as to the best means of obtaining the missionary's release, and on several occasions acted on his suggestions. The missionary referred to in the Peking advices was Father Fleury, a French Catholic, who was captured during the rebellion raised by Yu Man Tsu, in the autumn of 1898.

—X—

ANOTHER NICARAGUAN COMMISSION, numbering representatives of the army and navy, and civil engineers of prominence, has been appointed to examine the Nicaragua and Panama routes, and report estimates and other information that will enable Congress to act intelligently on the canal project. Up to the present time, every canal commission, beginning with the first, which was appointed by President Grant, has reported in favor of the Nicaragua route, and there is no reason to believe the present commission will depart from established precedents. If the canal is to be constructed, and certainly the interests of the country demand it, this commission should be the last, and opposition tactics of delay squared.

The News of the Church

The Church Abroad

English Church Congress

The next Church Congress will be held in London, from Oct. 9th to 14th, under the presidency of the Bishop of London. On the second day, simultaneously, congress services will be held in St. Paul's cathedral, the Archbishop of Canterbury preaching; at Westminster Abbey, the Most. Rev. William Alexander, Archbishop of Armagh, preaching; and at St. Mary Abbots, the Hon. and Rt. Rev. E. Carr Glyn, Bishop of Peterborough, preaching. On the fifth day, at night, a thanksgiving service will be held at St. Paul's cathedral, at which the Bishop of London is to preach. The list of speakers at the various meetings embraces the most distinguished clergymen and laymen in the country, of all shades of opinion, from the Lord Bishop of Rochester to Prebendary Webb-Peploe, and from Viscount Halifax to Sir John H. Kennaway. Among the subjects to be treated are: "The place and the work of the laity," "Communal morality," "Speculation and gambling," "The principles of ritual, and the limits of possible variation of the type of Anglican service," "Conciliation in labor disputes," "Old age pensions," and "Church music with illustrations."

Daughters of the King

That the Order is indeed spreading "throughout the world," is evident from reports recently received from London, England, which state that the Archbishop of Canterbury is patron of the Order, and the Bishop of London, visitor; also that the Order has been enrolled in the Church Guilds' Union, and, by permission of the Bishop of London, is represented on the Women's Diocesan Association. Several bishops and many well-known clergy have become patrons. Four chapters have been formed and charters granted, and several are in course of formation. The Rev. E. D. Boothman, at the last annual meeting, held in the early spring, said that it gave him very great pleasure to testify to the good work done by the Daughters in his parish amongst the Staffordshire potteries, with a population of 15,000. The Rev. A. Chandler also testified to the good work done by the Order in his East-end parish, and alluded to the personal influence which each member should exercise upon others. The Rev. J. Cartmel-Robinson said he hoped to establish the Order in his own parish, and felt that it would be effectual in doing excellent work, not only in poor parishes, but in the wealthy districts in the West-end, where so much luxury abounded.

Canada

Diocese of Nova Scotia

A beautiful memorial window was unveiled in St. Luke's cathedral, Halifax, on Ascension Day, by the Dean of Nova Scotia. The window is in memory of the Rev. William Bullock, D.D., first rector of St. Luke's, and first dean of the diocese, and was brought from Munich. The rector of the church at Springhill Mines is resigning his charge, in order to devote himself entirely to the Cottage Hospital. There is a large new church in this mining town, with a good parish house well equipped for active parish work. Bishop Courtney intended remaining in the south of France till the end of May. He preached to large congregations both in Ottawa and New York before his departure. He is to visit Prince Edward Island in June, when the church at Eglerslie is to be consecrated.

Diocese of New Westminster

That work is being actively carried on in this diocese is shown by the number of new churches, some just finished, others nearing completion. The money for the little church at Trout Lake was mostly obtained in England. Bishop Perrin took a great deal of interest in the C. M. S. Centenary, which was very generally observed throughout the diocese.

Commencements

St. Mary's, Knoxville, Illinois

Closed its 81st year last week, graduating a class of 11 young ladies. Bishop Seymour presided, making an impressive address after conferring the degrees. One student of music was graduated, having passed examination by Mr. Wm. H. Sherwood, visiting director. The clergy attending the Commencement exercises, besides the rector and chaplain, were the Rev. Dr. Gold, of Chicago, and the Rev. Messrs. Moore, Mayo, Nybladh, and Hefter, of the diocese of Quincy. Mr. Sherwood's recital on the evening preceding, was a notable event. The sermon was preached on Sunday evening, for the missionary guild, by the Rev. Dr. Thos. E. Green, of Cedar Rapids, Iowa; the baccalaureate sermon in the morning, by the rector. President Finley, of Knox College, delivered the address for the Current Events Club on Saturday evening. At the meeting of trustees, the rector reported the most prosperous year since the opening of the school in 1868. The rooms had all been filled, and several students had occupied the cottage, numbering at one time 114 resident students. A small increase was also reported in the Bishop Whitehouse scholarship, from the Easter offering at the school.

St. Alban's Academy, Knoxville, Illinois

Also reports a prosperous year, with more students in attendance than during any previous year. This school was founded by Dr. Leffingwell in 1890. Since 1894 it has been conducted by Col. A. H. Noyes who has been connected with the work from the beginning. The Rev. Daniel D. Hefter, chaplain, and instructor in languages, has greatly aided in his good influence with the boys, and in his earnest Church work. The academy has been recognized by the Legislature as a military school, and its officers are commissioned by the Governor of Illinois. Dr. Green delivered the baccalaureate sermon on Sunday. Field Day sports were conducted at the fair grounds during the closing days, and some fine exhibitions of military drill were given.

Waterman Hall, Sycamore, Illinois

The closing exercises of the diocesan school for girls began with the baccalaureate sermon by the rector, the Rev. Dr. Fleetwood, on Sunday, June 4th. The meeting of the board of trustees took place on Monday, and the exhibit made by the rector and treasurer for the past year was most encouraging, the accommodations of the school having been taxed to their utmost capacity. This being also the end of the 10th academic year, the rector gave a resume of the attendance and financial standing of the school, showing it had been unusually successful from the opening day. A pleasing dramatic entertainment was given by some of the pupils on Monday evening. The Commencement exercises were held June 6th, the Rev. Dr. Fleetwood presiding, and in the absence of the Bishop, presenting the diplomas to the class of eight graduates. The Rev. E. M. Stires delivered the address, which was attractive and inspiring. At the ceremony of placing the class-stone in the wall of the main building, the Rev. John Henry Hopkins made a happy address. The class reception in the evening closed an interesting order of exercises.

St. Agatha's School, Springfield, Ill.

The 18th year closed June 1st. The Commencement exercises began with the baccalaureate sermon, preached by the Ven. F. W. Taylor, D.D., on the afternoon of Trinity Sunday, in St. Paul's pro-cathedral. On Monday, May 29th, the school gave an exhibition of the junior and senior physical culture work at Central Music Hall, under the direction of Miss Katharine H. Seabrook, which was greatly appreciated by a large audience. Mrs. Phoebe H. Seabrook, principal of the school, presided at the distribution of the prizes for the school year, assisted by

the chaplain of the school, the Ven. Archdeacon Taylor. On Wednesday evening a reception by the senior class was held at the school. Thursday afternoon, June 1st, choral Evensong was sung at the pro-cathedral by Archdeacon Taylor, after which the seven graduates were by him presented to the Bishop of the diocese, who conferred upon each one the diploma of the school. His address to the class appears on another page.

Miss Phelps' School, Columbus, S. Ohio

Commencement began with the baccalaureate sermon at Trinity church, by the Rev. G. P. Torrence. There was an athletic exhibition on Tuesday, and a game of basket ball, followed by an out-of-door performance of "As you like it." The students' recital of instrumental and vocal music ended the day, and showed intelligent understanding, as well as skill in rendition. Wednesday was alumnæ day. The Commencement exercises were held on Thursday, the hall being trimmed with the senior class colors, orange and white. Music and an address by the Rev. John Hewitt preceded the presentation of the diplomas by the Rev. Julius W. Atwood. The graduates numbered 12, four of whom expect to enter Wellesley, Smith, Mt. Holyoke, and the State University, to which they will be admitted on the certificate of Miss Phelps' School.

Columbia University

Sunday, June 4th, the baccalaureate sermon was delivered by the Rev. Samuel D. McConnell, D.D., D.C.L., in the crypt of the cathedral of St. John the Divine. Class day exercises were held June 5th, and a reception by the dean of the Teachers' College took place the same day. The Phi Beta Kappa initiation occurred June 6th. On June 7th took place the Commencement exercises, which were conducted in the great hall of the gymnasium, and were opened with prayer by the chaplain, the Rev. George R. Van De Water, D.D. The degree of bachelor of arts was conferred upon 58 graduates of the college; bachelor of science, on 20; civil engineer, or other kinds of engineer, upon 50; bachelor of laws, upon 22; doctor of medicine, upon 160; master of arts, on examination, upon 77, and doctor of philosophy, upon 33. After music by the American Symphony Orchestra, Dean Van Amringe, acting in place of President Seth Low, absent at the Peace Congress, conferred honorary degrees as follows: Master of arts, on John Aikman Stewart, president of the United States Trust Company; master of sciences, upon Edward L. Trudeau and Rear-Admiral Geo. W. Melville, engineer in chief of the U. S. navy. The degree of doctor of laws was conferred upon Carl Schurz, ex-secretary of the Interior, and Brevet Brig.-Gen. Theodore Roosevelt, Governor of the State. The exercises were closed with a benediction by the chaplain. In the afternoon, a meeting of the alumni took place, at which Dean Van Amringe presided. A cable dispatch of congratulation was received from President Seth Low, at "The Hague." A notable feature of the occasion was an address from Brig.-Gen. Roosevelt.

Philadelphia Divinity School

The annual sermon before the associate alumni was preached on Wednesday morning, 7th inst., in the chapel of the school, by the Rev. H. M. G. Huff. The Holy Eucharist was celebrated by the Rev. H. A. F. Hoyt; the Rev. Messrs. Henry Anstice, D.D., and W. W. Newton, D.D., were elected to the Board of Overseers. The executive committee reported that the balance for the renovation of the chapel had been paid. Officers for the ensuing year were elected as follows: President, the Rev. Horace F. Fuller; vice presidents, the Rev. Harry P. Nichols, the Rt. Rev. Dr. L. W. Burton, Bishop of Lexington, and the Rev. T. A. Daughters; treasurer, the Rev. W. F. Ayers; secretary, the Rev. J. Alan Montgomery. At the joint meeting of

overseers and trustees, it was stated that the financial condition of the school was good, there being a balance in the treasury. Supper was served, and a meeting held on the lawn, at which the graduating class were all admitted to the Alumni Association. A number of short addresses were made by the attending clergy and faculty. The annual Commencement was held on the 8th inst., in the church of the Saviour, West Philadelphia. Diplomas were conferred by Bishop Whitaker on the graduating class who had all been previously ordered deacons; viz, the Rev. Messrs. Freeman Daughters, Edward Arthur Dodd, Ph. D., Robert Long, Henry Martyn Medary, Richard Jones Morris, Gashene De Witt Dowling, Oliver J. Whilden. A prize offered by an alumnus for general excellence in homiletics and pastoral care, was awarded to the Rev. Robert Long. The degree of Doctor of Divinity was conferred on the Rev. George Cadwalader Foley, of Williamsport, Pa. The sermon was preached by the Rev. Dr. S. D. McConnell, his theme being "The old and new in religion." After luncheon, provided by the ladies of the parish, a reunion was held in the parish building; Bishop Whitaker presided and made a short address, in which he expressed his satisfaction at the progress and success of the school, where the missionary spirit is stronger and an unusual spirit of earnestness on the part of the joint boards is apparent. Addresses were made by the Rev. Messrs. John Fulton, D. D., W. B. Bodine, D. D., S. C. Hill, J. B. Harding, J. P. Tyler, W. H. Falkner, C. S. Olmsted, D. D., and others.

Cheltenham Academy

The 28th Commencement season began on Sunday evening, 4th inst., when the Rev. Dr. H. Richard Harris preached the anniversary sermon at St. Paul's church, Cheltenham. On Monday, 5th inst., the annual athletic contests took place, while on the day following, declamation contests were held at the gymnasium in the evening. On Wednesday morning the graduating exercises were held, and an address was made by General St. Clair A. Mulholland, of Philadelphia.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Bishop visited Belvidere on the 9th, confirming in Trinity church a class of eight, presented by the Rev. C. A. Cummings, preaching to a large congregation, and being present at a well-attended reception afterwards.

On Sunday morning last the appeal of the Rev. Dr. Rushton, in St. Paul's, Kenwood, elicited pledges to the amount of \$600 for diocesan missions.

By an inadvertence the name of the Rev. D. F. Smith was omitted from all the published lists of the Mission Board of the diocese.

The Rev. J. T. Magrath preached for the last time on Sunday evening in All Saints', Pullman, being obliged to seek a more congenial climate. He leaves this week, and, after a brief visit to his native city, Detroit, takes up parochial work on July 1st, at Fernandina, Fla. The mission of All Saints will again be attached to that of the Mediator, Morgan Park, in charge of the Rev. Harold Morse.

The Rev. John K. Ochial, as announced in our issue of June 3rd, was ordained to the priesthood by the Bishop of New York, acting for the Bishop of Chicago, on Trinity Sunday, in the crypt of the cathedral at New York. Mr. Ochial was sent to this country by Bishop McKim, of Japan, and studied for four years in the Western Theological Seminary at Chicago. He became a candidate under Bishop McLaren, and was admitted by him to the diaconate in St. Paul's, Washington, during the General Convention. Mr. Ochial spent the past nine months at the General Theological Seminary, where he received the degree of B. D. He sailed for England on the 7th, where he will spend three months in study. On his arrival at Tokyo, he will have charge of the cathedral, and become attached to

the corps of instruction of our divinity school there. Mr. Ochial is a very able and painstaking student, of lovely Christian character, and destined to a noble career in his native land.

Fields of Work of Divinity Graduates

The Rev. Mr. Addison, recently ordained, and in charge of St. John's mission on the North side, has won a scholarship at Harvard, and will take a year's post-graduate course in the university next September. The Rev. Mr. Hakes, another of the last graduating class of the Western Theological Seminary, has charge of St. Mary's mission, Park Ridge. A third, the Rev. Mr. Brandt, has been placed at St. Augustine's, Wilmette. The fourth, the Rev. Mr. Delany, has gone to Fond du Lac diocese.

Father Huntington's Appointments

The Rev. Fr. Huntington, who is the guest of the Rev. Mr. Addison, at 148 Dearborn ave., is preaching and holding meetings in the city with especial reference to rescue work. He preached in Grace church on Sunday morning, and in Trinity at Evensong. To a large congregation, consisting mainly of women, he appealed earnestly and forcibly, but with a total avoidance of sensationalism, to follow the footsteps of Him who "came to seek and to save that which was lost." On Monday morning he attended a meeting of the ladies at Grace, and in the evening was one of an invited company at Mrs. Arthur Ryerson's. On Tuesday afternoon 350 ladies were invited to meet and hear him at Mrs. Bryan Lathrop's. His other appointments in Chicago are: 3:30 P. M. Thursday, public meeting in the Auditorium; Friday evening, Emmanuel, La Grange; Saturday, meeting for boys in St. John's, Clybourn ave.; evening, at Mrs. Nixon's; Sunday morning he will preach in St. James', and evening in the Ascension.

Parish House for Church of the Ascension

The fire at the church of the Ascension last Christmas may now be regarded as a blessing in disguise. Not only is the restored church more beautiful than before, but on June 1st a new parish house was opened, complete, at a cost of \$6,000, and all paid for. It adjoins the church on the south side, occupies the full width of the lot, and extends back to the west wall of the chapel. The front is of stone, corresponding to that of the church, and of the same style of architecture; both facing on La Salle ave. On the first floor is a rector's study, also a choir and assembly room 17x45 ft., a sacristy, a vestment room, and several lavatories. The second floor has a curate's room in front, in rear of that, a large guild room, a kitchen fitted with gas range and boiler, and an acolytes' room. The basement of the entire property is cemented, and arranged with a view to having a gymnasium at some future day. There has been put in for the whole a steam-heating plant, which was installed at a cost of \$1,800. The rector, the Rev. E. A. Larrabee, who completed his 15 years of parochial connection on June 1st, at present ministers unassisted, but hopes and expects to have a curate within a year.

The Diocesan Choir Association

The annual meeting was held in the Church Club rooms last Monday, the Rev. Dr. Little in the chair. Ten clerical and eight lay representatives answered the roll-call. The choir of the church of Our Saviour, on the application of the Rev. J. H. Edwards, was admitted to the association. The Rev. T. A. Snively having been elected president, he was asked by the retiring president to take the chair. The following elections ensued: Precentor, the Rev. Edw. Roland; choirmaster, Mr. James Smedley, of St. James'; organist, with authority to name a deputy if necessary, Mr. Harrison Wild; secretary, Mr. Alf. Thompson; treasurer, Mr. McDougal; librarian, Mr. Thomas, of St. Peter's; standing committee, the above *ex officio*, with the Rev. Messrs. C. H. Bixby, J. A. Carr, G. W. Knapp, Dr. A. W. Little, and E. M. Stires; Messrs. Robt. Holmes and G. F. Stewart. On motion of Dr. Little, the standing committee was authorized and requested to

arrange for one or more choir festivals in the fall.

Dinner for Men of St. Mark's Parish

At the Lexington, on the evening of May 29th; the Rev. Dr. Wilson, rector, presided, and, in a neat speech, explained why such re-unions were of assistance to parish work, tending as they do to break up the isolation which is often felt by the adults of city parishes wherein changes of residence are so frequent. The Rev. Dr. Stone, in a speech on "The Church's outlook," showed how history repeats itself, inasmuch as the Church in all ages has had to struggle with sin, criticism of her divinely appointed methods, worldly indifference to her "old paths," and the tendency to materialism, which is engendered by the discoveries of science, and fostered by attaching disproportionate importance to its rapid advance. After songs, by Mr. W. Cox, of the choir, the chairman introduced the Rev. Dr. Rushton whose assigned theme was "The model parish," and who dwelt upon the importance of the active and united co-operation of the faithful laity in strengthening the hands of a rector.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The class of '99 at Barnard College celebrated its class day in the hall of the college, June 6th. The class numbered 21.

The Ladies' Association of the Peabody Home for Aged Women, held their annual meeting and reception, June 1st. Addresses and reports were made.

It is announced that Bishop Potter has deposed from the priesthood the Rev. David T. Howell, at the latter's request. Mr. Howell recently retired from the staff of the City Mission Society.

The Church Club

At the final May meeting, the Rev. Reese F. Alsop, D. D., made an address on "The Church's work in our new possessions." The Rev. Chas. T. Olmsted, D. D., spoke on the same subject.

Dr. Shields to be Bishop Paddock Lecturer

At the General Theological Seminary, the announcement is made that the Rev. Chas. W. Shields, D. D., LL. D., has been invited to be the next lecturer on the Bishop Paddock Foundation.

Marriage of Rev. G. E. Quaille

June 7th, Bishop Potter united in marriage, at Trinity church, Bayonne, N. J., one of his priests, the Rev. Geo. E. Quaille, rector of St. Mary's church, Livingston, N. Y., to Mrs. Stent, of Bayonne.

Christ Church, Suffern, Enlarged

The parish is pushing forward the enlargement of its edifice, and anticipates having it ready for use in about a month from this date. A new altar and altar rail have been presented. The Rev. Romaine S. Mansfield is rector.

Lay Helpers' Association

In connection with the diocesan branch of the Brotherhood of St. Andrew, held its first annual service in the crypt of the cathedral of St. John the Divine, Sunday, June 4th, when the members made their corporate Communion. The annual report of work was presented. The Ven. Archdeacon Tiffany, D. D., made an address.

Archdeaconry of Westchester

The May meeting was held at the church of St. Mary's in the Highlands, Cold Spring. Some 35 clerical and lay members were in attendance. At the Eucharistic service, Bishop Potter was celebrant. The delegates were given entertainment at the rectory. At the business session, routine affairs were considered.

The Tea Saloon of the Church Army

Was opened June 8th, under encouraging circumstances. In connection with it will be a savings bank department, and by a systematic and business-like arrangement, \$100 will be

saved to patrons, and handed over annually to them. The first hundred patrons of this plan of operation will receive supplies of tea free of cost for a year, through provision of friends of the movement, who desire thus to give a "send-off" to a practical scheme in the promotion of temperance.

New Rector for Holy Trinity, Harlem

The rectorship, vacant by the death of the Rev. Chas. DeWitt Bridgman, has been filled by the election of the Rev. Harry P. Nichols, now rector of St. Mark's church, Minneapolis, Minn. The Rev. Mr. Nichols is a native of Salem, Mass., where he was born Sept. 3d, 1850. He graduated at Harvard, and took theological studies at Andover and Philadelphia. He was ordained priest by Bishop Neely in 1877, and was connected for a time with St. John's church, Philadelphia; was rector of St. Paul's church, Brunswick, Me., 1877-'83; curate of Trinity church, New Haven, 1883-'92; and took his present parish in the latter year. He has been a deputy in the General Convention from the diocese of Minnesota.

Columbia University

At a meeting of the board of trustees, held June 5th, it was announced that Chas. H. Senff had given \$5,000, to be used as part of the zoology fund in equipping the Columbia University expedition up the Nile. The members of this expedition left the university about three weeks ago, and are now in Italy. The expedition will seek the co-operation of the British government in pursuing scientific explorations of the deposits at the sources of the Nile, heretofore little understood. It was announced that the Anton Seidl fellowship had been increased by friends of that musician to \$12,000. The Carl Schurz fund of \$30,000 was received on condition that it be applied to the foundation of a fellowship for the study of Germanic languages, and for the purchase of German literature. The board resolved that a tablet be placed on the site of the old college, at Madison ave. and 49th st., and also on the site of the original King's College of colonial times, in West Broadway.

The Church of the Redeemer, Pelham

Was consecrated by Bishop Potter, June 3d. In connection with this service, the rector, the Rev. C. W. Bolton, celebrated the 80th anniversary of his birth, and the 52nd of his entrance upon Holy Orders. There were assisting in the services, the Rev. Archdeacon Kirkby, D. D., and the Rev. Messrs. Buckmaster, Steen, Hallman, Holmes, and Sill. Bishop Potter was the preacher, and at the close of his sermon congratulated the rector on his long and valuable service in the ministry. A large tent had been erected near the church, and after the service refreshments were supplied to the visiting clergy, while an orchestra furnished music. A feature of the occasion was the presentation to the Rev. Mr. Bolton of a silver loving cup, in behalf of his brethren of the archdeaconry of Westchester, the Bishop making the presentation address. Mr. Bolton was also the recipient of a purse of gold. The parish was organized in 1863, and the present edifice completed in 1893, from designs by Henry S. R. Apelyea. It is a handsome gray stone structure, with a seating capacity of about 1,000 persons.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

St. Stephen's church, Norwood, has executed a deed to the property, with the consent of the parishioners, conveying it to the trustees of the diocese.

At the church of the Annunciation, Philadelphia, the reredos is to be enriched by the insertion of five painted panels from designs by Miss Marianna Sloan and Miss Arlita Sargent.

Hospital of the Good Shepherd

Tableaux vivants, after the Boutet de Monvel pictures for children's story books, were given on Tuesday afternoon, 6th inst., at the Merion Cricket's club house in aid of the hospital. The

characters were all taken by children, and an interesting entertainment was the result.

House of the Holy Child

This home for colored children, which occupies two small dwellings, 733 and 735 North 45th street, West Philadelphia, where 23 inmates are accommodated, has had to refuse admittance to many needing its care. Effort is being made to have a commodious building of its own.

New Church for St. Paul's, Philadelphia

Subscriptions are being raised for the erection of a new edifice to seat about 700 persons. The new corporation will be strong from the start, with a fine property upon which a chapel already stands. During the past year there have been more than 400 children in the Sunday school.

The Southwest Convocation

Met on Monday afternoon, 5th inst., in Holy Trinity parish house, the Rev. G. Woolsey Hodge, president, in the chair. An appropriation of \$500 each was voted for the French and colored missions. A committee consisting of the Rev. Messrs R. A. Mayo and W. F. Ayer, with Mr. William S. Neilson, of the laity, was appointed to investigate the possibility of other than the regular mission work of the convocation, the Rev. R. A. Mayo was re-elected secretary, and Mr. Henry E. Drayton, treasurer.

New Church of the Ascension, Parkesburg

This church, the Rev. J. F. Bullitt, rector, is erecting its new edifice, estimated to cost in the section now under way, about \$4,000. The material will be stone of the neighborhood, with interior finish of natural tinted wood. Temporary glass will be used until memorial windows can be secured. The seating capacity will be about 300, and the nave will measure 60 by 28 ft. The church will have two stories, the lower being used for Sunday school and parish work rooms. For the present the chancel end will be closed off with wood, awaiting the building of a suitable chancel of stone. The plan contemplates the eventual putting up of a tower and spire of substantial proportions, which, from the high location of the church, will be a commanding feature of the town. The style is early English Gothic.

St. James' Church, Perkiomen (Evansburg)

The S. P. G., shortly after its organization in 1701, sent missionaries to various points in Eastern Pennsylvania, among others to the Perkiomen valley. This station was at first supplied from Christ church, Philadelphia. In 1721, the mission was made a parish, and a small church built. The parish was admitted into union with the convention in 1735, it being one of the six churches composing the first convention of the diocese. The present church edifice replaced the first structure in 1843, and in 1844 was consecrated by Bishop Onderdonk. During the present year the interior has been thoroughly repainted and frescoed, making a complete transformation from the previous plain and simple effect. The services were resumed on the first Sunday after Trinity, the rector, the Rev. Alfred J. Barrow, preaching an interesting sermon. Special music was admirably rendered by the choir, supported by a small orchestra. The ancient cemetery on the opposite side of the old turnpike, has been in use since 1701.

Iowa

Theodore Nevin Morrison, D.D., Bishop

A Military Thanksgiving

On Sunday morning, May 28th, in Grace church, Cedar Rapids, whose rector, the Rev. Dr. Green, has been for 10 years the senior chaplain of the Iowa National Guard, there was a thanksgiving service for the return of the officers and men of the local military organizations, and a memorial of those who had died during their tour of service. The field and staff officers of the 49th Iowa, Company C, of the same regiment, the 5th Iowa Battery Light Art., together with the Grand Army, the Sons of Veterans, and the Loyal Legion, marched in order to the church, where, after a beautiful

service rendered by the full choir of 80 voices, Dr. Green delivered the address, speaking again in the afternoon at the memorial service of the G. A. R.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

The 113th Annual Convention

Held in the parish house of St. John's church, Wilmington, June 7th. A missionary meeting was held the previous evening, at which addresses were made by Mr. Silas McBea, of New York, and the Rev. C. N. Spalding. After Matins, on Wednesday, Mr. S. Minot Curtis was elected secretary for the 39th time, and Mr. John S. Grohe was appointed as his assistant. The Ven. Geo. C. Hall, archdeacon of Wilmington, read his report. The Bishop celebrated the Holy Eucharist, and the preacher was the Rev. F. M. Munson, LL.D. On resuming business, the usual reports were read. Milford was chosen as the next place of meeting for the convention.

The Bishop delivered his annual address, in which some weighty words were spoken on the matter of the remarriage of divorced persons. He regretted that such an amendment had not been adopted by the General Convention as would make it impossible by the expressed law of the Church, for such persons to be remarried. There had been seven clergy received, of whom one had died only last week, the Rev. S. F. W. Symonds. The Rev. Dr. Chas. E. Murray had died on Jan. 26th, 1899. Three clergy had been transferred to other dioceses. There had been 221 Confirmations within the diocese, 206 without. That part of the report of Archdeacon Hall, relating to work among colored people, was after an exciting discussion, postponed indefinitely. The following elections were made:

Standing Committee: The Rev. Messrs. H. Ashton Henry, K. J. Hammond, and J. Leighton McKim; Judge Edward C. Bradford, Mr. S. M. Curtis.

Diocesan Missionary and Education Committee: The Rev. Messrs. W. J. Wilkie and E. K. Miller, Messrs. Francis G. du Pont, and John S. Grohe.

Delegates to the Missionary Council: The Rev. F. M. Munson; Joseph Swift.

Treasurer, William R. Brinkole.

The archdeaconry of Wilmington elected the Rev. Geo. C. Hall, archdeacon, and George A. Elliott, secretary. The archdeaconry of Dover elected the Rev. George M. Bond, archdeacon, and William Denney, secretary.

The remaining business of the convention was completed at Bishopstead, in the chapel of the Good Shepherd, after which the convention adjourned, and the delegates proceeded to enjoy the hospitality of Bishop and Mrs. Coleman.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The endowment fund of St. Ann's church, Brooklyn, has recently been increased by a gift of \$21,000 from a parishioner.

The Parish Guild of St. John's, Brooklyn

The missionary chapter is an active society, and is doing much good, its benevolences extending over a wide field. In addition to many other contributions, its money offerings have amounted to \$730.73. The parish treasurer's statement, recently made public, shows a total of funds raised for the year of \$13,187.93.

New Parish House for Trinity, Brooklyn

The organization of the School Builders, of Trinity church, Schenck and Arlington ayes., has just held a successful lawn fete, the proceeds of which will be devoted to the building of a new parish house and school on the grounds in the rear of the building. As soon as the fund amounts to \$1,000, ground will be broken. Half the sum has been raised, and it is expected the building will be begun early in the fall.

Class of 1874 General Theological Sem'y

On the evening of May 17th, the Rev. Spencer S. Roche, of St. Mark's church, Brooklyn, entertained at a dinner given at his residence

members of the class of 1874, in commemoration of the 25th anniversary of their graduation from the General Theological Seminary. Several letters of regret were read from members unable to be present, owing to distance or previous engagements. Great interest was given the occasion by each member recounting in turn, experiences and changes since the graduation of the class. Out of 24, six have passed to the rest in Paradise. Among those present or who sent letters of regret were the Rev. Messrs. John L. Egbert, Alfred E. Johnson, Geo. Wm. Douglas, D.D., Walter R. Gardner, Luther Pardee, Philo W. Sprague, E. H. Van Winkle, etc.

Indiana

The Sixty-second Annual Convention

Held in Grace cathedral, Indianapolis, June 6th, 7th, and 8th, was composed of 24 clergymen and 60 laymen, including seven women, and was, all things considered, one of the most harmonious and successful conventions held in many years. The setting off of the northern third of the State for the diocese of Michigan City, left the diocese impaired in ability, and yet with a vast mission field within its borders, which the House of Bishops refused to set off as a missionary jurisdiction. Right nobly did the members face the demand for increased assessments upon the parishes and missions, and the many other problems that had to be solved. Bishop White, finding it impossible to be present, the Bishop of Southern Ohio preached the opening sermon, taking for his text the choosing of Matthias, and its analogy to the selection of bishops in our own Church to-day. The Rev. Dr. C. Graham Adams was appointed presiding officer *pro tem*, the permanent organization being effected by the election of the Rev. H. M. Denslow, as president *ad interim*, and the Rev. Willis D. Engle, as secretary. The Rev. Walter Scott was received as a fraternal delegate from the diocese of Michigan City, and a telegram of regret and thanks was sent to Bishop White. St. David's parish, Indianapolis, was admitted into union with the convention.

The arrangement made by the trustees for the division of diocesan property on the basis of 30 per cent. to Michigan City and 70 per cent. to the old diocese, was agreed to; the Bishop's salary was fixed at \$2,500, and the use of the episcopal residence, and \$300 for traveling expenses.

The nominations for the bishopric were: The Rev. George Williamson Smith, by the Rev. J. M. Francis; the Rev. James D. Stanley, by the Rev. J. E. Sulger; the Rev. Joseph M. Francis, by R. C. Wilkinson; the Rev. Lewis F. Cole, by E. R. Fletcher; the Rev. Gustav A. Carstensen, by James M. Winters; the Rev. John J. Faude, by the Rev. C. Graham Adams, and the Rev. A. W. Knight, by Louis Howland. The first ballot resulted in the choice by the clergy, of Mr. Faude, and by the laity, of the Rev. J. M. Francis, while the third resulted in the election of Mr. Francis by both orders, which result gave general satisfaction. The bishop elect is 42 years old, and is a native of Philadelphia. He is a graduate of Nashotah, Wis., and was for a time settled at Watertown, that State. He then became a missionary in Japan, where he remained ten years. In 1897, he returned to this country, and was nominated for Bishop of Kyoto, but was not confirmed, because the Church did not have the funds with which to carry on the extended work that had been planned. Since January, 1898, he has been rector of St. Paul's church, Evansville.

The *Standing Committee*, headed by the Rev. H. M. Denslow, was by ballot re-elected; also C. E. Brooks, treasurer.

The Bishop's statistical report included: Confirmed, 193; clergy received, 11; dismissed (21 to Michigan City), 29; ordained, one to priesthood; candidates for Holy Orders, 6.

The diocesan branch of the Woman's Auxiliary held its annual meeting in the cathedral on Tuesday, which was ably presided over by Mrs. W. D. Pratt, the successor to Mrs. White, as diocesan president. The reports were most

hopeful, while the sermon by the Rev. H. M. Denslow was interesting and helpful.

Los Angeles

Joseph Horsfall Johnson, DD., Bishop

Sunday School Service

On Sunday afternoon, May 14th, the Sunday schools of all the parishes and missions within the city—St. Paul's, Epiphany, Christ church, St. John's, Ascension, St. Barnabas', and St. Athanasius'—assembled in the park in front of St. Paul's, the pro-cathedral. A procession was formed, preceded by portions of the vested choirs of St. Paul's, St. John's, and Ascension, and followed by the clergy and the Bishop, which entered the church, singing "Onward, Christian soldiers." After a short and spirited service, addresses were made by Bishop Johnson and the Rev. Messrs. G. T. Griffith and C. E. Spalding.

Sunday School Institute

On Monday, 15th, during the afternoon and evening, a Sunday school convention, composed of the clergy, superintendents, and teachers representing the Sunday schools throughout the diocese, was held in St. Paul's Hall. The Bishop presided, and opened the convention with an address of much interest. After some preliminary proceedings, a very thoughtful and suggestive paper was read by the Rev. M. M. Moore. He treated of the purpose of the Sunday school, and hindrances and helps thereto. Referring to the fact which every rector and superintendent grieves over—that many classes would have no teachers at all, except for the appointment of persons who are entirely unprepared, and who lack the knowledge necessary, Mr. Moore suggested as a remedy, the drawing up of a course of reading for the instruction of teachers. In the evening session, resolutions were adopted, organizing a diocesan Sunday school institute. It is understood that the committee will prepare two courses of study, one for teachers, the other for pupils, with suitable text books to be named, extending over two or three years, with half yearly examinations, a diploma being granted after the final examination in either course.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Ascension Day was well observed by the faithful. Celebrations were held in most of the churches in the Twin Cities.

St. Philip's Mission

St. Philip's Day was observed within the octave by a special vespers service. The Rev. Harvey Officer, in charge, gave a brief summary of the work accomplished during the past five years, and hoped to enlarge its usefulness. The future looks bright and promising, but the greatest drawback is a suitable place of worship. St. Philip's has a vested choir, a chapter of the Brotherhood, of which the vestryman and wardens are all members, and a branch of the Woman's Auxiliary. The Sunday school is in a flourishing condition, and a large class is being prepared for Confirmation.

Guild House for St. Paul's, Winona

A. B. Youmans and wife will erect on the lot north of the church, a stone guild house, that will cost not less than \$12,000. Plans have been approved, and work will commence at once. In St. Andrew's chapel, a mission of St. Paul's, has been placed by a Sunday school class, assisted by the teacher, a handsome solid oak altar, prayer desk, and lecturn, and a suitable altar dossal. St. Andrew's is in a flourishing condition. Mr. Arthur Pine, of New York city, has been secured as organist and choirmaster.

The Forty-Second Annual Council

Met June 7th in the cathedral church at Fribault. Litany was said by the Rev. H. P. Nichols. The Celebration was by Bishop Whip-

ple, followed by his annual address. The Rt. Rev. Dr. Morrison, of Iowa, the representative of the General Board of Missions, also made an address. The Rev. A. D. Stowe was re-elected secretary. The council authorized the diocesan Board of Missions to elect a general missionary, at a salary not to exceed \$1,200, largely provided for by the Sunday school children's Advent offering. A resolution was adopted, protesting against the seating of Roberts in Congress. The Rev. C. C. Rollit and Mr. F. O. Osborne, were elected delegates to the Missionary Council. Bishop Gilbert's address contained the following statistics: Confirmations, 758; Baptisms, 14; visitations, 130; canonically connected clergy, 91; ordinations, 6; candidates for Holy Orders, 15; postulants, four; contributions to the Bishop's special needs fund, \$961.20.

Standing Committee elected: The Rev. Messrs. G. Davis, C. D. Andrews, J. J. Faude, D. D. and W. P. Tenbroeck; Messrs. J. H. Ames, Frederick Paine, Harvey Officer, and the Hon. Isaac Atwater. A resolution of sympathy was extended to Bishop Gilbert, and special prayers for Mrs. Gilbert's recovery ordered to be offered in all the churches in the diocese on the following Sunday. The council adjourned, to meet in Christ church, St. Paul, next year.

Bishop Whipple's 40th Anniversary

This council is memorable as being the 40th anniversary of Bishop Whipple's consecration, and his annual address was reminiscent of that 40 years. He was presented with handsomely bound resolutions, expressive of the love and esteem of his clergy and laity. The citizens of Faribault gave a banquet on Wednesday evening in the armory, in honor of the Bishop, to which all the members of the council and the delegates to the Woman's Auxiliary were bidden; between 300 and 400 sat down. Col. Eddy acted as toastmaster, and speeches were made by Judge Wilder, Bishop Gilbert, Bishop Morrison, of Iowa, Mr. Haven, the senior warden of the cathedral, the Rev. W. C. Pope, Dr. Ryan, the Hon. — Batchelder, and the Hon. — Stevens. Congratulatory letters were read from the Hon. Isaac Atwater who was prevented by extreme age from being present, also from Bishops Tuttle, Wilmar, Neely, Doane, and the Presiding Bishop, Clarke, of Rhode Island.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

Trinity church, Syracuse, the Rev. Robert Hudson, Ph. D., rector, has discharged its indebtedness of \$6,500

Woman's Auxiliary

The annual meeting of the branch in the Fourth District, was held in Grace church, Baldwinsville, May 18th; 16 parishes were represented, and made reports. Miss Huntington gave an informal talk about the educational and religious work at the Onondaga Indian Reservation. The following officers were elected for the ensuing year: President, Mrs. Wheeler, Skaneateles; vice-presidents, Mrs. C. H. Butler, Oswego, Mrs. H. B. Reed, Marcellus, Miss Mary Hubbard, Skaneateles; secretary, Mrs. John Albro, Syracuse; assistant secretary, Miss Fitch, Skaneateles; treasurer, Mrs. M. A. Stevens, Syracuse; superintendent of Junior Auxiliary, Mrs. Cotton, Geddes.

The annual meeting of the branch in the Third District was held in Zion church, Greene, May 23d. After the Holy Communion, an address on "Gifts and sacrifices," was made by the rector, the Rev. H. E. Hubbard. Addresses were made by Mrs. E. L. Knickerbocker, diocesan president, and Mr. Paul Shimon. At a meeting of the Junior Auxiliary of the district, an interesting address was made by Mrs. F. H. Westcott, the diocesan superintendent.

The annual meeting of the diocesan Auxiliary was held in Trinity church, Binghamton, May 25th. After the Holy Communion, celebrated by the rector, the Rev. Dr. J. H. La Roche, a strong, earnest sermon was preached by the Rev. Dr. C. H. Mockridge. At the evening ses-

sion addresses were made by the Rev. W. D. Manross, the Rev. C. B. Rogbir (a Malay, and the only native priest of the Church on the island of Trinidad), Mr. Paul Shimon, and the Rev. Dr. Mockridge. The annual meeting of the Junior Auxilliary was held May 26th, and the opening address made by Dr. La Roche. Addresses were made to the children by Mrs. W. D. Manross and Mr. Shimon. An address, written by the Rev. C. O. Dantzer, missionary to the deaf, was read by the Rev. H. E. Hubbard. Mr. Dantzer illustrated the sign language, and gave the Lord's Prayer in the signs.

Girls' Friendly Society

The 11th annual meeting of the diocesan branch was held in Trinity church, Utica, May 23d. There are 72 honorary, 107 working associates, and 337 active members. Nearly every one of the 15 branches was represented. A diocesan constitution was adopted, and the following officers were elected: President, Mrs. W. E. Ford; vice-presidents, Mrs. H. C. Sutton, of Rome, Mrs. Julius Baumgras, of Syracuse, Miss Isabelle Doolittle, of Utica; secretary and treasurer, Miss Mary M. Jackson, of Utica.

Connecticut

Chauncey B. Brewster, D.D., Bishop

Consecration of St. James', Farmington

It was an auspicious first of June that saw the fruition of the many prayers and labors of the Church people who, after great opposition, have built and completed their pretty little church without a cent of debt. Bishop Brewster and 16 other clergymen of the diocese were present at the consecration. The instrument of donation was read by the senior warden, Mr. G. S. Mason; the sentence of consecration, by Archdeacon Biddle. The Rev. Samuel Hart, of Trinity College, preached the sermon. The Bishop was the celebrant at the Eucharist. A gratifying feature of the occasion was the loan by the ladies of the Congregational Church, of their parish house, and their assistance in entertaining the guests of the parish. St. James' church is built of pasture stones, and its dimensions within are: nave, 42 ft. by 21 ft. in width, and 27 ft. in height; chancel, 18 ft. by 18 ft. in width, 23 ft. in height. The architect, Mr. Mason, has attempted to incorporate the idea of a gambrel-roofed New England house with the ideal of a Churchly building. It is finished in cypress and yellow pine. The sole emblem used in the decoration is the cross, which appears in the stone mullions of the windows, in the framing of pews and doors, and in the chancel arch. The church, with the lot on which it stands, has cost in the neighborhood of \$4,500. The Rev. W. W. Ellsworth is the rector.

St. Paul's Church, Willimantic

On May 26th, a large congregation assembled to take part in the dedication of a new organ and to listen to a recital given by Mr. Davis, the organist of Holy Trinity, Middletown, who, with his choir boys, brought out the beauty and scope of the new instrument, and displayed its abilities in accompanying a strong choir. The new organ is a Hook & Hastings instrument. It is two manual, and has 16 stops and 301 pipes. The money for its purchase was raised by the St. Paul's organ fund committee, of which the wife of the rector, the Rev. Henry Macbeth, is president.

Consecration of Trinity Church, Hartford

This magnificent new church was consecrated by Bishop Brewster, May 31st. There was a very large attendance of the clergy. During the service, the Prayer Book presented to the church by the poetess, Lydia H. Sigourney, in 1861, was used. Colonel Jacob L. Greene, the senior warden, read the instrument of donation. The reading of the sentence of consecration was by the Rev. Storrs O. Seymour, D.D., president of the Standing Committee of the diocese, and rector of the church, under whom the work of building the new church was begun. The Bishop celebrated the Eucharist and preached the sermon. Luncheon was provided by the hospitality committee of the parish, and in the after-

noon, from 4 to 6 o'clock, a reception was held in the parish house to meet Bishop and Mrs. Brewster. The first steps toward the formation of the parish of Trinity church were taken Sept. 12, 1859, when 12 men formed themselves into a "religious society," to be known by that name. The parish was admitted into union with the convention in 1860. The present rector is the Rev. Ernest De F. Miel. The church is one of the best equipped in the diocese. The church structures, including the chapel, parish house, and rectory, with the grounds, cost \$225,000. The church itself was built at a cost of \$150,000. Every seat is free, and it will not be possible in future to sell or assign the sittings. A new organ, costing from \$12,000 to \$15,000, is contemplated at the present time.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Sixty-fifth Annual Convention

Met in Christ church, Detroit, June 7th. There was a good attendance of both clergy and laity. The proceedings were harmonious, and were mainly consumed in a revision of the Constitution, which was completed. The opening service consisted of the Holy Communion, Bishop Davies being celebrant, and a sermon by the Rev. John Munday. The Rev. S. W. Frisbie was re-elected secretary, the Rev. Paul Zeigler, assistant, and Mr. W. T. DeGraft, treasurer of the diocese.

The address of the Bishop showed that there had been 1,035 Confirmations in the diocese, against 844 last year, that the parish at Adrian had built a new church valued at \$25,000, and that parish houses had been built at Jackson and Monroe, with a fine stone chapel and rectory at the latter place. The most important announcement in the address was that the Bishop had appointed the Rev. Wm. S. Sayres general missionary for the diocese, and that his salary of \$2,500 had been provided. Mr. Sayres is a man of ability, education, resources, and tireless diligence. He has had much experience abroad, in China, and at home in the jurisdiction of the Platte and in this diocese. He is the present rector of St. Stephen's church, Detroit, and in charge of the missions at St. Phillip's in this city and Leesville. He has been very active in the missionary work of the Detroit convocation. Michigan has a fund of \$14,000, well invested, for the aged and infirm clergy. The contributions to this fund, and interest from investments, realized last year \$2,358, and the beneficiaries of the fund were paid \$2,487.50, in sums ranging from \$100 to \$250. Sixteen parishes gave \$118.24 to aid candidates for the ministry.

The report of the trustees of the diocese showed the invested episcopal fund to amount to \$83,471.49. There was paid the Bishop for salary, house rent, traveling expenses, and salary of secretary, \$7,950. The recent large deductions in rate of interest on the loans of the fund, will, in the opinion of the trustees, make a \$25,000 addition to it necessary. The diocese has an episcopal residence, but in a bad location and out of repair; so far efforts to sell it have not been successful.

The missions of the diocese are already numerous and hopeful, but could be much extended and enlarged. They are suffering from want of larger contributions. The salaries voted to the missionaries last year were scaled down to 15 per cent. when paid, a reduction in all amounting to \$1,200. Last year the pledges in support of diocesan missions amounted to \$6,795. The convention this year gave much attention to this matter, but nothing definite or practical came of it. A proposition to raise the money by apportionment instead of by pledges was negatived. At the Wednesday evening missionary meeting, the old plan of pledges was tried again, with diminishing success. The amount pledged was \$6,612.00, an amount less than last year which proved inadequate. About \$1,000 from interest on invested legacies will be added to this amount.

The elections showed few changes. The deans of the convocations who are also members of the

Missionary Board; viz., the Rev. John McCarroll, M.D., Detroit convocation; the Rev. C. I. Channer, Southern convocation; the Rev. T. W. McLean, Saginaw convocation, and the Rev. R. E. McDuff, Central convocation, were re-elected. The lay members of this committee are now Mr. James E. Pittman, Detroit; Mr. James O'Donnell, Jackson; Mr. A. W. Comstock, Alpena; Mr. Theo. H. Eaton, Detroit; Mr. E. G. Stevenson, Detroit; Mr. James Osburn, Owosso; and Mr. John B. Howarth, secretary and treasurer. Provision was made by the convention that this committee confer with the Detroit Church Club as to some form of united action, and the scope of its work in various forms of enlargement was suggested.

Standing Committee elected: The Rev. Messrs. Rufus W. Clark, D.D., S. W. Frisbie, R. Balcom, and Wm. Gardam; Messrs. Sidney D. Miller, W. H. Withington, and H. P. Baldwin.

Delegates to the Missionary Council: The Rev. W. D. Maxon, D.D., and Mr. James E. Pittman.

The convention provided for a conference of the officers of the Church Association and the trustees of the diocese, looking to the union of these two bodies.

The Rev. Dr. Prall offered a preamble and resolution, requesting the Bishop in his next convention address, to express his views and counsel on the marriage by Church clergymen of divorced persons. The resolution was adopted.

The amended Constitution changes the time of holding the diocesan annual convention from June to the Wednesday following the first Sunday in November, so this year then will only be six months' interval between the two conventions.

Albany

William Crosswell Doane, D.D., LL.D., Bishop

St. Paul's church, Troy, has just placed a handsome memorial window, made by Tiffany. The subject is, "I am the Way, the Truth, and the Life." At the base of the window, picked out in colors, is the simple inscription: "In Memoriam Joseph Joslin Tillinghast, warden of this church."

The Troy Archdeaconry

The 69th regular meeting was held in the church of the Messiah, Glens Falls, May 23d and 24th; 27 clergymen were present. On Tuesday evening, the Ven. Archdeacon, Dr. Carey, presided at a large missionary meeting, the Rev. Dr. Pelletreau, the Rev. Canon Tibbets, and the Rev. Chas. H. Shutt were the speakers. Their subjects were well chosen and exceedingly interesting. On Wednesday, at 7 A. M., Holy Communion was celebrated by the archdeacon. At 10:30 A. M., after Morning Prayer, the sermon was preached by the Rev. James A. Smith. At 12, there was held a short business meeting, after which an exceedingly interesting essay, on "Casuistry," was read by the Rev. James B. Meade. The clergy were entertained by the parish at the Hotel Ruliff. At 2 P. M., reports were given from the various missionaries, including the missionary to the deaf people in this diocese, the Rev. Harry Van Allen. The autumn meeting will be held in Trinity parish, Plattsburg.

Massachusetts

William Lawrence, D.D., Bishop

At a recent meeting of the archdeaconry of New Bedford, the Rev. S. G. Babcock was elected archdeacon, in the place of the Rev. E. W. Smith who resigned.

St. Thomas' church, Cherry Valley, has been placed under the charge of the Rev. Mr. Hague, of Worcester. Services are held every Sunday afternoon at four.

There are now 254 clergymen and 154 parishes in the diocese, besides 59 missions. Last year, 1,997 were confirmed, about 200 short of the record of preceding years. Ten were ordained to the diaconate, and one to the priesthood.

The Choir Guild

The third section rendered the musical service in Emmanuel church, Boston, June 7th. Emmanuel, Boston; St. James', Cambridge; Grace, Lawrence; Our Saviour, Longwood; St. John's,

Lowell; Holy Trinity, Marlboro, and St. James', Roxbury, participated. Mr. W. R. Spalding was choirmaster, and Mr. H. P. Newcomb, organist. The music at these service of the Choir Guild was excellent in every way this year, and the great assistance rendered the different choirs of the churches is marked in the higher grade of singing and the popularity of the choral service.

Archdeaconry of Lowell

Met in St. Peter's church, Salem, June 1st. About 70 delegates were present. The Holy Communion was celebrated by Bishop Lawrence. The Rev. James H. Van Buren will continue as archdeacon. The Rev. J. H. Hyde was made secretary, Mr. Dinsmore Blanchard was elected treasurer, and the executive committee, with two laymen, is composed of the Rev. Dr. Shinn and the Rev. Charles H. Perry. A missionary service was held in the evening, and addresses were made by the Rev. Messrs. Mills, Walker, and Carden.

St. James' Church, Fall River

The Rev. G. W. Sargent has taken charge, and is already making an effort to discharge the debt of \$600 upon the church building. So far, over \$200 have been raised.

Memorial of John Gardner White

Christ church, Cambridge, has recently received a gift of a very rich altar book and brass stand. The opening page bears this inscription:

In memory of John Gardner White, sometime warden of this parish. Departed this life Sept. 7, 1896.

Mr. White was one of the most prominent Churchmen of Cambridge, a man of lovely Christian character. He was especially zealous in the missionary field, and was instrumental in the founding of several churches, notably that of the Ascension, East Cambridge, where his helpful, cheering words and ready sympathy will long be had in loving remembrance.

Quincy

Alexander Burgess, D.D., LL.D., Bishop

St. John's Swedish Church, Galesburg

The second class this year was confirmed June 7th, by Bishop Seymour, of Springfield. The service was an Evensong in English, and was conducted by the Rev. C. A. Nybladh, assisted by the Rev. Mr. Almqvist. The full vested choir of Grace church sang the service, together with a special offertory. There were 24 in the class, including not only boys and girls, but men and women. The girls were dressed uniformly in white, and the boys in black. The class included six from Woodhull, as it was felt that the much overworked Bishop could not be called upon to make a special trip there to confirm a class. Bishop Seymour delivered a splendid and stirring sermon, taking for his theme, "God is Love."

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Holy Innocents' church, Racine, will rebuild their church structure this summer, at a cost of \$1,000, a large portion of which sum has already been raised.

On the occasion of his recent pastoral visitation to Platteville, the Bishop made an address to the students of the Normal School, some 200 in number. It was an exceptionally interesting experience, and largely appreciated.

Mr. James T. Bovill has been placed by the Bishop in temporary charge of the church of St. John the Divine, Burlington, as lay reader, until a permanent curate can be secured.

St. Matthias', Waukesha

One of the young vestrymen, O. M. Jackson, has given a very nice piano for the chapel and choir practice. The interior of the chapel has just been calcimined. A new, large, and attractive board has just been put on the outside of the church. The ladies organized a "One Cent a Day" guild. The officers are: President, Mrs. T. W. Haight; vice president, Mrs. Eva F. Newman; secretary, Mrs. C. F. Parker; treasurer,

Miss Emily Marsh. The society is divided into four departments, each designated by a color. The guild will meet once a month, when the money will be turned in, and a short programme rendered by one of the departments.

Memorial Gifts

A beautiful granite stone font has been placed in St. Chad's church, Okauchee, by Mr. and Mrs. Edwin Hurlburt, of Oconomowoc, as a memorial gift. The font is 3 ft. high, resting on a square base, well carved and gracefully proportioned, a copy of the font in Zion church, Oconomowoc. A memorial font was also donated this past Easter to St. John's church, Mauston, by the Goodhouse family, in memory of Frederick A. Goodhouse, corporal in the 3d Wisconsin Volunteer Regiment—a faithful Churchman who died at sea in the late war.

Historic Relics

Mr. Francis Kemper Adams, son of the late Rev. Dr. Adams, of Nashotah, has given to the diocese the first office desk used by Bishop Kemper while in his home at Nashotah; also the desk of Dr. Adams and a picture given by Bishop Moore to Bishop Kemper.

St. Stephen's Church, Milwaukee

This parish is rejoicing in a new pipe organ, made by the Kimball Company, of Chicago, costing \$500, and also in the reduction of their old-time debt by the payment of \$500. This is a remarkable record, and has been accomplished solely by the valiant efforts of that loyal congregation.

Easton

Wm. Forbes Adams, D.D., D.C.L., Bishop

The Thirty-first Annual Convention

Convened in Christ church, Easton, June 6-8th. The session opened with Morning Prayer and a sermon by the Rev. Algernon Batte. The Rev. Edward R. Rich, was elected secretary, and the Rev. William H. Adkins, treasurer. The Standing Committee was elected as follows: The Rev. Messrs. James A. Mitchell, Stephen C. Roberts, D. D., Algernon Batte, Wordsworth Y. Beaven, D. D., J. Gibson Gantt.

Board of Missions: The Rev. Messrs. Leonidas B. Baldwin, Thomas C. Page, A. J. Vanderborg, and Messrs. J. E. M. Chamberlaine and Henry Hollyday.

Forty clergymen were reported canonically resident in the diocese; 38 parishes and 67 church edifices; 2,720 families; 6,173 baptized members; 5,903 parishioners; 3,397 communicants; and 2,199 Sunday school pupils. The cost of running the diocese amounted to \$47,891.59, of which \$23,461.27 went for parochial expenses, including rector's salaries. The church and chapel property in the diocese is worth \$271,500, value of the rectories, \$74,050, 1,404 acres of glebe land, valued at \$39,700. The invested funds amount to \$19,390.31.

In the evening Bishop Adams read his annual address. He said there is but one vacant parish in the diocese—Coventry, in Somerset Co.—"but more than half the parishes of the diocese are on the missionary boards, and instead of an emulous competition as to which should get off first and stay off longer, it seems to be all the the other way." The general condition of the diocese is good. The pledges to the General Mission Fund and the Woman's Auxiliary for the work at Crisfield were both overpaid. The clergy are doing good work and their people are supporting them in their efforts. His only reference to some of the perplexing questions now distracting the Church was in these words:

Let it not be ours to forsake the old landmarks for the cozening enticements of a so-called "applied Christianity," which seems to embrace within the letter of our divine commission, and the charter of our powers and duties, a discussion of the "burning questions" of the day, the scandals and panics of society, and everything in short, but the Gospel of our Lord and Saviour Jesus Christ, the conversion of sinners, and the building up of His people in righteousness and true holiness.

During the year the Bishop confirmed 188 persons, consecrated two churches, and held two

ordinations, the Rev. Messrs. E. M. Hardcastle, and G. I. Kromer. He also confirmed 426 in the diocese of Long Island for Bishop Littlejohn.

The deans of the three convocations of the diocese reported all as being in good condition, spiritually and financially. The Rev. Giles B. Cooke was appointed dean of the Northern convocation, the Rev. James A. Mitchell, of the Middle, and the Rev. Stephen Morgan, of the Southern. At night of the second day, the Rev. Messrs. C. Ernest Smith and J. Addison Ingle made addresses. The Woman's Auxiliary elected the following officers: Mrs. H. L. Physick, president; Mrs. G. E. Haddaway, recording secretary; Miss Rebecca Wickes, corresponding secretary; Miss Josie P. Dawson, treasurer; Mrs. Wm. T. Malster, president of the Babies' branch.

The Rev. Fv B. Adkins called attention to the fact that the grave in Spring Hill Cemetery, Easton, of the Rev. Edward J. Stearns, one of the greatest scholars in the American Church, is unmarked, and a committee was appointed to raise money to erect a monument to Dr. Stearns.

A resolution was passed instructing the convention to transfer to Worcester parish the property of the church of St. Paul's-by-the-Sea, on the beach at Ocean City. It is proposed to build a new church on another site at Ocean City. The Bishop was authorized to appoint a committee to sell certain land the convention owns in Easton, and to use the proceeds to pay off a debt on the episcopal residence. The report of the Committee on the State of the Church showed that the amount pledged at the last convention for general missions was more than raised, and the offerings by all parishes for all purposes during the year amounted to over \$40,000. The diocese was generally reported to be in fine condition, and signs of progress, spiritual and temporal, are abundant. The Committee on the Episcopal Fund reported that it had received \$3,000 during the year. This fund is invested in mortgages, etc., and amounts to \$40,915.

The diocesan council of the Brotherhood of St. Andrew met at the close of the convention in its first annual meeting, and an organization was perfected. There was a large attendance. Mr. John W. Wood, general secretary of the Brotherhood, spoke on the general aims and work of the order. The Rev. C. Ernest Smith made an address.

A reception was given by the vestry of St. Peter's parish and the guild, and was attended by about 300, who were all served with seasonable refreshments. It was decided that the next convention be held in Berlin.

Colorado

John Franklin Spalding, Bishop

The Bishop's Anniversary and the Council

The council began June 7th, with three celebrations of the Holy Communion, and closed on Friday noon, June 9th. The Sunday before, the baccalaureate sermon to the students of Wolfe Hall and Jarvis Hall was preached at St. Mark's. Monday was devoted to the Commencement exercises of both schools. The French play and the reception at Wolfe Hall were evidently as much of a pleasure to the students as they certainly were to the friends present. Tuesday, there were two Celebrations at the cathedral, the latter held by the Bishop. At this, the Rev. J. H. Houghton preached the sermon before the Woman's Auxiliary, which later held its annual meeting. A bright service was held in the cathedral at 4:30, when the diplomas were given to the students of the diocesan schools, and in the evening the crowded reception at Jarvis Hall proved the new vigor and life which has been infused into that institution of late. At the late celebration of the Holy Communion on Wednesday the Bishop was the celebrant. The service was Stainer's, and was sung by the vested choir of men and boys, augmented by women's voices. The sermon was by the Rev. W. O. Cone. The Bishop of Laramie, the Rt. Rev. Dr. Graves, on the evening of Wednesday, preached at the missionary meeting, on the sub-

ject of increased zeal for practical missionary work.

Thursday was devoted to the election of the standing committees and general business. A visit was made to St. Luke's Hospital. The great feature of the evening was the Bishop's reception, which showed the happy feeling generally pervading all the proceedings. In a pouring rain a great number of clergy and delegates visited the Hall to congratulate the Bishop and Mrs. Spalding on the 25th anniversary of his consecration as bishop.

The next day the conference of Sunday school workers met in St. Mark's church, and the semi-annual conference of the Brotherhood of St. Andrew was held in the cathedral crypt. Thursday and Friday there were celebrations of the Eucharist in all the churches and also at Wolfe Hall. All the week there were opportunities for Communion at the cathedral and at Trinity memorial church. Wednesday evening a delightful supper was given at the episcopal residence by the Bishop and Mrs. Spalding. The music at the opening service of Holy Communion was the best ever known in the cathedral at such a service, and the attendance at services and meetings, the largest in the history of the diocese. After an era of financial depression, it looks as though the future were brightening in every direction, and that the Church might enter more fully into the possession of its own.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Woman's Auxillary

The Pittsburgh branch held its last meeting for the season, June 1st, at the Church Rooms. Among the interesting things were the reading of a paper on the work of the Church in China, and the election of a new president for the Junior Auxillary, Mrs. G. A. Gormly, to succeed Mrs. W. L. Chalfant who was obliged to resign the work on account of ill health. The next meeting of the society will occur on the first Thursday in October.

Daughters of the King

The quarterly meeting of the Pittsburgh local assembly took place May 26th, at the church of the Incarnation, Knoxville. In the afternoon, there was a business meeting, followed by addresses by Mrs. S. G. Hammond and Captain G. P. Hance, of the Church Army, and a sermon by the Rev. Mr. Watson. Tea was served in the Sunday school room at 6 o'clock. At 8 o'clock there was Evening Prayer, with helpful and suggestive addresses by the Rev. Messrs. Danner and Thompson. The offerings were received for the work of the Church Army. Delegates were present from all the chapters in the city and vicinity, as also from McKeesport and Ford City.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Trinity Cathedral

An offer was made for the property on Superior st., by a syndicate of Cleveland business men some years ago, of \$125,000, the church authorities having permission to accept a higher offer, if it was made within a certain length of time. As no higher sum has been offered, it is said the sale will soon be closed. The last drawings of the ground plans for the new cathedral, to be built on the corner of Euclid and Perry, as presented by Architect Schweinfurth, have been approved by the building committee, and plans for the interior will soon be considered.

Ecclesiastical Embroidery

The class in this diocese held its annual meeting, at the call of Bishop Leonard, on May 22d, in the cathedral chapel. At 9:30 the Holy Communion was celebrated, Bishop Leonard, celebrant. The Bishop gave his annual address to the class. At the business meeting, at which the Bishop presided, the annual report of the president, Miss E. C. Neff, embodied also that of the secretary and the treasurer. The class

has numbered 65 members during the past year, and has done excellent work in all departments. Officers for the ensuing year were elected, and the class adjourned to the first Monday in October.

Ohio Widows' and Orphans' Society

The 54th annual meeting was held in All Saints' church, Portsmouth, May 18th, in connection with the diocesan convention of Southern Ohio. The Rev. Francis M. Hall who has been the secretary and administrative officer of the society since July, 1891, was re-elected to that position. The report of the secretary showed offerings received from 44 parishes in the State of Ohio, amounting to \$733 50, less than one-fourth of the parishes in the two dioceses in the State contributing. During the year, 26 annuities have been paid to widows of clergymen deceased, amounting to \$2 575. Of these 26 beneficiaries, 12 live in the State of Ohio, and 14 outside of it. The treasurer reported that during the year, the bequest of \$5,000 from Mrs. Julia Bedell had come into his hands, and that the invested fund of the society now amounts to \$61,906, an increase during the year of \$6,411.21, the largest ever made in any one year.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

The Twenty-Fifth Annual Convention

Called to order at 9 A. M., June 7th, in Grace church, Grand Rapids, after Morning Prayer. At 10 A. M., the Rev. R. H. F. Gairdner, rector, celebrated the Holy Communion. The Bishop's address showed unwearied devotion to the cause of Christ during the entire year; 338 persons were confirmed in the various parishes and missions of the diocese. Up to the first day of June no clergyman had withdrawn from the diocese, and the whole number on the list was 37. The Bishop regreted that certain important towns in the diocese had not yet been occupied by the Church, but hoped that the devotion and zeal of her members would, ere long, bring it to pass. Epiphany Mission, South Haven, was the only new church admitted into union with this convention, although the mission church at Dowagiac has now its first settled clergyman. God's goodness was gratefully acknowledged by the Bishop, as he recorded improvements made at Battle Creek, Elk Rapids, Traverse City, Niles, and Grand Rapids; and the lifting, by individual liberality, of the heavy debt from St. Paul's, Muskegon. This church, and the church of the Nativity, Mancelona, were consecrated during the year. The Bishop urged that the contributions to the missionary work of the whole Church might be increased to \$1,500. Some \$3,000 was expended in the diocese for missionary work during the year, one general missionary ministering to 13 places.

The affairs of Ackley Institute were reported in good condition, and the Bishop referred to success in the raising of more than \$8,000, for indebtedness and contingent fund. The retiring chaplain, the Rev. Jas. E. Wilkinson, Ph.D., was highly complimented on his 11 years of devotion to the school.

Wednesday afternoon, the following officers were elected: *Secretary*, the Rev. J. N. Rippey; *treasurer*, E. T. Montgomery; *Standing Committee*: the Rev. Messrs. R. R. Claiborne, Lewis Brown, R. H. F. Gairdner, J. N. McCormick; Messrs. J. D. Burns, Jacob Kleinhaus, W. J. Stuart. *Board of Missions*: the Rev. Messrs. Wm. Lucas, J. N. McCormick, R. H. F. Gairdner, R. R. Claiborne, George Forsey; Messrs. A. C. Torrey, W. J. Stuart, H. B. Lewis, E. C. Leavenworth, D. G. Robinson. *Delegates to Missionary Council*: the Rev. Wm. Lucas, A. C. Torrey.

Wednesday evening, missionary addresses were delivered by the Rev. A. P. Viborn and the Rev. Alsop Leffingwell. The latter address was a strong arraignment of indifference concerning the missionary work of the Church. Reports were made by the secretary and treasurer of the Board of Missions, also the general missionary, the Rev. Woodford P. Law, and Mrs.

Roger Butterfield, president of the Woman's Auxillary. At the close of the service, the members of the convention were given a reception at the episcopal residence, by the Bishop and his daughters.

On Thursday morning, the subject of occupying central points by resident clergymen, in lieu of the general missionary system now in vogue, was under discussion. A committee was appointed relative to the proper celebration in December next, of the 25th anniversary of the Bishop's consecration, and of the formation of the diocese. In his closing address, the Bishop spoke feelingly of the value to the diocese of the Rev. Mr. Bancroft, whose failing health has prevented him from taking active work during the past few months. Grace church interior was greatly improved prior to the convention by tasteful wall decorations, and by chancel lights and altar fittings.

A meeting in the interest of Sunday schools preceded the convention on Tuesday evening, and interesting papers were read.

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

Progress in the Diocese

From the Bishop's address to the annual diocesan convention, we take the following: The children's Sunday school Lenten offerings have fallen below last year, at the very time when we wanted to respond to the earnest call to make them more. Last year 53 Sunday schools sent \$1,516 97; this year only 47 Sunday schools have responded, with \$1 266 91. Last year we reported 51 clergy in the diocese; this year only 49. Ascension, St. Louis, has paid itself entirely out of debt. St. Mark's, St. Louis, has almost for the whole year been in its new church, refreshed and invigorated in its parish life. Grace, Clarksville, has moved its building up into the central part of the town. Mt. Calvary, St. Louis, has been enlarged and improved, at a cost of over \$1,300, all of which has been paid. Grace, Jefferson City, has erected a new church for \$10,300, and paid for it up to within \$1,000. Calvary, Columbia, is building a structure of stone, to cost \$15,000 or more. Good Shepherd, St. Louis, has bought a new lot, and is to have a new church. It is in the air, too, that St. James', St. Louis, is to build anew. The Bishop's purse, the lubricating oil can, has had \$3,759.84 poured into it and poured out of it, over \$500 more than last year. Missouri has given \$2 919 96 for domestic and foreign missions, over \$200 more than last year. In this line of giving, only 19 of the 58 dioceses are ahead of us. Bishop Robertson Hall and the Orphans' Home go steadily on, and they pay their way as they go. The Church Mission House has been re-opened for the relief of the friendless sick and poor, under Sister Elizabeth, at 1706 Carr st. The Brotherhood of St. Andrew is strenuously active, especially in help to the mission work launched by Mr. Holmes in the City Hospital, the Female Hospital, the Insane Asylum, and the poorhouse. The energetic rector of Kirkwood, with an adjutant right hand in one of the most faithful laymen of the diocese, keeps up services and Sunday school in a little church at St. Paul Station, St. Louis Co. At Jackson, a faithful woman, though for the most part deprived of the help and leadership of a clergyman, has kept Church guidance and Church instruction before the young people, and year by year has presented one and another of them to be confirmed.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

Memorial of Bishop Clagett

On Thursday, May 25th, at St. Thomas' church, Croom, occurred the unveiling and benediction of a handsome brass tablet, in memory of Bishop Clagett, presented to the parish by the Bishop of Washington. The Bishop, the rector, the Rev. Frank P. Willis, and the visiting clergy entered the west door, while the hymn, "Rejoice, ye pure in heart," was sung.

The *Te Deum* followed, and the Holy Communion was celebrated. Standing by the tablet, the Bishop said a short office of dedication. The tablet is of the finest brass, about four ft. in height and two in width; it was covered by an American flag, with American and British colors draped above. The cord which held the covering was loosened by Miss Williams, of Baltimore, a great-great-granddaughter of Bishop Clagett. The inscription on the tablet is as follows:

To the glory of God and in memory of Thomas John Clagett, Bishop and Doctor. First bishop consecrated within the borders of the United States of America. Twice rector of St. Paul's parish, and in charge of this church. The epitaph inscribed upon his tomb was composed by Francis Scott Key, Esq., and reads as follows [then follows the Latin inscription on the old stone which marked the Bishop's grave]. The body of Bishop Clagett was buried in consecrated ground at Croom, his home in this neighborhood, and after eighty-two years, together with that of Mary Gantt, his wife, was translated to Washington, by the Bishops of the American Church, and interred in the cathedral close on Mount St. Alban, All Saints' Day, A. D. 1898. Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

The congregation sang the hymn, "For all Thy saints," and the rector spoke a few words regarding the early history of St. Thomas' church, which was an offshoot from St. Paul's parish, and is the same edifice built 175 years ago, with the addition of a Gothic roof, in 1850, and the tower, also a memorial to Bishop Clagett, in 1881. The Bishop also made an address full of interesting historical allusions to the ancient churches of England, and the old parishes within his own diocese. In St. Thomas, Bishop Clagett was baptized, and in its vestry room pursued his studies under the direction of its rector. In after years he proclaimed the Gospel from its pulpit. The recessional hymn was, "O Paradise," and at the conclusion of the service, the visitors who included the wife and daughter of Bishop Satterlee, and a number of Bishop Clagett's descendants, from Washington and Maryland, were entertained at the rectory with beautiful and lavish hospitality.

Kansas

Frank Rosebrook Millspaugh, D.D., Bishop

The Rev. P. P. Bolan, formerly a priest of the Church of Rome, has become rector of St. John's church, Hiawatha.

An old citizen of Topeka, but not a Churchman, Mr. G. G. Gage, has left as the only legacy except to his family, \$1,000 to Christ's Hospital.

St. Paul's, Manhattan

The Bishop confirmed a class of 11 on May 27th. The young rector, the Rev. Will P. James, is doing conscientious work, and this old parish is taking on new life. He has, on his own account, added a mission, St. George's, where the Church was not known, and has already the interest of a large number of the people.

Christ Church, Sallna

This parish is growing, under the Rev. Irving Baxter. They hope soon to have the debt to the Church Building Fund liquidated. The Bishop confirmed a class of 11 here, and three more cadets of St. John's military school.

Convocation of the Deanery of Atchison

The annual convocation was held in St. Paul's church, Leavenworth, May 231 to 25th. There were present, 13 clergy, in addition to the Bishop, and lay delegates from several parishes. It opened with a service, conducted by Dean Hill, for the Woman's Auxilliary, at which addresses were made by the Bishop and the Rev. J. H. Molineux, and Mrs. Millspaugh gave an interesting talk on the Triennial Meeting in Washington last year. A missionary meeting was held in the evening, at which addresses were made by the Rev. Mr. Bolland, on "*The Spirit of Missions*"; by the Rev. P. B. Eversden, on "*Missionary work in Kansas*"; by the Rev. J. Mayou, on "*The mission field in India*," and by the Bishop who, in his delightful way, spoke to the choir boys of his early work as a missionary

in Minnesota. The Holy Eucharist was celebrated at 7:30 A. M. of the second day, by the Rev. J. H. Molineux. At 10 o'clock, Morning Prayer was said, followed by a second Celebration by the dean, at which the sermon was preached by Archdeacon Crawford. The afternoon was devoted to the Daughters of the King. A short service was said by Dean Hill who is chaplain and founder of the Order in the diocese, after which papers were read on the "Rule of Service," by Miss McFaden, of Kansas City, Kas.; on "The rule of keeping the vows of the Order," by Miss Olive Brockelsby, of Lawrence, and encouraging reports were made from the various branches represented. The Rev. Dr. Cameron Mann urged upon the Daughters the advantages of a literary study of the Prayer Book, the Bible, and Church history. The chaplain also addressed them on the importance of their vows, urging upon them a more thorough consecration to the work undertaken. A second missionary meeting was held in the evening, at which addresses were delivered by the Very Rev. John W. Sykes, the Rev. J. S. Smith, and the Rev. L. G. Moultrie. The proceedings of the third day opened with a celebration of the Holy Communion by the Rev. P. B. Eversden. A very strong paper was read by the Rev. J. S. Smith, on "Symbolism," and practical addresses were made by Dean Sykes, on the Sunday school, and by the Rev. P. B. Eversden, on "Church music."

North Dakota

Samuel C. Edsall, D.D., Bishop

The Tenth Annual Convocation

Opened on June 1st, with the consecration of St. Paul's church, Grand Forks, in which, after this service, the various sessions were held. The day before had been set apart by the Bishop as a Clerical Retreat, which proved to be an occasion rich in spiritual blessing to all who were privileged to be present. The meditations and instructions were delivered in the Bishop's own forcible and practical manner. The evening was devoted to a fraternal gathering of the clergy at the rectory. Mrs. Edsall and the wives of several of the clergy were also present. Mr. B. S. Russell, of Jamestown, recited selections from the poetical books of the Old Testament, and gave a delightful and instructive talk on Psalm xxiv.

The first business session of the convocation opened at 2 P. M. Twelve clergymen, including the Bishop, and an unusual number of lay-delegates, answered the roll call. The Rev. C. Turner was re-elected secretary for the ensuing year, and Col. Peake, of Valley City, as treasurer. The Bishop's primary address to the clergy and laity, besides giving a resume of his official acts since his consecration on St. Paul's Day, was replete with useful hints in regard to the doctrines, discipline, worship, and usages of the Church. During the session, much useful work was done, and all the deliberations were carried on in the most harmonious and agreeable manner. Two important resolutions were introduced by Mr. B. S. Russell, the one referring to polygamy, and the other to divorce. It was felt to be matter of sincere regret that, owing to lack of funds, Archdeacon Appleby's eminent services as general missionary must be discontinued after August 1st. The Rev. Chas. Turner, of Devil's Lake, and Mr. E. C. Elwood, of Grand Forks, were elected *Delegates to the Missionary Council*.

It may safely be said that no convocation of North Dakota has ever exceeded this in the amount of business dispatched in the same length of time, and in the evident oneness of spirit which characterized all that was said and done. The concluding service, on Friday night, was addressed by the Bishop, Archdeacon Appleby, the Rev. H. J. Sheridan, and the Rev. W. D. Rees. Thus ended a Church gathering which will long live in the grateful remembrance of those who attended it. The harvest is plentiful, the laborers are few, but the outlook is encouraging.

The Woman's Auxilliary

The meeting was addressed by the Bishop who

appointed the following officers for the convocation year: Mrs. R. J. Mooney, of Fargo, president; Miss Daisy Reeve, of Buxton, vice-president; Miss Katharine Seward, of Grand Forks, secretary; Mrs. Chas. Turner, of Devil's Lake, treasurer. The treasurer was also elected president of the Babies' Branch of the Auxilliary. Several most excellent papers were read, showing what has already been done, and what it is hoped to accomplish in future. Throughout the proceedings the greatest unanimity prevailed.

Consecration of St. Paul's, Grand Forks

The church has recently been cleared of debt, and presented with two handsome memorials, one a large and very beautiful brass altar cross, in memory of the late Matthew Addison; the other, a brass altar-rail, given by the girls of the St. Margaret's Guild, in memory of their beloved Sunday school teacher and helper, Mrs. Josephine Anderson McDermont; both are the work of the Luetke Art Works, of New York. At the hour for the consecration, the vested choir of 24 men and boys, led by the cross-bearer, and followed by every clergyman in active service in North Dakota, marched to the east door of the church, singing the hymn, "We march, we march to victory, with the Cross of the Lord before us." As the Bishop reached the door, the procession halted a moment, and the words of the consecration Psalm were taken up, Bishop and clergy reading and responding alternately. The service was one of great dignity and beauty. The Instrument of Donation was read by Mr. E. C. Elwood, for many years senior warden, and the Certificate of Consecration, by the Rev. A. T. Gesner, rector of the parish. The consecration sermon was preached by the Bishop, and was a scholarly and eloquent exposition of the manner in which the Infinite God has mercifully revealed Himself to finite beings. The celebration of the Holy Communion concluded the service, the Bishop being celebrant. During the service of consecration, a telegram of congratulation was read from the first rector of the parish, the Rev. Woodford P. Law, of Grand Rapids, Mich. One of the brightest and most promising young men of the parish, after months of careful thought, has decided to study for the ministry of the Church. May 30th, Bishop Edsall confirmed 10 persons, the second class confirmed by him in this parish since his arrival last February.

Mexico

By authority given at the last General Convention, the Rev. Henry Forrester has been visiting the English-speaking missions in Mexico. Leaving the city of Mexico, May 14th, after a 25 hours' ride on the Mexican National, he reached the city of Saltillo, of 20,000 inhabitants, capital of Coahuila, in the Sierra Madre mountains, 5,300 ft. above sea level. Here he was met by the Rev. George Rose, of St. Paul's mission, Monterey. After short notice, ten persons, representing seven families of 32 souls, came together to consider the matter of having Church services at stated intervals; and as a result, it is expected, at the suggestion of the Rev. Mr. Forrester, that the presbyter at Monterey will cover both places. May 18th, services were held in Monterey by the Rev. Messrs. Forrester and Rose, where for the past 18 months there have been continuous services without financial aid from the outside, conducted by a minister of the Church. Monterey, 1,800 ft. in elevation, with skies of almost constant brightness, and climate extremely delightful notwithstanding a summer of six months' duration, has 70,000 inhabitants, and is the gateway not only to Mexico, but to the other Central and South American States, and is also the most progressive city south of the Rio Grande. Mr. Forrester left for San Luis Potosi Thursday night, to gather the Church people together there, expecting to be back in the City of Mexico Sunday, May 21st, to resume his many and arduous duties at the capital. Monterey reports 37 Church families and parts of families, making 142 individuals, with 29 communicants.

Editorials and Contributions

IT is now a burning question in this Church how far the rubber-band of inclusiveness is going to stretch. It is the nature of rubber-bands to include and hold together a great many things, some of them quite distinct in their character and tendencies from others; but it is also the nature of rubber-bands to rebel when the tension is greater than they can bear. There are inclusions which embrace things good and congenial, while others are combinations of evil, and others still unite elements that are of a mixed character. Of all it may be predicated that, being of the nature of a *modus vivendi*, rather than a vital union, they may incur at any time the penalties which always wait to inflict themselves upon abuse.

INCLUSIVENESS is, beyond question, a good thing in its way, and, indeed, it may be said to be a necessary thing, for "many men have many minds." The Lord Himself recognized its necessity when He included a great variety of men in the number of those whom He called to be Apostles, one of whom had a devil. But inclusion did not prevent this wretched person from going to his own place when the time came. There is, and there ought to be, a limit, else would truth fare ill in its associations, and in the end evil would get control in the world. In our Church, from the time when the men of the old learning tried to kiss the cheeks of the men of the new, and in America, from the time when Connecticut and South Carolina found it possible to federate, not without some nausea, there has been a pretty handsome triumph of the principle of unity. But in these latter days, when nearly everything that calls itself a Church is racked and miserably tormented by the contentions of internal antagonists (with the natural result that many lose faith, and the unbelieving people laugh with scorn), it could not but be that we should have our share of the battle, and our share we have with a vengeance.

THE ordination of Dr. Briggs is an event of less importance in itself considered, than it is when you look at it as an indication of the condition of the Church. Just look at it! Here is a man who was cast out by the Presbyterians for extreme views in Biblical criticism, but who can easily sail into full Orders in this Church, under circumstances and with endorsements which clearly show so extreme a tension of the bond of inclusiveness that many of us, both among the laity and the clergy, are asking the question: "How far is this thing to go?"

FOOD for thought, as well as occasion of surprise, was recently furnished to the members of the Long Island Church Club by the Rev. Dr. Pelham Williams. It was well known that the speaker had some very positive (or rather, negative) views on Sunday schools, and those who knew Dr. Pelham W. expected some plain talk on the subject. It seems that he succeeded in making himself understood, and raised quite a breeze. Some of the brethren were "astounded," the reporter says, "swept off their feet!" One of the utterances that almost took their breath away, was that he did not believe in "any Sunday school that ever was, ever is, or ever will be!" This was rather

too strong, we must admit, for it may be that Dr. Williams does not know what the Sunday school of the future will be. But he is not so far from right in his Pelhamesque way of putting it, concerning the Sunday school that "ever has been and ever is." We believe that it is better for children to go to church than to school, on Sunday. To require them to go to both, is to put upon them a burden to which their elders would not submit. Yet we presume that there is scarcely one pastor in a hundred who would vote to abolish the Sunday school. By what other means can he reach the children? They will not come to church, for the most part, even if they do not come to school; their parents do not come, in many cases, nor do they teach the children at home. Is it not possible to bring the Sunday school and the church services together?

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CHICAGO was well represented, we are pleased to see, at the American Medical Association in Cleveland last week. Among the notable physicians of this city—and one most widely known and honored as a Churchman—was Dr. Daniel R. Brower, whose address on "The Medical Aspect of Crime" was perhaps the most interesting of the session. Dr. Brower has made a specialty of "the mind diseased," and has some well-matured convictions upon criminology, which legislators will do well to consider. Not that Dr. Brower holds that crime is the result of disease; it is rather the breeder of mental disease, and this tends to degeneracy, even in children's children. He recommends that such offspring be taken under the control of the State at seven years of age, and be kept in favorable environment. The death penalty no longer, as in ancient times, keeps down the race of habitual criminals. Penalties protect now rather than exterminate. So the hardened cases should be kept where they can do no harm. Judges should be expert in mental pathology, and the pardoning power should rest alone in a board skilled in criminal anthropology. The increase in criminals is appalling; from one in 3,442 in 1850, to one in 757 in 1890.

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The Business Side of Religion

SOME time ago *The New York Evening Post* published an editorial on New York Churches, which was suggested by the recent troubles in the "West Presbyterian church" of that city. The article exposes with almost brutal frankness the patent results of the present voluntary system. Ministers of various denominations, learned and faithful men and "good preachers," are constantly compelled to surrender their pulpits on the ground that the "cash returns" from their ministry are not satisfactory. The relation has become a matter of hard business. The people who make up the congregations of these churches are not expected to sell their stocks and holdings and lay the proceeds at the feet of the Apostles, that the Gospel may be preached and the poor be fed, either with the bread of heaven or with earthly food. On the contrary, the minister is expected, by means of his gifts of eloquence and the charm of his reputation, to fill the church so full, and to

create such a demand for places, that pew rents will go up and the coffers of the church be kept filled to overflowing. It rests with the minister alone to provide the means, not only of paying his own salary, but all the church expenses, and old debts and mortgages besides. In order that pew rents may rise, and the revenues be brought up to the required standard, he is forced, whatever his earlier ideals may have been, to bid more and more for the support of the rich. An immense strain is put upon a man in this way. He must, at all hazards, make the business a paying one. Danger threatens when his watchful trustees or vestry begin to take note that the applications for pews are not much ahead of the number which from time to time become vacant. A crisis arises when vacant pews are no longer promptly taken at the old prices; and when it is seen that, even at reduced rates, the number of those which remain unsold or unrented slowly but steadily increases, the time has come for the pastor's resignation to be talked of, and at last fairly and squarely demanded. "Nobody has a word to say against the pastor; he is a good man and a good preacher; but the Midases have given up their pew, the Gorgeonses advertise theirs for sale, and what are you going to do?"

THE poor minister who, in accepting his position, was assured that he would be kept "free from worldly cares," has soon to face the truth that he is at the head of a great business enterprise, and that its success depends upon himself alone. He must watch with feverish interest the fluctuations in the pew market, and strain every nerve to meet the demand that he shall be acceptable to the wealthiest. His position is peculiar. Oppressed by the worldly interests with which he fondly hoped he might have nothing to do, it is yet absolutely necessary that he should live an intellectual life. To fail in any point as a preacher of more than average ability would be ruin. The temptation is great to leave out something of that Gospel which, under such circumstances, becomes a mere impracticable ideal, or in the end to preach another Gospel, the perversion and travesty of that of old. It is not strange, as *The Post* says, that while some men of exceptional powers succeed, notwithstanding this enormous stress and strain, many also fail. They go away broken in health and spirit, and with ruined prospects, and are forgotten. Too often the "call" which comes to a preacher who has great success in a country town, and is considered a subject for congratulation, is in reality "a call only to fierce competition, to incessant and heart-breaking labor, to overwhelming anxieties, and to final failure."

THE *Evening Post* ascribes much of the trouble to the struggle for life among these churches of rival sects. Without regard to the interests of each other, "they push for eligible sites on 'the avenue' as eagerly as if they were so many clubs," as, in fact, when stripped of a certain religious glamor, they really are. *The Post* observes that this peculiar kind of trouble is not so common among the Episcopal Churches—meaning, we suppose, the Roman and our own. Yet to some extent the same condi-

tions exist, and it would seem probable that sooner or later the same consequences must follow. Doubtless the down-grade movement is checked by a different conception of the nature of the Church and its office in the world, but evidences are not wanting of the dominant presence of the financial motive. It is seen, for one thing, in the steady abandonment of the poorer sections of the city. *The Post* suggests the remedy which in days to come will be seen to be the true one; namely, some scheme of endowment. There can be little question that the reason why the Episcopal Church in New York has a certain advantage in the points under discussion, is because, beginning with Trinity parish, so much progress has already been made in this direction. We regard it as certain that in great cities it is only by a system of endowed churches, in which rich and poor meet together on equal terms, that the Gospel can ever be adequately brought home to the destitute, and the work of Christ be untrammelled by earthly considerations. An endowed church has its own difficulties, there is still plenty of room for human frailty; but the difficulties here are not such as to subject the religion which we profess, to the humiliation and odium which attaches to a temple controlled by money-changers and in the end devoted to their exclusive use.

Words for the Times

FROM THE ANNUAL ADDRESS OF THE
RT. REV. CORTLANDT WHITEHEAD, D.D.

NO Churchman can read of the agitation now going on in the English Church without deepest sorrow and anxiety. No one can observe the heated discussion which has arisen concerning the limits of toleration in this Church of ours with regard to the Higher Criticism (so called) and Biblical Interpretation, without serious searchings of heart. No one can look out upon the tremendous questions which concern our country and its future policy, and the resultant opportunities of the Church, without a sense of awe and a feeling of weakness in the presence of overwhelming responsibilities.

And I mention these things, not to enlarge upon them, but that you may know that I have by no means forgotten or ignored them. It may be that, concerning some of them at least, silence is golden. Light may come—will come—without the strife of tongues. Of the Church we can always reassure ourselves, "God is in the midst of her, therefore shall she not be removed. God shall help her, and that right early."

Crises there have been all along her history, and she has survived them all. Even the gates of hell shall not prevail against her. If we are Christian men at all, we must perforce say farewell to pessimism, and believe in the ultimate triumph of the Truth. The Golden Age of Christianity lies not in the past, but in the future. We have indeed arrived at perilous times, as the Apostles foretold should come to pass. But what we see is but an infinitesimal portion of the infinite circle of eternity, and we cannot judge rightly from what passes under our eyes in a score of years, or even in a century. We discern only a small part of the immense battle-field, and what can we learn amid the smoke of the conflict and the din of arms? God is working His purpose out, and the progress for truth and

right is being made; and because we are Christ's, and have His unfailing promise, we must look forward hopefully and declare over and again with no bated breath that "at the Name of Jesus every knee shall bow, and every tongue confess that He is Lord to the glory of God the Father."

Only let us be sure that we ourselves remain at all hazards sound in the Faith, giving no heed to fables; and speaking the truth in love, in season, out of season, grow up into Him in all things which is the Head, even Christ. Loyalty to His Person will bring us safely through.

I often think of the encouragement given to the Prophet Daniel when he inquired, as our hearts do to-day: "O my Lord, what shall be the end of these things?" And He said: "Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried; but the wicked shall do wickedly. And none of the wicked shall understand, but the wise shall understand. . . . But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

And then, again, those ringing words of our Lord's, clear and distinct through all the ages: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Only let us humbly ask that we may walk worthy of the vocation wherewith we are called, rising to its dignity, responsibility, and grandeur. What manner of persons ought we to be in all holy conversation and godliness? This is no time for indifference, but for faithful, honest, manly, intelligent work for God and Country and the Truth.

The Transfer of Honolulu

ADDRESS BY THE BISHOP OF HONOLULU
TO HIS DIOCESE

My dear brethren of the clergy and laity in the diocese of Honolulu:

THE time has arrived when, as chief pastor of the Anglican Church in Hawaii, I should make fully known to all members of the Church in the islands the course of action that the changed political conditions has rendered desirable to be taken to secure the present well-being of the Church and promote its advancement in the future.

At a recent General Convention of the American Church held at Washington, it was recognized that the Hawaiian Islands having passed under the dominion of the United States, the responsibility of making spiritual provision for their new possession devolved upon that branch of the Anglican Communion, although immediate action could not be taken, inasmuch as the islands had for a considerable period been a missionary diocese of the Church of England.

A resolution postponing the consideration of the course to be taken until after conference with the authorities of the Church of England, having been adopted by the Convention, it did not at first appear open to me to move in the matter until I had received some communication indicating the steps that should be taken under circumstances which have never before arisen in the history of the Anglican Communion. No advice, however, having been received, there appeared, on mature consideration, no valid reason why I should not take the initiatory step toward handing over to the Church in the United States a responsibility which that Church is ready and desirous to assume.

Under these circumstances, the course that I have adopted has been to forward to the Archbishop of Canterbury (with whom, so far as the Church of England is concerned, the final authority rests) a recommendation that the spiritual jurisdiction of these islands be transferred to the Church in the United States as

soon as that Church is in a position to receive it and to make provision for its support.

As an offshoot of the Church of England, the Anglican Church has taken root in these islands, and had the country remained in an independent political condition, the mother Church would, without doubt, have continued to foster its growth until it became a self-supporting diocese of the Anglican Communion.

But the trend of public events has been otherwise. The annexation of the islands to the United States points to the advisability of the Church in America taking up and continuing the work that has hitherto been done by the Church of England. With this transfer of responsibility in view, I have placed my tenure of the oversight of this mission in the hands of the Archbishop, so that it may cease as soon as, but not until, the House of Bishops in America is ready to consecrate a bishop to succeed me.

It is quite possible that this transfer of jurisdiction may not at first commend itself to all members of the Church in the islands, in consequence of the various nationalities our membership comprises. But when it is clearly seen that such a transfer follows the natural order of events, and that it would be an anomalous state of things for the Anglican Church in Hawaii not to be attached to the American branch of the Anglican Communion, I am confident that the action I have taken will meet with general approval.

At present I have no means of knowing whether the transfer can be effected during the present year, or whether it will be necessary to wait for the action of the General Convention in 1901. In either case, there is much that you can do in preparation for the change. Times of transition are so often periods of disintegration that I take this opportunity of impressing upon all who realize what it is to be members of the Church of Christ, that the present is a time for united effort to strengthen those foundations that we have been permitted to lay, and to maintain in efficiency the agencies for evangelization and Christian education already established, so that the first American bishop may be welcomed to a missionary jurisdiction full of zeal and earnestness to aid him in the work of further development and expansion.

Under the new order of things, I look forward with confidence and hope to a bright and harmonious future for the Anglican Church in Hawaii. For the realization of a future so full of promise, the one aim of all, both clergy and laity, will be to promote the glory of God and the advancement of His Church.

May the Divine Head of the Church who, at His Ascension, sent down from the Father the Holy Spirit, by whom the whole body of the Church is governed and sanctified, direct our way in peace, remove all causes of reproach from amongst us, and guide all our actions to the accomplishment of His will and the edification of His people, so that the Anglican Church in Hawaii, united in one holy bond of truth and peace, may never cease to be His blessed instrument for the conversion of the heathen and the salvation of souls.

Faithfully and affectionately,
Your brother in the Lord,
ALFRED WILLIS.

Honolulu, April 9, 1899.

Letters to the Editor

PARISH SCHOOLS

To the Editor of The Living Church:

If every church in our land could have its own school for the children adjoining, it would be the Church's greatest benefit. Let its teachers be Churchmen or Churchwomen, and well paid, and the very best that can be secured. Let it be a free school, supported by its own Church, where children can be trained in body, mind, and soul. A child brought up in such a school will stand firm in the "Faith once delivered to saints," against all the waves of doubt and "winds of doctrine."

E. J. R.

COMPETING DENOMINATIONS

To the Editor of *The Living Church*:

Another contribution to the evil of sectarianism was made recently by the Rev. William Hayes Ward, editor of *The Independent*. Dr. Ward has just returned from Puerto Rico, and after a description of the island and its people, he "dwelt on the unwisdom of setting up a system of competing denominations on the island, each with its little corrugated roof church, the contrast of which with the more magnificent Catholic cathedral would be striking. The wisest plan would be to set up normal schools, to establish churches of Christ, without introducing denominationalism. But this, unfortunately, could not be done, since the different mission boards of other denominations had already been moved by their people to begin denominational work." We may hope for great things when a leading religious paper bewails the "system of competing denominations." An application at home of eliminating "denominational work" would save our brethren the regret of "different mission boards" entering into competition abroad." D. B. S.

A CORRECTION

To the Editor of *The Living Church*:

In your issue of June 3rd, in the account of the council of the diocese of Lexington, the types made the subject of the sermon before the council, "The Last Order of the Church." It should have been the "Lost Order"—referring to the diaconate, which, as a working order, has been virtually lost. D. D. CHAPIN.

Personal Mention

The Rev. Charles D. Atwell has accepted a call to the rectorship of Grace church, Ishpeming, Mich., entering upon the same the third Sunday after Trinity.

The Rev. John Wesley Brown, D. D., has sailed for a tour of Europe.

The Rev. J. S. Bunting, of the church of the Holy Apostles, Philadelphia, will enter upon his duties as rector of Christ church, Christiana Hundred, Delaware, about Aug. 1st.

The Rev. Walter E. Bentley having resigned the vicarship of St. Mark's church, has become the vicar of St. James' chapel, Mt. Hope, New York city. Address 624 East 179th st.

The Rev. Lewis Brown, of St. Thomas' church, Battle Creek, has been chosen for the fifth time to deliver the baccalaureate sermon before the graduating class of the Battle Creek High School.

The Rev. H. M. Clarke, Ph. D., has accepted the charge of St. Matthew's church, Eldred, and St. Joseph's, Port Allegany, diocese of Pittsburgh, and will enter upon his duties June 1st.

The Rev. R. M. Doherty has accepted the rectorship of St. Martin's church, Marcus Hook, diocese of Pennsylvania.

The Rev. John F. Fenton has accepted a call to the rectorship of St. Luke's church, Metuchen, New Jersey. Address accordingly.

The Rev. S. W. Garrett, of London, Ohio, has accepted a missionary circuit consisting of Kane, Ludlow, Mt. Jewett, Hazelhurst, Kinzua, Youngsville, and Tidoute, diocese of Pittsburgh, and will enter upon the duties of his new field of labor on June 1st.

The address of the Rev. Wm. J. Gold, warden of the Western Theological Seminary, Chicago, after June 12th, will be Lima, Ind.

The Rev. Stephen Innes has accepted appointment to St. Ambrose church, New York city.

The address of the Rev. E. N. Joyner, for the summer, is Saluda, N. C.

The Lord Bishop of Nova Scotia, the Rt. Rev. Frederick Courtney, D. D., D. C. L., arrived in New York from Italy, on the North German Lloyd steamship "Ennis."

The Rev. John McGann has entered upon the rectorship of the church of the Holy Spirit, Mattapan, Mass.

The Rev. James Alan Montgomery will take charge, June 15th, of the mission at Pelham, Pa., established recently by Ven. Archdeacon Brady.

The permanent address of the Rev. Ernest A. Pressey is Woodfords, Portland, Me.

The Rev. S. Van Rensselaer has taken charge of St. Helen's chapel, New Lenox, Mass.

The Rev. Thomas Semmes, who recently resigned the rectorship of St. Andrew's church, Richmond, Va.,

has concluded to accede to the request made by the vestry and congregation, and will not sever his connection with the parish.

Official

The Standing Committee of the diocese of Tennessee met on June 6th, and organized by the election of the Rev. F. P. Davenport, D. D., as president, and Mr. M. B. Trezevant as secretary. Communications may be addressed to the president at 78 Market st., Memphis, Tenn.

NOTICE OF DEPOSITION

MARQUETTE, MICH., June 5, 1899.

I hereby certify that Charles Ferdinand Drake, presbyter, having renounced the ministry of this Church and abandoned the Communion of the same, was this day deposed by me from the said ministry, in accordance with Title II., Canon 5, § 1., of the Digest, at St. Paul's church, Marquette, in the presence of the Rev. Edward Warren and the Rev. Joseph McConnell.

G. MOTT WILLIAMS,
Bishop of Marquette.

THE ACTORS' CHURCH ALLIANCE

Is organized to assist the Church at large in establishing closer relations with men and women following the dramatic profession, by making special provision for their needs, and aiding them in any and every way conducive to their welfare. A public meeting in the interest of the Alliance, for the purpose of organization, will be held in the Berkeley Lyceum, West Forty-fourth st., near Fifth ave., New York, on Monday evening, June 19th, at 8 P. M.; the Rt. Rev. Henry C. Potter, D. D., Bishop of New York, will preside and make the opening address. Other prominent speakers have been invited to address the meeting. The stage will be represented by F. F. Mackay, president of the Actors' Society, and others.

WALTER E. BENTLEY.

Chairman Church and Stage Committee of C. A. I. L.

TRINITY COLLEGE COMMENCEMENT WEEK, 1899

Sunday, June 25th—9:15 A. M., Morning Prayer and Holy Communion in the chapel; 7:45 P. M., Evening Prayer, in Christ church, with baccalaureate sermon by the president.

Monday, June 26th—3 P. M., Class-day exercises on the campus; 9 P. M., Class-Day reception, in Alumni Hall.

Tuesday, June 27th—9:30 A. M., Prayers, in the chapel; 10 A. M., annual meeting of the Alumni Association; 12 M., annual meeting of the Phi Beta Kappa; 12:30 P. M., breaking of ground for Natural History building; 1:30 P. M., luncheon for the trustees, alumni, and friends of the college; 4 P. M., unveiling of memorial tablet to Clarke Churchman, U. S. A., by class of '98; 5 to 8 P. M., president's reception, at his residence.

Wednesday, June 28th—11:30 A. M., Seventy-third Commencement, in Parsons' Theatre; 2 P. M., Commencement dinner, at the United States Hotel.

HOBART COLLEGE COMMENCEMENT

Sunday, June 18th.—10:30 A. M., Trinity church, sermon before the Brotherhood of St. Andrew, and the Hobart chapter of the Student's Missionary Association, by the Rev. C. F. J. Wrigley. 8:00 P. M., Trinity church, baccalaureate sermon, by the Rev. Rob Roy McG. Converse, D. D., D. C. L.

Tuesday, June 20th.—10:00 A. M., White rhetorical prize orations; 11:00 A. M., class day exercises; 3:00 P. M., annual meeting of the associate alumni; 4:30 P. M., meeting of the Hobart College chapter of the Phi Beta Kappa society; 7:30 P. M., alumni social gathering.

Wednesday, June 21st.—10:00 A. M. (Opera House) Seventy-fourth Annual Commencement. Address, by the Honorary Chancellor, the Rev. Wm. R. Huntington, D. D., D. C. L.; 1:00 P. M., Commencement dinner; 8:00 P. M., reception by the president.

Ordinations

On Trinity Sunday, May 28th, in St. James' church, Baton Rouge, La., Mr. Fred DuMontier Devall was admitted to the diaconate by Bishop Sessums. The candidate was presented by the rector, Mr. Gresham, and the sermon was preached by the Bishop.

On the 1st Sunday after Trinity, in St. James' church, Buffalo, Bishop Walker advanced to the sacred order of priests, the Rev. Walter R. Lord, one of the curates of St. James' parish. The sermon was preached by the rector, the Rev. C. H. Smith, D. D., who was also presenter.

On Trinity Sunday, in St. Stephen's church, Boston, Bishop Lawrence advanced to the priesthood the Rev. Messrs. H. R. Talbot, H. Whitmore, F. R. Kimball, E. N. Bullock, and A. H. Ross. Messrs. C. T. Gregg, R. T. Loring, B. T. Takal, and M. Taylor were made deacons. Bishop Hall preached the sermon.

Trinity Sunday in St. Paul's church, Buffalo, W. N. Y., Bishop Walker ordained the following to the diaconate: Messrs. J. C. Ward, L. T. Scofield, M. S. Johnson, David C. Huntington, and M. H. Milne. The presenters were the Rev. Drs. W. D. O. Doty, the Rev. J. A. Regester, and the Rev. C. H. Boynton; the latter preached the sermon.

In St. Paul's church, Duluth, May 31st, Bishop J. D. Morrison advanced to the priesthood the Rev. Francis E. Alleyne. The Rev. J. F. Hamilton, D. D., preached the sermon, and the Rev. Albert Ryan, D. D., LL. D., presented the candidate. The Rev. Mr. Alleyne becomes rector of Emmanuel parish, Alexandria, Minn., which he has served the past year.

On Trinity Sunday, at the church of the Ascension, Pittsburgh, Mr. Laurence Foster Bower was admitted to the diaconate by the Rt. Rev. Cortlandt Whitehead, S. T. D. The sermon was preached by the Bishop, and the candidate presented by the Rev. R. W. Grange. Mr. Bower is a graduate of the class of '99 of the General Theological Seminary in New York, and will begin the exercise of his ministry in some of the missions of the diocese.

Died

MARTIN—On Wednesday, May 31, 1899, at the residence of her parents, Mr. and Mrs. B. J. Farrar, 307 S. McNairy st., Nashville, Tenn., Laura, beloved wife of the Rev. Mayo Cabell Martin, rector of St. Clement's church, El Paso, Tex.

"Blessed are the pure in heart, for they shall see God."

TILLINGHAST.—On Thursday, May 26, 1899, J. Wilbur Tillinghast, for many years senior warden of St. Peter's church, Albany, N. Y.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

A PLEASANT home in Episcopalian family for children of parents who may wish to travel. Kind motherly care. References. Address MRS. S. DAVIES, 7015 St. Lawrence ave., Chicago.

A LADY desires work in a Home for Aged Women, or in a Babies' Home. She will work for her board and a small remuneration. For further particulars, address the SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis.

EXPERIENCED priest wants sole charge, or curacy church. Age 38. Musical, good preacher, visitor. Address CLERICUS, care THE LIVING CHURCH.

EUCCHARISTIC WAFERS.—Priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 239 Railroad ave., Mt. Vernon, New York.

CLERGYMAN of New York city (university graduate), spending summer at Newport, R. I., will receive into his family, from June 15th to Oct. 1st, a few boys or young men preparing for college. Highest social and educational advantages. Terms for the season, \$500. For further particulars, address G. W. K., THE LIVING CHURCH.

MUSICAL SCHOLARSHIP.—A full scholarship will be given a student to act as organist at Nashotah Seminary. Address DR. WEBB, Nashotah House, Wis.

THE SUNDAY SCHOOL of the church of the Epiphany, Chicago, would be glad to mail on or about the 8th of each month, from 100 to 125 copies of the Junior Auxiliary Publishing Company's Missionary Leaflet S. S. Lessons on the Church's Mission Work, to any Sunday school whose superintendent would notify the undersigned that these leaflets would be of use. The first series will be studied this year.

JOHN HENRY HOPKINS, Rector.

The Editor's Table

Kalendar, June, 1899

4. 1st Sunday after Trinity.	Green.
11. ST. BARNABAS, Apostle. 2nd Sunday after Trinity.	Red.
18. 2d Sunday after Trinity.	Green.
24. NATIVITY ST. JOHN BAPTIST.	White.
25. 4th Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red.

And owls that mark a setting sun declare
A starlight evening and a morning fair.

A dripping June brings all things in tune.

Pen-and-Ink-lings

THE history of Bible publishing in America discloses the fact that Philadelphia has played a most important part in this branch of book-making. The first Hebrew Bible published in this country was printed by William Fry, of Philadelphia, in 1814. This was the second American book in Hebrew characters, the press of Harvard College having issued in 1809, an edition of the Psalms. The Sauer Bible, of which reprints are still in existence, was printed in Germantown, in 1743, and the first Douay Bible reprinted in America, was published in Philadelphia, in 1790.

IT must have been a great comfort to her worshipers to see Mrs. Eddy "attired in a quietly elegant gown of gray satin covered with exquisite black lace." There is, it is true, no such thing as matter, silk or otherwise, and one must therefore interpret this description in a purely idealistic sense. It was only the reporter's belief in gowns and lace!

LILLIAN NORDICA, writing on "America's Musical Future," in *Ainslie's Magazine*, thus expresses her opinion:

Musical success is more difficult here than in a country like Italy, because in Italy, a child with a taste for music would receive more general approval. I do not say that a love for music makes a nation intellectually superior to one that has not a love of music. I consider the United States a much more intelligent nation than Italy. I might say that there is just as much love for music here as there is anywhere, but it is a love for a lower, a simpler form. I will say, however, that an intelligent nation which has a sincere love of classic music is a greater nation mentally than one without it, and if Italy were as well equipped in other respects as America, it would be first in the world. America leads in business just as those nations which have a sincere love of music lead in music. If some young Americans with their intellectual strength and their new blood, brought the same love of perfection, the same willingness to work tirelessly and long, to the study of music which they now bring to the task of acquiring a fortune, there would be more great musicians of every kind in the country, I can assure you.

THIRTY schools in New York will be used for eight weeks during the summer as play-schools for the poor.—A water-color by a boy of thirteen, named Adrien Etienne, has been accepted for this year's exhibition by the Champ de Mars salon.—A co-operative colony, similar to that at Ruskin, Tenn., is to be formed at Porterville, Cal.

IN answering the question how the power of the pulpit is to be maintained, Dr. R

S. Storrs, in *The Independent*, gives this advice:

It cannot be, on the large scale and permanently, by introducing more frequent discussion of political, social, economical subjects, or discourses on questions of political reform. . . . To make them the common stuff of preaching appears wholly inadmissible. It is always passing from the higher themes to the lower, sometimes descending from uplands into bogs. Often the people who are presumed to be listening, know more about the matters thus discussed than does the preacher; and at all times, his office and privilege are—which in this case he foregoes—to address the higher nature in man, with the highest thoughts and motives he can summon, in the highest exercise of his most positive and stimulating spiritual force.

DR. STORRS further says:

Certainly, discourses which catch their themes from the newspapers, and undertake to comment on weekly happenings . . . it is a mild thing to say of these that they are the least respectable of all the forms of impertinent chatter which sometimes masquerades as "preaching." Nor can the pulpit be maintained in honor and power by selecting for it eccentric subjects, and picking out texts capable of being made to seem, at least, to match these subjects—in other words, by what is known as "sensationalism" in preaching. This strikes at the root of all reverence for divine things, and is thoroughly offensive, not alone to educated taste, but to sound and serious moral judgment.

ON the positive side, Dr. Storrs states the one thing which, in his opinion, as human nature is constituted, may and should maintain the pulpit in the general estimation. "It is the clear, emphatic, unaltering exhibition of the divine facts set forth in the Gospel, and of the relation of these to the action, the character, and the destiny of men."

The supernatural elements in the religion of Christ—not its ethical teachings alone or chiefly, not its exquisite portraiture of life and spirit, except as these are related to the unique character and work of the Master—the supernatural elements which are the eternal substance of the Gospel, must give to preaching its elevation, its inspiration, its cogent and vital appeal to men, its commanding address to the conscience, with the deep sensibilities to hope, aspiration, and the passion of love. Man was made, the earliest record tells us, in the image of God; and the deep things in man are only brought forth in instinctive response to the deep things in God.

A NATIONAL Musical Convention is a thing somewhat out of the ordinary, and of good omen for a people generally supposed to be principally devoted to money-getting, even to the exclusion of other interests. The recent Biennial of the National Federation of Musical Clubs was in no sense a sectional gathering. The delegates came from the extreme ends of the United States, and their purpose was to consider and adopt such means as might best promote the higher musical culture of this country. The meetings lasted for five days, half devoted to hearing music from club members and the other half to consideration of work done and to be done. It was interesting to note, says *The Outlook*, that the artists seemed to need no introductions or explanations, for the language of their art was a universal one, and they recognized that the work done by them was a benefit to the communi-

ties in which they lived, practical results being evident in some cases.

EPITAPH IN A KIRKYARD

Here lies the body of Sergeant Alex. Mackpherson, Who was a most extraordinary person; He stood six feet eight in his stocking feet, And always kept his accoutrements clean and neat.
He was slew
At Waterloo,
Where a great b'g round bullet
Went in the back of his neck and came out of his gullet;
And of such is the kingdom of heaven!

Woman's Power and Privilege

AN ADDRESS TO THE GRADUATING CLASS OF
ST. AGATHA'S SCHOOL, JUNE 2, 1899

BY THE RT. REV. GEO. F. SEYMOUR, D. D.,
LL D., BISHOP OF SPRINGFIELD.

DEAR alumnae now of St. Agatha's School, as you have just been added by academic birth to our goodly family of daughters, we greet you and welcome you to your new position of dignity and responsibility.

We cannot forbear, as we look into your youthful faces, full of faith, hope, and heavenly charity—we cannot forbear saying a few words, which, like seeds dropped at the right season into the soil, will produce, we trust, in due time their harvest.

Your past is brief; perhaps it seems long to you now, but the future will soon give it its proper proportions, and you will look back upon it and unconsciously separate it into home life and school life. Their memories are sweet and tender, and those of school for you close this day in the solemn present, which is your commencement, celebrated and solemnized in our pro-cathedral, under the auspices of Evensong, on the first day of summer.

The skies are bright, dear girls; the air is pure and fresh and fragrant with the odors of roses and sweet flowers, and the spring has left us and you an unusually rich legacy of verdure in tree and meadow and garden. You are fortunate in your festal day, as it smiles upon you with more than ordinary loveliness of summer on the first of June.

Leaving the past and present, then, we desire to help you to give character to your future, that it may be in harmony with your past and present, rich in usefulness and blessing to others, and a benediction to yourselves.

God measures the length of our days, since "our times are in His hands." We cannot tell how long we shall be permitted to live here. We cannot forecast and say which of you seven will be called away first, and which will be left to tarry as the last. We cannot reveal these secrets. But we can speak of what is vastly more important—your relation to your own future, be it long or short. God puts that future in your hands largely to mould and fashion as you will. The moral and spiritual forces which will give it character reside within you, deep down in your souls. Whether your lives shall be passed in affluence or poverty, in joy or sorrow, in positions of worldly influence or in obscurity, makes no difference as regards your relation to your own future, in the eye of God, and in the presence of all mankind—that you must control yourselves in good degree, whatever be your earthly condition.

Your homes have helped you hitherto.

Perhaps father and mother, or, perchance, others, have strengthened wholesome advice with the potent influence of domestic love. And the school followed, with food for the mind, and the culture of gentle manners, enforced and illustrated by the examples of principals and associates, as devoted Christian women, and over all reigned supreme the love of God, in Bible lesson and prayer and sacrament.

But now all this is ended for you. The day, the hour, has come when you must leave school—St. Agatha's—and go forth as graduates, and in a larger degree than ever before become responsible for yourselves. Just at this point we desire to give you our message of counsel and admonition, that you may be in the light of the divine truth a law unto yourselves, when you go forth from home and school, and are perforce left to yourselves to stand alone, without the shelter of parents and teachers by your side.

You have been trained to help yourselves; that is the purpose of education; but our resources, even at the best, are not enough for the battle of life. We need more, we need higher help. This it is our happiness to assure you that you have in the Holy Spirit who dwells in you, and will abide with you, if you will allow Him to do so, forever. The Holy Spirit is a person. He has eyes to see and ears to hear and a heart to love. He is Light and Truth and Power. Our Lord calls Him Paraclete, one whom we may always call to our side, to aid us as we may need, and He will never turn a deaf ear to our cry. "He is always more ready to hear than we to pray."

Our wish, then, is to impress upon you this one lesson, that you have within call, nay, within you, the Paraclete, the Holy Ghost, to help you. If the way seems dark, to be a lantern to your feet; if you are faint and weary, to strengthen you; if you are perplexed, to guide you; if you are in trouble, to comfort you; if you are cast down and hopeless, to lift you up and refresh you. In a word, the Blessed Paraclete yearns to be your constant companion forever, always helping, guiding, refreshing, comforting.

If you, by faithfulness to your God, to your religious duties, to your prayers, your Church, your Bibles, will keep your Divine Companion by your side, we have no fear for your future. It will be useful and fruitful in blessings for earth, and it will be lovely in the sight of God. A woman shielded by the Holy Ghost, in the companionship of the Blessed Paraclete, must take her place with the holiest and best. A holy woman is a marvelous power for good in this evil world.

As the Bible paints her—and in that Holy Book the artist is God—she is queen of the home, and rules her subjects with discretion, and draws them to her with reverential love. She is the still small voice in society which breathes peace and soothes and calms the outbreaks and storms of human passion. She is the example of chastity and virtue, which restrains by her presence the evil propensities which are always seeking to degrade and deprave. She is the uplifter who points by her life to the skies. God commissions her, whether she be maiden, wife, or mother, to pour into the world the blessed influences of love and tenderness and purity and devotion, and thus fulfill the dignified and grand and glorious destiny to which her Creator has called her.

Remind yourselves often of your blessed privilege by sex of being associated with the purest and the best as you recite that article

of your faith, "conceived by the Holy Ghost, born of the Virgin Mary," and think again of your privilege as you pass on, and say, "crucified under Pontius Pilate," and look away from him to his home, and recall his wife who did all that she could, poor heathen woman, to save him from his horrible fate. The Creed, the blessed Creed, will be a constant reminder of the glory of womanhood, as exhibited in Holy Scripture, and presented explicitly in the Virgin Mary, and suggested implicitly in the wife of Pilate. Married or unmarried, you are to be the Lord's. The Holy Ghost calls you to this high estate, and He will help you to abide in it forever, as your Companion, by your side, the Paraclete, your Defender with His spiritual armor, and your God with His gracious gifts.

Is it an accident? Nay, is it not a charming coincidence, that as a graduating class you bear in your number seven, the signature of the Blessed Spirit? The Holy Ghost joins earth to heaven, and this He does by His number seven, as well as by His presence in the Church and in the souls of men. The number of perfection, seven, is made up of the sacred number three, the signature of the Holy Trinity whose home is heaven, and the number four, which is the signature of earth as representing her four corners, and thus three and four bring heaven and earth together in the number seven.

You are seven, dear alumnae of St. Agatha's, and let your vocation be, by the help of the Holy Ghost who reigns in your hearts, to unite earth with heaven in your lives as true Christian women, and you will be acknowledged in the end as St. Agatha's good and faithful servants, fitted to enter into the joy of your Lord.



Book Reviews and Notices

The Old Testament from the Modern Point of View. By the Rev. L. W. Batten, Ph.D., Professor of the Old Testament Languages and Literature in the Philadelphia Divinity School. New York: James Pott & Co.

This work has decided merits. Among all the attempts we have seen to make the objects, methods, and results of the literary and historical criticism of the Old Testament clear to the mind of the average cultivated reader, this is the most successful. It calls for no technical knowledge. The ordinary command of logical methods which every educated man possesses, or ought to possess, is sufficient to enable one to grasp the processes here presented, and to test the validity of the conclusions arrived at. The author, as his position as a priest of the Church and a professor in one of our theological schools, would certainly lead us to suppose, writes "from the point of view of a believer, not only in the verities of the Christian religion, but also in the Old Testament," and desires to state, "most emphatically, that he discovers nothing in the results of his studies at variance with the Christian Faith." He also declares himself a believer in the inspiration of the Old Testament, and in the supernatural. Much depends upon the sense in which these terms are used. We take it that, by the author's admission, that sense is not precisely the same with that which has prevailed in the Church. The introductory chapter gives lucidly enough, an explanation of the term, "Higher Criticism," making it equivalent to literary and historical criticism. He defends the critics against the charge of unsettling people's minds by the negative and destructive character of their work. The idea seems to be that the critic has no concern with the field of the theologian, and that it is the business of the latter to gather up the fragments and show how the changed view of the Old Testament can be brought into harmony with the Christian Faith. But surely no Christian critic can take such an exclusive view of his vocation. His faith in the ultimate outcome may be suf-

ficiently firm, but he is bound to consider the souls of others. He has no right to press onward to his goal regardless of those who may, through his means, fall by the way. When men throw out such expressions as "myth" and "legend," in connection with Holy Scripture, they do this kind of injury. To the minds of most men, the word "myth" is associated with the monstrous stories of Greek and Roman deities, and no amount of explanation can do away with such associations. Likewise the word "legend" means false history, and the inference drawn by the ordinary mind, when that term is applied to the matter of the Old Testament, is that we have there a bundle of lying narratives. The aim of the higher critic, it is said, is to make people see things truly, but if he claims to be a Christian, he will acknowledge that this is not to make them see truly. In fact, if the traditional view is not the true view, it must be acknowledged that the view suggested to the minds of most people, by the use of the terms we have mentioned, is still less true, and is, in fact, utterly disastrous. We do not intend to indict the book before us on this count. It is comparatively, though not altogether, free from this particular objection. Professor Batten, however, thinks that a better knowledge of the New Testament doctrine of the Old Testament would prepare people to look at the latter in a different way from that which is now common. He quotes from the Epistle to the Hebrews, and from the Sermon on the Mount, to prove that the New Testament regards the Old as "imperfect," and that our Lord "sets aside laws, doctrines, or morals of the Old Testament." But the word "imperfect" is ambiguous. It may be used to denote that which is incomplete, or that which is mingled with error. In the former sense, we acknowledge that the Old Testament is imperfect, but not in the latter. And this applies to the ceremonial law as fully as to any other element of the Old Dispensation. All was to be "fulfilled," not set aside, or condemned as erroneous. In another place, our author seems to confound "Jewish traditions" with the Old Testament (p. 26).

In Chapter II, Professor Batten answers several arguments against the validity of critical results. The first of these is the argument from archaeological discoveries. It will be admitted, no doubt, that Sayce and Hommel have claimed too much. Yet it is evident that some of the arguments formerly deemed conclusive, are no longer possible; as, for instance, that Moses could not have written the Pentateuch, because writing was hardly known in his time. That argument has changed its form since it has been proved that a vast literature existed in all the nations around. It is now said that the Israelites could have had no part in this because they were nomads. But they were only accidentally nomads, and that during a period shorter than the life of many men. And shall we altogether set aside the tradition that "Moses was learned in all the wisdom of the Egyptians"? Whatever may be the force of other arguments, this surely must be given up. And it is archaeology which has effected this. Our author acknowledges also that in some instances positive confirmation has come from this source, of Scriptural statements, formerly called in question because they were said not to be attested by other historical documents. This ought to shake that suspicious attitude, so often perceived, but which does not seem properly critical, by which the statements of those who spake as the Spirit gave them utterance, are regarded as questionable, unless they are confirmed by other documents. The argument from silence, or from ignorance, has played too large a part in many so-called critical investigations. As to the differences among critics, in their results, our author urges that they are not so great as is often assumed, and that in certain important points, they have come to permanent agreement. He recognizes, however, the existence of a radical school "who base their conclusions too largely upon mere conjecture," and apparently rules it out of court.

Three chapters are devoted to the "Hexa-

teach," and contain much interesting analysis. In many cases, we have nothing to urge against the methods employed, or the points made. But in various places we are entirely at variance with the interpretations of the critics. We deny, with the Church at all times, that the Prophets are to be considered in the places quoted (p. 154), as declaiming against "the ceremonial law as such." But this, as Strong says (Bampton Lectures, p. 39), is probably the transference of a modern conception to the age of the Prophets. Undoubtedly, these passages refer to the abuse of the sacrificial system. Prof. Batten asks why the Prophets should "have spoken in such a way as to leave in doubt, to say the least, their meaning?" The answer is, that there never has been any doubt until these modern days, unless it may have been among certain heretics of the early ages. The conception of religion ascribed by the critics to the Prophets is, as Strong says, "surely an anachronism. It could hardly have been expressed in any terms which the people of that day could have understood. And it must necessarily have failed hopelessly." It is, in fact, a purely modern and Protestant conception. It is opposed to the whole tenor of the New Testament. Our Lord never criticises the Temple worship. The Epistle to the Hebrews shows how one most important element of it was fulfilled in the New Covenant; and St. John in the Revelation pictures the worship of the Church under forms and symbols similar to those of the Old Testament, and expressing the same fundamental ideas.

Chapters VI and VII are devoted to the historical books. We wish here that the writer could have consistently remembered his dictum on p. 193, about the non-interference of the departments of theology and criticism, or else that his theological insight had been more clear. So long as he confines himself to the literary and historical side of things, we have little fault to find, whatever doubts may now and then arise, but when he comes to deal with the moral and theological aspects of the case, we are inclined to find some fault.

In his treatment of the Prophets in Chapter VIII, we pass over the methods by which their dates are ascertained, and their relation to their own times; neither do we regard as a crucial matter the ingenious process by which they are analyzed into fragments, though we take some satisfaction in the writer's conviction that this kind of thing has been carried considerably further than the facts warrant. But the point of view in which the Prophets are to be regarded is all-important. Professor Batten here takes issue with the Church. The Church is wrong in having laid chief stress upon the "predictive element" in prophecy. The real importance of the Prophets, it seems, and the entire meaning of their utterances, is to be sought in their relation to the events of their own times. To this we answer that in this matter the Church was taught by Christ and His Apostles. It was Christ who said, "Search the Scriptures, for they are they which testify of me." It was He who, "beginning from Moses and from all the Prophets," interpreted to the two disciples, "in all the Scriptures," the things concerning Himself. The Apostles constantly used the Scriptures in the same way. The Church always has delighted to find Christ and His Kingdom the burden of the Old Testament everywhere. And this has been to her the chief and the enduring value of the ancient Scriptures. The Prophets no doubt spoke for the establishment of righteousness in their own time, but that is not, and could not be, what gives their utterances permanent value. He "who spake by the Prophets" is greater than the Prophets, and He gave to their words a higher meaning than even they always knew, a meaning which made part of the mystery revealed at length in Christ. However interesting and instructive it may be to bring back the ages and circumstances in which the Prophets lived and moved, that can have little real religious value, save as it serves to illustrate and illumine the Messianic spirit and teaching. As the Jews of old, according to Professor Batten, read "with a single eye to the

future destiny of Israel," and so cared little in any case for the names of authors and the exact dates and order of various prophecies, in comparison with their matter; so the Christian Church has always read with a single eye to Christ and the destinies of His true Israel, and this leaves those antiquarian details in the same position of relatively minor importance as before. Furthermore, this view of the use of the Old Testament is one which it is aside from the proper province of the critic to call in question. To re-establish any or all the Prophets in their original historical setting (a feat which can only be approximately accomplished), leaves it entirely untouched. Rightly regarded, these critical labors may do much to aid the Christian teacher at his starting point, but too much is claimed for them when it is supposed that they prove that the Prophets were not speaking of Christ, but only of their own times. The same remarks apply to the Psalms, which are treated of in Chapter X.

The last chapter, namely the twelfth, to which the author directs special attention, is most important for a correct understanding of his point of view. We observe first that the estimate of the supernatural which is here suggested is one which must profoundly affect the view taken of the Old Testament throughout. Miracles, as signs of God's presence, are minimized. The author denies that the Church sets this value upon them. He sums up what he conceives to be the teaching of the Church on this subject, in the words of the Creed, "Who spake by the Prophets." The point intended to be made is not quite clear. Is it meant that, while God manifested himself in the utterances of the Prophets, this was not the case when they related miraculous occurrences? The significance of this position becomes plainer when the author remarks that in his opinion too hard a line has been drawn between the natural and the supernatural, and goes on to speak eloquently of the presence of God in the works of nature. He proposes to substitute for this term, supernatural, the term, God. Then, the idea seems to be, whatever havoc criticism may make of the sacred records, enough will remain to reveal the presence and working of God. This he considers is all that the Creed requires. We doubt whether the writer has faced the logical bearings of this. In the same way "God" may be found in the philosophers and poets of all ages, in Buddha, Confucius, and Mohammed, and in the so-called "sacred books" of various religions. In the same sense, He may be found in the history of all nations as well as in the history of the Jews. No one has developed this more fully or more beautifully than Cardinal Newman, in the third of his lectures on "The Idea of a University." But why does the Creed say only He "spake by the Prophets"? why not also, He spake by the sages, the poets, the historians of all the past? Is it not on this theory equally true? But has the Church ever doubted that those words of the Creed have an exclusive sense?

The truth is, that in this denial of the distinction between the natural and the supernatural, as it has ever been held in the Church, we touch the crucial point. A hundred years ago in Germany, the doctrine began to be taught that Christianity is but a republication of natural religion. In our own age and country the same results are attained by insisting upon the Immanence of God, and leaving out the truth of His Transcendence. This, in the end, obscures the truth of His Personality, and conducts us to an enlightened form of heathenism. We are not charging Professor Batten with this conclusion, but we miss any statement of his which would guard the reader against it, just as in his treatment of inspiration, we miss any attempt to distinguish between the inspiration of the Prophets and that of other wise men. On the subject of miracles, the author is careful to say that he does not reject them *per se*, but the tendency to minimize them to the utmost is very evident. It is not quite easy to understand why certain narratives are set down as legendary except for the reason that they contain accounts of miracles.

The truth appears to be this: The Old Testament is a revelation of God as One and yet Personal. It is God, not as in nature, which is everywhere taken for granted—a truth which needs no miracles to attest it, for it is attested by the greatness and harmony of the universe—but God as above nature and absolutely separate from it, while at the same time present in every part of it at every moment. In other words, it is God in His Transcendence who is brought to the knowledge of men, that knowledge they may worship and obey. This is the significance of the theophanies, of the miraculous manifestations, of the perpetual Presence in the Holy of Holies. In and through these extraordinary revelations, along with inspired histories, psalms, and prophecies, Christ is foreshadowed and the way is prepared for the Incarnation. No result of natural evolution, but in every sense supernatural, the way which led up to it was supernatural also. No recognition of God as manifested in the motions of the heavenly bodies, in the blade of grass, the putting forth of leaf and flower, could ever have conducted men to the thought of the Incarnation.

We have had no desire to deal in an unfriendly spirit with Professor Batten's Higher Criticism. So far as it is merely criticism, uninfluenced by considerations which belong to another sphere, we are quite indifferent to its conclusions, and are entirely without alarm. But we think it of the first importance at the present time to point out that the confusion which we here find, as in other recent books treating of the same subjects, between the natural and the supernatural, the virtual emptying of the dogma of inspiration of all distinctive meaning, and the narrowing of the scope of prophecy, are seriously inconsistent with the Christian religion, and, in their consequences, destructive. These positions are not the results of criticism as such, but they must infallibly affect the methods and conclusions of the critic who holds them.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review.

THOMAS WHITTAKER, New York.

The College Warden. By Henry A. Fairbairn, M.A., M. D. Illustrations. \$1.

GEORGE W. JACOBS & CO., Philadelphia.

The Word Protestant in Literature, History, and Legislation. By the Rev. W. H. Cavanagh. \$2 net.

HOUGHTON, MIFFLIN & CO

The First Book of Birds. By Olive Thorne Miller. \$1. HARPER & BROS.

Cromwell's Own. A story of the great Civil War. By Arthur Paterson. \$1.50.

When the Sleeper Wakes. By H. G. Wells. Illustrated. \$1.50.

The Dreamers. A Club. By John Kendrick Bangs. Illustrated. \$1.25.

Reminiscences. By Justin McCarthy. 2 Vols. \$4.50.

FUNK & WAGNALLS COMPANY

Standard Intermediate School Dictionary. \$1.

JAMES POTT & CO.

Church Lesson Books: Church Catechism, The Church Year, The Apostles' Creed. By the Rev. J. A. Regester, S. T. D.

F. TENNYSON NEELY

Justice to the Jew. By Madison C. Peters. \$1.

THE BAKER & TAYLOR COMPANY

Field, Forest, and Wayside Flowers. By Maud Goings. \$1.50.

FREDERICK A. STOKES COMPANY

When Love is Lord. By Tom Hall. \$1.

THE MACMILLAN COMPANY

Ethics and Revelation. By Henry S. Nash. \$1.50.

From Comte to Benjamin Kidd. By Robert Mackintosh. \$1.50.

Richard Carvel. By Winston Churchill. \$1.50.

Dryden's Palamon and Arcite. From Chaucer, 25c. Notes on the General Epistles of SS. James, Peter, John, and Jude. By the Rev. M. F. Sadler. \$1.50.

THE CENTURY COMPANY

Bound Vol. The Century Magazine, November—April, 1898—1899.

D. APPLETON & CO.

A History of the American Nation. By Andrew C. McLaughlin. \$1.40.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XVII.

IT was a day or two after the mutual defiance had been given in Fort Hunter chapel, that an odd company met together at dusk on the east bank of the Schoharie creek. One, Vreeland, had here a home-stead, and on his farm, some distance behind the house, was a small lake, known throughout the neighborhood by the owner's name. This pond, for it was but little more, was in turn backed by a semi-circle of high, precipitous hills, forming a natural screen. Vreeland himself was a patriot of the intensest kind, and though he had married a wife from a Tory family, had no difficulty in repressing her, or in brow-beating her kindred.

It may have been merely accidental that a neighbor with a bag of meal from Frederick's mill should stop to compare prices with the farmer who had carried his grist to Peggy Wemples' in the valley. Certainly there was no special reason why others from Warren's Patent, or the Auries Kill, should not drop in to inquire for Vreeland's family, or that well-known residents from Mohawk and Caughnawaga should not cross the river to discuss the events of the preceding Sunday. At any rate, it was natural enough that all should gather by the browned grasses of the mirror-like lake, where the purple-shadowed hills alone looked down upon them. If these neighborly folks were by any chance conspirators, truly they had chosen a secluded spot, though one which spoke only of peace, perpetual and strong.

The pipes were all filled, and Vreeland's wife, with two or three other women, helped the men to home-brewed ale and apple-cider. But there was little just now of either smoking or drinking. All were intent on the words of a dark-browed man who seemed a stranger.

"In truth," he said, "there is no quiet nor safety for these parts while yon Tory rafter hath leave to disport himself. Who knows what moment he may whistle down upon ye the red devils under the Gospel-prating Brant? Have ye forgotten the descent upon the Unadilla? Do ye not know that even now the Injun is gathering his braves, and who can tell where the tomhawk shall first strike. Methinks I can see even now the crafty Mohawks and fierce Senecas stealing around yonder hills, and bursting with flame and scalping knife upon your settlement. Do ye not see your women dragged from your homes, your helpless babes tomhawked in the cradle?"

As the fanatical figure bent forward his tall body, the fading light playing weird tricks with his wild countenance, and his lean finger pointing toward the hollows of the hills, where the ominous shadows were deepening, a thrill of horrid expectation passed through his hearers. Almost they saw in imagination the dusky, treacherous forms of the savages, almost they felt the edge of the scalping knife, and smelled the odor of burning flesh.

One moment of this shuddering silence, and then deep-muttered protests and shrill imprecations rose from the little assembly. "The popish domine shall soon be silenced!"

"Mayhap the Glebe House will grow too hot to hold the parson!" "If the County Committee will not act, there be other means—" and the like.

Then it was that Katrina Myndert, with wonderful boldness, spoke out: "'Tis a foul besom that stirs up such a dust," she said. "The Domine Underhill has never been aught than kindly to the valley folk. Ods, Yunker, have not I myself asked him to speak peace to the red Injuns, and he has done so?"

Be still thou fool-brained Madel!" exclaimed the amicable Dirck savagely, but Dame Cairnewas interrupted: "You be blowing on cauld porridge, Dirck," she said, "for Katrina will still give credit to what the meenester ha' told."

"'Twill be hard to think no harm intended, when a mon shall see his scalp unhinged afore his very eyes," remarked Sandy drily, and again the half-hushed babble of voices arose.

It may be that nothing unlawful was planned or concluded that evening, but when the uninvited guests took leave of their pale-faced hostess, it was apparent that they spoke with more confident voices, and yet the waving branches of the trees might have been peopled with concealed redskins, and the starry points coming out over the hill-tops might have been magnified into the beacon fires of enemies. Indeed, it needed a stout heart that night for a woman-body to ford the creek without hearing in the gurgling water behind her the splashing hoofs of a goblin horse!

It was only the next day that Mr. Underhill was alone in the fort chapel. He had been making intercession before the altar, not only for his own flock, but for those other sheep in the wilderness, "not of this fold." Then reverently taking the silver vessels from the case where they were usually kept, he had bestowed them in a small leathern bag, evidently brought for the purpose. This done, he carefully dusted the sacred book which his rival had so vigorously pounded on the preceding Lord's Day, and carried it to the receptacle from which he had just removed the Communion plate. This he carefully clasped and locked. Returning to the nave of the church, he paused before the canopied pew which had been sacred to the occupation of the wise old English baronet, but which had so recently been filled with alien intruders. Then disposing of some brazen-clasped Prayer Books in the vestry, he came back with hammer and nails, and deliberately barred the pew, which he regarded as the rightful property of Sir John Johnson. But the sound of his vigorous blows on the nail heads was suddenly overpowered by a clangor from above. It was the Queen's bell, which for many years had called the valley Churchmen to their prayers. Astonished at the sound, Mr. Underhill stopped in his work of defence, and hastened to the belfry ladder, thinking to discover the intruder. He was but in time, however, to see a figure leap out upon the roof, drop to the parapet which led to a near block-house, and scamper away.

The amazed clergyman could by no means have identified the author of this exploit, but Letty, the maid, afterwards maintained that it was the recreant Karl. He had been spying, she said, upon his former master, and reported that Mr. Underhill had cleansed every strange footprint with holy water.

The priest was still standing with one

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hand on the vibrating bell rope, and the other grasping the heavy hammer, when the door at the north end of the church was pushed suddenly open, and an infuriated mob of men and women crowded within. Many of these glared at the man who stood at bay, with white and angry faces, while the black looks of others were half hid by make-shifts at disguises.

Making one step forward, and raising his hammer, Mr. Underhill cried warningly: "I forbid you from this holy place! Ye shall not enter!"

It was now impossible, if it had not been so from the first, to placate the lawless throng. Nor was there any to make such futile attempt. The clergyman's words had scarcely left his lips, when one of the leaders, with a grasp that could have belonged only to Dirck, the smith, wrenched the hammer from his uplifted hand. Instantly, the defenceless man was pinioned by two or three more, and the bell-rope was twisted so tightly about his neck that he was half throttled. He who held the end of the rope remarked coolly, in a well-known voice, "If ye haud yersel' stiller, meenester, ye will find the bit collar muckle easier. I canna' answer for the consequence if ye tak the reesk to pu' awa at a slip noose."

Mr. Underhill being thus effectually silenced, no further violence was offered him, but in his very sight the horrid work of destruction went on. The Communion plate was found and seized, and every other bit of moveable furnishing was soon in the hands

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of the greedy mob. The altar-table, pulpit, and desk were stripped of their hangings, and the illuminated tablets were torn from the wall. The painting of Her Majesty's arms was received with a derisive howl, while the seal of the venerable Society for the Propagation of the Gospel, and the es-cutcheon of the Johnson family were trampled upon with unholy glee.

In a few moments the whole interior of the sacred building was a pitiable wreck. Its floors were piled with the desecrated emblems of authority, its windows broken, and even the bell torn from its supports. The benches usually occupied by the plainer folk, were heaped together in the centre, as if the still further iniquity of fire had been thought of. Women were as active as men in the work of despoliation, and the suffering priest shuddered at many an act which their wanton hands performed. If he saw now that his course of defiance had been worse than a mistake, it was too late to do more than to lift up his heart to Him whose servant he was. If he attempted any entreaties to those who wreaked their fury in gross sacrilege, the tightening of the rope shortly stopped him. He would have given much for the aid of Alan's strong, young arms, and for his influence with such so-called patriots, but Alan he had sent away to fight on distant fields.

Two surly Dutch farmers had just rolled in a barrel of rum, and were striving to raise it to the reading-desk, when there arose fresh disturbance at the door. Then Mrs. Underhill, jostled and hindered by the rabble, made her way to her husband's side. With one shriek at the sight of his danger, she fell with helpless fury upon him who now held the rope.

"Nay, nay," said Mr. Underhill, trying to reach out his fettered hands, while he gave such utterance as his swollen lips and tongue would permit, "this is still God's house, and He is in His temple."

Mrs. Underhill buried her weeping eyes on her husband's breast. "Letty, the maid, told me," she whispered. "Oh, be patient, dear heart! Evelyn has sent George for help, and Margaret is arming the servants."

"You needna' greet like a loosened tap, woman," said the man of the noose. "If the meenester will but recant his allegiance to the Church and Crown of England, he may go as free as air."

"Aye, recant, recant!" cried a number of voices, while women and children crowded forward to hear.

Mrs. Underhill raised again her head from her husband's breast. It was the one consciously heroic moment in her life. "Recant, you say!" she cried. "Let me speak for him who cannot for himself! We believe ever in One Holy Catholic and Apostolic Church, and we profess allegiance to Christ's anointed king, the defender of our Faith."

The instant was imminent in peril. Another moment, and the surging mob might have thrust upon their victims the crown of martyrdom. But just then the clatter of horses without arrested the threatening hands, and the entrance of a small, armed posse caused their angry owners to fall back. "What is this?" cried young Sammons. "What do you in this sacred place? Shame on you to halt an innocent man! I have here authority from the County Committee to disperse this mob."

The leaders looked at one another and muttered sullenly. They knew the county

authorities were not likely to stand by them in their ill-doing.

One of the new-comers stepped forward to release Mr. Underhill, while another began a speech to the rioters, finishing with the declaration that the clergyman would doubtless give his parole to leave the district peaceably.

"Yes, parole, parole, let him give his parole," shouted several voices.

Mr. Underhill hesitated, but Sammons spoke earnestly in his ear, and then the priest spoke: "I am innocent of any conspiracy, as God is my witness. But He knoweth that if my departure from this neighborhood will avert disaster from you, I will give my parole so to depart. As for you, you have made God's house as a den of thieves. Take care lest a worse evil befall you!"

And so for this time Mr. Underhill was permitted to return to his home, leaving the church which he loved despoiled and dishonored. Happily he knew not then that there should be no Ezra to restore the sacrifice of the altar, nor that brutal men should desecrate the sanctuary to the stabling of brutes! The Communion plate had been yielded up by its purloiners, and the sacred manuscript over which the clergyman had labored so earnestly, was in safe hiding. All

else was gone.

But the appetite of the lawless for destruction was not yet glutted. The very next night after the scene at the chapel, the mob, elated by their triumph and by strong rum, re-assembled, and made an altogether wanton attack upon the Glebe House itself. Here again they wreaked their will, plundering and despoiling, until they were taught that even a priest's hands may be strong in the use of a gun-stock, and that the weapons which George and Philo handled were not loaded with play bullets.

The next day Mr. Underhill's family took refuge with friends in Schenectady, under a promise of protection from the County Committee. As they made their sorrowful way thither by water, the body of a man was discovered, floating face upward upon the river. The ghastly thing was washed toward them by the current, and Mr. Under-



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hill leaned forward to look. "I know that face," he said. "'Tis the man I have always suspected of killing my poor Waharie. I fear one of our shots yester night has taken effect, or the stranger has been too heavily loaded with Dutch rum to find the ford."

"Oh, sir!" cried Evelyn shudderingly, "I have seen the same face on the day that Griffith has been snatched away. It must even be the sour-faced jailor of whom he spoke so oft!"

"The Lord have mercy on him in That Day," said the priest gravely, "and forgive us all to whom, it may be, men are seen but as trees walking."

(To be continued.)

The Circulation of the Bible

THAT most wonderful, most beautiful, and most sacred of all books, the Bible, exceeds all others in the extent of its circulation, not only in numbers, but in point of territory over which its circulation extends. Translations of it have been made into almost every known language. The American Bible Society alone has printed it in the following tongues:

English, Welsh, French, French Basque, (Pyrenees), Spanish, Catalan (eastern Spain), Portuguese, Norwegian (in German type), Arabic, Syriac (ancient), Syriac (modern), Arabic (Mesopotamia), Ebon (Marshall Islands), Kusaian (Strong's Island), Gilbert Islands, Ponape (Ascension Island), Swedish (in German type), Finnish (in German type), Dutch, German, Polish, Hungarian, Bohemian (in Roman type), Italian, Bulgarian, Esthonian (Russia), Esthonian (Dorpsat), Armenian (ancient), Armenian (modern), Mayan (Yucatan), Mortlock, Hawaiian, Zulu, Benga (West Africa), Grebo (West Africa), Mpongwe (West Africa), Dikele (West Africa), Mohawk, Choctaw, Cherokee, Seneca, Dakota, Ojibway, Muskokee, Delaware, Nez-Perces.

The British and Foreign Bible Society has, besides printing the books in the languages above-named put forth editions in two hundred other tongues and dialects, including two dozen native African dialects, and including every nation in Europe, Asia, Africa, and Australasia.

Everywhere in the world the Holy writ is being sent. When Stanley made his tour of Central Africa, tons of volumes were to be found among his supplies, and the authorities quoted announce that thousands of copies are even now traveling on pack and on sledge through the frozen polar regions to people who have not only never heard of this book, but to whom books of any sort whatever are entirely unknown. It is estimated that in ninety years, the Bible societies of America and abroad have distributed over 230,000,000 copies.—*Harper's Young People*.

AN English clergyman was called suddenly to preach before the students of a well-known college. He hurriedly chose out of his "barrel" a sermon, and, without reading it, went to the college chapel, the congregation of which was wholly composed of male students. He got along famously until near the close, when he amazed the boys by beginning his peroration thus: "And now a word in conclusion to you who are mothers." *Philadelphia Saturday Post*.

Art Among the Eskimos

WE did much entertaining, as we were continually visited by different members of the tribe of two hundred or more. They were content to sit and share the warmth and shelter of our house, and gaze on the curious things it contained. They would turn the pages of a magazine by the hour, and, holding the book upside down, ask questions about the pictures. What particularly pleased them was anything in the shape of a gun, knife, or ammunition. Of eating they never tired. The amount of food they consumed was astonishing, and they particularly reveled in our coffee, biscuit, and pemmican. This love was manifested by a little ditty that they sang quite often:

Uh bis-e-ken,
Uh-pem-e-kem.

The women are very clever with the needle, and as most of us had adopted the Innuut boot of sealskin, which required frequent mending, they were always in demand. In mechanical ingenuity they are remarkable. Both men and women are carvers in ivory, and the tiny figures—human as well as animal—that they fashion in this material, although somewhat crude, show no mean ability. This skill is also to be remarked in regard to the use of the pencil. One of them, As-sey-e-yeh, drew from memory a steamer in perspective, with the reflections in the water, and that, too, in a suggestive and artistic way.—*Frank Wilbert Stokes, in the July Century*.

LED INTO IT

By following the habit of friends.

As I took my coffee in very moderate quantities, I really did not believe what my friends frequently told me, that coffee was the cause of the gas on my stomach, which has troubled me for, oh, perhaps, forty years.

I am now a little over sixty years old, and I know that this gas trouble came on about the time I was twenty, and has been with me ever since. I have denied myself almost every kind of food pleasant to my taste, but without any appreciable benefit.

All of my friends have known of my trouble, as it has been of such long duration. Sometime ago I was called to nurse a sick friend who had Postum Food Coffee in the pantry and used it in place of coffee, praising it very highly. For about a week I used it as they did, as my only beverage, and the second day I noticed a change in my condition, and from that time on I never had one attack of the belching of gas. The friends exclaimed: "Why, where has your trouble gone?" and everyone in the house knew that I had been entirely cured by leaving off coffee and taking Postum Cereal instead. You can depend upon it that never since that time has coffee passed my lips, and never will while I can get the food drink, Postum. My stomach has grown so strong since that time that I can eat anything I like, and now take great pleasure in my meals and in life altogether. I send you a list of friends whom I know have been greatly helped by leaving off the use of ordinary coffee and using Postum Food Coffee in its place. Some of these made very flat, poor Postum on the start, as they only boiled it a few minutes, but it is generally known now about here that the only way to get the flavor is to boil it long enough. L. M. Graham, 729 8th st., Oakland, Cal.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

Mimic Boats

BY EMMA PLAYER SEABURY

Over the meadows Bertha and Nell
Are chasing the flying rill,
As it rushes over rocks, pell mell,
And gurgles around the hill;
They have mimic boats on the foaming stream,
And with all their loving care,
On curve or twig, or ragged seam,
They are stranded here and there.
Oh, busy and fleet are the flying feet
That are skimming along the hill,
But the voice of the river says: "Come, my sweet,"
And swifter hurries the rill.

"They are going over the baby falls,"
One shouts as she passes me.
"They are gone, and wrecked," one backward calls.
"Oh, my beautiful treasure; see!"
But a little eddy seized Nellie's boat,
And held it as if in play,
Then whirled it around and set it afloat,
And hastened it on its way.
Oh, watchful and loving were both, I know,
They swept o'er the same cascade;
One drifts on peaceful waters below,
And one on the rock is laid.

"You are bad and cruel, you naughty brook!"
Rebellious, my darling wept;
Her little friend gave no backward look,
And the toy ship onward swept.
We launched it again, but hopes were fears,
The day was spoiled so soon,
She had learned the lesson of all the years
In that one brief afternoon.
If friends drift past, and your life boat strands,
God grant you, my darling, then,
The aid of loving and helpful hands
To launch it over again.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER X.

TONY'S SISTER

SHE was certainly little, as Dave had said, and she looked so much like Tony, with her short black curls and big brown eyes, that Mollie was completely amazed. There was the same small oval face, tanned well, and even the deep dimple in her chin was a duplicate of the one in Tony's. She wore a scant little black calico dress, and altogether looked, as Evelyn would have said, "decidedly out of style." Mollie hesitated, in spite of herself, before stating her errand. At last she said:

"I'm Mollie Gray. I guess you know my brothers."

"The frown of frankly aggressive disapproval vanished, and Madge smiled. Mollie mentally decided that she had never seen such deep dimples in all her life as Tony Ferrall and his sister had, and she felt that after that smile she could not help championing the new candidate's cause.

"Of course I know Dave and Art," Madge replied promptly. "They're awful nice boys, Tony says. Wait till I come down."

She started to swing down to the ground by the aid of a bough, and then paused.

"Don't you like seckle pears just a little before they are ripe, when you can take a good hard bite, you know?"

"Yes, indeed I do," Mollie responded heartily, and a vigorous shake of the tree brought down a shower of the fruit.

"There," Madge said, as she jumped down. "We can sit right here on the grass,

and talk and eat all we want to. Mamma's got a bad headache again, so we can't go in doors. What made you come here, any way? Bet a cookie the boys sent you or you'd never have come."

A guilty flush nearly hid Mollie's freckles at the chance shot which struck her conscience, but she replied honestly:

"No, I wouldn't, because I didn't even know that Tony had a sister. Dave told me, and I came right away to ask you," she hesitated, and took a bite of her pear to give herself time to reflect, then she plunged ahead recklessly—"to ask you to join our club, St. Dorothy's Sisterhood, you know, so that you can get acquainted with all the girls here, and have a good time."

Madge did not look at all elated or surprised, as Mollie had expected her to. She lay at full length on the grass, her chin supported by one hand, and thoughtfully munched pears.

"Will you?"

Madge shook her head soberly.

"Mamma's sick lots of the time," she said gravely, "and I look after the house."

"All by your self?" asked Mollie, in surprise, looking down at the thin little form in the grass.

"Tony helps some," Madge said, modestly, "but he can't be as quiet as I can. He is only a boy, you know."

"Going on sixteen?" then she added, seeing the look of surprise in Mollie's face, "Oh, I know I'm awful little to look at, but I can work hard!"

"Can you?" Mollie said, absently. She was thinking of Virginia Hardy and the life she led, and comparing it with this little life she had found down in the old green house. "Well, you can join any way," she added, recalling herself. "I'll propose you at the next meeting, and then see that you get a badge, and you can come whenever you have time."

After due consideration, Madge accepted these conditions, and Mollie felt when she left the forlorn little figure at the foot of the embankment, that the favor conferred was far from being all on the side of the S. D. S.

The visit of the girls to the Excelsior lodge rooms followed that afternoon, and after they had "poked over everything pokable," as Bobbie said, they took their leave with many words of good-will and compliments to the boys.

"Did you see her?" Dave asked Mollie, leaning over her shoulder, as she started down the ladder, and Mollie laughed.

"Of course I did. Dimple is to be our new member."

"Will the girls take her?"

"Haven't asked them yet, but they will, of course," retorted Mollie.

Dave gave a shrewd whistle, and retired

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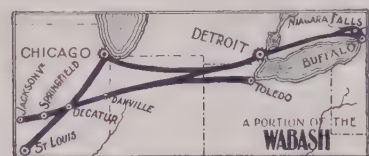
Our baby girl is 4½ months old and cow's milk alone did not agree with her at all, but we have had no trouble with Mellin's Food; baby seems to like it very much, so we shall continue using it. There is no colic or stomach trouble whatever after eating. She is very bright (so our neighbors say), very good-natured and seldom cries. I like the food and drink it myself. I think it a very pleasant hot weather drink although I am not an invalid. Mrs. Chas. H. Campbell, Parkville Station, Hartford, Conn.

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EXCURSIONS VIA THE WABASH

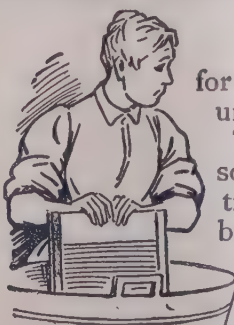
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This hard, perspiring work in the midst of soiled clothes and tainted steam will make trouble for you. The less of it you do, the better. Wash with **Pearline**, and there's little or none of it. Nothing but rinsing the clothes, after soaking and boiling them. Consider your health.

Willsons NOW USE Pearline

with plenty of ideas of his own on the subject.

It was a bright, sunny autumn day in October, and the girls of St. Dorothy walked up the street arm in arm in pairs towards the bluff, Eleanor and Mollie bringing up the procession. Virginia had sent her regrets, as she could not climb the ladder, and had invited all of the girls to a cosy re-union on the Hardy veranda, an invitation they were far from being loath to accept, as Virginia's reunions were famed in the Sisterhood as about the jolliest good times going on.

It was during the long, leisurely walk that Mollie broached the subject of Madge Ferrall. As she told of the visit to the little green house, a puzzled look came into Nell's blue eyes.

"And she's such a nice little girl, I knew it wouldn't make any difference, her being poor. Will it, Nell?" concluded Mollie.

"Not to me," Eleanor said, heartily, "that is what I started the club for, and I know that what Dave says is true. We have neglected the earnest part of our work for the social."

"Well, any way," Mollie said hopefully, "Virgine is sure to be on our side, and her word always helps so much."

"But what will the others say?"

"The Excelsiors took Tony," returned Mollie stoutly. We aren't any better than they are."

"Yes, I know, but there's Evelyn, and her set, and Virginia may go with them." Nell hesitated for an instant. "They won't have her; you see if they do!"

Mollie's eyes flashed, and her lips closed in a firm line of determination. She was thinking hard, but the uppermost thought of all was:

"Virgine will be true blue."

(To be continued.)

"Rest for the Weary"

UPON seats placed in different localities, in the city of Pasadena, California, these words are engraved, and the story connected with the inscription is full of pathos. Richard M. Stafford, a young man of lovely character, came hither in the hope that here he might find renewed health. This hope, however, was not to be realized. Month by month his strength grew less; but still he loved to walk abroad in the sweet air, to enjoy the fair scenes around him, and often he had need to pause for rest. A friendly bench in front of a store was the only provision he found for out-of-door "rest for the weary"; and so, before he passed away, he framed a bequest, providing seats to be placed at different points throughout the city, that upon them the weary might rest.

It was a beautiful thought, and should keep his memory green in many hearts. The first one of these seats that I noticed, commanded a fine view of the "Mother Mountains," and as I thought of the weary ones who, in years to come, would rest there, and take in the inspiration of the hills in their ever-changing beauty,—the hills that speak to us of Him from Whom cometh our help, I thanked God that he had given to his young servant so sweet a thought for others—a thought taking shape out of his own weakness and need.

Surely, as the years go by, many who, at these halting places, pause for rest, and read the brief, but touching inscription, will breathe the spirit, and, mayhap, the words of the prayer for those who have gone before us with the sign of the faith: *May he rest in peace, and may light perpetual shine upon him.* —Y. Y. K.



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A school for girls, under the care of the Sisters of St. Mary. The twenty-ninth year begins September 21, 1899. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David H. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address,
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Finance and Commerce

DULLNESS still prevails in all speculative centres. In Wall st. stocks have had a slight rally, but the volume of business is not large enough to promise anything material in that line, and the midsummer apathy is approaching. Perhaps the event of the past week of most interest was the government report on the wheat crop. In substance, it shows a condition June 1st, promising a total yield of spring and winter wheat of about 530 million bushels, or about our average crop. This is quite a reduction from the condition reported a month earlier by the Agricultural Department, and in that comparison is considered bullish, but its promise of a total of 530 millions is larger than the general commercial expectation. The invisible reserves of wheat are thought to be of fair size. There is a small decrease in the area of spring wheat, but the condition is 90, which is very good.

The condition of the corn and oats crop is generally thought to be good, with a large acreage.

In respect to business at large, the bank clearings continue to show a smaller increase as compared with last year, than during the winter months. Much of this loss is no doubt due to falling off in speculative transactions in the larger centres. In the different branches of distribution, business continues good, but there is no great rush except possibly in the iron trade, where stocks are small, and the demand all the time pressing on the supply. Cotton continues steady in price. A small decrease is estimated in the area planted, but it is so small (about 4 per cent.), that it fails to stimulate the speculative situation, and money continues easy everywhere. The exportations of gold which we have foreshadowed have begun, and are likely to continue. We can lose a good many millions in gold supplies without having any detrimental effect except in a sentimental way. Provisions are still at a stand still. The market is full of speculative investments, and must digest what it has already taken. Bonds and good settled dividend-paying securities are in good demand, but the public is disposed to wait awhile, and see how the industrials pan out that are already on the market, and whether the common stock of most of them will pay interest.

Bank finances are in good shape, and the revenues are up to expectations. With the exception of wheat, which has fluctuated a good deal in response to the crop news, the grain and provision market are dull. The export demand has improved a little of late, but is still unsatisfactory.

Colonial Trade

AMERICAN producers are already finding an enlarged market in Cuba, Puerto Rico, Hawaii, and the Philippines. The figures of the Treasury Bureau of Statistics, just issued, indicate that the exports of the fiscal year, which ends with this month, will show a larger exportation to Hawaii and the Philippines than ever before, and larger to Cuba and Puerto Rico than in any previous year, except those in which the reciprocity features of the McKinley law were in operation. The exports to Cuba in the ten months ending April 30, 1899, were 50 per cent. in excess of those of the corresponding months of 1898, and more than double those of the same months in the fiscal year, 1897. To Puerto Rico, the exports are 83 per cent. in excess of the corresponding months of last year,

and to Hawaii, the exports of the ten months are 57 per cent. in excess of those of the same months in 1898, and double those of the corresponding months of 1897. To the Philippines, the exports, despite the continuous war conditions, are three times as much as in the corresponding months of any preceding year. The total exports to Cuba, Puerto Rico, Hawaii, and the Philippines in the full fiscal year which ends with this month, will reach about \$30,000,000, against \$17,000,000 last year. Our sales to these islands in the fiscal year 1899, even under the unsettled conditions which have prevailed in all of them, except Hawaii, will exceed those of any previous year, save those of 1893, the most successful year of the reciprocity term. These figures of course do not include any of the supplies sent by the government to its troops in the island, or supplies sent to the suffering Cubans. It is also interesting to note that the exportations to Spain are approaching their normal condition, those for the ten months ending with May 1st, being \$8,000,000, against \$10,000,000 in the corresponding months of last year, and less than the latter amount in the corresponding months of the fiscal year 1897.

The increase in exports to these islands is in almost all classes of articles which we have been accustomed to send them. Exports of agricultural machinery to Cuba in the ten months just ended, are three times those of the corresponding months of last year. Wheat flour shows an increase of nearly 50 per cent. Cars, carriages, and other vehicles are in 1899 four times the amount of exports in the same lines during 1898. Exports of cotton cloths to Cuba, which in ten months of 1898 were 138,662 yards, and in ten months of 1897, 251,803 yards, were, in ten months of 1899, 5,393,444 yards; while to Puerto Rico, the exports have increased from 22,878 yards in ten months of 1898, to 1,584,670 yards in ten months of 1899. Other manufactures of cotton increased in like proportion, the value of "all other" manufactures of cotton exported to Cuba in ten months of 1898, being \$11,715, and in ten months of 1899, \$81,369; while to Puerto Rico, the increase was from \$1,678 in ten months of 1898, to \$16,681 in ten months of 1899.

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Dr. Hunter: In regard to your remedy for consumption, I want to say I have more faith in it than in any other remedy in this world. I was forced to give up preaching, and physicians said I had consumption. I tried a month's treatment with you, and before the medicine was all gone I discontinued it, for I was cured. I thank you very gratefully for my new lease of life.

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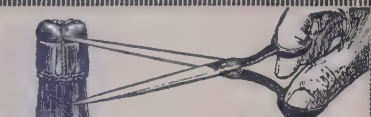
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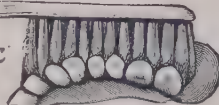
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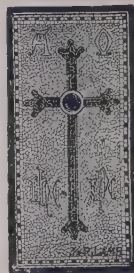
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Notes of the World's Progress

IT IS ANNOUNCED ON HIGH AUTHORITY that General Dragomirow, the famous Russian strategist, has suggested to the Czar the restoration of the independent kingdom in Poland in order to create a buffer State between Russia, Germany, and Austria, and thus enable the three nations to reduce their enormous frontier garrisons and avert irritation in the future. This plan contemplates the rehabilitation of the ancient kingdom by reuniting territories divided between Russia, Germany, and Austria after the defeat of Kosciusko by Suwaroff and reapportioned by the treaty of Vienna in 1815. It is said that the Czar has referred the matter to a special commission, as nothing can be done without the consent of Austria to the recession of Galicia, and the surrender by Germany of the principal Polish territory absorbed by Prussia. It is more than a hundred years since Poland, after the heroic resistance of its people, led by Kosciusko, was finally divided among the great Powers, and its identity as a nation lost. For a while Napoleon gave new hope to the Poles, but he accomplished nothing towards the independence, and at the Congress of Vienna in 1815 the territory of Poland was again distributed among Russia, Germany, and Austria. But the Poles did not consent willingly to their fate. In 1830 an insurrection broke out in Warsaw, and for a time the Poles were successful over their Russian oppressors. But finally they were overcome by the weight of numbers, and in 1832 the last vestige of independence was taken away, and Poland declared an integral part of the Russian Empire. In 1846 slight outbreaks occurred in both German and Austrian Poland, as well as in the provinces which had been annexed to Russia, but they were easily put down. Again in 1855, in 1862, and in 1864 the Poles made despairing attempts to regain their independence, but were beaten, and the burdens under which they labored greatly increased. For the last thirty years they have submitted to their fate without attempting to rebel.

—X—

EVENTS FOLLOWING THE RECENT Cabinet crisis in France have served to reveal the strength of the Socialists and Radicals. The failure of Poincare to form a Cabinet was directly due to his inability to command the support of the extremists among the Republicans. Sarrien, the leader of the Radicals, served notice that his party would not support a Cabinet which contained Barthou, hence Poincare, fearing that if he yielded in this, objections would be made to Ribot and others, surrendered the task of constituting a ministry. The support of the Socialists and Radicals is necessary to the Moderate Republicans, and these extremists hold a somewhat similar position to that of the Centre party in Germany. The Socialists hold the balance of power, and their votes are necessary to the Moderates.

—X—

A COMPANY WITH A CAPITAL OF \$150,000 has been formed in London for the purpose of attempting to cast steel by a method discovered by Professor Dewar. This method if successful in practical tests, promises to revolutionize the steel industry. The method of Professor Dewar employs liquid hydrogen which he has demonstrated to possess extraordinary power in producing high vacuums with extreme rapidity. Reckoning from the absolute zero of temperature, the boiling points of hydrogen, oxygen, and chlorine are 35, 90, and 240 degrees respectively.

From these figures the professor inferred that liquid hydrogen as a cooling agent ought to be as much superior to liquid air as liquid air is superior to liquid chlorine. Calculating from Willard Gibbs' formulas, he showed that the vacuum left after liquefying the air out of a vessel by means of liquid hydrogen cannot exceed the millionth part of the atmospheric pressure. This is just about the pressure of the vapor of mercury in the Torricellian vacuum, so that as good an exhaustion ought to result as by boiling out an inclosed space with mercury, and with much greater rapidity. The air bubbles which now cause flaws and weaknesses in the steel produced by ordinary methods will by the vacuum method be entirely prevented, it is claimed, and a quality of metal produced superior to any which the world has yet seen.

—X—

A RECIPROCITY TREATY BETWEEN the United States and Great Britain in relation to trade between this country and the British colony of Barbadoes has been signed by the representatives of the two governments. It is the first treaty framed under the Dingley law, and the first of the series of treaties which the British colonies to the south of this country are seeking to effect. The treaty is made for the term of five years, with provision for an extension, unless either party should denounce it in the meantime. It is made strictly within the terms of the Dingley law which provides for a reduction of not more than 20 per cent. of the regular duties on merchandise which may be agreed upon, in return for reciprocal reductions given by other countries. This section further permits goods to be taken from the dutiable list and placed on the free list for a term of years. The act provides that the treaty is to be made by the President, by and with the consent of the Senate, and an anomalous clause is added that the reduced duties are to apply when such treaty shall have been fully ratified by the Senate and "approved by Congress." The treaty relating to British Guiana is about ready to be signed, all the essential features having been agreed upon. The Jamaican negotiations have also begun.

—X—

A OKLAHOMA MAN IS REPORTED TO have discovered a method of protection from cyclones and waterspouts, and according to newspaper reports, successful tests have been made at Hennessey, O. T. The inventor does nothing more nor less than demolish the twisting funnel on its approach by discharging by means of a cannon a good sized load of salt. It remains to be explained just why salt should exercise such an effect, but it is asserted that calamity to the town of Hennessey has thrice been averted this season by the salt cure. The Hennessey town council employs the inventor on a salary of \$50 per month to maintain a watch for wandering cyclones; and four canons, stationed on the four sides of the town, are always loaded and ready for work. The cannon theory is not new, having been applied at sea many times when vessels have been threatened by waterspouts.

—X—

PUBLIC SENTIMENT, TO A CONSIDERABLE extent, upholds Governor Pingree in recent vetoes of sundry Bills passed by the Legislature of the State of Michigan. The reason given for vetoing the beet sugar bounty Bill was the failure to place any limit to the amount a company may receive in any one year. While this is the most objectionable feature, the Gov-

ernor says the Bill also has his disapproval because it will result in increasing the taxes of property owners, and the Legislature has passed no laws to equalize this burden of taxation and make corporate and other property pay its share of taxes. The Governor says an effort seems to have been made to appropriate money out of all proportion with the present revenue of the State, and to stifle all measures framed to make tax dodgers who either controlled or obstructed legislation, bear their share of increased expenses. Attention is called to the failure of the railroad, copper, and iron tax Bills, the Michigan Central repeal Bill, and the joint resolution proposing a constitutional amendment to overcome objections to the Atkinson law, and the Bill reducing the tax rate of express companies. The declaration is made that the final result of the legislation on the tax question is an actual reduction of taxes on corporate property.

—X—

MICHIGAN HAS ENACTED A DRASTIC anti-trust law. A "trust" is defined as "a combination of capital, skill, or arts by two or more persons, firms, partnerships, corporations, or association of persons, or of any two or more of them for either, any, or all of the following purposes: To create or carry out restrictions in trade or commerce; to limit or reduce the production, or increase or reduce the price of merchandise or any commodity; to prevent competition in manufacturing, making, transportation, sale, or purchase of merchandise, produce, or any commodity; to fix at any standard or figure, whereby its price to the public or consumer shall in any manner be controlled or established, any article or commodity of merchandise, produce, or commerce intended for sale, barter, use, or consumption in this State." The law provides that for a violation of any of its provisions by any corporation or association, the Attorney-General shall institute proceedings for the forfeiture of the charter rights, franchises, or privileges of the offender, and for the dissolution of the same under the general laws of the State. A heavy penalty is provided for violations, and any person injured in business or property by violations of the Act, is entitled to recover twice the damages sustained.

—X—

THE PRESENT AGITATION IN THE State of Illinois, and particularly in the city of Chicago, emphasizes precautionary measures being taken in several sections of the country against tuberculosis, through infection from diseased cattle or infected milk. Of the two expedients adopted in different States, one deals directly with the cattle, and the other with the milk supply. In Massachusetts, quarantine against infected cattle is maintained, and in the last three years 10,979 tuberculous cattle have been killed by the authorities, and \$366,805 paid to their owners. Illinois is now following the example of Massachusetts, by inspecting cattle of milk dealers, and the results have been somewhat startling, as many infected cows have been found. Buffalo stands at the head of large cities in pure milk supply. City ordinances authorize the inspection and destruction of all tuberculous cattle within the city limits, and require certificates from all milk dealers beyond the city limits, that their herds have been examined by the health authorities and are free from infection. No milk can be brought into the city except under the protection of such certificates. In this way tuberculous milk is now effectually excluded.

The News of the Church

Bishop Seymour's Anniversary

The Feast of St. Barnabas, being the 21st anniversary of the consecration of Bishop Seymour as the Bishop of Springfield, was observed at St. Paul's pro-cathedral with special prayers at the celebration of the Holy Eucharist. The rector, the Ven. Archdeacon Taylor, preached from the text St. John xv: 16, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

In conclusion, Dr. Taylor said: "A few words concerning our own beloved Bishop whose anniversary we hold to-day, may not be considered inappropriate from one who has labored with him in the Gospel throughout the 21 years of his episcopate, as a presbyter in his diocese. The episcopate of your Bishop attains its majority to-day. Twenty-one years ago on St. Barnabas' Day, 1878, the Rt. Rev. George Franklin Seymour, D. D., was consecrated a bishop in the Church of God, with jurisdiction in the diocese of Springfield. Of the ten consecrators, all, I think, except Bishops Neely, Scarborough, and McLaren have passed beyond the veil, while he who was then elevated to the episcopate has rounded out the measure of three-score years and ten, by God's good providence well sustained in health and strength.

"It is our privilege to-day to look back upon the past, and to sum up its significance, for an episcopate of 21 years is not so common as to be unworthy of notice. I need not speak of our Bishop's profound learning, persuasive eloquence, and devotion to the labors of his office, for these are familiar to all of you. But I must do more than allude to the uncompromising position which the Bishop has always maintained as a teacher and defender of the Catholic Faith, as it is held and set forth by the Church in the Book of Common Prayer, as being one of the most significant facts of his episcopate, and one that has given this weak and poor diocese an influence and a name ranking it among those which are greater in material resources. The courage to speak out when weak and worldly men would jeopardize the truth by unworthy compromises is a rare gift in these days. A false and hollow peace in the Church is always too dearly bought. If there be no controversy, and valiant blows struck in defence of the Faith, the Church will become honey-combed with heresy and worldliness while men sleep.

"To defend the Faith is not a pleasant or comfortable vocation. It requires for its success that they who undertake it should be 'good men, full of the Holy Ghost and of faith,' but just because they must be such, they are called to self-sacrifice, to endure hardness, the slights and contempt of the worldly, the easy-going, the compromising, and the profane. Nevertheless, as we look back over the Church's long struggle with the world and all its untruth, it is of such champions of God's truth that we perceive the words of our Lord to have been especially spoken: 'Ye have not chosen Me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit shall remain.'

"It is to such sturdy warriors for the Faith that we owe it, under God, that the Faith has not long since perished from the earth, and that we and our children still have the benefits and blessings of it. We need to pray that our bishops may have more of the boldness and courage of leadership of the Apostles Paul and Barnabas, of a St. Athanasius, or a Cyprian, or a Leo, or a Gregory, of Bishops Andrews, Laud, and Ken, that they may be indeed like St. Barnabas, the sons of consolation, able and willing, no matter at what cost to themselves, to strengthen and confirm the people of Christ in the Faith, to quicken their love and zeal for the truth, and to drive away indifference and worldly falseness from the Church of God, both by their word and their example. That the Divine Head of the Church, the great Shepherd and Bishop of our souls, has given to this poor diocese such a Bar-

nabas, such a son of consolation, to be its bishop, and has mercifully sustained him in the labors of his arduous office these thrice seven years past, may well evoke our hearty thanksgiving to God. And to our thanksgivings we add our fervent prayers to God that he will grant to our beloved Bishop many more years of ministry and service in the episcopate, and will sustain him in his labors, comfort him in his trials and disappointments, crown his years with blessing and honor, and will enable him, with the flock committed unto him, to attain everlasting life, through Jesus Christ our Lord.

"Our love, our prayers, our loyalty, and our faithful co-operation, are the least that we can offer our Bishop and Father in God; but let us pledge him these, and fulfill our pledge right well, that we may comfort his heart also, and may, with him, be strong and of a good courage, 'that with purpose of heart we may cleave unto the Lord.' Thus shall we be doing our part, in co-operation with the grace of God given us through the apostolate, to secure that permanence of the fruits of the ministry committed to our Bishop, which Christ has promised, and to become partakers of the joy which is reserved for all who are true of heart."

The Board of Missions

The Board of Managers met at the Church Missions House, June 13th. The Bishop of New Jersey was called to the chair, which he afterward resigned to the Bishop of Kentucky. There were present four bishops, seven presbyters, and five laymen.

An offer of certain property now belonging to the Connecticut Indian Association at Fort Hall Agency having been made to the society, the following resolution was adopted:

Resolved: That title be taken to the property at Fort Hall Agency in the missionary district of Boise; but that such action be delayed until after the consecration of a Bishop of Boise, if such delay will not endanger the consummation of the transfer.

The Finances

According to the treasurer's statement it appeared that there had been an increase of 181 in the number of Sunday schools contributing, and an increase of \$2,000 in the amount so far received from this source, while the sum from each individual school averaged about a dollar less than for the same time last year. With regard to the general finances the report showed that (notwithstanding there was nothing to offset the single offering of \$10,000 in 1897-98) there was an increase of \$1,392 as compared with June 1st last year. While this is most encouraging, the point is ever in mind that the current appropriations are much larger in the aggregate than in any previous year, principally because of the growth of the work, which is in itself a marked evidence of success. It is very sure that therefore many and large individual contributions will be required during the summer. The Executive Committee reported that the society had had 37 representatives at as many diocesan conventions recently held, and they left it with the associate secretary to arrange a series of engagements for the Rev. J. Addison Ingle, on vacation from the China mission, on Sundays in the larger parishes, say from Boston to Chicago and from Buffalo to Richmond; giving weekdays to some of the smaller parishes, and to auxiliary and other meetings. The associate secretary would be very glad to correspond with rectors on this subject.

The Ecumenical Conference

Letters were at hand from the Rev. S. L. Baldwin, general secretary of the "Ecumenical Conference on Foreign Missions," to be held in New York next year under the honorary presidency of ex-President Benjamin Harrison. The former of these letters requested that preparation for this conference should not be confined simply to the speakers, writers, and delegates, but should be a three-fold preparation of the

whole Church by prayer, by study, and by contributions. It was suggested that monthly public services for prayer for the fullness of the blessing of the Gospel of Christ should be held, that the conference should be remembered before the Throne of Grace on other occasions, and especially in all Christian households. Contributions toward the conference, in the amount of five dollars each, are asked from every parish, with the information that to each such contributor a copy of the report in two volumes will be sent when issued, for parish and missionary libraries. The second letter requests the appointment of "fifty-six delegates, including the women." The Board of Managers directed that the foregoing should be published, and that its committee already appointed to participate in the conference should nominate the delegates.

Appropriations to Domestic Missions

Forty-six communications were at hand from bishops having domestic missionary work within their jurisdiction, and from the Standing Committee of the diocese of Indiana. Favorable action was had in those instances where it was required, and an additional appropriation for the next fiscal year was made for the work among white people in the amount of \$800, and an additional appropriation for work among the Indians in the amount of \$300, upon a presentation of facts concerning the needs of his missionary district by the Bishop of North Dakota, and a grant was made to the Bishop of Sacramento for the completion of certain new churches, from the income of the Anna Mary Minturn Fund. The appropriation at the disposition of the Commission on Work among the Colored People was raised for the next fiscal year (from \$57,920) to \$62,000.

Missionaries Needed for Alaska

A request from the Bishop of Alaska for the prompt appointment of an American clergyman for Fort Yukon, to take the place of the Rev. Mr. Hawksley, whose services have been generously loaned for a year by Bishop Bompas of British Columbia, was referred to a committee with power. The Bishop invites application for work among these Indians from young and strong clergymen, full of missionary zeal. Remarks: "It would be well for him to have some medical knowledge. Urgency is required if we are to send him in this year, and this year he is needed." Owing to the difficulty of reaching the Bishop, communications on this subject should be addressed to the Associate Secretary, Church Missions House, New York. A missionary is also needed at Ketchikan, where the country is filling up with prospectors. The same man could work among the Hydahs. His salary is pledged, if unmarried. Delayed letters written last autumn have been received from Anvik, and two, posted in the early spring of this year, have come from Circle City.

United Offering Appointments

Under the United Offering of 1898, Mrs. A. M. Chisholm and Miss F. Foxhall were appointed: as Church workers in the diocese of North Carolina, upon the nomination of the Bishop, the latter of whom is to reside for a time in a deaconess house for special training previous to entering upon duty; Miss Ellen Hartford was appointed, in the room of Miss C. Brandon (deceased), on the nomination of the Bishop of Georgia; Miss R. Ford Heath was appointed to do the general work of a Bible woman on the nomination of the Bishop of Lexington, and a grant at the rate of \$150 per annum was made to the Bishop of Laramie toward the education of Mrs. C. LeHew in the Deaconess Training School at St. Paul, Minn.

Foreign Mission Appointments and Work

A large number of letters were at hand from the foreign missionary bishops, Bishop Williams, and several of the missionaries in Africa, China, and Japan, which received due consideration. Miss Eliza L. McCook, of Hartford,

Conn., was appointed a missionary teacher to China, Mr. James Jeffries Chapman of the Virginia Seminary as missionary to Japan, to take effect upon his ordination on June 23d, and Mrs. Lillian Heywood Robinson, trained nurse, etc., to Cape Mount Station, Africa. With great regret the information was received that by the secretary's latest advices the Rev. Dr. Hope had decided not to accept his appointment to Cape Mount, thus leaving this important station, with a numerous band of missionary workers, and 150 children under instruction, still longer without a resident priest. The call for a competent man in full orders for this St. John's mission is reiterated in the strongest possible terms. The Rev. S. J. Taylor, of Hoffman Institute and High School, Cuttington, appeals for contributions to complete the building, Epiphany Hall, to erect a chapel for daily morning and evening prayer, and for the establishment of mechanical trades. One of the officers of the British steamship "Cabena," has become so much interested in the institution that he has offered prizes to be competed for by the students. Twenty-six of the pupils were confirmed on March 15th. In the two schools there are 125.

Gifts to the Board of Missions

The Rev. A. D. Gring, of Japan, has presented to the Church Missions House two edict boards against Christianity, the last removed by order of the government, and a stone image 1,004 years old, excavated when digging the foundations for St. Agnes' School building in Kyoto. The Rev. John Davis, S.T.D., of the same mission, has presented to the Church Missions House Library the first volume (three others to be published) of his Chapters in Ecclesiastical History, especially prepared by the students of Trinity Divinity School, Tokyo. On the testimony of Bishop McKim, in producing this large work in addition to his routine duties, Dr. Davis has been of the greatest service to the mission during the comparatively short time he has been connected with it. The Japanese clergyman in charge of St. John's church, Osaka, at his own instance, sent \$6, Lenten Offering of his Junior Auxiliary, to the treasurer, and the same amount to the Japan Church Mission Board. Miss Bull, who transmitted it for him, ventures to believe that, by the course of the sun, this is 12 was the first Easter offering of 1899.

Commencements

The Kettle School for Girls, Syracuse

June 16th, the Rev. Edward H. Coley made an address to the graduates, and diplomas and testimonials were presented by the Bishop. The school has a Board of Trustees, and Miss Mary J. Jackson is the efficient principal.

St. Luke's School, Bustleton

The baccalaureate sermon to the graduating class was delivered at the memorial church of St. Luke, the beloved physician, by the Rev. H. J. Cook. The closing exercises were held on the 15th inst., in the school gymnasium, where Bishop Talbot delivered the address to the graduates. The diplomas were presented by the Rev. Floyd W. Tomkins, to the nine graduates. Medals and prizes were also presented to honor students.

St. Stephen's College, Annandale

The 39th annual Commencement took place June 15th. In the evening a memorial service was held, commemorating the late Rev. Dr. Fairbairn, warden of the college, and the late John Bard, one of its principal benefactors. Addresses were made by Bishop Potter and others. The degree of Bachelor of Arts was conferred upon nine graduates, and certificates were given to three special-course men. The degree of Master of Arts was conferred upon the Rev. Easton E. Madeira, B. A., class of '91, and the Rev. Larrien Longley, B. A., class of '96.

Penna. College for Women, Pittsburgh

Was very happy in its closing exercises, which were of great interest throughout the week.

The Commencement exercises were held Monday morning, June 12th, in the beautiful chapel in Dilworth Hall. Myra Reynolds, Ph.D., associate professor of literature in Chicago University, delivered the address. Her subject, "The relation of modern poetry to the common people," afforded a theme for a witty, forceful, scholarly address, which was thoroughly enjoyed by the large audience. President R. Jane DeVore conferred the degrees.

Cathedral School of St. Mary, Garden City

Held June 8th, at the Stewart Arms Casino and on the school grounds. The guests were received by the principal, Miss E. L. Koues, the faculty, and the nine graduates. The Bishop delivered the address to the class and presented the diplomas. Both the school and Casino were artistically decorated with palms and ferns, and the colors of the class of '99, lavender and gold. A musical entertainment was given at the close.

Seabury Divinity School

On June 6th held its Commencement exercises in the oratory of the school, at Faribault, Minn. The Holy Communion was celebrated at 7 A. M. At the 11 o'clock service the oratory was too small for the congregation. Bishop Whipple, Bishop Gilbert, and Bishop Morrison, of Iowa, were present. The baccalaureate sermon was delivered by the Bishop of Iowa, and was a most forceful and eloquent presentation of "The man of God" as he should be. Warden Butler presented the graduates to Bishop Whipple who conferred the diplomas and degrees. Seven students were graduated, and four of them received the degree of bachelor in divinity. The graduates were Frederic Carman, Arthur N. Clogett, Philip H. Linley, Emery E. Lofstrom, Marcus J. Simpson, William Toole, and Arthur H. Tripp, all of whom have Western missions waiting for them. In addition to the seven graduates, two other students who have taken special courses at Seabury, were ordained on the following Sunday, one for work among the Swedes, one for work among the Indians, and both in the missionary jurisdiction of Duluth.

Berkeley Divinity School, Middletown

Tuesday and Wednesday of the first week in June were the days when the Berkeley men gathered about their alma mater. The annual service was held in St. Luke's chapel, on the evening of June 6th. The alumni sermon was delivered by the Rev. Millidge Walker. On the following morning, there was a Celebration at 7 o'clock, followed by Morning Prayer at 8:30, after which the alumni held their annual meeting in the library, the Rev. Dr. Hart presiding. A minute commemorative of Bishop Williams was prepared by the Rev. Dr. Vibbert, of Trinity chapel, New York, which was unanimously adopted by a rising vote. The death of six of the alumni during the past year, was announced; viz., the Rev. William Kirtland Douglass, D.D., '53, of Louisiana; the Rev. Benjamin Eastwood, D.D., '63, of Rhode Island; the Rev. Joseph Edward Pratt, '67, of Central Pennsylvania; the Rev. Howard Saxton Clapp, '75, of Pennsylvania; the Rev. John Richard Lambert, '84, of New York, and the Rev. Henry Dows Stebbins, '88, of Central New York. Bishop Brewster was elected president for the ensuing year; the Bishops of Long Island, New Hampshire, Southern Ohio, Michigan, California, Georgia, Spokane, Olympia, and Sacramento, honorary vice presidents; the Rev. Dr. Hart, of Hartford, and the Rev. Dr. Lines, of New Haven, vice-presidents; the Rev. Prof. Barbour, of the Berkeley Divinity School, secretary; the Rev. P. L. Shepard, treasurer. A vote was passed congratulating the Rev. Dr. Binney on his election to the headship of the school, and assuring him of the sincere esteem and hearty support of all the alumni. Resolutions were also adopted expressing affectionate regard for Prof. William Allen Johnson who soon becomes professor emeritus, and satisfaction at the appointment of Dr. Hart to succeed Bishop Williams in the chair of Doctrinal Theology, in a place so long associated with his

personality. The Rev. Cornelius G. Bristol reported that the alumni library fund amounted to \$7,000, and that the subscriptions for the Bishop Williams memorial fund aggregated about \$31,500. Earnest addresses were made by Bishop Brewster, the Rev. Prof. Townsend, the Rev. Dr. Blanchard, of Philadelphia, and others. The ordination service was held at 11 o'clock, in Holy Trinity church, and is recorded elsewhere under the usual heading. Bishop Hall, of Vermont, preached the sermon, on "We speak that we do know and testify that we have seen," St. John iii: 11. At 4 o'clock, Dean Binney held his reception, and at 7 o'clock Evening Prayer was said, concluding a notable anniversary. There was a splendid gathering of the alumni, and every one seemed to feel it a personal matter to make this, the first Commencement succeeding Bishop Williams' death, an opportunity to prove his loyalty to this "school of the prophets," which will be forever identified with his great name.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Bishop went, on Saturday, to Gambier, Ohio, where, on Sunday, he preached the baccalaureate sermon in Kenyon College, of which he is a trustee, and attended the Commencement on Tuesday, on which occasion an honorary doctor's degree was conferred on the Rev. A. L. Williams, Bishop coadjutor-elect of Nebraska.

The first meeting of the recently-elected Board of Missions was held in the Church Club Rooms on Saturday, the 10th, when appropriations to the amount of \$8,000 were made for diocesan missions during this diocesan year. The Rev. Jos. Rushton was re-elected secretary, and Mr. F. F. Ainsworth, treasurer.

On the first Sunday after Trinity, the rector of Epiphany appealed to his people for offerings of silver, to be melted down for a chalice and patten, to replace those stolen some time ago. On the following Sunday enough was offered to procure three solid silver vessels.

The Sunday schools of the cathedral, Epiphany, and St. Mark's, will have a combined meeting at the picnic grounds of the C. M. & St. P. R. R., on Saturday, July 1st.

At Winnetka, arrangements are progressing for the purchase of a large lot with a house on it, suitable for a rectory. The Rev. T. A. Snively preached for Mr. Curran last Sunday.

Rev. A. L. Williams Accepts the Bishopric

Immediately after a conference on the 13th with Bishop Worthington, then passing through Chicago to take up permanent residence near the sea, by order of his medical advisers, Mr. Williams sent to the secretary of the diocese of Nebraska formal notification of his acceptance of the recent election at Omaha, subject to the ratification of the Bishops and Standing Committees. On Sunday morning last there was read to the congregation of Christ church, Woodlawn, a letter from the rector to the senior warden, Mr. O. W. J. Lafferty, informing the wardens and vestry of his acceptance of the coadjutorship of the diocese of Nebraska, and intention to resign the rectorship in September. It is generally understood that Mr. Williams' consecration will take place in Trinity cathedral, Omaha, on Friday, Sept. 29th, the Feast of St. Michael and All Angels, though no definite arrangements may be made till July. The Rev. J. Charles Gairdner, of Tecumseh, Neb., officiated in Christ church last Sunday, in the absence of the Rev. A. L. Williams.

Guild of All Souls

The annual meeting was held on Wednesday, the 14th, in the church of the Ascension, after a choral celebration of the Holy Communion, with the rector as celebrant, the Rev. Dr. Webb, president of Nashotah House, preaching a fine historical sermon. An encouraging report for the past year was read by Mr. T. E. Smith, Jr. The Rev. E. A. Larrabee was re-elected president, and Mr. Smith, secretary. An adjournment to the new and commodious parish rooms

followed, where an appetizing luncheon was served by the ladies of the parish, and enjoyed by a dozen of the clergy and some 40 of the laity. Informal, but extremely appropriate addresses were delivered by the rector, by the Rev. Dr. Webb, Father Huntington, the rector of St. James', South Bend, and the Rev. A. L. Williams.

Meeting of the Clerica

On the invitation of Mrs. Cleveland, the members of the Clerica, to the number of 12, spent a very pleasant day, on the 14th inst., at Dundee, one of the many pretty towns on the Fox river. Leaving by the N. W. R. R. at 10:30 A. M., the party were met at Elgin by the hostess, and taken by "trolley" to the rectory of St. James. After participating in its hospitality, the company re-assembled in the church, and were given a very interesting account of the stages whereby a Baptist chapel standing on piles had advanced to its present dignity of a well-appointed and firmly-based Church edifice—stages which plainly indicate a quarter of a century of painstaking effort and personal sacrifice, the Rev. Dr. Cleveland representing in the neighborhood, far and wide, "the beloved physician." So very enjoyable was this gathering in the country, that the Clerica anticipate with satisfaction a repetition in the July and August meetings, probably in a northern direction.

Father Huntington's Visit

Father Huntington rounded out his week's work by preaching in Emmanuel, La Grange, at the regular Friday evening service of the 16th, and addressing the young men of St. John's mission, 62 Clybourn av., on Saturday evening, his subject being, "Nailing three lies," which are commonly held—namely, that what is natural is right; that what others do, one may do; and that the laws of purity for men and women differ. On last Sunday morning he preached in St. James', visited St. Thomas' in the afternoon, and made his final address on rescue work at the Ascension in the evening.

Silver Wedding of the Rev. H. Lindskog

On Friday, of last week, there was a notable gathering of parishioners in St. Ansgarius' church, the occasion being a commemoration of the "silver wedding" of the much beloved rector, the Rev. Herman Lindskog. After service, the Rev. Dr. Stone, specially designated for the purpose by the Bishop, who was unavoidably detained elsewhere, made a presentation address to the rector. The articles presented were, a silver collar, including miniature "bands" (*vilgobits*), still commonly worn in church by Swedish ministers, a handsome solid silver service, and a small purse from some of the clerical brotherhood. The felicitous reply of Mr. Lindskog was both touching and eloquent. Refreshments were served in the parish rooms under the rectory, and other addresses made. The whole proceedings of a day memorable in the life alike of the congregation and its pastor, leave the impression that it would be difficult to find, in any parish of our Church, a more decidedly beautiful illustration of the true pastoral relation in all its fulness. Twenty of Mr. Lindskog's 25 years of married life have been spent in this country, and 12 in his present cure.

Gifts for St. Mark's, Evanston

A bequest of the late Mrs. Beach leaves the sum of \$4,000 for a memorial window. Another parishioner has promised to give, in the next two years, \$4,000 for a new altar. A beautiful window, presented by the Sunday school, is now on its way from England.

St. James' Church

The envelope system was recently introduced in St. James'. On Sunday next the services will be at 4 P. M., instead of the usual summer hour at 5 P. M., the occasion being a special service for the various chapters of the G. F. S., the sermon to be preached by the rector of Trinity. Dr. Stone sails on the 12th prox., with his wife, for a couple of months' travel in Switzerland.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The church of the Messiah, Rhinebeck, the Rev. Ernest C. Saunders, rector, was consecrated on June 17th, by Bishop Potter.

At St. Mary's chapel, Sherwood Park, June 14th, Bishop Coleman, of Delaware, acting for the Bishop of the diocese, administered Confirmation.

The church of the Holy Communion, the Rev. Henry Mottet, D. D., rector, has received a bequest of \$10,000 by the will of the late Caroline A. Cisco.

The archdeaconry of New York has purchased land for the building of a new church and parish house at Woodlawn. The latter will be first erected.

The church of the Holy Faith, the Rev. Norton C. Smith, rector, has recently received a memorial gift of a stone altar, inlaid with mosaic work.

St. Bartholomew's church, the Rev. David H. Greer, D. D., rector, will be closed after July 9th, in order that necessary repairs may be made to the roof of the sacred edifice.

The 13th anniversary of the consecration of St. Thomas' church, Mamaroneck, was celebrated on St. Barnabas' Day. In the evening, the Ven. Archdeacon Kirkby, D. D., preached a special sermon.

The Bishop's secretary, the Rev. George F. Nelson, D. D., who is also registrar of the diocese, has just left the city for a vacation of two months, during which time his duties will be taken by the Rev. Robert L. Paddock, in charge of the pro-cathedral. Dr. Nelson is also superintendent of the City Mission Society, whose interests will be looked after during his absence by Mr. T. V. Boynton, its treasurer. Dr. Nelson will go to Alaska, and visit the more important points, returning during August.

Church of St. Edward the Martyr

The Rt. Rev. Dr. Charles C. Grafton, Bishop of Fond du Lac, made a visitation in behalf of Bishop Potter, and administered Confirmation on the evening of June 16th, to 24 candidates.

Summer Home of Calvary Parish

Has just been opened for the season, under the care of Miss Haight. It is located at Mt. Carmel, N. Y. During the summer months the chapel of the church will be repainted and decorated, and generally improved.

Death of Rev. W. O. Embury

June 15th, at Inwood-on-Hudson. He was chaplain of the House of Mercy and other institutions at Inwood, which are conducted by the Sisterhood of St. Mary. The burial service was held June 17th, in Holy Rood chapel, New York.

Fresh Air Work

The church of the Holy Cross, which re-begins its fresh-air summer work at St. Andrew's cottage at Farmingdale, in a few days, has arranged to care for about 200 boys from the city. About \$500 is needed to meet this expense. The work is under the care of the Rev. James G. Andrews.

Wedding of Bishop Potter's Niece

The wedding of Miss Mary Josepha Potter, niece of Bishop Potter, and daughter of the Rev. Dr. Eliphalet Nott Potter, president of Cosmopolitan University, to Mr. Geo. T. Smith, of Ballston Spa, N. Y., took place June 14th. The ceremony was conducted at Saratoga Springs, by Bishop Potter and the Ven. Archdeacon Carey, D. D.

A Flower Service at St. Matthew's, New York

On Sunday, June 11th, at 4 P. M., the Scripture selections, hymns, prayers, and the address of the rector, the Rev. Dr. Edward H. Krans, all had flowers for their subject. During the service, offerings of flowers were borne to the chancel and formed into an emblem of the Trinity, and laid in bunches around the triangle. After the service, they were taken to five of the city hospitals, and to sick persons in families.

Marriage of Rev. A. R. Mansfield

At the church of the Transfiguration, June 14th, Miss Ella Louise Huntington, daughter of Mrs. Julia C. Hamilton, was married to the Rev. Archibald R. Mansfield, chaplain of the Seamen's mission, Pike st. The ceremony was performed by the Rev. Romaine S. Mansfield, father of the bridegroom, assisted by the Rev. Thomas R. Harris, D. D. A reception followed at the Holland House.

Woman's Auxiliary

The Westchester branch met at Christ church, Rye, on June 8th, for its annual meeting. Archdeacon Kirkby made an address at the opening service. Addresses were also delivered by the Ven. Dr. Van Kleeck, archdeacon of Westchester, the Rev. Reese F. Alsop, D. D., on the missionary work at Cape Mount, Africa, and Miss Sanford, of Pelham, on the work at the Navajo Indian Hospital, Arizona. The report of the treasurer of the auxiliary was presented, through Archdeacon Kirkby.

Transfiguration Chapel

The Bishop visited the temporary church of the congregation of Transfiguration chapel, on the evening of June 7th. After administering the rite of Confirmation, the Bishop, in his robes, went outside the building and addressed a large crowd from the steps. "Father Rich has asked me," he began, "to say a few words to those persons in this parish who could not gain admission to the church on account of its size"; his whole address was listened to in respectful silence. The hymns were accompanied by a brass band, and the street lighted by calcium lights. It was a somewhat new departure for New York city.

Archdeaconry of Westchester

At the Spring meeting, just held at the church of the Holy Communion, Liberty, the Rev. P. C. Cleaveling, rector, the session lasted two days. On the first day, the clergy and laity, of whom a considerable number were in attendance, made a visit to the Loomis Sanitarium, where they were hospitably entertained by the medical staff. At night, a missionary service was held, with addresses by the Ven. Archdeacon Van Kleeck, D. D., and the Rev. Messrs. David Evans and Henry Barker. On the second day, there were two Eucharistic services, at the second of which the archdeacon was celebrant, and the Rev. Thomas Burrows, preacher. Business of more than usual importance was transacted, and revised by-laws were adopted.

A Sisterhood Disbanded

On Wednesday of last week, the Rev. Geo. M. Christian, D. D., the new rector of the church of St. Mary the Virgin, took steps for the discontinuance thereof of the Sisterhood of the Order of the Visitation of the Blessed Virgin Mary, which was established in connection with the parish by his predecessor, the Rev. Thomas McKee Brown. When the discontinuance was decided upon, the Order had become reduced to two Sisters, the Mother Superior and Sister Mary Angela, with a number of lay members who have assisted in the work. With the consent of the two Sisters, they have been transferred to the mother house of the Sisterhood of St. Mary, at Peekskill. It is understood that no friction of any kind has occurred, and that the movement is in the interest of those concerned.

St. Ignatius' Church

Plans have been nearly completed by Mr. Chas. C. Haight, the architect, for extensive additions and alterations of St. Ignatius' church, the Rev. Arthur Ritchie, rector. A new approach will be built, and the church will be so constructed at the chancel end as to afford greater altar space than at present. The chancel will be deepened, and will be lighted by new lancet windows of stained glass—seven on each side. A new roof will be constructed, in Gothic design. A handsome brown stone house, immediately in the rear of the church, which has recently been purchased by the parish, is to be converted into a parish house. The lower

portion will be fitted up for the use of the parish guilds and Sunday school, while the upper portion will be used by the clergy. The last services in the church previous to the alterations were held Sunday, June 11th. It is hoped the church will be ready for reopening early in October.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

A garden party in aid of the organ fund of Calvary church, Germantown, the Rev. Dr. J. DeW. Perry, rector, was held on the lawn of Mrs. Geo. L. Harrison's handsome residence on Thursday afternoon, 8th inst., a snug sum being realized.

There was a meeting in behalf of the Church League for Work among Colored People, at the church of the Holy Apostles, Philadelphia, on Sunday evening, 11th inst. The Ven. Cyrus T. Brady and the Rev. Robt. W. Forsyth addressed the congregation in behalf of the colored mission work.

Boys' Club House

The building to be erected by the Church Club for the exclusive use of the Boys' Club, at Howard and Somerset sts., Kensington, will be three-stories high, of Flemish band brick, with stone trimmings, and will measure $95\frac{1}{2} \times 108\frac{1}{4}$ ft. Everything calculated to instruct and amuse the boys will be provided.

Bequests to Charities

The executor named in the will of the late Amanda L. Muller, states that she has directed that one-tenth of \$15,000 left her by an uncle is to be paid to certain charities, included among which are the Ladies' Italian League of L'Emmanuello, \$300, and the Seamen's Mission, (church of the Redeemer), \$200.

University of Pennsylvania

On Sunday morning, 11th inst., some 400 members of the graduating classes, being about 70 per cent. of the whole number, assembled at the parish house of Holy Trinity church, Philadelphia, whence, preceded by Messrs. Lewis H. Redner and Theodore H. Morris, church wardens, Provost C. C. Harrison, and the deans of the several faculties, they went in procession to the main entrance of the church, and took seats in the nave. After Matins had been said, and the "University Hymn" sung, the rector, the Rev. Floyd W. Tomkins, preached the sermon.

Episcopal Hospital

The exercises connected with the graduation of the 10th class of pupil nurses from the hospital training school were held on the 15th inst. in the chapel of the hospital. John C. Browne, on behalf of the superintendent, presented 18 candidates to Bishop Whitaker who, after the usual service, conferred the diplomas. The class numbered three from Philadelphia, five from Pennsylvania, two each from Canada and Virginia, and one each from New York, Maryland, North Carolina, Kansas, Ohio, and Ireland. An address was delivered by the Bishop. The laying of the corner-stone of the new Nurses' Home followed. Addresses were made by the Bishop and the Rev. Dr. J. N. Blanchard. The contents of the corner-stone was read by Ewing L. Miller. The Rev. Messrs. H. M. G. Huff, W. W. Taylor, and H. A. F. Hoyt, took part in the services.

St. Paul's Memorial Church, Overbrook

The corner-stone of the new edifice was laid on the 17th inst., by Bishop Whitaker, assisted by Archdeacon Brady, and others of the clergy. The building is the gift of Mrs. William Simpson, Jr., her son, W. Percy Simpson, and her father, the late David Morgan, one of the first vestrymen, and is in memory of her husband, the late Wm. Simpson, Jr. The church will be erected after the model of the English country church of the 16th century, and is to be constructed of local greystone with Indiana limestone trimmings. The plan is cruciform, with a massive tower at the intersection of the nave and transepts. The interior walls are to be finished in dressed stone. The roof will be open

timbered. All the interior woodwork will be of oak. The aisles will be tiled, and the floor of the chancel, mosaic with marble steps. The altar, pulpit, and font will be of carved stone, and the altar rail of brass. Several memorials are promised, including a fine organ, handsome baptismal font, and a marble statue of David, a beautiful piece of work, sculptured in Europe. The plans of the building committee include the erection of a parish house and rectory as soon as the church is finished, which will be early in the fall. This church was organized as an independent mission in February, 1898, by Archdeacon Brady, who conducted the services until May 1, 1898, when the Rev. E. A. Gernant was appointed priest-in-charge by Bishop Whitaker. Archdeacon Brady, as previously announced in our columns, has recently been elected the first rector of the parish, and will assume his duties in October.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Thirty-first Annual Convention

Opened in Christ church, Oswego, June 13th, at 4:30 P. M. The Rev. J. K. Parker was elected secretary, and the Rev. Wm. Cooke, assistant secretary. Hon. A. H. Sawyer, chancellor of the diocese, presented a resolution expressing the sympathy of the convention for its treasurer, George J. Gardner, in his illness, and re-electing him; also that the Standing Committee appoint an assistant treasurer. Adopted. The Bishop's address, showing his characteristic vigor of thought and matchless diction, covered the following points, especially: The Higher Criticism, Importance of veracity, Ethics of ordination, and Minding our own business. He made fitting allusion to the death of the Rev. H. D. Stebbins, the Hon. R. P. Flower, and Mr. Hamilton S. White. The Rev. Dr. J. Sanders Reed presented an amendment to the canon prohibiting any church to be erected within one-half mile of any other in any city, town, or village, without permission from the Bishop and Standing Committee. Adopted.

The Rev. Dr. Babcock moved for a committee of five to be appointed to buy a tract of land in Syracuse, and to prepare plans for the erection of a diocesan house in honor of the Bishop who celebrated his 30th anniversary April 8th. Judge Andrews made an eloquent address, in which he seconded the measure, which was carried. The Bishop appointed the committee. The Rev. Dr. McKnight, of Elmira, introduced a preamble and resolution setting forth the evils of divorce, and calling upon the State legislature to enact a law compelling parties desiring to be married to procure a legal license from duly constituted authorities. Adopted.

Two parishes, St. Andrew's, Utica, and the church of the Saviour, Syracuse, were admitted into union with the convention.

The Standing Committee was re-elected as follows: The Rev. Drs. John Brainard, Henry R. Lockwood, Theodore Babcock, the Rev. Philip N. Meade; Messrs. Azariah H. Sawyer, LL.D., John R. Van Wagenen, George T. Jack, William D. Dunning. The Rev. Dr. McKnight offered resolutions condemning the growing tendency toward amusements and secular pursuits on Sunday, and calling upon Churchmen to preserve the sacredness of the day, and refrain from desecration of it. Adopted.

The Rev. P. N. Meade and Wm. H. Watson, M. D., were elected delegates to the Missionary Council.

Massachusetts

William Lawrence, D. D., Bishop

Mr. Hadley will officiate at the mission at Fairhaven during the summer. The average attendance is 32.

The parishioners of St. Matthew's, So. Boston, have presented the rector a purse of money, to be used upon a summer outing.

Grace church, New Bedford, will be in charge of the Rev. F. M. Garland, during July and August. The Brooks Club have presented to the Rev. and Mrs. Rousmaniere a sum of money,

with a request that they purchase while abroad something that should serve as a fitting testimonial from the club. They sailed June 31, on the steamer "Lucania."

New Parish Room at Dedham

The new parish room connected with the church of the Good Shepherd, Walnut Hill (Oakdale), was opened on June 7th. There was choral Evensong in church, with a sermon by the Rev. Fr. Osborne, S.S.J.E., after which the congregation went in procession to the new building which was blessed by the rector, the Rev. W. F. Cheney. The gift of a valuable grand piano has been received from a member of the parish for use in the parish room.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop
Wm. N. McVickar, D.D., Bishop Coadjutor

The 109th Annual Convention

Assembled at St. John's church, Providence, June 13 and 14th. The sermon was preached by the Rev. E. H. Porter. After the celebration of the Holy Communion, Bishop McVickar called the business session to order; 55 of the diocesan clergy were present, and 39 parishes were represented by delegates. The Rev. S. H. Webb was re-elected secretary.

Bishop McVickar, in his second annual address, said: "No less than 17 of the clergy of Rhode Island have been transferred during the past year to other fields, an unprecedented number in the annals of the diocese. There have been received 14 clergymen from other dioceses. Death has removed from our midst the Rev. Walter G. Webster, the Rev. John Hedman, and the Rev. Benjamin Eastwood."

The Bishop's record of official acts contains the following: Number of persons confirmed, 662; ordinations to diaconate, 1, to priesthood, 2; lay-readers licensed, 35; postulants received, 4; candidates for Holy Orders, 3; clergymen deposed, 1; corner-stones laid, 1; consecrations of chapels, 2; sermons and addresses, 195; Baptisms, 10; marriages, 3; funerals, 10.

The Bishop dwelt, in his address, upon two of the crying needs of the time—the growing laxity in the matter of social morality, and of Sunday and its proper observance.

Think of it, in Rhode Island last year, there were solemnized, if we may use such a word in view of results, 3,332 marriages, and there were granted 490 divorces, that is, the number of divorces granted bore to the number of marriages the ratio of something over 10 per cent., and Rhode Island, bad as it is, is overshadowed by other States in this matter There is much that we can do, ought to do, in the exercise of our citizenship, to reform our civil legislation in the interest of purity, to remodel the law which governs marriage and divorce. The Christian, before all, must take his individual stand and let his colors fly, and by his own word and example, uphold the Church's standard. It is not the question so much of a new canon on divorce, as it is Christian influence exerting in our midst a public sentiment for purity.

No thoughtful Christian can observe the drift and tendency of the non-observance of Sunday without most anxious apprehension as to the results. The tendency to curtail the time devoted to God's worship—to compromise on a single service, and even that of shortest and meagrest character, and that but intermittently, while the rest of the day is given over to self-indulgence and festivity, suggests a sad contrast with the quiet and happy Sundays of our childhood's memories, with their precious opportunities for spiritual growth, and the cultivation of the cognate graces of family life. Make Sunday again what it was a quarter of a century ago, as you once knew it, a happy, bright, lovely day, because, first of all, a holy day devoted primarily to thoughts of higher things, to communion with God, and then to the cultivation of simple enjoyment of family life.

In closing, he pleaded for an itinerant missionary who, in connection with the Bishop, shall go up and down, holding services, preaching the Gospel, and starting Sunday schools in the more central spots of the sparsely settled western part of the State. He also appealed for a more liberal support of St. Mary's Orphanage, St. Elizabeth's Home, and St. Andrew's School, and spoke of the need of a home for consumptive patients.

Calvary church, Providence, was admitted into union with the convention, and St. Peter's-by-the-Sea, Narragansett Pier, was given permission to withdraw when certain conditions shall be fulfilled. In accordance with the report of the Board of Audit and Finance, an assessment of \$6,900 was ordered upon the several parishes, which is \$1,320 more than the amount assessed last year. The trustees of Widows, Orphans, and Clergy Fund, have a fund now amounting to \$70,761.82. One thousand dollars has been given this year by Mrs. E. A. Shepard, of Providence, and an additional \$1,000, not received yet, is a legacy left by the late Rev. Wm. R. Babcock; \$3,433.33 was last year given to 13 beneficiaries, and for the ensuing year, \$3,600 is to be divided among 12 beneficiaries. It was resolved to raise \$5,000 for the missionary work of the diocese for the ensuing year.

The Committee on Christian Education urged a more systematic study of the Prayer Book, and recommended a diocesan course of normal instruction for Sunday school teachers. The convention ordered printed 2,000 copies of so much of Bishop McVickar's address as refers to social morality and Sunday observance. A committee of 11 was appointed to memorialize the State Legislature upon the matters alluded to by the Bishop in his convention address, under the head of "Social Morality." The Rev. James H. Lamb addressed the convention in behalf of the Clergy Retiring Fund Society.

The missionary canon was amended, providing for the election of a dean in each of the three convocations, to serve three years.

Bishop W. C. Doane, in behalf of the Domestic and Foreign Missionary Society, addressed the convention, with the result that it was resolved that the members of the Missionary Council from the diocese of Rhode Island be appointed as a committee on the diffusion of information and the increase of interest as to the general missionary work of the Church.

The *Standing Committee* was re-elected; namely: Rev. Messrs. E. H. Porter, G. McC. Fiske, D. D., C. A. L. Richards, D. D., Daniel Henshaw, S. T. D.; Messrs. John Nicholas Brown, Rathbone Gardner, D. L. D. Granger, and John H. Stiness.

The next convention was appointed to meet on the second Tuesday in June next, at Trinity church, Bristol.

Los Angeles

Joseph Horsfall Johnson, D.D., Bishop

Woman's Auxillary

The third annual meeting of the diocesan branch was held in St. John's church, Los Angeles, May 16th. The day began with the celebration of the Holy Communion, the Bishop being celebrant. The sermon was preached by the Rev. R. H. Gusthee. After organization and the roll call of delegates, which showed an attendance of over 200 women, a social hour was enjoyed, and an excellent lunch served in the guild rooms by the ladies of the several parishes of Los Angeles. At two o'clock, the business meeting was called to order by Mrs. T. A. Eisen, the president. Reports were read, which were all very encouraging, and showed that interest has been deepened in all lines of missionary work. The president read her annual report, touching upon the work of the auxillary in the past, and making suggestions for the future. An interesting paper on Cuba was read by Dr. Anita Tyng, of Pasadena, and the afternoon closed with a delightful paper by Miss Nancy M. Hitchcock, of Pasadena, on the last triennial meeting of the Woman's Auxillary in Washington. Officers for the coming year were appointed by the Bishop as follows: Mrs. T. A. Eisen, president; Mrs. Lucy C. Spencer, first vice-president; vice-president for Santa Barbara, Mrs. S. B. P. Knox; for Los Angeles, Mrs. M. P. Reynolds; for Riverside, Mrs. J. M. Paten, and for San Diego, Miss E. Woodward; treasurer, Mrs. E. H. Spencer; secretary of Junior Auxillary, Miss Elliott; directress of Altar Society, Mrs. J. H. Johnson; secretary of Babies' Branch, Mrs. W. M. Friesner; secretary of the

Missions Class, Dr. Anita Tyng; correspondent of Church Periodical Club, Miss Annie Wilson. In the evening a missionary meeting was held in St. John's church, and addresses were made by the Rev. Messrs. H. B. Restarick, William MacCormack, and B. W. R. Tayler. Bishop Johnson presided in his earnest and happy way.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

At the local assembly of the Brotherhood of St. Andrew, held June 17th, at the church of the Resurrection, Richmond Hills, the Rev. Geo. C. Groves delivered an address on "Christian manliness."

Bishop Littlejohn held a Confirmation service on the afternoon of Sunday, June 11th, at Caroline church, Setauket. A class from Christ church, Port Jefferson, was also presented.

In connection with St. Timothy's church, Brooklyn, the Rev. Walter Irving Stetcher, priest-in-charge, a new work has been undertaken for the benefit of the colored people of the 24th and 25th wards. Mr. Stetcher has the assistance of a lay-reader in this mission. During the past year St. Timothy's has been enlarged, at a cost of \$1,300.

Church of the Ascension, Greenpoint

Has been repaired and decorated. Two new stained glass windows have been put in the chancel. The Confirmation class of this spring made an offering of a brass font ewer, and the Church Guild, that of a new chalice. The parish house also has been repainted and repaired, adding much to its attractiveness.

St. Paul's, Flatbush

Plans for a new church by Architect Herbert B. Brewster, have recently been accepted by the rector and vestry. The new edifice will be erected on the corner of St. Paul's place and St. Paul's court, adjoining the present building, and will be a dignified and simple example of pure English Gothic. It will seat 800, and will cost about \$45,000. It will be built of brick with stone and terra cotta trimmings, and in size will be 70 x 150 ft. The work will probably be completed by next Easter. The present church was erected 65 years ago, and has been enlarged three times, but is still inadequate to the needs of the constantly growing congregation. The Rev. T. G. Jackson has been rector of St. Paul's for the last 10 years.

All Saints' Church, Great Neck

The new memorial parish building was formally opened by Bishop Littlejohn June 14th. The benediction service was followed by a luncheon served to the visiting clergy in the dining-room of the new building, which is the gift of a parishioner. It is a two-story and basement structure, of native stone, and is thoroughly furnished throughout. Its cost was \$18,000. In the afternoon the annual meeting of the Queens and Nassau counties parish missionary committees was held. Reports of the last year's work were read, new officers elected, and other business transacted. Addresses were made by the Rev. Dr. S. D. McConnell, D. D., and Dr. O. A. Glazebrook. An open discussion on "The Church's outlook in Queens and Nassau," was held, led by Archdeacon Henry B. Bryan. Tea was served at six o'clock, followed by a reception by the rector, the Rev. Kirkland Huske and Mrs. Huske.

Michigan City

John Hazen White, D.D., Bishop

A Sexton's Long Service

On Sunday, June 4th, 1865, Mr. Anson P. Elliott entered upon service as the sexton of St. Thomas' church, fulfilling the duties of the office every year since. On Sunday afternoon, June 4th, 1899, was held the funeral of his wife, Mrs. Pruda Pomeroy Elliott, who was the longest-time resident in the township, dating from 1834, a member of the first settled family in Plymouth.

St. Paul's Church, Gas City

The annual parish picnic was held June 10th. It was very largely attended, and the perfect

weather and adequate arrangements for the entertainment of all, combined to make it a most enjoyable affair. This picnic is an established feature of St. Paul's, and is not only the source of much enjoyment, but of permanent good results. On Sunday evening, June 11th, the children of the Band of Hope sang a temperance cantata, "How to fight the drink," to a large congregation. Much credit is due to the conductor, Mr. Thos. Williams, and his assistant, Mr. David Jones, for the splendid showing made by the children on this occasion, and also for a flourishing Sunday school and Band of Hope. The two guilds of ladies recently contributed \$155 to the rectory debt, leaving but \$480 to pay on a substantial rectory built a year ago. There is no other debt on the property of the parish, and there is good promise for a steady growth of the congregation. Every department of the parish work is in capable hands, and the utmost harmony prevails.

Indiana

Acceptance of the Bishopric

ST. PAUL'S RECTORY, EVANSVILLE, IND.,
14th June, 1899.

The Rev. H. M. Denslow, President *ad interim* of the 62d Annual Convention of the Diocese of Indiana.

REV. AND DEAR BROTHER:—Your official notification of my election to the bishopric of Indiana, by the recent convention, was duly received, and the subject has been given my most careful and prayerful consideration. To help me in making a right decision, I have had the privilege of conferring with certain bishops, in whose judgment I have the fullest confidence; and I now notify you that, if the Church shall ratify the choice of the convention, I will humbly and trustfully accept the high office to which I have been called.

In announcing my decision, I want to add that the courtesy and good-will which prevailed throughout the session of the convention make me confident that, if consecrated, I shall receive from the clergy and laity that loving and loyal support which will enhance the success of our common work for God and His Church in this great diocese.

Most faithfully yours,
JOSEPH M. FRANCIS.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

The Twenty-Second Diocesan Council

Convened in Trinity church, Huntington, June 7th. It opened with Morning Prayer, sermon, and celebration of the Holy Communion, Bishop Peterkin, celebrant. The Bishop's report dealt mainly with practical matters appertaining to the Church in the State of Virginia. He expressed a desire that the council would select a Bishop coadjutor to assist him, stating that the duties assigned the coadjutor would be a fair division of the work coming under the jurisdiction of the present Bishop. It was moved that the council should proceed at once to elect the coadjutor. The vote taken determined that a special meeting of the council should be called for this purpose during the next five months. The report of the Committee on Permanent Episcopal Fund provoked a debate of two hours. The fact was brought to light that only \$1,000 could be relied upon for the support of a Bishop-coadjutor from this fund. It was thought by the committee that the salary should be \$1,800, and that of the Bishop's, \$2,000, with the use of the episcopal residence. The Rev. John S. Gibson moved an amendment, making the salary of each, \$2,000, which was finally adopted.

The *Standing Committee*, composed of the Rev. Messrs. G. A. Gibbons, W. L. Gravatt, W. H. Nielson and J. Gassman, was re-elected, also the committees on education, Sunday schools, and missions. A motion was made to request the Bishop to appoint agents to canvas parishes and missions in the diocese before the convening of the special council, for the purpose of raising funds for the support and maintenance of the Bishop-coadjutor: The Rev. Dr. Pearson, of

Dayton, Ohio, agent of the American Bible Society, addressed the council upon "The duties of our Churches to the Philippine Islands." The report of the finance committee showed the growth of the Church funds in the diocese as far beyond all expectations, and that the increase of communicants was encouraging in the extreme, showing a bright outlook for the future of the Church in West Virginia.

Bishop Dudley, of Kentucky, preached an eloquent sermon on the last night of the council. After the services a banquet was served in the Adelphi Hotel, Bishop Dudley being the guest of honor. There were 80 of the visiting clergy present. The Ladies' Aid society of Trinity church tendered the council a reception on the first evening of its session. Meetings were held June 7th, of the West Virginia branch of the Woman's Auxiliary, and the diocesan assembly of the Brotherhood of St. Andrew. The council has decided to change the date of its meeting from the first Wednesday in June, to the same in May. Shepherdstown was selected as the next place of meeting.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

The Seventh Annual Council

Held its opening service in the church of the Epiphany, Danville, June 8th, with 140 delegates in attendance. There was a Confirmation by Bishop Randolph, of a small class, just before the council opened. The council sermon was preached by the Rev. W. G. Hullihen, after which the Holy Communion was celebrated by Bishop Randolph. A business meeting was held, with a general service at night, at which able addresses were made by a number of clerical delegates, on the work in the diocese during the past year, and the outlook and responsibilities of the coming 12 months. Bishop Randolph's annual report stated that all visitations for the year had been accomplished, referring to the fact that by reason of inaccessible parishes far removed from means of rapid transit, the diocese of Southern Virginia is the most difficult and laborious diocese in the South to visit. The Theological Seminary and High School at Alexandria were reported to be doing greater work than ever before in their history. In speaking of the Industrial School for Colored People at Lawrenceville, the Bishop says: "Thanks to the generosity of good men and women of the North who have endowed this school, it is able to do a grand work, being well equipped in all its departments, and its property is worth \$75,000." A feeling tribute was made to Charles L. Southern, a colored presbyter, who died during the past year, also to George T. Wilmer, D.D., of Pittsylvania Co., the oldest presbyter in the diocese, who also died since last council. The Bishop reports an increase of Confirmations during the year; seven deacons and nine presbyters have been ordained, and there are 19 candidates for Priests' Orders.

The following *Standing Committee* were elected: the Rev. Messrs. T. M. Carson, D.D., J. G. Lloyd, R. J. McBryde; Messrs. C. M. Blackford, George P. Craighill, and M. P. Burks. The report of the Diocesan Missionary Society asks for \$7,000 for next year's work. An invitation was accepted for the council to meet next year at St. Paul's church, Lynchburg. Owing to the oppressive weather in June, it is probable that the meetings of the council for the future will be held on the last Tuesday in May. Discussions of amendments to Canons VII. and XIV. occupied much time. These amendments made radical changes in the manner of raising money for the council's contingent fund, and gave the assessment committee arbitrary powers in the matter of assessing and collecting the fund from the churches. A substitute amendment, which greatly modified these arbitrary powers, was accepted. The report on the state of the Church shows communicants, 11,174; increase in Sunday school teachers and scholars, about 3,000. The Woman's Auxiliary reports \$1,000 increase in foreign mission collections. The encouraging statement was made that

the supply of clergy in the diocese is fully equal to the demand. This report is pronounced to be the best in the history of the diocese. A committee of four, with the Bishop at its head, was appointed to present the claims of the ministry to the young men of the State university and colleges. A committee was also appointed to supply information as to the best methods of Bible study. The Rev. W. S. Campbell, of Richmond, agent of the Virginia Bible Society, addressed the council on the work of the society in the 150 prisons of the State, showing the great good being done by it. The financial report shows total receipts for the year, \$8,473.56; total disbursements, \$7,943.46; total value of Church property, \$1,052,926.88. The floating debt amounts to \$7,241; funded debt, \$85,845.

Dame Memorial Chapel, Danville

This chapel was built in 1892, by the late Rev. Geo. W. Dame, D.D., who was rector of Camden parish and the church of the Epiphany for 55 years. Eight churches stand to-day as monuments of his faithfulness and energy. By Dr. Dame's will, this chapel, erected on his own land, and built entirely at his expense, was donated to Epiphany church, to be used as a chapel until it should become practicable for it to be a regularly organized church. Its consecration took place in connection with the council. Dr. W. M. Dame, of Baltimore, son of the late Dr. Dame, preached the sermon, and his two brothers, the Rev. George W. Dame, of Baltimore, and the Rev. Nelson P. Dame, of Winchester, assisted at the celebration of the Holy Communion. In the congregation was nearly every member of the family of the late Dr. Dame.

Kentucky

Thomas U. Dudley, D.D., D.C.L., LL.D., Bishop

St. John's, Louisville—50th Anniversary

On Trinity Sunday afternoon, after Evening Prayer, the rector, the Rev. E. G. Hunter, read an interesting outline of the history of the parish. This was followed by a stirring address by the Bishop. The first rector of the parish was the Rev. S. C. Talbot, afterwards Bishop of Indiana, who organized it while he was yet in Deacons' Orders. The cyclone of 1890 destroyed the nave of the church and the rectory. The beloved rector, the Rev. Stephen Barnwell, and his infant son, were killed. The present church building was erected in 1891, in memory of Mr. Barnwell. A debt of \$6,000 still remains on it, but the parish is hopeful that under the leadership of the new rector, it will soon be paid. The "Stephen Barnwell Memorial Association" was organized at the close of the service, for the purpose of raising the amount of the debt.

Fond du Lac

Charles Chapman Grafton, D.D., Bishop

The Twenty-fifth Annual Council

Was called to order by the Bishop, in Fond du Lac cathedral, on Tuesday, June 6th, at 9 A. M. After roll call, etc., the Bishop proceeded to a solemn high celebration of the Holy Eucharist. The Rev. L. W. Hopkins was re-elected secretary, officers made their reports, and the Bishop read his address, which dealt in a very able way with some current questions, from which we shall quote later. Referring to the diocese, he said there was continued cause for thankfulness for its developing prosperity. The parishes and missions have never been so completely filled as they are to-day. There are only two missions which are not supplied with regular services. During this conciliar year, the Bishop delivered 103 sermons and addresses, celebrated the Holy Eucharist 151 times, presided over about 22 meetings of different societies, wrote about 70 articles for publication, and visited, sometimes twice, all of the parishes and missions of the diocese; confirmed 311 persons. The cathedral Sunday school, numbering a little over 100 children, sent an offering of \$73.34 for their Lenten work. The diocese only raised for diocesan missions last year, \$763.93, including \$300 raised by the Woman's Auxiliary. It raised for the Church at large the sum of \$520.47. The

special committee on archdeacons, appointed at the last annual council, made their report, and an amendment to the canons was adopted, dividing the diocese into three archdeacons, the archdeacons to be appointed by the Bishop, and to be *ex-officio* the clerical members of the Diocesan Board of Missions. The Bishop announced the appointment of the following archdeacons; viz.: the Rev. W. R. Gardner, D.D., of Algoma; the Rev. A. G. E. Jenner, of Ashland; and the Rev. R. H. Weller, Jr., of Steven's Point. The elections resulted in the re-election of Mr. E. J. Perry as treasurer of the diocese, and of all the members of the *Standing Committee*; viz.: the Rev. Messrs. W. Dafter, D.D., L. D. Hopkins, N. D. Stanley, and C. M. Pullen; Messrs. J. B. Perry, G. L. Field, and E. R. Herren. The Rev. D. C. Hinton and Mr. N. W. Salade were elected delegates to the Missionary Council.

Duluth

James Dow Morrison D.D., LL.D., Bishop

The Fourth Annual Convocation

Held in St. Paul's church, Duluth, May 31st; 19 of the clergy on the rolls answered to their names; some were detained by sickness, and others prevented by the long distance and the expense of the journey. As it was, several had journeyed some five hundred miles to be at convocation.

The Bishop in his address gave a review of the work accomplished during the past year. There have been 239 Confirmations, and the Bishop has ordained two men to the diaconate, and advanced one to the priesthood. He has consecrated two churches, and has received the titles of Church lots in three places where new churches are in process of construction. An appropriation of \$1,000 for Swedish work has enabled him to begin work among the Swedes at Duluth, as well as in several other places. He stated that he had under consideration a petition from some 50 Swedish families, asking that a mission should be established among them. In the Indian field, there were reported to him 1,071 baptized persons at our different Indian missions, and 561 communicants, 130 of whom he had himself confirmed within the two years and a half of his episcopate. During the absence of Archdeacon Gilfillan, the Rev. Francis Willis has been superintendent of the Indian missions, and has discharged his duties with marked ability. There are now under Mr. Willis seven Indian deacons, and one Indian catechist. Edward C. Hunter (Kah-O sed) is to be ordained to the diaconate, and stationed at Red Lake. There are many places where missions are needed among bands of the Chippewas in the vast forest region of Northern Minnesota; but the resources are insufficient to care for the missions which are now established; and mission chapels and parsonages are in need of repair, and there are no funds for the purpose. The Bishop asks for special offerings for the support and extension of his Indian missions. In reviewing the work of the Church in the white field, with a population of upwards of 500,000 people, scattered over a territory larger than the States of Pennsylvania, New Jersey, and Delaware combined, the Bishop noted the steady advance of our missions, but spoke earnestly of the difficulty of securing suitable men for the work, and the great need of larger means, to enable us to overtake past arrears and to meet new opportunities. As illustrating some of the necessities, the Bishop mentioned a line of railway 240 miles in length, a good portion of it built within a year, on which there are already six or seven rapidly growing towns, where he has held services in the course of his visitations, and where he found communicants of our Church. On this long line of railway we have not a single missionary or a church building, and have no available resources, either to pay the salary of a missionary, or to assist in the erection of a single chapel.

The Bishop also spoke of the good work of St. Luke's Hospital, Duluth. It is our one institution of mercy in the district. It was estab-

lished, and has been carried on for some years, by the Churchmen of the city of Duluth; and it is self-supporting, although without endowments of any kind. During the last five years it has cared for upwards of 5,000 sick folk, and it is the only hospital in Northern Minnesota with a staff of trained nurses and a school for the training of women for the nurses' profession. A new hospital is absolutely necessary for the success and permanence of this excellent work.

The business session of convocation was an earnest, harmonious, and enthusiastic one. Dr. J. E. Bowers was elected *Secretary*, and Mr. Wm. L. Bishop, *Treasurer*.

The Bishop appointed as the *Standing Committee*, the Rev. Drs. A. W. Ryan and F. J. Hamilton; Dr. J. E. Bowers, and Mr. F. W. Payne, sec'y.

The *Board of Missions* elected was: The Rev. Messrs. H. F. Parshall, Wm. Walton, E. C. Johnson, F. E. Alleyne; Messrs. T. Miles, W. D. McKay, and F. W. Payne.

The time of meeting of convocation was changed from the last Wednesday in May, to the Wednesday which occurs on or after the 20th day of June.

The session of convocation was concluded with an earnest missionary service in St. Paul's church, at which interesting and impressive addresses were delivered. The Rev. P. B. Peabody spoke on "Personal consecration as a power in missionary work"; the Rev. E. C. Johnson dwelt on the "Missionary power of the Prayer Book worship"; and the Rev. F. E. Alleyne described the successful work of St. Andrew's Brotherhood among the men and boys of his parish.

Iowa

Theodore Nevin Morrison, D.D., Bishop

Woman's Auxiliary

The 12th annual meeting of the Iowa branch, held in Davenport, May 23d and 24th, was by far the most successful of these gatherings. An unusually large number of parishes were represented. The former officers were re-elected, with the addition of Mrs. Theodore N. Morrison as honorary president. Pledges were made for the coming year, and a most helpful conference held on ways and means, in which Mrs. Hector Baxter, secretary and treasurer of the Minnesota branch, gave valuable information on the conduct of work in the sister diocese. The special committee, having in charge the furnishing of a room in St. Luke's Hospital, Davenport, as a memorial of the late Bishop and Mrs. Perry, reported the completion of its work, and was discharged with a vote of thanks. The room is handsome in all its appointments, and was much admired by the delegates who adjourned to inspect it. The general missionary meeting of Wednesday morning, held in Trinity church, was an inspiring service, attended not only by the women, but by a majority of the clergy and lay delegates of the diocesan convention. An encouraging and helpful address by Bishop Morrison, the president's address, the secretary's report showing excellent work accomplished during the six months it covered, another interesting talk by Mrs. Baxter, and one by the general missionary, the Rev. Allen Judd, on diocesan missions, comprised the programme. At its conclusion, all separated with great hopes for the future.

Marquette

Gershon Mott Williams, D.D., Bishop

The Fourth Annual Convention

Held in Grace church, Ishpeming, June 14th and 15th. The Bishop celebrated the Holy Communion. The Rev. James A. Boynton was the preacher. There were present during the sessions, 19 clergymen and 17 delegates, from ten parishes and missions. The Rev. R. W. Clark, D. D., was present as the representative of the Board of Missions. Reports of the condition of the diocese showed that the Bishop had visited 31 places in the diocese, delivered 182 sermons and addresses, baptized 14, confirmed 257, ordered

three deacons and six priests. Three new churches have been opened, and one rectory. One church has been consecrated. The statement of the Episcopal Fund showed a capital of \$26,500, and an income of \$1,400. The Aged and Infirm Clergy Fund has \$400 on hand. Disbursements for diocesan purposes appear to have been \$5,800, including \$1,200 from the General Board. A determined effort is to be made to add \$25,000 to the Episcopal Fund before October 1st. Pledges for diocesan missions of \$1,650 were made, in addition to what the Woman's Auxiliary pledged—about \$250 more. The next convention will be held in Marquette. The Rev. Chas. D. Atwell, of Hastings, Mich., has entered upon the rectorship of Grace church, Ishpeming. The Rev. Frank W. Green, of Philadelphia, has accepted the rectorship of St. Stephen's church, Escanaba. With these additions, and the transfer of one clergyman now officiating under license, the number of clergy will be 24. The total number confirmed in three years, within the diocese, has been 826.

The *Standing Committee* for the ensuing year will be: The Rev. Messrs. J. E. Curzon, E. W. Jewell, and Wm. Johnson; Messrs. J. W. Stone, D. H. Ball, and L. L. Hubbard. The delegates to the General Convention are the same as last year; those to the Missionary Council are the Rev. E. W. Jewell and Mr. W. S. Pearce, of Dallas Bay. The secretary is the Rev. Lucien A. Spencer; treasurer, Mr. C. H. Call.

The Bishop's address counseled moderation in ritual pending authoritative action. He specified as illegal additions to the furniture of the church, tabernacles on the altar, and sanctus bells, and directed the Epistle and Gospel to be read facing the people. As to the use of incense, he said he could not license its use until he could direct how it should be used, which at present he was unable to discover from Anglican authority. He spoke of "reservation for the sick," as not justified by anything in the Prayer Book, but said that there might arise an extraordinary emergency justifying the breaking of the rubric on the subject. He believes such emergencies had arisen, and would arise, especially in a time of pestilence. No priest could be asked to celebrate more than a limited number of times in one day. Slavish deference to a general rubric, for general use, might beget a spiritual tyranny. But he recognized prescriptive rights in present ceremonial to a large extent. Usage had made right by general consent. He hoped to have limits of ritual defined by competent authority. The Bishop further cautioned his clergy that the appeal to ancient canons to show fasting communion of universal obligation, was dangerous, as a great many other practices, now obsolete, could be shown to be equally binding by similar authority, and he advised equal caution in the use and recommendation of private confession, which was nevertheless the privilege of the penitent, now as ever.

Colorado

John Franklin Spalding, Bishop

In Memory of Rev. E. A. Oliver

On the feast of the Ascension, the services at the church of the Ascension, Pueblo, were especially interesting. There were services at 7:30 and 10 A. M., and at 8 o'clock choral Evensong was sung by the Rev. Gustave Lehman, assisted by the Rev. E. P. Newton, both of Holy Trinity, Pueblo; the rector, the Rev. Wm. O. Cone, playing the organ. The sermon was in memory of the late Rev. E. A. Oliver who died while rector of this parish. Archdeacon Radcliffe, also a former rector, was the preacher. He alluded to the memorials recently erected in the church, and gave an interesting sketch of the life of Mr. Oliver as student and as priest, and concluded by bidding the prayers of the congregation for the repose and blessedness of the faithful departed. At this service, the rector, blessed the new reredos and font which commemorate the priesthood of Mr. Oliver. The reredos was given by the parish, and the font, by the relatives of Mr. Oliver, who live in Chicago and Canada.

Connecticut

Chauncey B. Brewster, D.D., Bishop

Annual Diocesan Convention

Met in Christ church, Hartford, June 13th. The Bishop of Albany preached the sermon, taking the thought of the collect for St. Barnabas' Day, and applying to the life of Bishop Williams some of the gifts and graces which marked the "Son of Consolation." It was a just and magnificent eulogy. Bishop Brewster was the celebrant at the Eucharistic office. The Rev. F. W. Harriman was unanimously re-elected Secretary.

A committee was appointed to make memorial of the fact, that in this church Bishop Williams had presided for the last time over a convention. Bishop Doane was graciously introduced by Bishop Brewster to the convention. In welcoming him the members rose to their feet, while the Bishop with pathetic voice said: "I am glad to have been able to pay my humble tribute to the man who did more than any one man to shape my life, except my father. I am glad to be here beside the one whom you elected to succeed him, and whom we of the House of Bishops, of all others, are glad you chose to succeed him." An interesting fact in connection with the report of the Prayer Book Society, which was read by the Rev. Mr. Beardsley, was that copies of the Prayer Book had been sent to the students of the Congregational divinity schools in New Haven and Hartford, and that the books had been most gratefully accepted. The Bishop of Albany, on behalf of the managers of the Domestic and Foreign Missionary Society of the Church, made a plea for a better understanding of the facts about our mission work, for a healthier circulation of the life-blood of missionary enterprise, and for the establishment of a diocesan central committee which shall be in direct touch with the Board in New York.

Bishop Brewster's address began with an excellent estimate of Bishop Williams, dwelling on his personality, his gifts, and the principles for which he stood. He advocated the deepening and strengthening of the school of the prophets which the Bishop had founded, and said that no fitter memorial than this could be erected to the memory of the great primate, nor one nearer the cherished wish of his heart. Some record of the Bishop's official acts followed: Ordinations to the diaconate, 8; to the priesthood, 9; persons confirmed by Bishop Brewster, 1,262. Bishop Williams, on Dec. 19th, 1898, less than two months before his death, confirmed one person. The Bishop concluded his address with words which touched many hearts: "The courteous hospitality and kindness wherewith you have treated me, has been greatly appreciated. Let me ask again your charity and forbearance, your sympathy and your prayers. I do not expect affection, which may not rightly on short notice be asked or given. But I ask your recognition of my integrity of purpose to administer the diocese, so far as in me lies, without fear or favor, with endeavor to be impartially just to persons, and loyal at once to the honorable traditions of the diocese, and to the divine light and leading. I ask moreover, your co-operation in every good word and work, for the furtherance of the good estate of the Catholic church, for the salvation of men through Jesus Christ, our Lord, and for the honor and glory of God's Holy Name. May He be with us as He was with our fathers!"

The *Standing Committee* elected are: The Rev. Messrs Storrs O. Seymour, Samuel Hart, Wm. Andrews, John Binney, George T. Linsley.

The Rev. H. Lilienthal presented a memorial from the Hartford archdeaconry, asking that the towns of Mansfield, Union, Willington, and Stafford, of Tolland county, be transferred to the New London archdeaconry, in order to facilitate the transactions of the business of the missionary society. The towns of Columbia and Hebron were added to the list, and after a lively discussion the transfer was voted by the convention.

A proposed amendment to the constitution and canons relating to the depriving of lay

representation of those parishes which fail to meet their canonical assessments, was voted down by a heavy majority. The salary of the Bishop was placed at \$6,000, and \$500 appropriated to provide him with a secretary. The secretary of the diocese was given a salary of \$300. Assessments to meet these and other expenses of the diocese were levied.

In the evening there was a large gathering of the members of the convention, and prominent Churchmen, at the home of Bishop Brewster.

A resolution was passed that hereafter the business meetings of the convention should be held in a hall or other suitable place, and not in a church. Gen. Skiddy introduced a resolution which, under the rules, goes over until next year, that the Standing Committee of the diocese shall consist of four clergymen and three laymen. The Bishop's Fund now amounts to \$93,925. The Aged and Infirm Clergy Fund has reached a total of nearly \$50,000.

Maryland

William Paret, D.D., LL.D., Bishop

The Rev. J. Addison Ingle, son of the Rev. Osborne Ingle, rector of All Saints' church, Frederick, returned home on May 24th, accompanied by his wife and two children, from Hankow, China, where he has been stationed as missionary. He will remain at home about one year, when he will again return to the foreign field.

Emmanuel Church, Cumberland

The vested choir of 30 men and boys recently organized and trained by the rector, the Rev. Frederick B. Howden, has had a marked effect in increasing the congregation of the church; the number at the Sunday evening services has almost doubled. The chancel has been remodeled, and new choir stalls have been set in place. Specifications have been drawn for a new chancel organ, to cost about \$3,000. The parish debt has been reduced from \$9,000 to \$5,300 in the last 18 months.

Death of the Rev. Wm. Scott Southgate, D.D.

The rector of St. Anne's church, Annapolis, died suddenly, May 21st, at his residence on Murray Hill, of heart failure. Dr. Southgate was born at Portland, Me., April 10th, 1833. He graduated from Bowdoin College in 1851, and from the General Theological Seminary in New York, in 1855. He was ordained to the priesthood in July of the same year, and for a year and a half was rector of the church of the Advent, Boston. He then went to Brattleboro, Vt., where for four years he was rector of St. Michael's church. The three years following were spent at Litchfield, Conn. His wife's ill health took him abroad for four years. He was called to St. Anne's parish, Annapolis, in 1869, and on the first of next October would have completed the 35th year of his rectorship. His was the longest and most successful incumbency of the 41 rectors who have been in charge of that venerable parish since it was established under the act of 1692, as Middle Neck parish of Anne Arundel Co. Dr. Southgate was well known throughout the State, and was esteemed for his profound learning and great ability. At the centennial celebration of St. John's College, in June, 1890, the degree of D. D. was conferred on Dr. Southgate, and the same day the same degree was conferred on him by his *alma mater*, Bowdoin College. For many years he was a member of the Standing Committee of the diocese, and at one time dean of the convocation of Annapolis. Dr. Southgate had been in poor health since 1895. He was buried May 24th in the city cemetery. The services were conducted by Bishop Paret, assisted by the Rev. Messrs. J. S. B. Hodges, S. T. D., J. Houston Eccleston, D. D., Robert H. Paine, and Joseph P. McComas.

Archdeaconry of Baltimore

The annual meeting was held at the parish house of the church of the Ascension, June 6th. The Rev. Thomas Atkinson was unanimously re-elected archdeacon, Bishop Paret concurring, and the Rev. Douglas Hooff was elected secre-

tary and treasurer. The apportionment among the parishes, of missionary obligations, was a chief item of business. By a newly adopted arrangement, the amount is fixed at five per cent. of the contributions of the various congregations, for running expenses. A committee was appointed to report at the next meeting on the advisability of securing the services of a city missionary. By recommendation of Bishop Paret, the following amounts were distributed among stations of the diocese: Holy Evangelist, Canton, \$500; St. John the Baptist, \$300, under the supervision of the Rev. J. S. B. Hodges, S. T. D., of Old St. Paul's parish; Hampden and Roland Park, \$200, on condition that the congregations unite, as recently proposed; Remington ave. mission, of the church of St. Michael and All Angels', \$200; St. Andrews, \$400, on condition that the congregation dispose of the old structure on High st., and secure a site at Harford and North aves., the amount to be paid when work on the new edifice is begun. The committee on a new church edifice at Canton was continued, and was instructed at once to place a contract for the erection of the structure. The missionary aspect of the meeting added zest to a discussion of the report of the committee on missions for the diocese.

Lexington

Lewis W. Burton, D.D., Bishop

The whole diocese, and especially the community at Beattyville and Proctor, and that at Lexington, were terribly shocked by the sudden death, on Tuesday night, June 6th, of the Rev. Hickman S. Simmerman, at Beattyville, Ky. He had gone into a deep pool of cold water to bathe, with a large number of the young men and boys of his mission, and of the town, by whom he was tenderly beloved, and over whom he had a splendid influence. He seems to have been taken with a cramp, and before his condition was discovered, he was sinking for the last time. The effort to rescue him was unavailing. A number of his people, young and old, accompanied his remains to Lexington, by the first train the next morning. Bishop Burton and Dean Lewis met the remains part-way down the road, where the trains pass. The widow had been visiting her mother, Mrs. M. D. Bagwell, in Gambier, O. Bishop Burton went to Cincinnati to meet them on their sorrowful journey, and brought them to Lexington. Mr. Simmerman had made so favorable an impression upon the Church people of Lexington, and so many of his old schoolmates from the Virginia Seminary were serving in the immediate neighborhood, that it seemed good to the widow that the mortal remains of her husband should be buried in the beautiful cemetery, not far from the tall shaft of the Clay monument. One of the loveliest spots in the cemetery has been selected for the diocesan lot. The services were held from Christ church cathedral, on Thursday evening, June 8th. Bishop Burton, Dean Lewis, the Rev. H. H. Sneed, and the Rev. W. C. Otte, conducted the services in the cathedral. At the grave, the Rev. R. L. McCready and the Rev. Edgar Carpenter assisted the Bishop. The vested pallbearers were chiefly from his old Virginia friends: The Rev. Messrs. F. E. Cooley, J. S. Meredith, F. A. Ridout, E. Carpenter, R. L. McCready, and Dean J. N. Lewis. Representatives from Mr. Simmerman's field of labor, and the vestry of Christ church cathedral, attended the services officially. The choir sang at the grave, with special loveliness, "I heard a voice." Bishop Burton says: "Mr. Simmerman was especially fitted for his field, and had begun to feel encouraged by the response to his efforts."

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Prayer Book Society

The quarterly meeting took place at the Church rooms, June 1st, Bishop Whitehead presiding. Various donations of Prayer Books and Hymnals were made to missions and city institutions. Mrs. Bylesby was elected secretary, to succeed Mrs. E. D. Thaw, resigned. This so-

ciety has just closed a very prosperous season, and during that time has distributed 1,000 copies of the Hymnal, and 2,286 copies of the Prayer Book. During the five years since its reorganization, it has scattered throughout the missions and small parishes of the dioceses, city institutions and hotels, over 17,000 copies of these books.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

Sunday School Festival

The annual Whitsunday festival of the Sunday schools of the Church in Buffalo was held in Music Hall, on the afternoon of that day. About 2,200 children, with their rectors and teachers, were present, though this number by no means represents the strength of the Sunday schools of the city. The service consisted of a shortened form of Evening Prayer and hymns, the singing being led by the vested choirs (150 choristers) of St. Paul's, Trinity, and Ascension churches, under Mr. Seth Clark, choirmaster of the Ascension, Messrs. Hendy and Webster, choirmasters of Trinity and St. Paul's, presiding each at a piano. "The Hallelujah Chorus", sung as an offertory anthem, was grand and effective. The Rev. Wm. F. Faber addressed the Sunday schools, on "The true meaning of the gift of the Holy Spirit." Archdeacon Bracon catechised the children, and then addressed them on the missionary work of the archdeaconry, to the support of which they contribute liberally, through mite boxes, during the Advent season. In reminding the children that Whitsunday was the birthday of the Christian Church, the archdeacon made a strong point by urging them to give light in the mission field, as candles in their own birthday cakes illuminated the family table. A birthday illuminated by 2,200 candles would be bright indeed. The Rev. George B. Richards, president of the Buffalo Sunday School League, introduced the speakers, and presented certificates to those teachers who had completed the year's course of instruction provided for teachers by the League. A similar meeting to this was held at the same time in Rochester, at which Bishop Walker was present.

Consecration of St. Paul's, Rochester

On Monday in Whitsun Week, this new and beautiful church was solemnly consecrated to the worship and service of Almighty God. Bishop Walker and the clergy marched in solemn procession from the parish house to the main entrance of the church, where they were met by the wardens and vestrymen, the vested choir of 40 voices singing, "O 'Twas a joyful sound to hear," etc. The request to consecrate was read by Mr. Nathaniel Foote, a member of the vestry, and the Sentence of Consecration, by the Rev. Chauncey H. Blodgett, the assistant rector. The sermon was preached by the Rev. Wm. S. Rainsford, D.D., of New York. About 30 of the clergy of the diocese were present, with the Bishop and the rector, the Rev. Murray Bartlett.

Woman's Auxiliary

The 19th annual convention of the W. N. Y. branch met in Grace church, Lyons, May 24th, Mrs. W. L. Halsey, of Rochester, president; 74 delegates, representing 21 parishes, were present. On Wednesday evening, the rector presented 20 persons to Bishop Walker for Confirmation. An address was made by the Rev. H. L. Burleson who had formerly been connected with mission work among the Indians in the diocese of Fond du Lac. On the following morning, the Holy Eucharist was celebrated at 9:30, followed by a business session and an address by Miss M. E. Hart, of Rochester. At the afternoon business meeting, Miss Enery gave an interesting resume of the work accomplished during the past year. Reports from parochial branches showed substantial advancement. The corresponding secretary's report furnished proof that the diocesan branch of the Woman's Auxiliary is not wanting in "courage and zeal in carrying into our new possessions that Light which lighteth every man that cometh into the world."

Editorials and Contributions

IT was an interesting moment, at the making of Dr. Briggs a priest, when he declared that he believed the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation, and then solemnly engaged to conform to the doctrines and worship of the etc. Church in the United States. And this was in writing, with his name affixed thereunto by his own highly critical hand. If there were any doubt, at that solemn moment, what was meant, or whether he meant what the Church means, by "the Holy Scriptures," in the judgment of charity we assume that as he engaged to conform to the doctrines of the aforesaid Church, he meant precisely what is set forth in the Sixth Article of Religion, wherein the Church announces her belief thus: "In the name of Holy Scripture we do understand those Canonical Books of the Old and New Testaments, of whose authority was never any doubt in the Church." Then follow the names and number of the Canonical Books of the Old Testament. Also, "all the books of the New Testament, as they are commonly received, we do receive, and count them canonical."

OF course such statements must have been qualified by such reservations as the following quotations from Dr. Briggs' book indicate:

Criticism . . . does tell every man to make up his own mind as to the authority of the writings which are said to belong to Holy Scripture. It endorses the right of private judgment in this matter as in all others. It makes the divine authority of the Canon, and of every writing in the Canon, a question between every man and his God.

We should maintain our own freedom to question and reject from the Canons such writings as do not justify themselves in the arena of criticism; and at the same time we should respect the opinion of those who think that they have evidence that we have thus far been unable to receive; and above all, we should be extremely reluctant to dissent from the historic consensus of the Christian Church in this matter, and especially the official deliverances of Holy Church. [Italics are ours.]

But then if criticism (meaning Briggs or any other man) should "make up his mind as to the writings which are said to belong to Holy Scripture," criticism, while respecting the opinions of others, and "extremely reluctant to dissent" from the Church, would have the right to reconstruct the Canon by striking out some books and bringing in others.

Query: What becomes of ordination vows?

CONTROVERSY is one of the unhappy conditions which we cannot altogether escape, so long as we live in this wicked world. It is as old as sin, and will last as long, unless sin be granted the undisputed right of way to all hearts and homes. We must fight the good fight of faith if we would lay hold on eternal life, or on that which is worth having in this present life. Yet there are timid souls who live in mortal dread of controversy, as the principal thing to be shunned. They go about as if they were treading on eggs and feared that a shell might be cracked. And they are not satisfied with this tip-toe style of peregrination for themselves only; they insist that every

body shall dance to the same tune. Let no dog bark, lest the nerves of these neurotic degenerates be disturbed! The first and great commandment to them is "peace at any price." Controversy is a bog which makes their particular hairs to stand on end, especially if it occurs in the Church. They would not smite against the gates of hell even if their spiritual mother were in danger of being crushed. They belong not to the Church militant but to the Church dormant, to that part of it which sleeps while the enemy sows tares; and that seems to be in these days the larger part. "Hie thee to a nunnery!"

Recent Elections to the Episcopate

THE four episcopal elections for the West during the past year have resulted in the selection of Western men, or men whose work in the ministry has been chiefly confined to the West. Two of these received academic training at Racine College (now alas! closed), and one of these two, with a third, took a theological course at the Western Seminary in Chicago, while the other was educated at Nashotah. The fourth is a graduate of a Western college, but was trained for the priesthood at the General Seminary in New York; though his entire ministry has been spent in the West. These elections may be taken as indicating a growing feeling that Western men, other things being equal, are best fitted for Western work. Doubtless this is to a certain extent true. A man who has spent many years in the East, and has become accustomed to the ways of an older society and a settled state of things, may well find it difficult to adapt himself to changed conditions. A man is largely moulded by his environment. There have doubtless been cases of "misfit," where bishop and diocese have never been able quite to understand each other, and the work of the Church has languished accordingly. But adaptable men are not confined to the West, and there have been notable instances of most successful administration under men whose early life and experience had been confined to the region east of the Alleghanies. While, therefore, it is well that the tradition should be broken down which inclined Western people to look to the East too exclusively, it would be unfortunate if the opposite view should take its place.

SECTIONALISM has no place in the councils of the Church. If Western men are selected, let it be, not because they are Western, but because they are competent. It is certain that a bishop in going to the field to which he has been called in the most solemn manner, and which, for better or worse, is to be the work of his life, is bound to go with the determination to identify himself utterly with his people. The Church in the West is pre-eminently a missionary Church, and no one can accomplish anything who does not recognize that fact. Cathedrals and schools may come in time, but in the newer dioceses and jurisdictions the great business of a bishop must be to preach the Gospel. It would seem to be in the line of his vocation to know every corner of his diocese and the peculiarities, spiritual and moral, of every neighborhood. To know the needs of his

people is the first step towards providing for those needs. There is no more exacting work, as there is none more important, in the Church of God, than that of a Western bishop.

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A Roomy Church

THE *Southern Churchman* says: "No one wants to see the Church of England, or the Protestant Episcopal Church in this country, turned into a narrow sect. The fullest liberty to be allowed, so that its ministers teach not Unitarianism on the one hand, or Romanism on the other. Surely there is breadth enough within these bounds. But if Unitarianism is taught, the Church should have goodness and wisdom and power enough to stop it." Our contemporary has, by this time, heard of a case in New York, where a gentleman in Holy Orders has publicly stated that, while he believes in a Trinity, he does not believe in the doctrine of the "Tri-personality." This interesting person is obliged by his office to pray in the Litany, and in many prayers, to each person of the Trinity individually, and to speak of the "holy, blessed and glorious Trinity" as "three Persons and one God." By his adhesion to the Articles of Religion, he is bound to the statement of the very first of them, that "in the unity of this Godhead there be three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost," and yet he has the supreme assurance to inform all whom it may concern that he does not believe these things. He worships a different God. That he has no idea of leaving the ministry seems clear. Can it be that after such a distinct avowal of fundamental heresy, he will be allowed to continue with impunity to exercise the office of an approved teacher in the Church of God? Is this also a mark of "Catholicity"? If so, the situation will have come about which Bishop White thought impossible, and it will be established "that persons, differing in regard to the object of prayer, may be of the same Church or Communion." This utterance of Bishop White is one which we have already recently quoted. It occurs in his correspondence with Mr. Miller, the minister of King's chapel.

THIS Mr. Miller, under whom King's chapel became Unitarian, had, as we have seen, large ideas of the possible comprehensiveness of the Church. His imagination pictured a National Church which should be broad enough to include every kind of religious doctrine and practice claiming the name of "Christian," with the single exception of the system of the Roman Church. Arian and Athanasian were to agree to differ about such a little matter as the doctrine of the Trinity or the Divinity of the Son; the Unitarian lamb and the Episcopal lion were to lie down together. But with this they were not to be compelled to utter each other's test words. There was to be "no expression in the liturgy which could wound an Athanasian," while everything should be "left out which would hurt the conscience of a Unitarian." The conscience was to be considered. Men like Mr. Miller would have been glad to remain in the Church; they liked episcopacy and a liturgical service; but they had no idea of doing this at the cost of being obliged to profess

with the lips what the mind and heart repudiated. To do this would wound their consciences. They were clearly of opinion that it would not be honest. Therefore, after endeavoring to get the Church to make a place for them, by dispensing them from such an obligation, they saw no way left but quietly to withdraw.

HAVE we changed all that? There are those who seem to think so. They have found a way out of all such scruples. They find themselves able, by a process not easily understood by plain people, to take any required vows and pledges, and to use any formulas which may be prescribed, and yet in their beliefs and teachings to set them aside without a twinge of conscience. This, we are led to suppose, is true Catholicity. The Church must not impose limitations upon thought or "stunt" the human intellect. The situation which we are called upon to accept, which we are narrow and "traditional" if we repudiate, is well illustrated by the case of Mr. Schermerhorn. "O Holy, Blessed, and Glorious Trinity, three Persons and one God," prays Mr. Schermerhorn on Sundays, Wednesdays, and Fridays. "But in reality," he declares in the *New York Tribune*, "I do not believe in 'three Persons and one God.'" Little remains, unless it be, with Dr. Newton, to own that there is nothing in the Pantheism of "Christian Science" that is inconsistent with orthodox Christianity, and thus make it a thing indifferent whether there is in God any Personality at all.

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Episcopal Succession vs. Papal Jurisdiction

BY THE REV. J. A. M. RICHEY

A PRIEST of the Roman Communion in the State of Iowa, taking up an article in a local paper, by one of our clergy, which cast reflections upon the followers of Ignatius Loyola, responded at length in a printed circular—no doubt quite extensively diffused—with the following heading: "Thirty-seven Questions for Episcopalians." "Do Protestant priests in the United States yet enjoy crown privileges?"

In turn, he reflects on Archbishop Parker's consecration. He does not bring the Queen in this time, but refers to the four bishops as "four unfrocked monks who had no more power to make him an archbishop than an archangel." Referring to the consecration of one of our bishops, he says: "Now that . . . he is consecrated, who will give him jurisdiction?" He makes out that Anglicans trace their jurisdiction to the crown of Great Britain, and says: "What! An American bishop in this year of grace enjoying jurisdiction here, traceable to the crown of Great Britain!" He says with emphasis, "The stream cannot rise higher than its source." He further says: "I am glad to see Protestant Episcopalians returning to the Catholic Church. We know there is only one Church. . . . This Church is the Gospel Church, and in order that every one may recognize this Church, has not Christ identified it with Peter for all time? Truly, then, may St. Ambrose exclaim: 'Where Peter is, there is the Church.' He says the schismatical Greek Church, together with the Roman, 'both agree to say anathema to your Church. So there must be something very wrong with your Catholicity.' He refers to the descent of the Holy Ghost as completing and sealing up the whole body of revealed doctrine and

putting the Church in possession of the entire revelation, and then goes on to ask: "Who can deny her competency to declare in any of her councils since, what was contained in that deposit of faith?" He refers to one of our clergy as saying to his congregation: "We cannot give you an infallible Bible, for the Bible is not an infallible book." Throughout his long letter, he lays repeated emphasis, as we might expect, upon "Peter and the successors of Peter," and the necessity of affiliation with "the highest authority in the Catholic Church who has declared your Orders null and void, and who is the Vicar of Christ."

It would hardly seem fitting not to make some little response to a letter thus circulated among us, and representing so largely the Roman view of things.

Our Roman brother quotes numerous isolated individuals as representing the Anglican Communion, and reminds us that they are enjoying the privileges of "good standing." He needs himself to be reminded that in our Communion, as well as his own, the individual does not necessarily represent the corporate body. In my own hearing, a Roman priest said: "To hell with the Pope and his infallibility, I do not believe in it;" yet he was performing the functions of his ministry; he was a Roman priest considered in equal standing with his brethren, but this fact did not make his statement or private belief that of the Roman Church. Those on friendly terms with Roman clergy are not altogether unfamiliar with similar expressions, possibly in milder form. From all we hear and read, we may judge that there is the same "diversity in unity" in the Roman Church as in the Anglican Communion.

As to jurisdiction, was it ever claimed by any ecclesiastical authority in the Church that she obtained her jurisdiction from the sovereign of Great Britain? What would such jurisdiction consist in? Would it be the gift of Orders from the sovereign, and she a woman, according to the Nag's Head fable? Would it be the right, given by the sovereign, to exercise the functions of the ministry within the realm? Surely, the State cannot give jurisdiction in spiritual matters, and certainly the Church does not ask it. The episcopate possesses jurisdiction within itself. "Where the bishop is, there is the Church," and no sane man ever thought that the kingdoms of this world could give jurisdiction to the officers of the kingdom of Christ. It is the Roman doctrine of the "two swords" and the temporal power of the Pope, founded upon the forged decretals of Constantine, that have given the Roman Church this mixed idea of jurisdiction.

We may go to the root of the matter and ask where did St. James who presided at the council in Jerusalem, get his jurisdiction? Certainly not from St. Peter. St. James gave the decisions of the council: "Wherefore, my sentence is, etc.," and later, "It seemed good to the Holy Ghost and us"—not St. Peter. Where did St. Ignatius obtain his jurisdiction? Where, St. John? Where, even, the noted St. Gregory the Great, late in the sixth century? He acknowledged his brother bishop at Constantinople his equal, and disclaimed any exclusive right on the part of any bishop to give jurisdiction. "The Fathers gave the primacy to old Rome because it was the imperial city." It was primacy, not supremacy, and it was not connected with St. Peter but with the imperial city, and cer-

tainly the "successors of St. Peter" are his successors in no real sense at all. The idea of succession in the chair at Rome, either in the sacramental sense or in the vulgar sense, is a very disconnected idea, as well as succession. Bishops can create bishops, apostles can make apostles, and we believe that the apostolic office lives in their historic successors, but how can bishops create popes, if popes are any higher than bishops? Our Roman brother insists that the stream cannot rise any higher than its source, yet there have been numerous popes who did not receive their episcopal consecration and character even from a pope, much less a papal elevation to the office and rights of a pope. The so-called papal succession does not possess the incarnate nor the sacramental principle or nature which the united episcopate, and that alone, with all its inherent functions, possesses. Any person who is consecrated bishop obtains his jurisdiction through his consecrators, and the laws, whatever they be, which fix the limits to his diocese, do not, and cannot, give him episcopal jurisdiction within those limits, even should nobles and kings define them, and go through such detail of personal selection and formal appointment as might be conceded to them, which has been quite as extensive in Roman Church history, as in Anglican. The jurisdiction of any and every bishop is the authority of Christ: "Go ye into all the world," and the limits of any bishop's diocese is an ecclesiastical convenience which the Anglican Communion has pursued with as great unity and harmony as the Roman.

The Roman conception of jurisdiction is in some perverted way, which our "invincible ignorance" cannot grasp, connected with the pope. We cannot see how one pope can die, and after a lapse of time another pope can be created without our Blessed Lord—or, at the very least, St. Peter—coming to earth to convey to him the papal character, if there really be such, since the pope does not convey it himself. We cannot see, even according to their conception, how for weeks, months, and, sometimes, for years—as has been the case—when there is no pope, there can still be jurisdiction, or how pope and jurisdiction being lost, can be regained in any true sense or with any real character of papal distinction. By fables and distorted arguments, Romanists try to make our Orders appear invalid. By facts, and by meeting them on their own ground, we may exclaim: "Where is a valid pope!"

The Holy Ghost is the Vicar of Christ. "He shall take of mine and shall show it unto you;" "He shall guide you into all truth." Jurisdiction is from our Blessed Lord, by the operation of the Holy Ghost through the ministry of His Church throughout the world. Wherever there is power to consecrate, there is power to bestow jurisdiction, and "He gave some apostles, some pastors and teachers," but none the office of pope. Then episcopal succession, episcopal consecration and jurisdiction, are as high as can be obtained in the kingdom of Christ on earth. The Holy Ghost speaks through the united episcopates—"the Holy Ghost and us." So at Jerusalem, at Nicæa, at the ecumenical councils, and the pope can be nothing more than primate, "the first among equals," for, as the Romanist must still consistently maintain, "the stream may not rise higher than its source."

As to the deposit of faith, while the Church is the interpreter of Holy Scripture,

she may not ignore it, and it is an entirely Roman doctrine which claims that the full deposit made complete at Pentecost may come to light gradually in scraps and bits at Roman councils in these latter days. Surely their accusation must rebound—"Your doctrine is not yet settled." The Church has no power to discover new truths necessary to salvation, but to testify always and everywhere to the old, and that is why we are not Roman, but Anglo-Catholics.

Not to comment on other statements made by our Roman brother, generally included under the idea of papal jurisdiction, we may draw attention to a living commentary near at hand upon his bland assertion, "I am glad to see Protestant Episcopalians returning to the Catholic Church." Many of us may reply: "I am glad to see English-speaking Romanists coming back to their own Catholic Church, or portion of it." The late Bishop Perry, of Iowa—a State with which our poorly informed brother must be best acquainted—says: "During my episcopate of eighteen years, there have been received into the Church in Iowa, from the Roman obedience, over seven hundred adults who have exchanged, intelligently and with a full knowledge of what they were doing, a false Catholicity for a true. In the same time we have lost to Rome, so far as I can learn, less than half a dozen individuals." "So," as the Roman brother said, we say to him, "there must be something very wrong with your Catholicity."

As Rome's foreign population in this country becomes more and more anglicized, it is glad to respond to a more enlightened and simple manner of presenting the Catholic Faith. They see that their Baptism and Confirmation are accepted, that they do not have to commit sacrilege, that they can worship God and their Saviour in a language they understand; that they can have all the Catholic Faith the Roman Church possesses, and they do not feel any loss in leaving behind them their rosaries, indulgences, Latin, and the "comfort and peace" of having one ecclesiastic make new and infallible utterances from time to time, to be denied by his successor in the chair, as is sometimes the case.



Letters to the Editor

MORE LIKE ST. BARNABAS

To the Editor of *The Living Church*:

St. Barnabas Day this year was emphasized by falling on Sunday. Its lessons ought to have impressed the laity as well as the clergy, with the missionary spirit of the Church. Our marching orders are, "Go ye into all the world," etc.

There is need of many priests, and laymen also, like St. Barnabas, of whom it is written, "He was a good man [in the Greek sense of good; i. e., noble, generous by nature], and full of the Holy Ghost, and of faith"; one who first gave himself to the Lord, and then was ready to spend and be spent in the service of the Church. Many a Barnabas is needed to aid, encourage, the mission work of the Church, even in the province of Illinois.

A PRIEST OF ANTIOCH.

St. Barnabas Day, 1899.

A CORRECTION

To the Editor of *The Living Church*:

Your Los Angeles correspondent, in reporting the proceedings of our last annual convention, has, unconsciously, no doubt, done me an injustice. He made it appear that the amendment which I proposed to the canons, declared "that no person should be considered a commu-

nificant of any parish or mission if he has not communicated within the preceding twelve months." I should be sorry to be the sponsor for any such law as that. Your reporter should have completed the sentence which he only partially quoted from my proposed canon. The sentence reads: "No communicant shall be considered as canonically connected with any parish or mission of this diocese who has not for the twelve months last past communicated in the parish or mission on whose register his name appears, unless he has given to his rector or clergyman satisfactory explanation for his absence from the Holy Communion." This is not the time or place to argue in favor of my proposed canon. Many clergymen will doubtless see numerous reasons for or against it. But I merely wish to point out the inaccuracy of your correspondent's report. B. W. R. TAYLER.

St. John's Rectory, Los Angeles, Cal. June 12, 1899.

INDIAN MISSIONS IN MINNESOTA

To the Editor of *The Living Church*:

I noticed recently certain statistics in regard to Indian missions in Minnesota, in the Romanist magazine, *Catholic World* (page 718, Feb., 1899): "Chippewas of the diocese of Duluth, classified respecting their religion":

Catholics.....	3,755
Pagan.....	3,346
Protestants.....	316

Totals..... 7,417

As the number of Protestants here given is less than the number of communicants in our Indian missions, as reported in *The Living Church Quarterly* (454), I wrote a letter of inquiry to the Ven. J. A. Gilfillan, archdeacon for Indian work. I take the liberty to quote from his reply in which he says: "We have about thirteen hundred baptized souls out of 5,000 population. There is a large French Canadian half-breed population who are almost universally Romanists, so that gives them a large number, whereas we had not one to begin with; have had, God helping, to make them all."

D. A. SANFORD.

BOOKS NEEDED IN ALASKA

To the Editor of *The Living Church*:

Feeling sure that many of our Church friends in "the States" would gladly aid us in a certain phase of our work here, did they but know of it, I take the liberty—and that with the full sanction of Bishop Rowe—of asking for a little space in your columns for a word in connection with this matter.

We are very anxious to collect either new or good second hand books for the use of the prisoners in the U. S. jail and our public reading-room. Many of the men in the jail are intelligent and fond of reading, and welcome anything in the way of good literature. They have no regular work to do, save hauling drinking water twice a day from the river for the officials, or doing a stroke or two of "police duty" about the jail (some are not even allowed these privileges), consequently the time hangs heavily on their hands; particularly as some of them are obliged to wait several months, sometimes six or more, before even standing trial, owing to the peculiar legal and business conditions of this country. We have already a nucleus of a library, but wish to add to it, not only to increase its usefulness, but to insure its permanency. All the jail work falls to the Church, and as men are sent here from all over the Territory—Sitka being government headquarters—we feel that we have a great responsibility on us, and ask you to aid us in bearing it.

As yet, we have no library at all in the reading-room, the literature being in the form of newspapers and magazines. This reading room is open every day in the week (on Sundays simply for reading and writing). We have most of the leading magazines and illustrated papers on file, besides several newspapers. The room was remarkably well patronized this last year, and certainly did much good among the men of the place. Our friends are perhaps not aware that during the winter and spring many men

"winter" in the town, waiting for the mines to open up; for practically all the mining is done in this region during the summer months. Many of these men live in little "shacks," as they are called, and have no place to go for social recreation but the saloons which thrive here, as they do all over Alaska. Hence our reading-room, well lighted and heated, and made as home-like and attractive as possible, has been a real boon to these men. They have manifested their appreciation in the past by personally making repairs on the building and giving two entertainments from which the room netted nearly seventy-five dollars. The men are allowed to smoke, and card and checker tables are furnished for those who do not care to read. Any standard works of history, fiction, science, poetry, or religion (the last to be unquestionably "sound," from the Church's point of view,) which any of our friends feel they could send us, would be fully appreciated. School books, I might add, would also prove acceptable. All books should be sent by mail, as all other modes of transportation are too expensive.

Hoping those who read this letter may see their way clear to sending us at least one book each, and thanking you for this opportunity of making the matter known,

WELLES MORTIMER PARTRIDGE.

Sitka, Alaska, June 7, 1899.

Personal Mention

The Rev. C. M. Armstrong and wife sailed from New York, 15th inst., on the steamer "Prinz Regent Luitbold," for Bremen.

The Rev. Wm. H. Van Antwerp sailed, June 5th, for Europe, on the Cunard steamship, "Aurania."

The Rev. Francis R. Bateman has accepted the rectorship of the church of the Good Shepherd, Scranton, diocese of Central Pennsylvania, and entered upon his duties.

The address of the Rev. Wm. Montgomery Brown, D.D., Bishop-coadjutor of Arkansas, will be Brownella Cottage, Galton, Ohio, from July 1st to Nov. 1st.

The Rev. Thomas Burry has been given the charge of the Hapville and East Point missions, which have just been separated from the cathedral of the Holy Trinity, Atlanta, Ga.

Bishop Clark's address, until further notice, will be Newport, R. I.

At the recent meeting of the trustees of Nashotah House, the Rev. H. E. Chase was elected to the chair of Pastoral Theology.

The Rev. Edward Cobbs, grandson of the former Bishop Cobbs, of Alabama, has accepted the curacy of St. John's church, Montgomery, Ala.

The Rev. John Davis, D.D., of the Japan mission, who is temporarily re-visiting this country, may be addressed at 10 Gramercy Park, New York city.

The Rev. P. F. Duffy has resigned the rectorship of St. Clement's church, Brooklyn.

The address of the Rev. S. Brainard Duffield is incorrectly given as Somerville, Mass. His address is Quincy, Mass.

The Editor of *THE LIVING CHURCH* will spend the months of July and August with his family, at Old Mission, Mich.

The Rev. J. Houston Eccleston, of Baltimore, sailed for Southampton on the American steamship, "St. Paul," June 7th.

The Rev. George Warrington Eccles has tendered his resignation as rector of All Saints' church, Bay Side, L. I., of which he has been in charge for three years.

The Rev. F. F. W. Greene who has been in charge of the church of the Redeemer, Philadelphia, for the past three years, has resigned therefrom and returns to Michigan, whence he came in 1896.

The Rev. John Graham who has acted as curate of St. Luke's church Brooklyn, the Rev. Dr. H. C. Swentzel, rector, for several months, has been forced to resign on account of ill-health.

The Rev. William Hirst Heigham, chaplain to the Bishop of Central Pennsylvania, and rector of St. Stephen's church, Catasauqua, Pa., has had conferred upon him, by the Northern Illinois College, of Fulton, the degree of doctor in philosophy.

The Rev. Chas. Albert Horne's address is changed to Lewiston, Idaho.

The Rev. Wm. B. P. Harrison has accepted the curacy of St. Luke's church, Baltimore.

The Rev. Fleming James, D. D., has taken summer charge of Christ church, Christiana Hundred, Del.

The Rev. Philip H. Linley has accepted a call to Hastings, Minn., and his address is St. Luke's rectory, Hastings, Minn.

The Rev. Geo. F. Langdon has taken duty at St. Ambrose church, New York city.

The Rev. Dr. A. G. Mortimer, with his brother, the Rev. F. E. Mortimer, sailed from New York on the 10th inst., per steamer "Ems," for Genoa. Dr. Mortimer will return in October.

The Rev. Newland Maynard, D.D., sailed for Europe on the French Line steamship, "Gascogne," June 5th.

Bishop and Miss McVickar, of Rhode Island, are to spend their summer abroad, and all letters for them, until the middle of September, should be addressed to the care of Brown, Shipley, & Co., London, England.

The Rev. A. J. P. McClure has been elected priest-in-charge of Epiphany chapel, Philadelphia, and also secretary of the Society for the Relief of Orphans and Widows of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen.

The Rev. J. R. L. Nisbett has resigned the rectorship of St. Barnabas' church, 3rd and Dauphin sts., Philadelphia, to accept the position of vicar of Christ church chapel in the same city.

The Rev. J. Alexander O'Meara, rector of the church of the Holy Saviour, Santa Clara, Cal., has received from the University of the Pacific, by a unanimous vote, the degree of D. D.

The Rev. G. J. Prescott will spend the summer in Europe.

The Rev. Dr. Leighton Parks has gone abroad till Oct. 1st.

The Rev. David Thomas Quimby who was ordained deacon by Bishop Littlejohn on Trinity Sunday, has been called to the church of the Messiah, Brooklyn, as assistant.

The Rev. C. E. Roberts has accepted a call as assistant at Grace church, Madison, Wis., and has commenced his duties there.

The Rev. Dr. Geo. W. Shinn will be in England for two months.

The Rev. Robert H. Wright has resigned the rectorship of the free church of St. John, Frankford road, Philadelphia, to take effect Aug. 1st.

To Correspondents

COLLECTOR.—We find ourselves quite unable to say how many of our American bishops have used "the ancient vestments of cope and mitre." The facts could only be ascertained by a considerable amount of correspondence. Perhaps James Pott & Co., New York, could put you in the way of obtaining photographs of the bishops of the Anglican Communion.

L. T. G.—The history of the adoption of the name, "Protestant Episcopal," for the American Church is obscure. It seems to have been used first at some local meetings of the clergy in Maryland, before the first General Convention. There is no record that this title was ever deliberately discussed and formally adopted. It appeared, however, on the title page of the Prayer Book and in the early drafts of the Constitution, and thus gained legal sanction. The word itself originated in Germany during the Reformation, and at first designated those who opposed the revocation of a resolution of the Diet of Spires. Later, the name, "protestant" was applied to those who opposed the Roman Church.

Ordinations

In Christ church, Indianapolis, June 7th, at the request of the Standing Committee of the diocese of Indiana, Bishop Boyd Vincent, of Southern Ohio, ordained Mr. William Charles Hengen, of Vincennes, Ind., to the diaconate. The Rev. De Lou Burke presented the candidate, and the Rev. Andrew J. Graham preached the sermon. The Rev. Mr. Hengen will be assistant at St. James' church, Vincennes.

On Monday morning May 29th, the Rev. John H. Dickenson, assistant minister of Christ church, Norfolk, S. Virginia, was ordained to the priesthood by the Rt. Rev. A. M. Randolph. The sermon was preached by the Rev. C. B. Bryan. The candidate was presented by the Rev. F. G. Scott. In connection with his work at Christ church, Mr. Dickenson has charge of Emmanuel chapel, which has greatly prospered under his ministrations.

In Holy Trinity church, Middletown, Conn., June 7th, seven candidates for the diaconate—a striking coincidence with the first number ordained to this office—were presented, all graduates of the class of 1899 of the Berkeley Divinity School, and all from the diocese of Connecticut: Charles Grant Clark; William Henry Jepson; Albert Corey Jones, B. A. (Yale); Edwy Guthrie Pitblado, B. A. (Colo.); William Daunt Scott, B. A. (Toronto); William Atwater Woodford; Edward Blanchard Woodruff, B. A. (Colo.)

On the Feast of St. Barnabas, in St. Paul's church, Duluth, Bishop James Dow Morrison ordained to the diaconate, Angus A. Robertson, Edward C. Hunter, and Knut S. Tattermann. The candidates were presented by the Rev. Dr. Albert W. Ryan. Mr. Robertson is a graduate of Dartmouth College, and has for a number of years been a Congregational minister, his last charge being in Brooklyn, N. Y. Mr. Tattermann was educated at the Gymnasium, Stockholm, and afterwards studied under the court chaplain, Dr. Bergman. He came to Bishop Morrison some two years ago, and has pursued his studies at Seabury Divinity School. He speaks Swedish, and the language of the Finns, and his work will be in Duluth and vicinity. Mr. Edward C. Hunter (Kah-O-Sed), is a full blooded Ojibway Indian. He has studied for three years at Seabury Divinity School, and has passed excellent examinations. His sphere of work for the present will be among the Indians of Red Lake. In the Indian missions of the district of Duluth, there are no less than 560 communicants, and their devout attitude in divine worship would be an instructive object lesson to many a white congregation.

A series of three ordinations to the diaconate have been held in the diocese of Lexington, Ky., by Bishop Burton. On Whitsunday, May 21st, in St. Peter's church, Paris, Henry Esten Spears was ordained. The rector of St. Peter's, the Rev. J. S. Meredith, was the presenter, and the Rev. D. D. Chapin preached the sermon, which was strong and interesting. Mr. Spears is a graduate of the University of the South, studied two years in its theological department, and graduated at the General Theological seminary in the class of '99. His early life was spent in Paris. He is an exception to the general rule, that a prophet is without honor in his own country. It was a great delight to his friends that in the Holy Communion, following his ordination, he administered the Cup. Mr. Spears is now temporarily occupying the position in Beattyville and Procter made vacant by the lamented death of the Rev. H. S. Simmerman.

Robt. Emmet Abraham was ordained in the church of the Ascension, Frankfort, Ky., on Trinity Sunday. He began his services as a youthful helper in the church at Ashland, Ky., under the ministry of the Rev. W. H. Hampton, and continued them under the Rev. A. Fleming. More lately he has been a lay-reader and assistant to the rector of the Ascension, the Rev. R. L. McCready. Here he has done most excellent work, being faithful and efficient. It was therefore appropriate that Mr. McCready should present him, and that Mr. Hampton should preach the sermon, which was suggestive and helpful.

June 11th, William Morrow Washington, Ph.D., was ordained in Trinity church, Covington, the rector, the Rev. R. C. Noland, being the presenter, and the Rev. Reverdy Estill, D. D., preaching the sermon, which was an able and telling discourse. Dr. Washington has been a student all his life, graduating first at the Church school in Lima, Ind., then at Centre College, Danville, and finally taking his Ph.D. degree at Columbia University. He will continue to serve where he has been the efficient and faithful lay-reader; namely, Calvary church, Ashland, and the missions in Grayson and Louisa. The service in each of the above instances was made more impressive and instructive by the Bishop arranging that the Preface to the Ordinal, and the Pledge of Conformity, should be publicly read, and that the latter should be placed upon the Holy Table by the Bishop. The final rubric in the service was publicly fulfilled, at the same time that the Certificate of Ordination and the license to preach were delivered.

Died

HARROLD.—Entered into rest on June 8, 1899, after a brief illness, Mrs. Sarah A. Harrold, wife of the Rev. Jas. A. Harrold, Washington, D. C., in the communion of the Catholic Church, in "the confidence of certain faith, in the comfort of a reasonable, religious, and holy hope."

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

KLINGER.—From her late residence in Detroit, Mich., the soul of Miss Almira Klinger went peacefully home to Paradise, June 7th, 1899, "in the comfort of a reasonable, religious, and holy hope." Burial, June 9th, at Plymouth, Ind., the place of her birth and long-time residence.

POOLE.—At Watertown, N. Y., on May 6th, 1899, in her 86th year, Jane S. Williams, wife of the late Calvin Keith Poole, of Cape Vincent, N. Y., and daughter of the late Judah Williams, of Utica, N. Y.

TAYLOR.—At St. Paul's rectory, Springfield, Ill., Thursday, June 15th, after a brief illness, Eunice Bessie, beloved daughter of the Ven. Frederick W. Taylor, D.D., archdeacon of Springfield. Aged 17 years.

"Blessed are the pure in heart, for they shall see God."

Obituary

THE REV. WILLIAM SHIPP BYNUM

The following extract from the address of the Bishop of North Carolina, May, 1899, was adopted by the convention of that diocese, as an expression of its sentiments upon the death of the Rev. William Shipp Bynum, and copies were ordered to be sent to the family of the deceased.

"I shall ask your indulgence for the introduction of another name in this place, a name not on our clergy list since 1895, but of one whose whole ministry was associated with this diocese. Oct. 21, 1898, the Rev. Wm. Shipp Bynum, of Lincolnton, in the jurisdiction of Asheville, fell asleep. He was ordered deacon by Bishop Lyman, March 12th, 1876, and ordained priest six years later, and until his health failed in 1888 was most faithful and zealous in the work of his holy calling. He submitted with great reluctance to the advice of his physicians that he should cease work, and over and again he endeavored to take up the burden which he had no longer the strength to bear. In 1895 at my request he undertook the charge of two missions, but after a brief service was obliged to give up the attempt. After that time he had no charge, and was able to perform no regular service. His whole ministry, therefore, was spent in this diocese.

Mr. Bynum was a very remarkable man in both spiritual and intellectual gifts. In many respects he seemed to me the most brilliant man who has entered the ranks of the ministry in this diocese in my day, and one who gave the greatest promise of fruitfulness in his ministry. And until the failure of his bodily health he fulfilled that promise. His service was not long in any of the few places where he labored, but in all he left an impression upon the people which will not soon be effaced.

In 1882 he acted as evangelist, and traveled through many portions of the diocese, then embracing the whole State. Wherever he went he attracted large congregations by his earnest and eloquent preaching, and deeply impressed the people by the ardor and enthusiasm of his character. He was indifferent to ease, comfort, or personal advantage for himself, but unstintingly generous to others, and solicitous for the welfare and advantage of his friends. The Church commanded all that he possessed, whether of strength or worldly means, and he never turned his face from any poor man. It was my privilege at one time to enjoy his confidence and affection, and opportunities of frequent personal intercourse. I have never known a man of nobler qualities, or of a more attractive personality.

I wish to place on record in the proceedings of our convention, this evidence of my regard, and expression of sorrow for the loss to the Church of a life which promised so much, and which until touched by the hand of disease, so nobly fulfilled its promise. He rests in peace where no evil can touch him."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the Rev. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

A PLEASANT home in Episcopalian family for children of parents who may wish to travel. Kind motherly care. References. Address MRS. S. DAVIES, 7015 St. Lawrence ave., Chicago.

CLERGYMAN of New York city (university graduate), spending summer at Newport, R. I., will receive into his family, from June 15th to Oct. 1st, a few boys or young men preparing for college. Highest social and educational advantages. Terms for the season, \$500. For further particulars, address G. W. K., THE LIVING CHURCH.

MUSICAL SCHOLARSHIP.—A full scholarship will be given a student to act as organist at Nasotah Seminary, Address: DR. WEBB, Nasotah House, Wis.

The Editor's Table

Kalendar, June, 1899

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| 4. 1st Sunday after Trinity. | Green. |
| 11. ST. BARNABAS, Apostle. 2nd Sunday after Trinity. | Red. |
| 18. 3d Sunday after Trinity. | Green. |
| 24. NATIVITY ST. JOHN BAPTIST. | White. |
| 25. 4th Sunday after Trinity. | Green. |
| 29. ST. PETER, Apostle. | Red. |

When ye see the south wind blow, ye say that there will be heat, and it cometh to pass.—*Luke xxi. 55.*

"The weary sun hath made a golden set,
And by the bright track of his fiery car
Gives token of a goodly day to-morrow."
—*Richard III.*

June Holidays

BY MARGARET DOORIS

A holiday in June to wander free,
A holiday in June,
Through quiet country ways or by the sea;
Only the rhythmic tune
That nature's hand with skillful cunning makes,
Out of the silence swells and softly breaks.

Like giant organ pipes the great trees stand around;
How sweet to single out each mellow sound
The breezes waft beneath their pleasant shade,
The while we watch the clouds that come and go
and fade.

The leafy branches have a music all their own,
A lonesome, minor chord of soothing tone.
Things that are past and things that are to be
Make up their melody.

The wild sweeps o'er the meadow far and wide,
And blossoming grasses, like a rippling tide,
Are moving wave on wave up to our feet,
With subtle notes of ceaseless music sweet.
In higher key the bees softly droning hum,
As to the wild-rose clustering blooms they hunger-
ing come;

The sparrows chirp, the robins joyous sing,
The meadow larks' and thrushes' glad songs ring,
We listen till the lingering sunset-beams
Have glowed and paled, that woo us into dreams.

Come, come again, sweet days, nor end so soon,
Sweet holidays of June;
Come, come again tomorrow, and your store
Of bliss unstinted pour,
Till new life throbs and thrills with cares' surcease,
And all forgot is weariness in peace,
As through the happy hours, by country side or shore,
Toll-free awhile we wander wide of earth's uproar.

London, Ohio.

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"EVERY man to his trade." Even the serious business of a clergyman's life has its funny side, showing itself in most unexpected ways. For instance, here is a good answer given in a Sunday school class by a little widget some seven years of age. The lesson was on the Creation, and the question, "What came out in the morning?" drew forth the correct answer, "The sun." "Quite right; and what came out in the evening?" Up goes the little hand whose owner had used his eyes to good purpose, and whose answer was, "Please, teacher, sweethearts." Not so far wrong either. But, perhaps, weddings are the most prolific in producing a smile. It was only a few days since, in filling in the certificate after the wedding, that the bride's father described himself as a bachelor. I looked at him reprovingly, and his explanation was that his wife died ten years ago, which considerably cleared up the difficulty. "For a pure Irishism," continues our correspondent, "let me quote the following: I received an order to bury a pauper, and on arrival at the

cemetery, found an Irish priest just about to do duty by the same corpse. I tried to argue out my claim to use the last offices, but was told that the corpse was a thorough Catholic who would sooner 'die' than be buried by a Protestant!"—*Westminster Gazette.*

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Pen-and-Ink-lings

FEW authors can claim so large an output as 120 books—a small library in itself. Fewer still can boast of having restored a church, contributed £2,000 to a missionary college, and fitted out a missionary ship. This, however, is what Miss Charlotte Yonge is said by *Black and White* to have done. She is now, according to the same authority, in her seventy-sixth year.

A NERVOUS curate, the other day, announced from the reading-desk: "Here beginneth the second chapter of the Duke of Booteronomy." His vicar look severely at him, and the young man blushed, coughed, and repeated, "The Boot of Dukeronomy." There must have been germs of mispronunciation lurking in the air, for at a later period in the service the vicar read out: "I publish the mans of barriage," etc. The curate beamed with satisfaction, in spite of the solemnity of the occasion—*Household Words.*

ROSA BONHEUR whose fine pictures of animals all the world knows, has laid down her brush, and ended her work. She was the first woman in France to whom was given the Cross of the Legion of Honor. Despite her masculine attire and manish ways, no word of public or private reproach was ever brought against her, and few persons who have attained to fame have lived so retired a life. Even the ubiquitous newspaper interviewer has failed to secure stories and information as to her private life and doings. Her great masterpiece, "The Horse Fair," is in the New York Metropolitan Museum of Art.

A DISTINGUISHED Massachusetts clergyman tells a story at his own expense. He was on a tramp through the White Mountains, with another clergyman for a companion. One day they mounted the driver's seat of a stage-coach. As is often the case, the stage-driver was an interesting character whose conversation abounded in good stories. The three speedily became friendly, and it was with reluctance that they parted at the end of the journey. "I'm glad to have met yer, fellers," said the driver on leaving them; "yer see, I haven't seen a man this summer—only ministers."—*Argonaut.*

THE International Congress of Women, to be held in London from June 26th to July 5th, promises, *Harper's Bazar* says, to be a nine days' wonder among women's meetings. The programme announces over 230 papers, supplemented by hundreds of speakers who will take part in the discussions. The subjects have been grouped under five general heads: Educational, professional, legislative and industrial, political, and social. One of the most interesting features of the congress will be the participation of women speaking different languages. A knowledge of English, French, and German will be in demand.

IN these days of political corruption and low moral standards in public life, it is positively refreshing to hear any man of influence declare boldly, both by word and action, that he stands by the Ten Commandments. Governor Roosevelt, speaking May 15th, at a club dinner in Buffalo, said: "The worst thing they [the voters] can do is to choose a representative who shall say: 'I am against corporations; I am against capital'; and not a man who shall say: 'I stand by the Ten Commandments; I stand by doing equal justice to the man of means and the man without means; I stand by saying that no man shall be stolen from, and that no man shall steal from any one else.'"

EVERYBODY knows now who is to be the next president of Yale University, but not every one has heard all the little personal points of interest connected with Mr. Arthur T. Hadley. Here are two or three: A man of brilliant attainments, he is one of the few infant prodigies who ever fulfilled the promises of his youth. He is only forty-three, and is not only the youngest man ever made president of Yale, but also the first man not a clergyman who has occupied that position. One of the best testimonies to his character is the great love of the undergraduates for him; and still another of his advantages is a wife who is described as having "clear, keen perceptions, broad judgments, perfect integrity of character, helpful, amiable, gentle, endowed with a saving grace of humor, and that most excellent thing in woman—a low voice." The influence of such a woman must do much for Yale.

WE all, says *Harper's Weekly*, like to see such a prize in the teaching profession go to a professional teacher. "Besides that, no other candidate was talked about in public whose qualifications seem quite as comprehensive as those of Professor Hadley. He is a Yale professor, the son of a Yale professor, born in New Haven, in a blue house—Yale of Yale, bred in the bone, and blown in the glass. There couldn't be a Yaler man, as every person will admit who ever sorrowed over the elder Hadley's Greek grammar. He is forty-three years old—a very proper age. He has written a book about railroad law which enables him to qualify as enough of a business man to be a college president."

IN 1862 Mrs. Julia Ward Howe stirred the nation with her famous "Battle Hymn of the Republic." Thirty-seven years later, at eighty years of age, Mrs. Howe speaks in favor of peace, and has written for *The Sunday School Times* the following poem:

THE MESSAGE OF PEACE

BY JULIA WARD HOWE

Bid the din of battle cease!
Folded be the wings of fire!
Let your courage conquer peace,—
Every gentle heart's desire.

Let the crimson flood retreat!
Blended in the arc of love;
Let the flags of nations meet!
Bind the raven, loose the dove!

At the altar that we raise,
King and kaiser may bow down;
Warrior-knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued.
Men discern their common birth;

God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race,—
Hope that quickens, prayer that lifts,
Honor's meed and beauty's grace.

As in heaven's bright face we look,
Let our kindling souls expand;
Let us pledge, on nature's book,
Heart to heart, and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law:
Fellowship for all the world!

— x —

How Hasse Wrote His Te Deum

THE beautiful *Te Deum* of Hasse, a native of Bergedorf, near Hamburg (born 1699), had the following singular origin: He had been commissioned by King Augustus III, to compose a new *Te Deum*, but having been for some time very ill, he was not disposed to study, and was unable to please himself. Meantime, the day it was to be delivered was near at hand; almost despairing of success, he took a walk on a fine Sunday morning in the Royal Park. A trusty peasant from Gruna, who going to a neighboring church, overtook him near the palace, addressed him cordially, and kept close to him, notwithstanding the cool answers he received. Vexed at being thus interrupted in his meditations, he was about to turn into a side path, when suddenly a ray of invention was kindled in his soul, and the leading idea of the *Te Deum* flashed across his mind. Not to lose it, he impetuously desired the peasant to stand still, ran into the gardener's lodge for a piece of chalk, and was about to draw a stave across the broad shoulders of the peasant. But the latter, already amazed at the command to stand still, grew quite angry at the chalk marks on his Sunday coat, and supposing Hasse to be mad, ran full speed towards the city, followed by Hasse, chalk in hand, who luckily caught him, and begging him for heaven's sake to stop, wrote the leading theme upon the black coat, and drove its owner before him, humming the notes as he went along, to the park gate. Here he obtained pen and paper, and copied the whole. With his treasure, Hasse hastened home, and the principal parts of the *Te Deum* were completed. On the following day, he went to Gruna, carrying a present of a new suit of clothes for the obliging peasant whose black coat had been such a service to him.

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Book Reviews and Notices

The Complete Poetical Works of John Milton. Cambridge Edition. Boston and New York: Houghton, Mifflin & Co. Price, \$2.

The admirable Cambridge edition of the poets, under the general editorial direction of Horace W. Scudder, needs no recommendation. The volumes are well established in public favor. The present one on Milton, by William Vaughn Moody, is worthy to be placed with its predecessors. The first thirty-seven pages are devoted to the personal life of the poet. It is one satisfactorily to be studied, because of the sharp division between its three main epochs—the sweet, sheltered youth, and its student ease; the life of fanatical service for the Puritans; and blind, old age, when the "organ voice of England" uttered the message which Milton felt it his mission to leave to his country. The editor's aim has been to clear up some of the difficulties that prevent the modern student from understanding Milton's real character. The grace and the lofty nature of his theme, which surrounds him with an atmosphere of

traditional reverence; his active work for twenty years in a field so inharmonious with the love of poetry; the religious and political complexities of his time—have all stood between Milton and the modern reader who would know him personally. Part first comprises the English poems; part second, those in Latin. The subdivision of the earlier part is into eight classes, each with an introduction of unusual value. The notes and illustrations in the appendix fill nearly thirty pages, and there is an index of first lines, as well as one of titles. Altogether, there could not well be an edition of greater helpfulness and merit.

Letters of Thomas Carlyle to His Youngest Sister. Edited, with an Introductory Essay, by Charles Townsend Copeland. With portraits and other illustrations. Boston and New York: Houghton, Mifflin & Co. Price, \$2.

Carlyle's well-known opinion of mankind in general as "mostly fools," his denomination of the world at large as a "dusty fuliginous chaos," are not calculated to allure the timid reader. But his admirers do not mind those "wild splutterings of genius," nor pay undue heed to the great writer's grotesque indictments. Carlyle was in the habit of being melancholy. It was not that he and England and the world were so amiss, but that his "Puritan spirit and Puritan digestion" were at fault. The reader is prepared by a knowledge of these facts, for a collection of letters totally different in character from those known in the history of literary correspondence. What Carlyle felt and thought he expressed always; and his utterances never lacked vigor. But for other reasons, too, these letters are noteworthy. First, as the editor points out in his admirable essay on Carlyle, the latter was, for interest and entertainment, a letter-writer among a thousand. Secondly, he was a "curious combination of mystic and realist." Most of the letters here given were mainly written to Mrs. Hanning, Carlyle's youngest sister, who died in Toronto, little more than a year ago, at the age of eighty-four. She was the last surviving Carlyle of her generation. The most interesting letters are those addressed to his mother. In time, they cover the period from 1832 to 1890. There is an engraved frontispiece of Carlyle, besides other illustrations—one of Ecclefechan, another of Cheyne Walk, and portraits of his wife, his mother, and his sister.

The Ladder of Fortune. By Frances Courtenay Baylor. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

How a poor foundling boy climbed the ladder of fortune, and what he felt and thought when he set his foot on the topmost round, this story describes vividly. It has a moral. Incidentally, there are several indictments brought against American life. The poor Western dressmaker who married the hero and aided him in rising in life, is an excellent characterization. After she has passed through several stages in her process of social evolution, we are given this description of her: "Nobody could have taken to the European system of domestic management more kindly than Mrs. Withers, and she did not graft upon it American notions, as she now called all distinctively American ideas, or dilute the fine old crusted port of feudal survivals with what she considered domestic ditch-water." Finally, she faces a frightful death, on the rack of constant pain, but she now knows "no other god than society, and to society she turns more earnestly than ever, though it no longer engrossed or, indeed, in the least, interested her." In a dim corner of his palace home, while a splendid ball is at its height, George Withers, now an old man, realizes the value of that for which he has neglected his soul, and murmuring: "A failure, my life, a perfect failure," leaves the last round of the ladder of fortune behind him forever.

The Theory of the Leisure Class. By Thorstein Veblen. New York: The Macmillan Company. Price, \$2.

There is more solemn "rot" in this book than in anything we have lately read. The author is a Scandinavian pundit, probably an infidel,

who calls Christianity "an anthropomorphic cult"; who has swallowed a dictionary, and unloads his ponderous words in equally heavy sentences. On the theory that the best proof of any pudding is tasting it, we furnish a few plums from the pudding, that the general reader may judge of its flavor: "The sporting or gambling temperament comprises some of the substantial psychological elements that go to make a believer in creeds and an observer of devout forms, the chief point of coincidence being the belief in an inscrutable propensity or a preternatural interposition in the sequence of events." Again, and equally delicious: "There seems to be no ground for disputing the claim that the desirable athletic material afforded by any student body in this country is at the same time predominantly religious, or that it is at least given to devout observances to a greater degree than the average of those students whose interest in college sports is less." Again, and this is the richest: "Devoutness is perhaps in all cases to be looked upon as a survival from an earlier phase of associated life, a mark of arrested spiritual development." After these examples, if any one wishes to read this book in any other spirit than that in which he would read *Puck* or *Life*, why, there is nothing more to be said.

Gems from the Fathers, or Choice Thoughts Gathered from their Numerous Works, and Arranged in Alphabetical Order. By the Rev. Edwin Davies, D. D. London: Samuel Bagster & Sons, Limited; New York: James Pott & Co. Price, \$1.75.

The title of this work clearly indicates its scope. The purpose has been to select from the writings of men who lived in or near Apostolic times, "gems that sparkle with a radiance worthy of heaven." They vary from a thought contained in a sentence or two, to those covering half a page. The wise words of more than forty of the most saintly and noteworthy men of the early Christian days are recorded here. The alphabetical arrangement of the "thoughts" adds to the helpfulness of the work as a book of reference. The volume of nearly five hundred pages is tastefully bound in blue, and constitutes an attractive book for the general library.

The Jamesons. By Mary E. Wilkins. New York: Doubleday & McClure Company. Price, \$1.

One of the leading literary magazines of a recent date had an article on Miss Wilkins that attracted much attention. The writer, while admitting Miss Wilkins' undeniable gifts, made it his main purpose to show her tendency to misrepresent, rather than justly to present, the life and characters of a New England village. He dwelt upon the narrowness, the intensity, the prevailing morbidity, and sought to find in the circumstances and training of Miss Wilkins' own life, the secret of the one-sidedness of her art. If this critic were to make the acquaintance of "The Jamesons," in their delightfully funny adventures in Linnville, he would soften his verdict that the New England novelist is capable of delineating only grim and sordid aspects of humor. It is a book to be read on summer piazzas, as it is about vacation life. The Doubleday & McClure Company have devised a new system for the accommodation of out-of-town-buyers. "The Jamesons" will be sent post-paid to any address on approval, to be paid for if satisfactory, or to be returned if not wanted. This volume will not be returned, we venture to predict, even by those who have seen it in its first magazine form, as they will find it an attractive little edition, with its colored pictures and the sedate binding so in keeping with the text.

The Two Covenants and the Second Blessing. By the Rev. Andrew Murray. New York, Chicago, and Toronto: Fleming H. Revell Company.

With all the excellent positive teaching of this little book on the relation of the Old and New Covenants, and on the spiritual blessings offered to man under each, we are in cordial agreement. It is the important matter omitted, and apparently unthought of, that amazes us. Think of a treatment of the New Covenant which has no word to say of the grace of Holy

Baptism or of the other great sacrament of the union with God in Christ; which, in short, ignores the whole sacramental system and the Church as the mystical body of Christ, the very covenant body. And yet this half-Gospel is what we have in this volume. How much more complete, and in accord with the record of the New Testament, is the teaching of the Church catechism. The Rev. Mr. Murray comes so close to Catholic teaching at many points, that it is a thousand pities he should miss it altogether.

Tales by Tom Hall. New York: Frederick A. Stokes Company. Price, \$1.25.

The first thing to be noted regarding Mr. Hall's book, is that it deserves a better cover; paper and letter-press are all that could be desired. The tales are numerous and most varied in character; some, mere sketches, others, more elaborate; most of them are good, and some of them are excellent. It may be objected that murder and sudden death too frequently form the climax to the stories—one does tire of a concluding suicide in three consecutive tales—but much of the book is free from this fault, and the tales were originally written—possibly an extenuating circumstance—for periodicals of the entertaining, leisure-hour class. The stories will help one to pass a summer afternoon pleasantly.

The Gospel of the Atonement. Being the Hulsean Lectures for 1898-'99. By the Ven. James M. Wilson, M. A., Archdeacon of Manchester. London: The Macmillan Company. 1899.

We confess that we have experienced no small degree of amazement on reading these lectures. The author's object being to bring unbelievers and those who are indifferent, to a realization of the truth of the Atonement, he proceeds to do so by eliminating from the conception of the Atonement all idea of propitiation, sacrifice, ransom, expiation, and substitution; that is, though he cannot, in simple justice to the New Testament, deny the use of these words in relation to the work of our Lord Jesus Christ, he would "retain and purge them of the errors" which they connote. His method is wild enough and unscientific withal. Moreover, in his attempt to lower the Gospel of the Atonement down to the level of the unbeliever, he does not seem to see that he drops to the level of Socinianism himself. If he believes what he has preached, the mental and moral struggle which he must be undergoing in using the Prayer Book ought to be very exhausting.

Old Glory Series: Fighting in Cuban Waters, or Under Scley on the "Brooklyn." By Edward Stratemeyer. Illustrated by A. B. Shute. Boston: Lee & Shepard. Price, \$1.25.

This is the third volume in the Old Glory Series—tales depicting the various events, on land and sea, of our late war with Spain. This book, like those that have preceded it, is timely, in sympathy with the patriotism of the day, and will not fail to hold the interest of boy readers. Mr. Stratemeyer has the knack of writing stories that appeal to boys, and that have yet an advantage from an educational standpoint. In the present tale he has fully sustained his well-earned reputation.

A Matter of Business, and Other Stories. By William Curtis Stiles. Chicago: Advance Publishing Company. Price, cloth, 75c.; paper, 25c.

Three little stories with morals, or perhaps it would be more accurate to say, three morals with little stories attached—the morals are much the strongest part of the tales. Mr. Stiles writes smoothly and easily, and his ideas in regard to practical religion are undoubtedly sound, but there are probably few who care to have the matter presented to them in the sugar-coated form of a little story. We are reminded of the contents of the "carefully selected" Sunday school library of forty years ago.

ONE of the prettiest books for children, and at the same time available for practice in reading, writing, and singing, is "The Hiawatha Primer," by Florence Holbrook. [Houghton, Mifflin & Co., Boston; price, 75 cents.] The poem is given partly in the original verse and partly in easy paraphrase, illustrated by drawings and colored

plates, with writing exercises, and songs with music.

As next in value to the weekly Church papers, in a Church family, we should esteem the Church almanacs. They ought to abound in every parish, and the clergy could well afford to give personal attention to place as many as possible among their people. The cost is but a trifle, and a personal suggestion to a parishioner would nearly always receive a favorable response. Yet these valuable reminders of the Church Year and Church principles and usages, are seldom found in our Church homes. There is "The Living Church Quarterly" (Young Churchman Company, Milwaukee), "The American Church Almanac" (James Pott & Co., New York), "The Protestant Episcopal Almanac" (Thomas Whittaker, New York), and "The Church Calendar," (Church Calendar Company, 14th st., New York), all valuable publications from which to choose. Circulate the Church Annuals!

"NOTHING TO SPARE," is the title of a story in rhyme, "founded on fact," by the Rev. George H. McKnight, D. D., Elmira, N. Y. It gives an account of an experience in the early days of his ministry, when he "went East," begging for his parish. It is amusing, while it awakens one's sympathy and indignation. The writer found, as all who have gone on such errands have found, that

"In the whirl of excitement and fashion
There is no sense of duty, no place for compassion."

There were some, however, "who wrote their names down in the little blank book," and the mission was not a failure. The parsonage was not sold, but the writer resolved that if he ever tried begging again,

"'Twould be certain proof I was driven insane."

Books Received

DODD, MEAD & CO.

The Garden of Swords. By Max Pemberton. \$1.50.
Thoughts of and for the Inner Life. By Timothy Dwight. \$1.50.

A. S. BARNES & CO.

America in the East. By W. E. Griffiths. \$1.50.

THE MACMILLAN COMPANY

The Making of Hawaii. By W. F. Blackman. \$2.

D. APPLETON & CO.

Imperial Democracy. By David Starr Jordan.

FLEMING H. REVELL COMPANY

Our Sisters in India. By the Rev. E. Storrer. \$1.25.
Border Lines in the Field of Doubtful Fancy. By H. Clay Trumbull. 75c.

Pamphlets Received

Notes on a History of Auricular Confession. By the Rev. P. H. Casey, S. J.

The Students' Challenge to the Churches. By Luther D. Wishard.

Annual Address of the Rt. Rev. Charles C. Grafton, S. T. D.

Catalogue of Miss Phelps' English and Classical School for Girls, New York.

Ecumenical Conference on Foreign Missions.

Some Aspects of the Race Problem in the South. By the Rev. R. F. Campbell, D. D., Asheville, N. C. 10c.

The Christian Soldier. By the Rev. Wm. Wilson DeHart, S. T. B., Tampa, Fla.

The History and Antiquities of the Collegiate Church of St. Saviour, Southwark. By the Rev. Canon Thompson, M. A., D. D. Ash & Co., 42 Southwark st., S. S., London.

Sixth Annual Address of the Rt. Rev. William Lawrence, D. D.

Red Book of the Parishes of All Saints' Church and Christ Church, Portsmouth, Ohio.

Opinions of the Press

The Churchman

NEMESIS.—There is something awesome in the roll of victims that General Mercier's crime has already claimed. Here are Henry, Lemerrier, Lorimier, dead by their own or another's hand. There stand Paty du Clam and Esterhazy, scoundrels unmasked by their own confession. Here is Cavaignac's ruined political future. Good men, too, have been sacrificed to angry justice. Here is Picquart, martyr to truth, forgotten in his cell. There is Casimir-Perier, who made what Dante would have

called the "great refusal" of a presidency that he did not feel strong enough to hold with honor. Around these crowd three worthy professors, driven from their chairs, and six ministers forced in eighteen months to resign the War Portfolio, as though it were a blight to enter the upas shadow of the general staff. There has not been within our memory such witness to the power of conscience.

The Evangelist (New York)

MARRIAGE AND DIVORCE.—The demand must soon be heeded for uniform legislation throughout the land. The State is bound to protect the family, and nothing is more certain than that the present condition of law is intolerable. Where divorces are made easy they are made frequent. If the sanction of the Church upon remarriage could be secured only with difficulty, and given only to the aggrieved and innocent party, and if the practice of the ministry could be appealed to as uniform in its protest, reform in the law would not be long delayed. That a man and a woman can conspire to break up a happy home, make necessary a divorce upon the one indisputable ground, and then, in defiance of the decree of the court, at once themselves get married, with no fear of legal punishment, and but slight concern for social reprobation, is evidence of a condition of things that threatens the very existence of society.

The Church Standard

PEACE AND GOOD-WILL.—If Spain desired to cultivate sincerely friendly relations with the United States, as she undoubtedly does, she could not more gracefully have signified that fact than by sending the Duke d' Arcos, with his American wife, to represent her at Washington. The courteous consideration which was everywhere shown by the American officers to Spanish susceptibilities, and the chivalrous, almost fraternal treatment of the Spanish naval officers and seamen by the American victors, was too spontaneous to have the slightest smack of policy; and yet, had it been otherwise, it would have been a wise policy. In spite of her defeat, Spain seems now to cherish no rancorous ill will against her late enemy, and it is probable that there was never before quite so much good-will for Spain as there now is in America. In presenting his credentials, the Duke might have ignored the late war altogether. It was a braver thing to refer to it as an incidental breach in a long friendship which it was his mission to renew. Never again, we trust, will such a breach occur between the two nations.

The Outlook

THE FINDING OF THE LOST BABY.—Such a scene as this makes us realize that human brotherhood is something more than a name. A touch of sorrow makes the whole world kin. We do in very truth bear one another's burdens. A thousand mothers besides that one in the street, clasped their own little ones more closely to their breast when they first heard of the abduction, and cried to God for Marlon Clark's rescue; clasped them again more tightly to their breast when they heard of her recovery, and thanked God that she was found. It is more true than we are wont to think that no one liveth to himself, and no one dieth to himself. It is the custom in Paris for pedestrians when they meet a funeral in the streets to stop with uncovered heads while it passes by. This is but the outward and visible sign of a real respect for the grief of the unknown mourners. We feel the common sorrows but lightly, and it is well we do, for they are so common that otherwise we should be crushed by them. But all sorrows and all joys are ours. He is but a poor soul who does not in very truth weep with those that weep, and rejoice with those that rejoice. Wireless telegraphy has demonstrated to us that there are electric currents where there are no wires on which they can travel. So such a scene as this attests the fact that there are waves of human sympathy which run from home to home, and heart to heart, even where there are no connecting links of blood and friendship, or previous acquaintance.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XVIII.

MR. UNDERHILL'S family were allowed to remain in peace in Schenectady for a time, the clergyman having given his parole to the commissioner at Albany to keep within such and such limits.

Margaret Delafield was still a member of the household, whom none would willingly have spared, and yet her position among them was to herself a humiliating one, in spite of all their kindness. Was she not tacitly understood as belonging to Alan—to him who had never claimed her by word or by look? True, on the last visit, he had sought her constant sympathy; but what wonder, when his own people still regarded him with but half approval, or with cold confidence?

And Alan, on his side, had looked at Margaret with new questionings, and he had not again protested his love for Evelyn since the day when he had made such vehement defence against her accusations. And yet it was Evelyn who had done for him the last little sisterly offices before he rode away with his company of new volunteers to rejoin General Sullivan.

"Alan," she had said, as she winked away some obstruction to the threading of her needle, "while you are absent on this holy crusade against your own countrymen, mayhap you will think sometimes of your kindred here. Doubtless, when you return you will find us fled to Canada, unless, indeed," she added demurely, "we can give up Margaret as a hostage."

"I have no doubt that Margaret would gladly put herself in the hands of the Committee, could she but guard my father's safety. But why taunt me to-day with these perverse forebodings, in this last hour, even while your fingers work me kindest services? Oh, Evelyn,"—he seized her hands, which were trembling now,—"*do you not yet forgive me the pain and disappointment I have unwittingly made you suffer?*"

Evelyn tried to raise her eyes to his, but they faltered and fell before his steady gaze, while she turned her head, with its loose-bound hair, aside, as if to scan the effect of the darn just made in his coat. "Tis a very pretty one, I think," she said, irrelevantly.

"Evelyn," cried Alan, "I am suing for pardon; see!" and he dropped to his knee before her, still clasping her hand and speaking passionately. "I am pleading for your trust that I shall do nothing unworthy of my father, or of you, and you prate of patches!"

Evelyn looked everywhere save into the eyes of the suppliant—those eyes of which she knew the compelling power. She marked how the hair fell back from the high forehead, disclosing a scar from some sword-scratch, which might so easily have been a fatal wound that she shuddered as she looked. She compared the outlines of the features with the well-remembered ones of Griffith. This nose was less perfect in form; this mouth more stern; but somewhere lay the nobility of strong and upright manhood. Was it in the eyes into which she dared not look?

"Alan," she began, "'tis my best stitchery"—and then her playful tone broke, and

she lost control of her always errant feelings. "Yes, yes," she said, while her tears dropped on his face, "I forgive you, and I crave your pardon. I have been hard and proud; not like your little friend of the old days—those days which can never return."

And so heartened, and yet baffled by something hid in the girl's reserve, Alan had gone.

Days and weeks passed, dark with the rumor of the sickening tragedies enacted by Brant and Butler in the fair Wyoming Valley—atrocities never excelled by Attila, the Scourge of God! Then came the report that the swath of desolation was to be cut northward through Cherry Valley. Aye, would it stop before it had reddened the waters of the Mohawk in its crossing?

Margaret came to Mr. Underhill with the horror of the news blanching still further her pallor. "Sir," she said, "this surely is not war. 'Tis carnage, butchery, the unlicensed work of men formed for assassins. The red men are hounded on by the passions of the white. Oh, sir, you can do much, for the people whom you have bathed in the waters of Baptism must love you still. Mayhap God has removed the candlestick of your Church to give you opportunity for a greater service to His children. Oh, go to meet the Indians on their bloody path, and strive to show them Christian warfare, if there be a warfare which is not of Satan."

"Gladly would I go, my daughter," replied Mr. Underhill. "This matter presses on my conscience night and day, as you can never know. I ask myself if the priest's unfaithfulness have caused the people's crime. But I have given my parole; it is a chain about my neck."

"Oh, then it shall be broken," cried Margaret. "I will go to Governor Clinton and put myself in his hands as surety for your good conduct. He can never refuse me this boon."

"Go, then, and the peace of the Lord go with you," replied the priest solemnly.

Margaret indeed prevailed with Clinton, as she had said, and Mr. Underhill was granted the permit to leave his bounds, and

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even furnished with a mounted guard to further him on his mission.

It was on the night of the ninth of November that the clergyman with his small escort arrived on the outskirts of the Cherry Valley settlement. Over their path still hung scattering, bare-limbed trees, the outposts of the dense forests of beech, maple, and wild cherry, through which they had just passed. In front, the hills rolled back from the little hamlet which they guarded, and away to the southward gleamed the light of a single watch-fire, doubtless that of a scouting party along the line of the Susquehanna. The last bend of the hills had just been rounded, and the company were riding now at ease, when a small band of perhaps ten or fifteen men seemed to arise out of the earth in the darkness. Before the soldiers of the escort had time to recover from their surprise, or to level their muskets, they were quite surrounded.

Believing himself ambushed by Indians, Mr. Underhill spoke in the Seneca tongue, proclaiming himself as a friend. To his surprise, he was answered in good Scotch-Irish.

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SPECIFICATION OF STYLE 22

Compass of Manuals CC to A, 58 Notes. Compass of Pedals CC to F, 30 Notes.

GREAT ORGAN

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SWELL ORGAN

6. Stopped Diapason, 8 ft., 58 notes. 7. Aeoline, 8 ft., 58 notes. 8. Violin Diapason, 8 ft., 58 notes. 9. Principal, 4 ft., 58 notes.

PEDAL ORGAN

10. Double Open Diapason, 16 ft., 30 notes. 11. Diapason Dolce.

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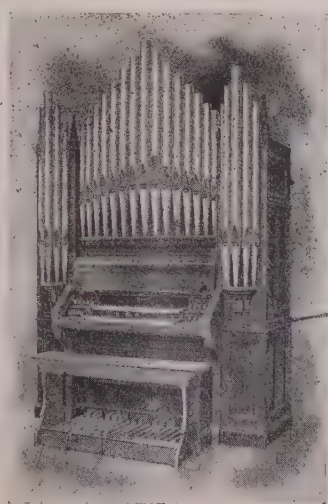
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FLEMING & CARRICK PRESS, NEW YORK

"A friend to them red divils, is it?" cried the leader of the band. "You see I know a good bit of Seneca brogue meself, and 'tis a good prize we shall have to take to the colonel at the fort."

"If you will take us to the fort, friends, it is all we ask," replied the clergyman, "for we are on our way thither."

"Your tongue is as smooth as a kirk meenester's," said the other, "but your fire must be muzzled, and the fangs of these, your fellows, drawn. Disarm them, boys."

"You shall suffer for this, as we are good patriots from the Mohawk!" cried one of the men, and there would have been resistance, but for the authority of the clergyman who preferred an ignominious conduct to his goal rather than a useless fray of arms.

Once at the fort, and their credentials shown, Colonel Alden made no difficulty about releasing them, and even offered lodging at the house where he himself was staying. He was as incredulous as to the success of Mr. Underhill's mission as he was concerning the near approach of Brant and Butler. Repeatedly did the inhabitants of the doomed region bring request to this Cherry Valley Gallio that they might be lodged within the fort, or their most valuable property be stored there, but both petitions were denied. Mr. Underhill was assured that as nothing had been heard from the scouts on the Susquehanna, Brant must still be far away. During the night of the tenth, a thick show fell, but gleaming through this crystal veil of falling flakes, two distant and unaccounted fires were visible. By morning, the storm had turned to rain, and the hills hung heavy with mist and fog, obscuring all approaches.

It was toward noon that a rider arrived post-haste from several miles below, declaring that the expected attack of the red men was at hand. Every man in the scouting party had been captured, and he himself had been fired upon and wounded. The colonel was still incredulous. "They are naught but stragglers," he said. But Mr. Underhill waited for no further testimony than the man's bleeding hand. Now was his time to act.

As he rode alone to the southward, he met the guard which the colonel had at last ordered in. They were the same who had given him their enforced company two days before. They had just halted to examine their firelocks, the powder being damp from the rain.

Scarcely had they saluted Mr. Underhill as he passed, when there arose the blood-curdling cry of the Indian war-whoop—the last sound which fell upon the ears of that doomed guard. Too late it was for the priest to find Brant or Butler; too late to do aught but make choice between his own safety and the almost hopeless hope of stemming the passions of those human tigers. The decision was made in the limit of the single clause of prayer uplifted from his heart.

The horde was in sight, rushing on like a mad whirl of browned leaves in an Autumn gale, filling the air with their fierce and horrid cries.

Rising in his stirrups in the open road, Mr. Underhill made the sign of benediction with which he had so often dismissed his "red children." As if at the signal, a dozen tomahawks were poised, ready to hurl at the bold figure in their path. Then, shaking their weapons furiously, as if in angry derision, the cruel band, hideous in their paint of war, swept by.

They had left the priest uninjured, perhaps with a superstitious fear of harming one who had dealings with the Great Spirit, perhaps turned aside by a direct intervention of Him in Heaven. But the mission had completely failed. There was no let nor hindrance to the evil passions of the raiders, and before the sun had touched the noonmark, the garrison at the fort, and all the helpless families without, were either massacred or taken captive. The doubting colonel paid the forfeit of negligence. His entertainers were heaped as bloody corpses at their own fireside. The aged pioneer priest whom all the valley loved, saw the hatchet buried in the brains of his dearest ones.

More hard than the rocks about them, and

(CONTINUED ON NEXT PAGE)

A CONFESSION.

Says She Can Now Talk With a Clear Conscience.

"While attending the State Convention of the W. C. T. U. at Manville, Wyo., I was entertained by Mrs. Nina Higby. I am a temperance lecturer, and at breakfast Mrs. Higby handed me a lovely cup of coffee, with the remark: "Did you ever realize that it is not at all consistent for temperance people to continually advise others to avoid poisonous stimulants, and yet day by day drink such articles themselves. This is particularly true of coffee, which is one of the most powerful narcotics in existence, although its effects are not shown as actively as whiskey."

"I was rather surprised at her remark, but after thinking it over a moment, I realized that it was *apropos*. I had noticed many a case of nervous prostration that was directly traceable to coffee, for the individuals at once began to improve when they left off coffee, and I had found it so in my own experience.

"I had made several attempts to break away from the habit and had failed, much to my disgust, and oftentimes when addressing an audience on the evils of liquor drinking, I had in my own heart felt that I was very much like an old toper, the only difference being that I wanted coffee and he wanted liquor.

"Mrs. Higby went on to say: 'We have abandoned coffee entirely in our family, and are using the Postum Cereal Food Coffee made down at Battle Creek, Mich., and I think when you drink this cup, you will agree with me that it is in many respects a more delicious beverage than ordinary coffee, for it has a smoother, more fascinating taste, much like the very highest grades of mild Java.'

"I drank the cup slowly, and realized that her remarks were true, and I want to say to you that I gained no more valuable knowledge at that convention in Wyoming than that which I learned at the breakfast table where I had my first cup of Postum. I have since used it regularly, very greatly to my physical and mental advantage, and have found no difficulty whatever in doing away with coffee. No one can tell how glad I am to be free from its baneful effects. I can now make a temperance address with a clear conscience, and perhaps, I might add, a clearer complexion than formerly."

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less feeling than the sobbing tree-trunks, the Indians performed their fell work to the uttermost, while the white leaders filled up the measure of their iniquity. Well could Mr. Underhill exclaim with Margaret, "This is not war; 'tis the carnage of brutes."

His petition for an interview with Brant or Butler was indeed granted when too late to avert the present calamity, but he received only the most doubtful assurances for the future. Indeed, the clergyman himself was treated with scant courtesy, and was left to make his way back to the Mohawk country, through the opening winter, as best he might.

On his sad return from his fruitless journey, Mr. Underhill found that Margaret, again in ill-health, had been permitted to return to the glebe. Her host himself could almost have given way to tears at the sight of her sad eyes, the delicate transparency of her face, and her whole air of fragility. It was plain that though she honored the clergyman almost with the tenderness of a daughter, she was deeply disappointed in the result of his errand, and, for the first time, she seemed to despond of the issue of the war.

(To be continued.)

Admiral Watson's Bravery

REAR-ADMIRAL WATSON who has been sent to Manila to succeed Admiral Dewey, was a passed midshipman on the Hartford, in April, 1862, when Admiral Farragut ran by Forts Jackson and St. Philip, below New Orleans. A correspondent of the *New York Sun* thus describes admiral Watson's brave conduct on that occasion: "As the Hartford passed Fort St. Philip, a shower of grape from one of the big guns tore the foremast into matchwood, and seriously disabled the sail power of the ship. It was necessary to take in some sails and set others, but the blocks had jammed, and the Hartford was in danger of swinging about and running aground. The fire of grape aloft was so hot that the command 'Go aloft and clear blocks and tackle on main yard,' was not obeyed with that promptness that follows an order given by the commander of a man-of-war. But the hesitation was momentary.

"Come on, you fellows," yelled a young voice, and up the ratlines to the disabled rigging went a midshipman, followed by the watch. Running out lightly to the end of the yard, and standing sixty feet from the deck, with the grape clipping ropes and tearing great slivers of wood from mast and spar, young Watson gave the necessary orders as calmly as if he was at a practice drill. When everything was taut and in working order, following the 'jackies' down, Watson saluted the admiral and reported: 'All clear, sir.' Grim old Farragut simply seized the boy in his arms, and how the crew cheered!

"Had we ever got aground there the Confederate guns would have destroyed us in five minutes," said Fleet Captain Percival Drayton, of the West Gulf Squadron, as he told the story to Captain, afterwards Rear-Admiral, Bryson. 'Young Watson's ready appreciation of the danger, and prompt action saved the Hartford, in my opinion, and Farragut thought so too.'

Magistrate.—"If you were there for no dishonest purpose, why were you in your stocking feet?"
Considerate Burglar.—"I heard there was sickness in the family, your worship."

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XI.

HER LADYSHIP DECIDES

NO more was said of Madge during the walk, for Nell was silent and thoughtful, and in spite of the president's opinion, Mollie clung to her old faith in her ladyship.

There were two hammocks swung on the veranda, and piles of soft rough-and-tumble cushions scattered around, with round Persian mats of fancy braided grasses. The girls promptly took possession of these, and a circle of merry-eyed, sunburned faces gazed up at Virginia and Eleanor, the two hammock potentates, like queer little second-class idols in attendance on the mighty ones.

"Let's not have any regular meeting," Virginia said, smiling around her. "I thought that it would be nice just to talk. Christine will be here with something to nibble on in a minute. If there is any business to discuss, we can talk it over informally."

"Splendid," Nell murmured absently, not paying any attention to what she was saying. Somehow her eyes would wander to where Mollie sat, and the glance which she received in return was very unsettling to her peace of mind.

"Were the boys nice to you?" asked Virginia.

"Fine," Alice said; "Bobbie Cherritt tried to frighten us with an old skeleton, but Tony Ferrall wouldn't let him."

"Who?" inquired Virginia, bending forward a trifle.

"Tony Ferrall, the new boy," replied Alice. "He's so nice. Don't you know him?"

Nell's eyes were downcast, but Mollie looked straight at Virgine, and waited for her answer. It was a long time coming. Christine made her appearance with cocoa and cake, and a great fancy basket full of grapes, purple, white, and red, and these took up the attention of the girls for a few minutes. After she had gone, Virginia said, breaking a bunch of Delawares in two with her slim white fingers:—

"I wonder why the boys ever took him into their club."

"Why?"

It was Mollie who asked the question with startling suddenness, and then she hurried on, before Virgine could reply.

"Because he's poor? Well, the boys don't

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think that it makes a bit of difference as long as he is a nice boy; and what's more, his sister's going to join the Sisterhood."

There was a quick, nervous little movement among the girls, and the refreshments were wholly forgotten as heads bent forward eagerly to hear what was coming next.

"The idea!" Evelyn murmured in her usual way, and Virginia asked quietly:

"Who asked her to join, Mollie?"

"I did!"

There was a danger signal in Mollie's gray eyes, but no one noticed it except Nell who was watching her anxiously.

"I don't think that you ought to have done so," Evelyn said decidedly, breaking the awkward silence that followed Mollie's defiant admission. "No matter how good and clean and respectable such persons are, it isn't nice to receive them on an equal social footing, mamma says; and she says, too, that it's perfectly right and proper for us to be kind and charitable to them, you know, but they mustn't expect to visit us, and associate with us, and all that, you see. Why, her mother does sewing, not real dress-making, but sewing around by the day at people's houses, and I know that she looks after Mrs. Osborne's twins, sometimes, and is paid for it.

"Oh, botheration!" Mollie's clear voice rang out scornfully, as she rose from her seat so that she could see everyone. "See here, girls, if this Sisterhood that we've started and worked for and loved and hoped so much from, has turned into a high-toned, exclusive social order, I'll quit right here and now."

"Mollie Gray," Eleanor began warningly, but Mollie never heeded her.

"Things have come to a pretty pass," she went on, "when a girl's snubbed just because she's poor and has to work for a living. Why, it doesn't change a person any inside because one happens to wear silk, and another one, calico," and half unconsciously she glanced at Virginia's dainty ecru silk dress, and thought of a forlorn little figure in black calico. "You can't have any more than one soul, try all you know, and you can't be any more than one person, if you own the earth. Social footing! Say, Evelyn, did you ever hear whether our Lord asked people about their pedigrees, or bank accounts, or great-grandfathers before He placed himself on a 'social footing' with them? I'm ashamed of you"; she paused, and looked from one face to another, "ashamed of every one of you because you've let this happen. Honest and true, won't you let Madge Ferrall join? Virgine, why don't you say something to help me?"

Slowly Virginia raised her eyes, and there was a puzzled look in them, as she answered in her gentle, easy tones:

"You are excited and unreasonable, Mollie, or you would not talk so. I really do not see any use in having her join. As I understand, the purpose of the club is to promote sociability and good comradeship among ourselves, and I think that we can fulfill that purpose without going to such an extreme as to invite every newcomer who happens to stray into Ottawa to join our club, when we don't know anything about them."

"I think so, too," Evelyn added soberly.

Mollie stood irresolute for a minute, her face flushed with excitement. She was hurt, deeply hurt, by Virginia's words, and at the looks of unmistakable approval among the girls. Only Laura smiled up at her

and nodded encouragingly. Eleanor's head was bowed on her hands, and tears trickled through her fingers, so that altogether, Mollie saw that she would have to paddle her own canoe.

"Well, I don't think so," she said positively, "and as I remember Nell's words, there was another purpose to the club, and that was to try and persuade all the outside girls we could to join with us, so as to bring them into the Church; and, instead of that, we haven't done a single thing since we started, except to quarrel with the boys and make up, and have parties. I'm tired of it all, and I don't believe we're good enough to ask anyone to join with us"; she hesitated a moment, her eyes glancing wrathfully from face to face until they rested on her ladyship's. If the latter had spoken the merest word of friendliness, or even frank, kindly criticism, it would have changed everything, but she did not. She only looked up and smiled a careless little smile of amusement, that was to Mollie's spirit like the red flag in a bull fight. "I think," she went on hotly, "that you're horrid, Virginia Hardy, and I'm sorry that I ever asked you to come into the Sisterhood."

"Mollie Gray, come back here!" called Eleanor, as Mollie strode off the veranda; but she went on down the path to the street, her head erect, her hands plunged deep into her jacket pockets, with never a backward glance, and leaving consternation in her wake.

(To be continued.)

EVERY one can do something to add to the social life at the table. If one cannot talk, he can listen or ask questions and draw out others who can talk. Good listeners are as necessary as good talkers. Never argue at the table, but tell pleasant stories, relate or read anecdotes, and look out for the good of all. Sometimes a single anecdote from a paper starts a conversation that lasts during the entire meal time. A family table ought to be bright and cheerful; a sort of domestic altar, before which everyone casts down his or her offering, great or small, of pleasantness and peace; where, for at least a brief space in the day, all annoyances are laid aside, all stormy tempers hushed, all brief disputes healed; every one being glad and content to sit down at the same board, and eat the same bread and salt, making it, whether it were a rich repast or a dinner of herbs, equally a joyful meal. It is unpardonable for any one to sit glum and silent at the table, taking no part in the conversation, showing no interest in the good cheer, even casting a shadow on the gladness.—Forward.

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Finance and Commerce

LOOKING at the surface of the business situation one might call it slow. Speculation is of small volume everywhere. Promotions are at a standstill. The public desire to buy something has abated. In Wall st. transactions are of small volume, and the market drags. Money is easy everywhere. Some gold is being exported, probably eight million dollars in the past fortnight. The balance of trade is still largely in our favor, but with a decreasing tendency. Exports are still in excess of last year, but show a decided falling off since January last. Exports of agricultural products are well under last year. European buying of grain in this country the past week has, however, increased materially, and the result will likely show in the clearances shortly. Exports of manufactured goods are most satisfactory, and this, too, notwithstanding the high prices which have obtained in the country. In the grain market, the past week has developed quite a little strength. In wheat, the severe drought in the surplus producing parts of Russia, has given a renewed impetus to foreign buying, which a really more serious damage in this country had previously failed to do. It is a notable fact that the serious damage to the wheat crop of the world this year has been in the two largest surplus producing countries, and the damage in these countries has been in the very provinces and States which are the surplus producers in these countries, i. e., the Black Sea and Danubian country, and the winter wheat States of the Mississippi Valley. With these conditions, more than usual depends on the spring wheat crop in the great Northwest. Should anything materially reduce the yield in that section, something almost unprecedented in the way of high prices would not be unlikely. The next three weeks will be fraught with great interest in that connection, and will be closely watched. At the moment, conditions in that territory are supposed to be almost perfect, and the spring wheat crop promises to be bountiful.

In other respects, too, agricultural prospects are favorable. The oat crop is in fine condition, and corn is fair, both on a large acreage. General manufacturing and merchandise business remains satisfactory. In iron, prices remain phenomenally strong, and in spite of increasing output in nearly all branches, stocks are depleted, and production does not gain on the demand. The cotton market is steady. In manufactured goods conditions are satisfactory. The activity which the early spring promised in real estate, has not materialized to any great degree, and sales are slow.

Exports for the Year

GOOD crops in all the world in the year 1898-'99, will probably make our export figures for the fiscal year about to end, a few million dollars less than those of the banner year, 1898. The figures covering the exports during the eleven months ending with May, which have been received by the Treasury Bureau of Statistics, indicate that during the eleven months the total exports are about six million dollars less than those of the corresponding months of the preceding year, and it is quite probable that the total for the full year will be slightly below those of the great and unprecedented year, 1898. That they will be much in excess of any other year, however, is equally apparent. For the eleven months of the year 1899, the total exports are \$1,130,629,572, while in no earlier year ex-

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cept 1898, did the total exports for the eleven months reach the billion dollar line.

A detailed study of the figures received by the Treasury Bureau of Statistics, shows that the reduction in exportations is entirely in agricultural products, and indeed that the total exports of products of agriculture is nearly fifty-million dollars less than of last year. In 1898, it will be remembered, the crops in all parts of the world except the United States, were unusually light, and as a consequence the prices realized for farm products exported, were much higher than the average for many years, while in 1899, with good prices abroad, the prices which our exporters of farm products are receiving are consequently materially lower than those of last year, though in quantity the exports of agricultural products are in most cases as great as those of 1898. The average price of wheat exported in the present year so far as the details have been received, has been 74½ cents per bushel, against 93½ cents in the corresponding months of last year; flour also shows a reduction in value per barrel, while the average export price of cotton in the present year has been 5½ cents per pound, against nearly six cents per pound last year. In quantity, the exports of wheat in the ten months whose figures are completed was slightly in excess of that of last year, while flour in the ten months of 1899 exceeded by more than two million barrels the figures of the corresponding months of last year. In corn and oats there has been a decided reduction, indicating that the demand of other parts of the world upon us for these lines of our production, is still regulated to a considerable degree, by their absolute demands occasioned by their shortage in other lines of breadstuffs. In wheat, the reduction in value of exports in the ten months whose figures are completed, amounts to twenty-two million dollars; in oats, to ten million dollars, and in cotton to nearly twenty million dollars, there being a slight falling off in quantity of cotton exported, as well as in the value per pound. One curious feature in the reduction of our exportations relates to live cattle, in which the exportations of the year are twenty-five per cent. below those of the corresponding months of 1898, the total for the ten months being \$24,484,823, against \$32,352,838 last year. Consultation with collectors of customs as to the cause of this reduction, results in the suggestion that the improved business conditions in the United States, and increased wages, are leading to a much greater consumption of beef by our own people, and consequently an increased price, and that that increase in price is the cause of the reduction in foreign demands upon us for our beef cattle. While the exportation of farm products for the year will fall perhaps fifty million dollars below the total for last year, it does not follow that the farmer has failed to realize as much for his productions during the past year as in the preceding year. On the contrary, a

study of the export figures indicates, that the prices which he has received for practically everything except wheat and cotton, are higher than those of the preceding year.

In nearly all articles of farm products aside from breadstuffs and cotton, of which there is a constant production in excess of home demands, the prices offered at home determine those at which exportation takes place, and a study of the figures of the year's exports of agricultural products, shows that in nearly every article aside from wheat and cotton, the export price per unit of quantity has been larger than in the preceding year. In butter, lard, fresh pork, bacon, canned beef, corn, corn meal, oats, oatmeal, rye, hops, sheep, tobacco, and other articles, the export figures of the year show increased prices, thus indicating that in practically all agricultural products aside from wheat and cotton, the prices received by the producers have been higher than those of last year, while on the other hand the increased exportation of manufactured articles has nearly offset the loss in exports due to the reduced prices abroad of the two great articles of our agricultural exports, wheat and cotton.

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AN easy way to clean the horrid, sticky oatmeal kettle in which the breakfast porridge was cooked, is to drop a lump of washing soda in a quart of water and soak in the kettle on the back of the stove for half an hour. The glutinous crust can then easily be removed.

RICH cookie dough may be prevented from sticking to the baking board, by taking a piece of unbleached muslin, stretch it over the baking board so there will be no wrinkles, dust it well with flour, and roll out the dough.

STONING cherries is slow and delicate work, for to remove the stone and not break the fruit requires great care. A cherry-stoner is sold which presses the stone out without tearing the fruit. The machine is fastened to the table; the cherries are dropped into the small holes, and the stoner is brought down on them with enough force to drive out the stones, leaving an opening through the center of the fruit. The ordinary stoner prepares two cherries at a time. It may be worked very rapidly. One objection to it is that the receiver is of iron. It should be enameled. This stoner answers equally well for stoning olives. If one does not care to go to the expense of buying a machine, the following is a simple method for stoning the fruit: Pass a long, coarse darning-needle through a piece of cork, which will answer for a handle. With this needle, open one end of the cherry, and draw out the stone with the fingers. This is the method employed in France for stoning the cherries to be used for confections.—*Ladies' Home Journal*.

BEST WAY TO MAKE LEMONADE.—The best lemonade is made by boiling sugar and water together and adding the lemon juice after it is cold. Use one pound of sugar to each quart of water; add the juice of six lemons and the desired quantity of water at serving time. Pineapple lemonade may be made by boiling together one quart of water, one pound of sugar, and the grated rind of one lemon for five minutes. Strain; when cold, add the juice of six lemons, one pineapple pared and picked into very small particles, and either a quart of water or a quart of Apollinaris water.—*Ladies' Home Journal*.

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Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

WITHIN A MONTH HORSELESS vehicle companies will inaugurate a campaign of equine extermination in Chicago. This city will be virtually the battle ground on which compressed air and electricity will struggle for supremacy in the matter of horseless propulsion. Already there are promises of reduced cab fares, and one company plans to rent vehicles at rates with which horses cannot compete at the prevailing price of oats. Not only will cab stands be located for public convenience, but lines of carriages will be operated on the main arteries of travel. It is something of a question if horseless vehicles can be operated as satisfactorily in Chicago as in large eastern cities, owing to the condition of down town thoroughfares, but the municipality will not be backward in making improvements. While the passing of the horse is doubtless many years in the future, the vehicle companies will have accomplished a great deal when the Fifth Ave. stage line of New York, and the carrette line, of Chicago, those two one-oat-per-horse-per-day institutions, shall have become things of the past.

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THE CIVIC FEDERATION OF CHICAGO is making plans for a conference to be held the coming fall, at which trusts will be discussed *pro* and *con*. The meeting will be of national scope, and is expected to lead to important results, inasmuch as many delegates of prominence will take part in the discussions and throw a light on the subject sufficiently strong to enable people to form intelligent judgment. The purpose of the meeting differs entirely from that called by Governor Sayres, of Texas, in that the latter accepts as a foregone conclusion the necessity of squelching industrial combinations, and will endeavor to discover a means to that end, while the Civic Federation conclave will permit a hearing of both sides of the question, and the people will benefit by the information thus adduced.

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THE RAPID DEVELOPMENT OF ALCOHOLISM in France has led to its recognition as a growing evil, and discussion of measures for its suppression. That France has awakened to such a danger, is a good omen. It is a surprising fact that in the country there is a cabaret to every eighty-five people, or every thirty males. A congress held recently was attended by statesmen, clergymen, socialists, and women's rights representatives, and the discussions attracted wide-spread attention. A bill will be introduced shortly in the Senate, supported by prominent organizations, to reduce the number of cabarets to one for every 300 people, and there is a likely prospect of its passage.

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AFTER TEN DAYS, FRANCE HAS ANOTHER cabinet, the efforts of M. Waldeck-Rousseau having been successful. Previous efforts failed because of disturbed conditions,

and an inability to agree on policies. The present body is incongruous, in that it is made up of men representing extreme differences of political opinion, but all are Frenchmen, and have the best interests of their country at heart, believing that in the present crisis minor issues should be laid aside. The personnel of the cabinet insures impartial action on questions which have disturbed the country. The people themselves appear, to a certain extent, to have tired of continuous agitation, and will support efforts to crush sedition. The real crisis will be reached when the question of prosecuting men in high places is reached. It is then that the real stability of the government will be determined.

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UNPARALLELED MISERY CAUSED by famine, is said to reign in the seven provinces of east European Russia. Of the population of eleven million peasants, fully one-half are hungry, with no prospect of obtaining food except in meagre quantities, and that only when charitably dispensed by those whom fortune has preserved from want. The famine is reported to be much worse than that of 1891-2. The government is doing much in the way of relief, and several titled ladies have left their homes to go among the afflicted people and relieve distress. As fully one-third of the territory in the provinces affected is not under cultivation, the coming crop, even if bountiful, will not meet the necessities of the situation. The harrowing condition may be judged in one province, where of all the children born this year, not one is now alive.

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IT IS GRAVELY ANNOUNCED THAT, contrary to custom of investigations, the report of the committee which looked into the embalmed food matter will not be printed. The announcement has created considerable surprise, for, if any official or contractor is deserving of censure, no departure should have been made. It is evident nothing more will be done by the administration, and the whole matter will be pigeon-holed unless Congress thinks differently. In the meantime, for some obscure reason, General Miles, head of the army and cause of the "scandal," tarries in Washington, while the army over which he is in command, has its hands full, and, from indications, is in a position where wise guidance from one sufficiently versed in military matters to occupy the position of commanding general would not come amiss.

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THERE IS A GROWING SPIRIT OF discontent arising from conditions in the Philippines. It is not a question of expansion or anti-expansion, but rather a conviction that affairs are not being managed in a manner calculated to bring the trouble to a speedy end. Accounts given by returning soldiers and travelers vary somewhat, but agree in one respect, that the seriousness

of the situation is not realized, and that many more troops are needed to hold captured territory, otherwise much patriotic blood will have been shed in vain. There should be something substantial in the way of progress to offset the continually growing list of casualties. It is simple for one at a distance of several thousand miles from the scene of action to theorize and criticise, but official records afford ground for the belief that vigorous measures are vitally necessary. If the rainy season bars increased activity, it does not prevent preparation for effectually suppressing the rebellious natives as soon as the unhealthy period comes to a close.

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DELIBERATIONS OF THE PEACE Conference last week were largely taken up with discussions as to how soldiers should or should not be killed. It is unfortunate, though perhaps unavoidable, that in a civilized and enlightened age discussion should not be entirely upon measures which would obviate the seeming necessity of holding vast armies in readiness to rush at each other's throats, should occasion arise. Whatever result may be accomplished by the Peace Conference, and considering the attitude of some of the Powers involved, it may be doubted if many of the Czar's propositions will be accepted, it is certainly a step in advance when nations pause to consider if military burdens should not be lightened.

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INDIANA IS FORCED TO FACE THE serious problem of a rapidly diminishing supply of natural gas. This is the natural and inevitable result of a long time policy which made no provision for preventing useless waste. For years after the discovery of the first well, one had but to ride by rail at night through the gas belt to appreciate the fact that millions of cubic feet of gas were needlessly consumed. Now, in spite of restrictive measures, the end is not far distant. Last winter many residences heated by gas were untenable because of low pressure. It is a question what will be the effect on industrial centres in the State dependent on gas for fuel. The State Statistician argues that contiguity to vast coal beds will enable factories to operate at slight increase of expenses. Some scientists claim that another natural supply of gas will not be generated, while others say that the process of generation is constantly going on.

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KENTUCKY ENJOYS THE UNENVIA-ble distinction of having within her borders a county where a judge, fearing for his life, adjourned court and refused to proceed with a murder trial. This state of things was owing to a feud, an institution peculiar to certain sections of the South. As county officers are involved in the feud, the wheels of justice seem effectually clogged. There is talk of wiping the county off the map.

The News of the Church

The Church Abroad

The Church of Ireland Conference

At the forthcoming conference, to be held on Oct. 3d, 4th, and 5th, the subjects to be dealt with will include: The Church of Ireland, (a) Her progress during the past century; (b) her attitude towards other religious bodies. The duty of the Church in relation to (a) the homes of the poor; (b) intemperance; (c) gambling. Recent Biblical criticism in relation to faith, (a) Old Testament; (b) New Testament. Foreign missions, (a) improvement of our methods; (b) extension of our work. How can the Church more effectually promote the Christian life? (a) in the family; (b) in the school; (c) among young people engaged in business. The Psalms, the Lord's Prayer, and the Nicene Creed in relation to modern thought. Sermons are to be preached at the beginning and end of the conference by the Lord Primate and the Dean of Canterbury, respectively. The meetings of this conference, which promises to be of much importance, are to be held in the Rotunda Buildings, Dublin.

Commencements

St. John's Military School, Manlius, C. N. Y.

Held June 15th; they included a literary programme, a sham battle, reception, granting of diplomas, and awarding of medals, etc. The school is prospering under Col. Verbeck's wise management, and the 15 graduates this year will reflect credit on St. John's.

Trinity Hall, Washington, Pa.

The 20th closing day took place June 20th. At 10:30 the literary exercises commenced with recitations and essays. The presentation of prizes was made, and the annual address was then delivered by the Rev. Nathaniel S. Thomas, of St. Matthew's church, Wheeling, W. Va. Attractive calisthenic and military drills, and a hearty lunch, followed on the spacious lawn.

Episcopal Theological School, Cambridge

The annual Commencement took place June 21st. Morning Prayer was said at 8:30 A.M. The delivery of diplomas was given at the later service in the chapel, by the Bishop of Massachusetts. The following named graduates received the degree of B. D.: Frank H. Bigelow, Clifford F. Gregg, William F. Downes, Richard T. Loring, Malcom Taylor. The Bishop spoke briefly to the graduating class, and the Rev. E. Winchester Donald, D.D., preached the sermon. Luncheon was served in the refectory, and a social time was spent among the friends and guests of the occasion. At the annual meeting of the alumni, the Rev. James McB. Sterrett, D.D., preached the sermon.

Keble School, Syracuse, N. Y.

The Commencement at the close of the 28th year, took place June 15th. Brief reference was made to the exercises in our last issue. In addition, we may mention that diplomas were given to four graduates, and testimonials for a special course of study, to four others. Diplomas were also conferred upon five young ladies who had completed the Normal Kindergarten course. Bishop Huntington, in his usual happy manner, congratulated the class upon the completion of their course of study, and gave them some good advice. In accordance with the time-honored custom of the school, the exercises were concluded by the singing of Keble's evening hymn, "Sun of my soul."

Woodside Seminary, Hartford, Conn.

The Commencement exercises of this school for girls were held June 5th. The large and attractive gymnasium was beautifully decorated, and at an early hour was filled with old pupils and friends from many States. Prof. Flavel S. Luther, of Trinity College, addressed the graduating class, in earnest, thoughtful words. A feature of the evening was the singing of the class poem, written and set to music by a mem-

ber of the class, for the class day exercises, which had been held in the morning. Miss Smith, principal of the school, presented the diplomas, lovingly expressing her hopes and wishes that the girls would be true to the high standard of life which the school upholds. The Rev. Ernest De F. Miel, rector of Trinity church, and the Rev. Herbert M. Smith, rector of the school, also took part in the exercises. At the reception which followed, Mrs. Herbert M. Smith received with the Misses Smith, principals of Woodside. Woodside is widely and favorably known as a school which takes but a limited number of pupils, giving to each special attention and training under the best teachers.

College of Sisters of Bethany, Topeka

Has closed its 39th year of work. Ten of its undergraduates were confirmed, and others are looking forward to the rite. The Rt. Rev. Dr. Brown, of Arkansas, delivered the baccalaureate address. The Bishop recognizes this school as one of his greatest missionary agencies, and has many times declared that the kind friends who helped him pay the enormous debt, have done a great missionary work in the 400 by 200 miles of country which the Church has put under his spiritual charge. The year just closed has been the most prosperous since 1893. The number of boarding pupils during the middle term had been 66; the total enrollment for the year, 203.

St. John's Military School, Salina

At its Commencement, and before, had six of its cadets confirmed, and the whole graduating class received the Holy Communion in a body. Chief-Justice Horton, the lay chancellor of the diocese, delivered the baccalaureate address, on "The opportunities of life." The young ladies of the College of the Sisters of Bethany presented to the successful company in the competitive drill, a beautiful flag, two honor undergraduates being their representatives by election, and one making an address of presentation to the company. Another pleasant feature was the public statement that 13 of the old cadets were officers in our war with Spain, one an ensign on the "Oregon." The Rev. I. S. Baxter delivered an oration on the subject, "Dare to go on."

St. Mary's School, New York City

The Commencement exercises, held on the first of June, were particularly interesting, the essays taking the form of a conference on the great republics of the world. The ideal republics, Greek and Latin, were discussed, and those of other races presented, and the general review was given by Miss Margaret Winslow Pearson whose literary ability was still further testified to by the Song of Praise (*Laudate Dominum*) composed by herself, which was a very unusual production. She is a grand-niece of the Bishop of Springfield. The honors and testimonials were awarded by Dr. Richey, of the General Theological Seminary, and chaplain of the school, and there were many distinguished guests on the platform. Regrets were received from the Rt. Rev. Leighton Coleman, of Delaware, the Bishop of Springfield, Bishop Potter, and others who were unable to be present. The exercises closed with the singing of the *Magnificat* by the school, led by Dr. Prentice, musical director in the church of St. Mary the Virgin. There is an atmosphere of home about St. Mary's that keeps the school very close to the hearts of the scholars, in whom the sweet, brave influence of the Sisters is never lost. Thorough scholarship has been shown by the pupils who have taken part in the exercises held at one time and another during the year. The resources which the school offers for thorough research are especially fine. The school has its own private library, one of the richest in the city, full of rare old art books. The scholars are taught to know and use the books which are most useful to them, and encouraged to carry their reference reading still further in Astor and Lenox libraries. The botanical laboratory displays very satisfactory results.

Bishop Bowman Institute, Pittsburgh

The annual Commencement took place at St. Peter's church, June 8th. The Rev. Dr. Ward delivered the annual address; the prizes were presented by the rector of the school, the Rev. Dr. Coster, and the gold medal to the member of the senior class having the highest record, by the Bishop of the diocese, whose gift it is.

Pennsylvania Military College, Chester

The 120 cadets have returned to their homes in 22 States of the Union and in Mexico. The 37th Commencement exercises began May 26th, when the First Cavalry Squad visited Baltimore, Md., and gave an exhibition drill at the Horse Show. May 31st, the annual competitive mounted drill for the John G. Bergfel's cavalry medal took place. There were six contestants, the medal being awarded to Cadet Tryon P. Edwards, of Maryland. The formal presentation was made on Friday, June 9th, which was "Military Day" at the college, by Brigadier-General J. P. S. Gobin (Lieutenant Governor of the State), who was present with his staff, of the Third Brigade, N. G. Pa. Bronze medals for superior marksmanship were presented to other cadets. The closing ceremonies were held June 14th. Degrees were conferred upon seven graduates. Military exercises were held in the afternoon, comprising infantry, artillery, and cavalry drill, the squad forming the latter being the best in the history of the college. Their riding was excellent. The infantry gave a dress parade, battalion drill, extended orders, and review. The emergency drill by the hospital corps won especial favor. The board of trustees of the college includes Hon. John Wanamaker (ex-Postmaster-General), president; Judge William A. Ashman, Hon. John B. Hinkson; (ex-Mayor of Chester), Rt. Rev. Ozi W. Whitaker, D.D., etc.

Shattuck School, Faribault, Minn.

The closing exercises took place June 14th and 15th. The prize speaking, the prize drill, the rector's reception, and the exercises for graduation were all of a high order, and betokened the work that produces such a degree of excellence. The advantages of military drill and discipline, when thoroughly done, are illustrated at Shattuck, not as a "war measure," but in manly bearing, self-control, earnestness of effort, and high standards, not only on the parade-ground, but in scholastic effort and in daily life. The drill is thus utilized, not as an end in itself, but a means toward an end. The graduation exercises were more than usually attractive, and when the venerable Bishop Whipple presented diplomas to 28 stalwart young graduates, there was the feeling that Shattuck was doing a great work for good. Honors in scholarship were awarded to 53 cadets, and honors in deportment to 78. The address to the graduating class was given by the Rev. J. Winthrop Hegeman, Ph.D., of Riverdale, New York city. Shattuck was never in more prosperous condition, and its capacity will be severely tested next year; 23 States are represented, extending from New England and New York to Oregon.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

St. Luke's Training School for Nurses

The annual graduating exercises were held on Thursday afternoon, the 22d. Nearly 40 entered the pretty little chapel at 3:30 p. m., singing a processional hymn. After prayers and the class hymn, the rector of Trinity, the Rev. W. C. Richardson, presented diplomas to the 14 who have completed their two years of training. The faculty address was read by Dr. Thomas J. Watkins, in which mention was made of the high percentage of marks obtained by the class at examination, ranging from 90 to 98. As the class of 1887 was the first, this last class

of 14 is a slight increase over the average of 13, in a total of 168 graduates in 13 years. Mr. Richardson, at the altar rail, pinned on the neat nurses' badge, recently somewhat reduced in size and made more effective by a change in coloring, addressing each graduate with the usual formula, and made a brief address, reminding them that they were to be burden-bearers, and must cultivate the Christian grace of discretion. An opportunity was afforded the visitors who completely filled the chapel, to inspect the latest addition to its furniture, an exceedingly neat prayer desk the gift of old graduates and others trained there, bearing the inscription:

To the glory of God, and in loving memory of Katherine Lilla Lett, superintendent of nurses from 1889 to 1893. Entered into life Nov. 3, 1893. "Blessed are the pure in heart for they shall see God."

Girls' Friendly Society

There was a great gathering of the members of the G. F. S. in St. James' church, at 4 P. M., of Sunday last. All the city chapters, and some of the rural ones, were represented to the number of 300. The chapters entered in procession after the choir, and each wore its emblematic flower. The service was choral, and an appropriate sermon was preached by the rector of Epiphany, the Rev. J. Henry Hopkins.

Diocesan Choir Association

At a meeting of the Executive, held in the Church Club rooms on Monday, the arrangements for the annual festival were advanced to the stage of fixing upon the day, namely, Wednesday, Nov. 22d—St. Cecilia's Day; and secondly, to have three separate meetings: one on the North, presumably in St. James' or St. Peter's; one on the West Side, in Epiphany, and one on the South Side, the churches available being Grace, Trinity, or St. Paul's.

Summer Vacations of the City Clergy

The Rev. E. M. Stires is at Lake Delavan, but comes to the city for his Sunday services; the Rev. D. W. Howard, of St. Paul's, goes to North Manitou Island this week, and on his return on July 19th, his rector, the Rev. C. H. Bixby, goes camping in Northeastern Michigan; the Rev. J. H. Edwards who has been slightly indisposed, leaves on Monday with Mrs. Edwards for Colorado, exchanging duty for a month with the Rev. V. O. Penley, of Calvary church, Golden, Colo.; the Rev. W. B. Hamilton goes to Minnesota for July and August; the Rev. Charles and Mrs. Scadding will spend August in Toronto, and at the Muskoka Lakes, the Rev. A. T. Perkins taking the Sunday duty in Emmanuel, La Grange.

Emmanuel Church, La Grange

We learn that one-tenth of the \$10,000 debt on a plant estimated to be worth \$76,000, will be paid off this week, a renewal for five years made on the balance of \$9,000, and the annual interest reduced from 5½% to 5 per cent.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The New York Clericus held its final session for the season at Setauket, Long Island, where it enjoyed an outing.

St. Barnabas' Guild for Nurses

At the annual meeting held at the church of the Holy Communion, the Rev. Henry Mottet, D. D., resigned as chaplain, and was succeeded by the Rev. D. Parker Morgan, D. D.

The Actors' Church Alliance of America

Held its first public meeting, at the Berkeley Lyceum, on the evening of June 19th. Bishop Potter presided. The object of the Alliance is to promote closer relations of actors with Churches.

Chapel of the Messiah

The children made the first fresh-air trip of the summer on June 20th, thus opening the new recreation house of the City Missions Society. In the vicinity of Haines' Falls in the Catskill Mountains.

The Church of St. Mary the Virgin

Has decided to utilize for its fresh-air work of the present season, the provision made by some of the existing institutions and agencies, and will not open its own summer home on the seashore at Huntington, N. Y.

Church of the Epiphany

Has made an arrangement with Grace church, by which it secures control of the latter's former summer home, at Far Rockaway, N. Y., heretofore known as Grace House by the Sea. The fresh air excursions have already begun.

Bequest to Church of the Holy Communion

The bequest of \$10,000 by Mrs. Caroline A. Cisco, is divided by the terms of the will into \$2,500 to go to the endowment of the Sisterhood of the Holy Communion; a like sum to the endowment fund for the Home for Aged Women, and \$5,000 to the endowment of the parish church.

Archdeaconry of Richmond

The June meeting was held at the church of the Holy Comforter, Eltingville. Bishop Potter celebrated the Holy Eucharist at the opening service, a considerable congregation being present. At the business session, reports of the missionaries were presented, and routine business undertaken.

Grace Church

The first party of 60 children and 20 women has just started for the new summer home at Stamford, Conn., to remain two or three weeks. They will be in charge of Deaconess Beard who has the appointment for the care of the new home. Most of the children are from the Grace Church Day Nursery.

Summer Homes for City Missions Use

The City Missions Society is fortunate this year in securing two summer homes. One is that offered free of rent by Mrs. J. Hull Branning, at Tenafly, N. J., and the other, a rented building, at an elevation of 2,000 ft., in the Catskill Clove of the Catskills, which takes the place of the former summer home, at Sound Beach, Conn.

Methodists Come into the Church

At Chichester, near Stoneyclove in the Catskill Mountains, a former Methodist congregation has come over to the Church within the past few months, and has been successfully trained in the use of the Prayer Book. During the summer, the church, which is a resort for tourists of this region, will be in the care of the Rev. A. W. Shaw.

Trinity Parish Schools

The school of Trinity parish held its closing exercises in Trinity Place, the headmaster, Mr. Geo. B. Towle, presiding. An address was made by the Rev. J. Nevett Steele, Mus. D., vicar of the parish church. At the graduating exercises of Trinity chapel school, held in the school house in the chapel yard, an address was made by the vicar, the Rev. W. H. Vibbert, D. D.

Church of the Good Shepherd, Newburgh

A fine new organ has been put in, a gift of Mr. and Mrs. Charles Rosell; and also a stone font, the gift of Miss Sarah G. Fife, in memory of Mr. and Mrs. David Perrott. The Misses Gordon have given an electric attachment for the organ. Bishop Coleman, of Delaware, acting for the Bishop of the diocese, lately blessed these gifts, and at the same time administered Confirmation to 15 persons, presented by the rector, the Rev. John Marshall Chew.

St Peter's Church, Westchester

Bishop Coleman, of Delaware, acting for the Bishop of the diocese, on Sunday, June 25th, administered the rite of Confirmation to a class presented by the rector, the Rev. F. M. Clendennin, D. D. The rector had a narrow escape from serious injury, June 17th. He was coming out of the rectory gate into the road on a bicycle, when a trolley car ran into him, throwing him under the car. Fortunately he es-

caped with a few slight bruises and the loss of his wheel.

St. John's Guild

Has erected a new seaside hospital at New Dorp, in the borough of Richmond, which has just been formally opened. Addresses were made by Messrs. Geo. W. Brush and John P. Faure, and refreshments were supplied to some 300 guests. The enlargement has cost the guild about \$32,000. Four wards are provided, with 355 beds, combined in such a way with cribs, that sick children can be cared for by their mothers. The capacity of the institution is now 500 patients. The new edifice is supplied with all the latest conveniences, and has quarters for the staff, office, and bath rooms, an ordinary kitchen, a diet kitchen, a dining room, and an office.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Episcopal Academy, Philadelphia.

Extensive exterior and interior alterations are in progress. The work includes two new wings 22½x66 ft., three and a half stories high; new roof over the entire building, etc. The cost is estimated at \$35,000.

New Parish House

The Northwest Convocation has purchased a lot 100x150 ft., at the N. W. corner of 25th st. and Lehigh ave., on which a parish house is to be erected at once. This parish is the successor of St. John the Divine, which is now holding services at 2625 Lehigh ave., in charge of the Rev. J. O. McIlhenny.

Marriage of the Rev. L. P. Powell

At the church of Our Saviour, Jenkintown, Pa., June 20th, Miss Mary Gertrude Wilson was married to the Rev. Lyman Pierson Powell, rector of St. John Evangelist's church, Lansdowne, Pa. The ceremony was performed by the Rt. Rev. Dr. Whitaker, assisted by the Rev. Robert Coles.

Buttercup Cottage, Mt. Airy

The 11th annual donation day for this summer home for working girls, under the care of the Sisterhood of the Good Shepherd, New York, was observed on the 19th ult. A gratifying sum of money was received, in addition to a generous amount of groceries and provisions. The annual report of the treasurer shows receipts for the year, \$1,048.66, and expenses, \$873.12.

St. Luke's Epiphany Church

Important alterations and improvements are to be made during the summer months. The galleries are to be reconstructed, new oak pews put in, a brass panelling to the chapel rail, electric lighting, frescoing, and the front of the galleries ornamented with staff work. The cost of these improvements will be about \$7,000. The Rev. Leverett Bradley, associate rector, and Mrs. Bradley have recently returned from their trip to Paris.

The Pelham Mission

Has made great progress since its inception in the spring of 1898. About 100 families have given in their names as members, and it is expected that preparations to erect a church edifice will not be long delayed. A piece of ground in the neighborhood, costing about \$12,000, has been donated to the mission for this purpose. The Rev. J. Alan Montgomery, recently appointed priest-in charge by Bishop Whitaker, preached his initial sermon on Sunday morning, 18th ult.

Whitford Lodge, a Summer Home

In the spring of 1898, through the generosity of a friend, the use of a house (named later Whitford Lodge) at Waitford, on the main line of the Penna. R. R., was given to St. James' Guild for Girls, for a summer home. This spring, through the generosity of the same kind friend, and owing to the willingness of the members of St. James' Guild to share their good fortune with other clubs, the house was leased for five years, and placed at the disposal of the

Pennsylvania Association of Working Women's Clubs.

Golden Jubilee of Rev. J. K. Murphy, D. D.

An informal, yet highly successful, reception in honor of the Rev. John Kemper Murphy, D. D., rector of St. Michael's church, Germantown, Philadelphia, was held on the 21st ult., in the parish house, under the supervision of the vestry of the church. The event marked the 50th anniversary of Dr. Murphy's taking Holy Orders. The reception room was elaborately decorated, and there was a large number of rectors and members of other parishes present. During the evening, the choir of the church rendered a number of selections. Dr. Murphy was the recipient of a series of complimentary and congratulatory resolutions by the vestry who propose, in the near future, to present him with a purse of gold. Dr. Murphy is a native of Philadelphia, where he was born in April, 1828. On June 15, 1849, he was ordered deacon, and served his diaconate at St. Luke's, Philadelphia. Advanced to the priesthood in 1852, he was assistant at St. Mark's, and later, rector of Calvary church, Rockvale, and St. John's, Concord. In 1868, he became rector of his present charge.

St. James' Church, Philadelphia

Of which the Rev. Dr. J. N. Blanchard is rector, is the "banner church" of the United States, in having contributed more than any one parish to the United Offering of the Woman's Auxiliary, 1893. This organization reports for the year ending April 30th, 1899, a contribution of \$4,124.97, which includes 18 missionary boxes, valued at \$2,499.99. The parochial report for year ending May 1st, 1899, shows: Baptisms, 49; confirmed, 31; communicants, present number, 920; marriages, 18; burials, 45; public services, on Sundays, 210, on other days, 691; total, 901; Holy Communion, 199; children catechised every Sunday; Sunday schools and Bible classes, 515; parish school and industrial school, 121; parish receipts, \$51,687.02; Sunday school, \$371.20; expenditures: parochial, \$36,686.69; diocesan, \$9,729.80; extra-diocesan, \$9,331.25; total for all objects, \$55,747.74. Estimated aggregate value of the property of the parish, real and personal, \$367,719.41; Endowment Fund, \$13,250.70.

Baptistry for St. Martin-in-the-fields

This church, at Wissahickon Heights, erected by the late Henry H. Houston, in loving memory of his daughter-in-law, is being further beautified by the addition of one of the handsomest and most costly baptistries in the country, erected by Mr. Samuel F. Houston, to the memory of his wife. Its cost will be about \$25,000. It is located in the south transept, and forms five sides of an octagon, having a radius of 12 ft. in the interior. The exterior is of Chestnut Hill stone, with lime-stone trimmings, similar to the church, but much more elaborate in detail. The interior is of Virginia stone. There are five narrow windows, one in each side of the octagon, let into the wall after the manner of work in the English cathedrals of the 13th and 14th centuries. The floor is of marble, while the font, a splendid piece of work, is of Mexican onyx, presented to the church by Mr. H. H. Houston shortly before his death. The whole work, both interior and exterior, is covered with beautiful carving and tracery, a representation of an angel being placed at each angle of the octagon. It is hoped that ere the close of summer the work will be completed.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

Woman's Auxiliary

At the annual meeting, held in Emmanuel parish, Hastings, the following officers were elected: Mrs. R. W. Butterfield, president; Mrs. W. Powers, vice-president; Mrs. T. J. O'Brien, secretary; Mrs. John T. Starr, treasurer. Touching reference was made to the death of Mrs. Melina E. Terry, late of Benton Harbor, who had so faithfully labored in the Lord's vineyard.

An interesting paper on Mormonism was read by Mrs. Norton Pomeroy, of Kalamazoo. Mrs. Austin, the retiring president, has pushed the work vigorously during the eight years she has been in office, and each year has seen some advancement. The report of the treasurer showed all pledges met for the year.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Kenyon College, Gambier

On June 1st and 2nd, Dr. George Adam Smith lectured before the faculty and students of Bexley Hall. His subjects were "The moral teaching of the Book of Proverbs," and "The Spirit of Christ in the Old Testament." Rosse Hall, which was burned in 1897, is rebuilding. Externally it will be restored, as far as possible, to its original appearance, except that the porch will be rather more ornate. The main floor will contain a vestibule with coat room and custodian's room, and a large auditorium and stage. The auditorium will later be equipped as a gymnasium. It will be encircled by a gallery, hung from the ceiling. This will serve as a running track. When in use it will pass behind the proscenium arch and across the stage, but it is constructed so that this section of it may be raised out of sight. The basement will contain a base ball cage, bowling alley, boxing stall, locker, and bath rooms. The expense of reconstruction is met chiefly by the William and Mary A. Simpson Memorial Fund of \$6,000, the gift of Mrs. Simpson, of Sandusky.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

The 136th anniversary of Trinity church Sunday school, Portsmouth, was celebrated on Trinity Sunday, in the afternoon. The entire membership of the school was present, besides a large part of the congregation. The exercises commenced with a processional hymn by the choir, the children marching in procession bearing garlands of flowers and banners. The services were conducted by the rector, the Rev. James B. Funsten. A beautiful feature was the formation of a large floral design, which, when completed, showed the Ten Commandments. At the night service Mr. Funsten preached the anniversary sermon. Of the men who have been the rectors ever since its erection in 1762, one, the Rev. John Wingfield, did a noble and faithful work in the parish for over 50 years. Before his taking charge, in 1821, the church property was practically abandoned.

The Norfolk Convocation

Began its spring meeting May 24th, at Eastern Shore chapel, Virginia Beach, with divine service, followed by a celebration of the Holy Communion. The sermon was an able discourse by the Rev. C. B. Bryan. The Rev. Carl E. Grammer, S. T. D., read a paper on "The crisis in the Church of England." Reports were made by the different clergy on missionary and general Church work in their parishes, which were very encouraging. The night service was devoted to missions; able addresses on diocesan and foreign missions were delivered by the Rev. Messrs. J. B. Funsten and Carey Gamble. The second day's session was held at Galilee chapel, with sermon by the Rev. W. W. Walker. A large congregation was present at this service, with 18 of the clergy. The annual session of the Sunday school institute was held. At its close the members of the convocation were tendered a musicale at the Princess Anne Hotel. Another social feature of the convocation was a sumptuous dinner tendered the guests by the Rev. Beverly D. Tucker, dean of the convocation. All the officers were re-elected, and committees on finance and parochial missions appointed.

Woman's Auxiliary

The annual meeting was held in the church of the Epiphany, Danville. A Quiet Hour was conducted by the Rev. Robert Jett, which was largely attended. "Auxiliary Day" was opened

with a celebration of the Holy Communion. The Rev. J. J. Lloyd preached the annual sermon. Forty delegates, representing 16 branches, responded to roll call. Miss L. L. Taylor, of Norfolk, presided. The annual report of the Junior Auxiliary, read by Mrs. John J. Lloyd, of Lynchburg, secretary of the Juniors, gave interesting statistics of the progress of the missionary spirit among the young people of the diocese. A luncheon was served by the ladies of the local branch, after which Mrs. Lindsay Patton, missionary to Japan, made an exceedingly interesting address, impressing the necessity for more women in the foreign field. A letter was read from Dr. Madley, a missionary in Japan, in which he asks for contributions for the work of preparing Bible scrolls for use of the missionaries. A letter was read from Miss Emery, making a special appeal for the mission of Sendai; in response to this the Virginia branch pledged \$50. A pledge of \$50 was also made to the orphanage in Cuba, which is proposed to be established by the Board of Missions.

Albany

William Croswell Doane, D.D., LL.D., Bishop
Archdeaconry of Ogdensburg

One of the most interesting meetings held for some time convened June 6th and 7th, in the parish of Massena—a town recently risen into prominence by a projected water-power for generating electricity, the expenditure of which is estimated at more than five millions of dollars. The initial session occupied the evening of Tuesday, with an address by the presiding officer, the Rev. R. M. Kirby, D. D., relative to the missionary character, and present and future prospects, of the field comprised within the bounds of the archdeaconry. This was followed by an interesting sermon, delivered by the Rev. E. L. Sanford. The music was rendered at this and subsequent sessions, by the organist and a choir, highly satisfactory in its execution, of 16 or 17 boys and girls of the Sunday school. The Wednesday A. M. service consisted of the Holy Eucharist, a goodly number of the laity being in attendance. The *ad clerum* sermon was delivered by the Rev. A. G. Wilson. Business meeting immediately followed, at the rectory. Reports from the various parishes and missions were of an encouraging nature, and manifested successful work along the whole line. The venerable missionary of Ellenburg who had that day performed 20 years of faithful duty in the missions of Clinton Co., was present for the first time, the territory of the archdeaconry having been extended, by which he gained a representation. The area comprehended within the bounds of this archdeaconry comprises the largest county in the State, with a portion of Clinton and that of Franklin counties, which, with the extensive region of the Adirondacks, make it a field of gigantic labors and of great possibilities. This being the first meeting of this body held since the death of the treasurer of the diocese, Gen. Selden E. Marvin, action was taken thereon by the appointment of a committee for drawing up a suitable memorial. A sympathetic vote of condolence was conveyed to the rector of Waddington, referring to the early death of his son. The archdeaconry meeting proper closed at 1 P. M., second day, to meet in the autumn at Fort Covington.

North Dakota

Samuel C. Edsall, D.D., Bishop

Bishop Edsall has just concluded his visits to several points, which, being without a resident clergyman, have been under the care of Archdeacon Appleby who has visited them on an average of once a month during the past two years.

A Clergyman for Bismarck and Mandan

The Bishop found the work here greatly revived, and taking on a more hopeful look. Mr. Appleby presented two for Confirmation in Mandan, and 10 in Bismarck, and also has succeeded in raising funds sufficient to enable the Bishop

to appoint a resident priest, the Rev. A. A. Joss who will take charge in June. At Wahpeton, a thriving county seat, the work has been similarly revived, and the Bishop hopes before long to send a resident clergyman.

St. John's Church, Larimore, Consecrated

The Bishop and archdeacon visited Mayville, Northwood, and Larimore, and on Trinity Sunday the consecration of the church at Larimore took place, and a class of eight was confirmed. The result of Archdeacon Appleby's labors in this field has been remarkable, not only in reviving the interest in the Church, but also in bringing about the payment of long existing indebtedness. The Bishop expects that the Rev. E. W. Burleson will take charge of Larimore, Northwood, and Mayville in July.

In order to keep open existing churches, and respond to new demands at growing points, the Bishop will have to be more generously helped by the Church at large. There is a golden opportunity just now for the Church in North Dakota, if a few hundred dollars more a year can be sent to Bishop Edsall for his work.

Maryland

William Paret, D.D., LL.D., Bishop

Memorial of Rev. S. W. Crampton

Mrs. Isabella Crampton, his widow, has presented St. George's church, Perryman, with a very handsome memorial brass cross and retable, the base of the cross bearing the following inscription:

To the glory of God and in memory of Savington Warren Crampton, priest. Born Sept. 27, 1810. Died Jan. 19, 1898. Rector of Spesutie church, St. George's parish, from Nov. 1, 1845, to Nov. 1, 1872. "That with them we may be partakers of Thy heavenly kingdom."

Memorial Tablet for Mr. and Mrs. Perine

There has been placed in the church of the Redeemer, Baltimore, a very handsome antique brass tablet in memory of David M. Perine and Mary Perine, his wife, both deceased. The inscription on the tablet reads as follows:

In memory of David M. Perine and Mary Perine, his wife, who gave the ground on which this church stands, and the land attached thereto; who gave of their means to its erection, and of their time to the promotion of its work. Mary Perine died on the 29th of Sept., 1861, in the 65th year of her age. David M. Perine died on the 24th of Dec., 1882, in the 87th year of his age.

The metal plate rests upon a richly carved base of wood, upon which an inscription is carved: "The wood on which this tablet rests is from trees planted by David M. Perine on his country seat, 'Homeland,' adjoining where he resided for 83 years." In form, the tablet is, with a slight modification, that of a marble tablet discovered in the church of St. Giacomo de Spagnuoli, Rome, and removed later to Montserrat. The replica is from the studio of Messrs. J. and R. Lamb, New York.

Massachusetts

William Lawrence, D.D., Bishop

The rector of St. Thomas', Taunton, the Rev. Morton Stone, in addition to his many labors, has found time to officiate on Sunday afternoons at the County Jail, where his services are much appreciated.

The rector of Trinity church, Milford, is making a strong effort to have an endowment fund for the parish. The work at Mendon still continues under his charge, and is prospering.

St. Paul's, Hopkinton

A font of white marble has been presented by the Stone family, in memory of their parents. The new bell, weighing 500 pounds, was blessed June 11th. The Massachusetts Altar Society has given the parish a linen surplice.

Gifts to St. Luke's, Hudson

A solid silver chalice and paten were used in the church on St. Barnabas' Day. They are in memory of the Rev. F. L. Bush. The new altar is the gift of Misses Holden, of Brooklyn, N. Y. It is made of antique oak with decorated panels in Cardovan work.

Marquette

Gershon Mott Williams, D.D., Bishop

The Rev. Jos. McConnell, of Grace church, Menominee, has been granted a year's absence from his diocese by Bishop Williams, and will spend the time in England, Ireland, and Scotland. His resignation was handed in May 5th, but he will not leave for England before Aug. 1st. Abroad he will work under the auspices of the Society for the Propagation of the Gospel. Mr. McConnell has done much to advance the interests of Grace church, having added 35 communicants to the congregation since last year. He raised several hundred dollars outside his own parish to paint the church edifice inside and out, built a new porch, and made other improvements.

Woman's Auxillary

The fourth annual meeting was held in Grace church, Ishpeming, June 13th. The Bishop celebrated the Holy Communion, and delegates from Marquette, Houghton, Calumet, Escanaba, and Bay Mills, were found to be present. Other branches sent in reports and pledges by their clergymen. A great deal of interest was manifested, and the promise of new work was as great as last year. Mrs. Jennie Eldredge, diocesan correspondent, reported considerable activity locally with the Church Periodical Club. The Rev. R. W. Clark, D.D., preached the annual sermon. The officers elected were: Mrs. E. B. Palmer, Marquette, president; Mrs. Wm. Sedgwick, Ishpeming, Mrs. D. M. McKenzie, Sault Ste. Marie, and Mrs. A. R. Gray, Houghton, vice-presidents; Mrs. J. F. Oliver, Escanaba, and Mrs. A. Maitland, Negaunee, domestic and foreign secretaries, respectively, and Miss Nina Stone, Marquette, general secretary. Mrs. Jennie Eldredge was re-elected correspondent of the C. P. C.

Vermont

Arthur C. A. Hall, D.D., Bishop

At St. James' church, Arlington, the Rev. Henry B. Ensworth, rector, important improvements are being made, affecting the nave, and particularly giving finish to the new chancel.

The 109th Annual Convention

Held in Trinity church, Rutland, on June 21st. The opening services were held on Wednesday morning, including two Celebrations. The Bishop presided. The Rev. W. F. Weeks (now absent from ill health), was unanimously chosen secretary, and the Rev. J. O. Davis, assistant secretary. Afterward E. L. Temple was chosen treasurer. Among the reports, that on Christian education was read by the Rev. W. H. Collins. The trust funds now amount to about \$86,000. A new trust fund is the gift of C. R. Brewer, of Enosburgh, being his farm of 400 acres (with some conditions), and the income is to be for mission work. The *Standing Committee* was elected as follows: The Rev. Messrs. Dr. Bliss, Foster, and Weeks; Messrs. Briggs, Arthur, and Smith. The Bishop's address reviewed the state and statistics of the diocese, and dwelt especially on the history and prospects of the diocesan schools. He advised their suspension until endowments could be had for a more satisfactory basis. In diocesan finances he urged greater strictness and more business-like methods. He regretted the short tenures of clerical incumbency, and deprecated the exclusive use of the offerings for current expenses, to the detriment of mission offerings.

The Rev. Dr. Brown's proposed amendment to the Constitution, in favor of women voting at parish meetings, was referred to a committee to report at the next convention. The convention voted to meet at St. Johnsbury next year. The Rev. E. N. Goddard was chosen to prepare a suitable memorial on the death of the late Rev. F. W. Smith. The revised Constitution of the last General Convention was referred to a committee to report to the next convention, viz., the Rev. Dr. Bliss, the Rev. Mr. Johnson, and Messrs. Ormsbee and De Boer. *Delegates to Missionary Council*, the Rev. Mr. Atwill, and E. L. Temple. A deficiency of \$1,000 in the Bishop's salary hav-

ing been made up by four laymen of the diocese, they were thanked by the convention, and a resolution was passed to prevent any like deficiency in the future.

In the evening the usual missionary reports were read and accepted. From the treasurer's report, it appeared that the parishes and missions had raised the past year for diocesan missions about \$3,268. The assessments for next year amount to some \$3,400. The sum of \$6,800 has been raised the past year from all sources for diocesan missions, and, including local contributions, has reached that of \$11,200. The *Missionary Committee* chosen was as follows: The Rev. Messrs. Atwill, Sanford, Bliss; Messrs. Temple, Parker, and Ward. Amid the debates of the evening on missionary topics, several resolutions were discussed and passed. One was that of the Rev. Mr. Barr: "That missionary meetings be held once a year in every cure of the diocese, by clergy and laity, to promote and develop the missionary spirit and operations." Another was by the Rev. Mr. Bliss: "That it is the sense of this convention that the salary of each missionary or minister, should as soon as may be, be at least \$800 a year and a house." And another was by the Rev. Mr. Alling: "That the Bishop and missionary committee be requested to assign to each clergyman a certain district over which, besides his own special charge, he shall have care, as far as may be, in the cure of souls."

Laramie

Anson R. Graves, D.D., LL.D., Miss'y Bishop

Death of Rev. Robert W. Oliver, D.D.

The Rev. Robert W. Oliver, D.D., late rector of St. Luke's church, Kearney, Neb., entered into life eternal on the 23d ult., at the Episcopal hospital, Philadelphia, where he had been a patient for 15 months. Dr. Oliver was of Scotch birth. When a young man he was tutor for an English family, who secured for him a lieutenancy in the English army, from which he soon rose to the rank of captain. About 1840 he was sent to Canada, where, after a short time he resigned his commission and became a Presbyterian minister at Butler, Pa. Some years later he was confirmed by Bishop Alonzo Potter, and took Holy Orders in the Church, becoming a missionary priest in Western Pennsylvania, building churches at various points, notably St. Luke's church, Altoona, of which he was the first rector. The University of Kansas, of which he was the first chancellor, was erected under his direction. He afterwards became archdeacon under Bishop Clarkson, of Nebraska, and was dean of the Divinity School at Nebraska City until he became rector of St. Luke's, Kearney, missionary district of Laramie. Dr. Oliver held a major's commission under President Lincoln, as chaplain, serving throughout the war and rendering distinguished services at the battle of Fair Oaks. The Burial Office was said on Sunday afternoon, 25th ult., in the hospital chapel, the Rev. David H. Lovejoy, M.D., officiating, after which the remains were taken to Broad st. station, and left, at 4:30 p. m. for his old home in Kearney. Dr. Oliver was 85 years of age at the time of his death.

Central Pennsylvania

Ethelbert Talbot, D.D., LL.D., Bishop

Christ Cathedral, Reading

Has raised the amount of its deficit of nearly \$5,000, which had accumulated during the past two years, and is now out of debt. This gratifying result has been reached mainly by the efforts of the treasurer, Mr. Edwin L. Moyer, who made a personal call on each parishioner.

St. Barnabas' Free Church, Reading

On St. Barnabas' Day, Bishop Talbot formally blessed the organ, which had recently been freed from debt. The rector, the Rev. J. F. Nicoll, presented a supplementary class of 11 adults, making 70 candidates confirmed within 13 months.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop
Wm. N. McVickar, D.D., Bishop Coadjutor

Woman's Auxiliary

The quarterly meeting, held at St. Paul's church, Wickford, May 25th, was well attended. Over 250 went down on the train from Providence and vicinity, and other parts of the diocese were also well represented. Holy Communion was celebrated by the Bishop, after which the morning session was opened by the president, Mrs. Ames. Reports were made showing the work done in the different departments of the Rhode Island branch, both of the Woman's and Junior Auxiliaries. Bishop McVickar made an address, dwelling chiefly upon the importance of an itinerant missionary for this diocese. The Rev. Mr. Conrad, of Boston, told of his work among the Kafirs of South Africa. Luncheon was served in the parish house, and during the recess many availed themselves of the privilege of visiting the old Narragansett church, which was opened for the visitors. In the afternoon, the Rev. Henry Morgan Stone spoke of the practical effects of missionary efforts, as illustrated by some of the reports, and the Rev. Mr. Blunt made a stirring address on the spiritual side of the work of the Auxiliary. The annual report—\$5,774.06 contributed in cash by 42 parishes, and boxes sent to the value of \$2,900.47.

Newark

Thomas Alfred Starkey, D.D., Bishop

By the will of the late Mrs. Elizabeth Wells, legacies of \$1,000 each are left to St. Barnabas' Hospital and the Society for the Prevention of Cruelty to Animals. After the payment of certain bequests to relatives, the residue of the estate is to go to St. Barnabas' Hospital.

Brotherhood of St. Andrew

The local assembly held a conference June 12th, at Christ church, Ridgewood. The subject at the afternoon session was "Personal work." In the evening addresses were made by Mr. John W. Wood, general secretary of the Brotherhood, and the Ven. Alexander Mann, archdeacon of Newark.

Colorado

John Franklin Spalding, Bishop

On Trinity Sunday, at St. Luke's, Montclair, the Bishop held a Confirmation service, when six students and one master from Jarvis Hall were presented by the Rev. Henry K. Coleman, the principal of Jarvis Hall, for the laying on of hands.

Trinity Memorial Church, Denver

Celebrated its 25th anniversary on Trinity Sunday, at 11 A. M. There was High Celebration, the Rev. John Wallace Ohl being celebrant, assisted by the Rev. Chas. Marshall and the rector, the Rev. Charles Y. Grime. Mr. Marshall was the preacher. Before the sermon the rector read a history of the parish, written by a priest of the diocese, as part of the history of the diocese soon to be published, in commemoration of the 25 years' episcopate of Bishop Spalding. Trinity memorial, erected in memory of Bishop Randall, was the second parish organized and church built in the city of Denver, and under its present rector, the first to abandon entertainments as means of raising money for necessary expenses.

The Annual Council

In addition to our former report we give the following items: The Rev. E. P. Newton although absent on a six months well earned vacation, was re-elected secretary, with the Rev. J. Wallis Ohl as secretary *pro tem*, Mr. Charles W. Boynton as assistant, and the Rev. Geo. Leslie as corresponding secretary. The Bishop delivered his address in which he dwelt at some length on the beginning of his work 25 years ago in his immense jurisdiction of Colorado, Wyoming, and New Mexico. There were then only 11 churches with seven clergy at work. He

sketched the progress of the Church during the 25 years of his oversight, and now although Wyoming and New Mexico have been detached, and Western Colorado set apart as a missionary jurisdiction, there are 54 churches and chapels with 43 working clergy. The business sessions of the council were mostly of a routine character, with no agitation, no excitement. The council of conciliation held in St. Louis last February had done its work, and its judgment was observed to the letter. The officers of last year were all re-elected with but little opposition. The Committee on the State of the Church reported slow but steady, healthy growth.

The reports on the institutions showed St. Luke's Hospital to be in a highly efficient condition, but much in need of additional accommodations for the continually increasing demands upon it. Wolfe and Jarvis Halls, which were a year ago in a depressed condition, have, under new and independent management, been more prosperous than they have been for some years. At the close of the council an address was presented to the Bishop congratulating him on his 25 years' successful administration of his office.

A Clerical Retreat

Held from Tuesday, June 13th, to Friday evening, the 16th, at Evergreen, in the Associate Mission church of the Transfiguration. The Rev. W. E. Johnson, of New York, was the director, and gave the meditations to 11 priests and one candidate for Holy Orders. Mr. Johnson's subjects were the solitude of Christ in His ideal of righteousness and holiness; and the solitude of His priests in their aspirations after the righteousness and holiness of the Son of Man, the Son of God. Mr. Johnson dwelt upon "The social touch of Christ," and his communion with them, and the necessity of His priests being in touch with the people to be successful in uplifting them to a higher plane of life.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The last meeting of the Clerical Union for the season of 1898-'9 occurred June 12th, at the Hotel Henry, beginning with luncheon at one o'clock. The Rev. Dr. White, of St. Andrew's, read a paper on "Cyrano de Bergerac."

On Friday, June 16th, the remains of the Rev. Dr. Purdon, which had been in a receiving vault since his death, in December last, were interred in the cemetery at Titusville, by the Bishop. Several of the clergy were present as a mark of respect to Dr. Purdon's memory.

Guild of St. Barnabas for Nurses

St. Barnabas' Day, June 11th, was observed as the anniversary of the Pittsburgh branch. Bishop Whitehead, chaplain-general of the guild, in the morning, at St. Paul's church, preached a sermon appropriate to the occasion, and celebrated the Holy Communion. In the evening, at Trinity church, the annual sermon before the guild was delivered by the Rev. J. R. Wightman, at which time an offering was received in behalf of the Nurses' Sick Relief Fund. On Monday evening, at the residence of one of the associates, the annual social meeting was held, and was largely attended.

The Northern Convocation

The summer meeting occurred on June 14th and 15th, in St. John's church, Franklin, Bishop Whitehead presiding. The opening service was Evening Prayer on Wednesday, with addresses, "Reminiscences of the Puerto Rican campaign, the point of view of a chaplain; of an officer," by Captain Frank Barr and Captain Robertson, the latter of whom spoke most highly of the chaplain's work. On Thursday there was a celebration of the Holy Communion by the Bishop, at 7:30, followed by Morning Prayer at 9:30. There were addresses during the morning on "Why do no more than ten per cent. of the laboring class go to church?" by the Rev. Messrs. J. H. McCandless, G. S. Richards, and C. R. Messias; and "The Sunday question," by the Rev. A. E. Clay. At noon the prayers for missions were said, followed by luncheon. In

the afternoon the Rev. Frank Spalding spoke of "The secularization of the Church," and the Rev. Messrs. A. R. Taylor and Geo. Rogers, on "Some noteworthy books of the day." In the evening the subject was, "The influence of habit on the determination and maintenance of belief," with addresses by the Rev. A. J. Nock and the Rev. S. M. Holden. The Bishop was present at all the sessions, and 16 of the clergy. The convocation was very spirited and interesting, and the visiting clergy were most hospitably entertained by the members of the parish.

Los Angeles

Joseph Horsfall Johnson, D.D., Bishop

St. John's, San Bernardino, Consecrated

By Bishop Johnson, Sunday, June 4th, assisted by the rector, the Rev. John D. H. Browne, the Rev. Dr. Easter, and the Rev. Messrs. C. C. Payne, M. C. Dotten, and B. W. R. Taylor. The preacher was the Rev. B. W. R. Taylor. In the evening, the Bishop gave one of his strong and stimulating sermons. The people of St. John's parish and their earnest and indefatigable rector are to be congratulated. Their former church was destroyed by fire in Christmas week, 1897. The new church, a thoroughly well arranged and Churchly structure, was opened for its first service—the Holy Eucharist, preceding a Woman's Auxiliary missionary meeting—in February of this year; and now just one year and five months after the fire, the new church, entirely paid for, is consecrated to God's service. And in the meanwhile, the spiritual upbuilding of the congregation has been as marked as its success in material things. The Rev. J. D. H. Browne, after 15 years of service on the Pacific coast, is to revisit the Atlantic. He will spend the summer in Nova Scotia, returning after the Missionary Council at St. Louis in October. During his absence, the Rev. John A. Harris will take his place at St. John's.

St. Matthias' Mission, Whittier

Since its organization three years ago, has used as its place of worship a vacant store fitted up as a chapel. May 13th took place the dedication of a very neat and Churchlike building, just completed. The service began at two o'clock with a procession composed of the officers of the mission, seven of the clergy, and the Bishop, reciting Psalm xxiv, followed by special prayers of dedication said by the Bishop. The Rev. W. H. Wotton preached a thoughtful and suggestive sermon. The church is built of wood and plaster, and is an imitation of the style of the old Californian mission buildings. The effect is very good, at a moderate cost.

Michigan City

John Hazen White, D.D., Bishop

A New Method of Raising Funds

The Rev. L. W. Applegate, Bishop White's appointed financial secretary for the diocese, is energetically canvassing the several parishes, going from house to house, and making acquaintance with every family, and also getting pledges for the support of the diocese in the "episcopal" and missionary work. This is under the new plan, which takes the place of assessments and apportionments, going directly to individual communicants instead of levying upon the parishes through vestries. This plan involves much labor on the part of the secretary, but the encouragements seem to be more in evidence than the difficulties. The experiment is working hopefully.

New Jersey

John Scarborough, D.D., Bishop

Marriage of the Rev. N. V. P. Levis

At St. John's church, Elizabeth, June 15th, the Rev. Norman Van Pelt Levis, rector of the parish at Westerley, R. I., was married to Grace Royal, daughter of the late Russell D. Tyng, of New York. The rector, the Rev. Otis A. Glazebrook, officiated.

St. Peter's Church, Freehold

Since the present rector, the Rev. W. E. Wright, took charge four years ago, the church has been greatly improved by the extension of the chancel and the erection of a side chapel. The services have been enriched, and the altar properly furnished, and the "six points" are all now in use.

Consolidation of Plainfield Parishes

The church of the Holy Cross, Plainfield, has decided to accept the invitation of the church of the Redeemer, in the same town, for a union of the two parishes, under the present rector of the church of the Redeemer, the Rev. W. Montgomery Downey. The consolidated parishes will worship in the church of the Holy Cross, the rector of which, the Rev. T. Logan Murphy, lately resigned.

Duluth

James Dow Morrison D.D., LL.D., Bishop
Woman's Auxiliary

The third annual meeting occurred in St. Paul's church, Duluth, on June 1st. The opening service consisted of a celebration of the Holy Communion by the Bishop, with a stimulating sermon by the Rev. H. P. Nichols. Mrs. L. F. Hendryx, owing to the resignation of the president, acted as presiding officer. Roll call, which showed representation from five parishes, was followed by a short, earnest address by Mrs. Hendryx. The secretary, Mrs. Johnston, reviewed, in an interesting manner, the year's work, its discouragements and encouragements. Especially she approved of the experiment which resulted in a substantial district box, so many branches having united in the plan with enthusiasm. The treasurer's report showed a decided gain in this year's results over those of last year. Mrs. Morrison reported for the Junior Auxiliary, nine working branches, and that several Sunday schools had been induced to make missionary instruction a regular part of the weekly programme. She emphasized the obvious fact that if we expect or desire the next generation to be intelligent and conscientious in their gifts and activities for the Church, we must see that they are trained in the Church's methods now. She pointed out the fact that love of country was cultivated in every common school, by all means available, and that every victory in the last war was the victory of each school. Why, then, should not the Church's warfare be kept before the mind of the young, her victories be made theirs, her heroes their heroes, her needs the object of their solicitation? The secretary of the "Babies' Branch" reported a marked increase in membership during the past year, and that mothers have been brought into the Auxiliary through the influence of this band of little ones. "A little child shall lead them." In the absence of the secretary of the Church Periodical Club, a review of that work was read by Mrs. Page Morris. A great advance is noted over last year's results. At 12 o'clock, the Rev. H. F. Parshall read the "Noon Day Prayers." Officers for next year are as follows: President, Mrs. J. D. Morrison; vice presidents, Mrs. C. F. Hendryx and Mrs. G. V. Quillard; secretary-treasurer, Mrs. F. H. Barnard; secretary of Junior Auxiliary, Mrs. H. F. Parshall; secretary of Babies' Branch, Mrs. Henry Taylor. An earnest address was given by the Rev. Wm. Walton, for the Junior work. Able papers were read, on "The relation of the Woman's Auxiliary to the Junior Auxiliary," by Mrs. Quillard; and on "The Woman's Auxiliary in small parishes," by Mrs. Merchant, for Mrs. Morse. The subjects for discussion were: "Should 'raising money' be the first object of the Auxiliary?" and "Should domestic missions receive more attention from our society than foreign missions?" A unique feature of the afternoon meeting was an address in the Chippeway tongue by a woman of that tribe—Mrs. Louis Manypenny. Her husband interpreted it. It had long been in her heart to do something for God's work, but she knew not how, until some one told her of the Woman's Auxiliary. She visited the reservation at Twin Lakes, staying there for a week, and meeting

the women every day. She organized a branch of the Woman's Auxiliary there, and then went on to Wild Rice River, where again she met the women, and told them how they might have a share in the good work. Here, too, she organized another branch of the Auxiliary, and as a result of these meetings she brought with her to the annual gathering the sum of \$5.60. Bishop Morrison, in his address, expressed his appreciation of the work of the Woman's Auxiliary.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Recent Confirmations in the diocese: Number last reported, 386; Pine Lake, 4; Christ church, Janesville, 9; Trinity, Janesville, 18; Mineral Point, 9; Kilbourn, 1; Tomah, 5; cathedral, Milwaukee (special), 2; St. John's Military Academy, Delafield, 14; Whitewater, 6; Elkhorn, 7; Hartland, 6; Delavan, 6; Portage, 8; Watertown, 10; Kemper Hall, Kenosha (special), 1. Total, 492.

Connecticut

Chauncey B. Brewster, D.D., Bishop

The Rev. George Buck, rector of St. James' parish, Poquetanuck, has resigned. As a monument of his successful rectorate, he leaves a handsome and well-appointed church.

Church Home for the Aged, Hartford

Bishop Brewster dedicated the new building, on June 14th. After the service, which was held in the pretty little chapel of the home, addresses were made by the Bishop and Dr. Nelson, of Geneva, N. Y. The new edifice is of colonial type of architecture, has a broad central hall, with reception rooms, and rooms for inmates on one side. On the other side is the chapel, in the rear of which is the large dining-room, with perfect kitchen and pantry appointments. The rooms are large, airy, and comfortable. The building is heated by steam, and has all modern sanitary appliances. It cost a trifle under \$16,000.

Fairfield County Clerical Association

The monthly meeting was held in Derby, the members and some clergymen of New Haven Co. being the guests of the Rev. G. H. Buck, of St. James' church. Holy Communion was celebrated at 11 o'clock, and the Association then met for business at the rectory. About 25 were present. The subject of the meeting was, "How can the meetings of the diocesan convention be made more effective?" The Rev. L. N. Booth read an interesting paper on the question. At 1 o'clock dinner was served for the visiting clergymen in the Sunday school room, after which discussions of the subject followed. The Rev. Louis French, of Darien, president of the Association, presided.

Trinity Church, Bristol

On June 5th this parish held its 5th anniversary. The rector and his wife gave a reception to the parishioners and their friends, who kindly remembered him and his good wife, presenting them with a beautiful mahogany cabinet, and other gifts. Since the present rector, the Rev. W. H. Morrison, took charge two years ago, there has been a steady advance all along the line. The resources of the parish have quadrupled, and aggressive spiritual work has gone on. On the first Sunday after Trinity the rector inducted into the Order of the Daughters of the King, five women. The branch here now has a membership of 17. The mission at Forestville is also prospering. A lot has been given for a church by Mr. Welch, of that place, and the members have raised \$800 for the building, which is called after the Apostle St. John.

Farewell to Rev. W. D. Scott

On the evening of June 8th, the people of St. Andrew's chapel, Middletown, tendered a reception to the Rev. W. D. Scott, who is about to leave to take up work under Bishop Leonard in Salt Lake City. The rector of the parish, the Rev. E. Campion Acheson, complimented

Mr. Scott on his three years' work, and stated that he had yet to hear an unkind criticism regarding Mr. Scott, or that he had been anything but an earnest Christian gentleman in his work in the parish. Mr. Acheson presented on behalf of the congregation a white stole, and on behalf of himself and Mrs. Acheson, a cassock and surplice to Mr. Scott. After a response by the latter, the congregation joined in singing "Blest be the tie that binds," and then knelt in prayer to ask that a blessing might fall upon this young deacon.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

Guild of St. Barnabas for Nurses

The anniversary service took place at Trinity church on the evening of the Feast Day, June 11th. Evening Prayer was said by the rector, the Rev. Richard P. Williams, and an appropriate sermon was delivered by the Rev. Herbert Scott Smith. At the regular monthly meeting for business, on the following Wednesday, officers for the ensuing year were elected: Chaplain, the Rev. Alfred Harding; secretary, Miss Mason; treasurer, Miss Whittaker. There are now about 50 trained nurses belonging to the Washington branch, and a large number of lady associates. Most of the prominent physicians of the city are medical associates, and there are six priest associates. It is proposed to open a home for nurses, where comfortable rooms can be rented at a moderate cost, and where, in the intervals of regular engagements, a pleasant home and congenial companionship will be found, and it is hoped that from it nurses, when at leisure, will give part of their time to caring for the poor in illness. Members of the guild have already generously responded to calls of this kind.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

Grace Church-on-the-Highlights, Brooklyn

Extensive improvements are to be made, which are to cost in the neighborhood of \$40,000, the amount being all in hand. In the meantime, services will be held in the chapel.

Holy Trinity, Brooklyn

During the summer a vacation school will be held in the Hall Memorial House. Arrangements have been made to take 200 children. The school will be under the management of a committee of men and women of the parish. During the summer the memorial gifts, organ, pulpit, altar rail, etc., will be put in place. With the exception of a Sunday or two, on account of the work, the church will, as usual, be open all summer.

St. Alban's Church, Canarsie

Held its patronal festival for two days. On the 17th there was a celebration of the Holy Eucharist, the Rev. Walter Irving Stetcher being celebrant. Morning Prayer was read at 10:30, and a High Celebration at 11 o'clock followed, the celebrant being the Rev. J. W. Hill and the Rev. W. W. Bellinger preaching. In the evening the sermon was preached by the Rev. H. C. Swentzel. On Sunday, the 18th, the preachers were the Rev. F. S. Griffin, and the Rev. Frederick Burgess. The church was tastefully decorated, and a special programme of music was finely rendered. The Rev. Edward Heim is rector.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

The cathedral of the Holy Trinity, Atlanta, has recently been greatly improved by the decoration of its chancel. This work has been done through gifts of the Ladies' Aid Society, and is a beautiful and harmonious color scheme, bringing out and emphasizing the fine proportions and ornamental points of this part of the cathedral. A very handsome altar rail of oak and brass, the work of Geissler, of New York, has also been erected, and is a memorial of Mr. Quintard Peters.

Editorials and Contributions

THE *N. Y. Churchman*, noticing an article in another paper, says with apparent approval:

The writer voices the convictions, not of an individual, but of a multitude, when he argues that not by Creeds, which, with the single exception of the Apostles', have been universally divisive, but by use of the same forms in public worship and by co-operation in Christian endeavor, shall unity be promoted.

It is just such statements as this that disparage certain movements in the alleged interest of unity, and make us fear this Trojan horse which has been several times wheeled into the General Convention with partial success. We shall continue to be on our guard against it because under the banner of amiability it really covers the conquest of the Catholic by the Puritan, and the conversion of the Church of the English-speaking peoples into another Protestant sect.

THERE is no one who will traverse the statement in *The Churchman* that the use of the same form of public worship would promote unity, and we are far from bemoaning the growth of the liturgical idea, because its adoption represents the decadence and ultimate disuse of methods of worship (?) which the Church has never favored and which have had much to do with prevalent agnosticism and religious indifference. But it is quite another thing to talk of "co-operation in Christian endeavor" as likely to subserve the interests of unity, at least at present. The methods of external work in use among the non-liturgical bodies are all fashioned on the basis of individualistic worship, and have grown distinctly out of non-ritual habits of devotion and prayer. Should, for instance, the Christian Endeavor undertake to reconstruct itself on the lines of the St. Andrew's Brotherhood, the bodies it represents would soon discard it as an exotic, as certainly as that the Brotherhood would commit harikari should it make the Christian Endeavor the model of its corporate life. It would be quite contrary to universal experience to hope for unity of feeling as the result of quixotic efforts at unity of operation. The Church has everything to gain by dignified adherence to her own time-honored methods of work (as well as of worship), and everything to lose by gushing and childish co-operation with incongenial methods and endeavors.

AS to the divisive effect of the Creeds, we repudiate the suggestion, save in so far as truth always marks itself off from error, and will not cross the line to compromise with error, even though amiability and false liberality spur it on. There seems to be a singular disinclination in some quarters to recognize the words of our Lord, that He came not to send peace on the earth, but a sword. There is no peace save the peace which grows out of a common holding of truth, and antagonism in the interest of the truth is more according to the mind of the Master than peace at its expense. We are getting weary of this insensate gush about unity without reference to the established, eternal, and unchangeable verities; and the dangers which threaten the Church to-day largely spring

out of this plausible, smiling, sweet-tongued effeminacy which some of our people affect.

THE Creeds of the Church are not divisive, but constructive, columnar, and conservative. The only separation they make is between belief and unbelief, and no one but a destructive or a sentimentalist would argue otherwise. The Creeds are the very bed-rock and *raison d'être* of all our worship and work, and to impugn them as divisive is to cast discredit on their origin, and on the Holy Scriptures upon which the Church has built them. We have shown in what sense they are divisive, and in that sense one might say the same of the Scriptures themselves.

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Theology and Exegesis

THERE is a decided tendency in recent works on the Bible, and in the theological schools, to the exclusive use of methods of exegesis which can never yield the results most to be desired for the purposes of spiritual instruction. Yet it is the use of Holy Scripture for instruction in supernatural truth, for the building up of the soul in love, for the strengthening of hope in things eternal, for consolation, for warning, and for establishing the principles of a life pleasing to God, that makes it the Book of books, the Church's chief treasure. The method of which we speak is called the scientific method, though as it is used, it is often improperly so-called, and when it is used exclusively, it is entirely defective from the Christian point of view, as ignoring the supernatural. It is true that the critical study of the New Testament, including the careful, grammatical, and logical analysis of every sentence, phrase, and word, is essential to the appreciation of the profound truths contained in it, and Christian scholars all along, according to the scholarship of their times, have ever employed themselves in this study with keen delight.

BUT we have reference to something other than this, namely, the attitude of mind with which such study is approached, the impressions or beliefs—in other words, the previous assumptions. The theory of interpretation which is now widely accepted is that one may best approach the study of the Scriptures by divesting his mind of all ideas of spiritual or theological truth which he has hitherto held and which are the root principles of his religious life. This is called "impartiality." It is considered necessary that we should search the Scriptures "without prejudice." The extremest application of this method is familiar enough in the very common notion about the training of children, that the fundamental truths about God and man are not to be inculcated in them, but that they ought to be left to find them out for themselves. "There is only one hypothesis," says Canon Moberly, "which would save such a course from fatuity; and that is the hypothesis that the truths of the Creed are themselves unimportant conjectures upon subjects neither known at all, nor at all necessary to be known. And this, no doubt, is what the advocates of such a course do, in fact, either explicitly or unconsciously hold. But sup-

pose for a single moment that the truths of the Christian creed are what they claim to be; and it would be, at least, as reasonable to leave children to shape out their own unguided experience as to principles about 'picking and stealing, evil speaking, lying and slandering, temperance, soberness, and chastity,' as about sin, and atonement, and love, the revelation of the Fatherhood of God in the incarnate life of Jesus Christ, or the transfiguring of personality by the presence and the power of the Holy Ghost."

WE are asked to approach the study of the Scriptures with all our old pre-conceptions placed out of sight. We are to study them as persons who know nothing of the Incarnation, who are not aware that the words of Christ are the words of a Divine Person, who have no previous clue to the doctrinal significance of St. Paul's Epistles, who have had no familiarity with the immemorial institutions of the Church, or the meaning of that word "Church" itself. This is the attitude of mind we must bring to this work and see what we can make of it! What this process has made of it is opened before us in more than one volume of recent date, and it is not reassuring from any Christian point of view. The method in question is called "scientific," but a method is not properly scientific which either disregards the setting or attendant circumstances in relation to the facts with which it deals, or ignores the necessities of the human mind. As too often handled, what are called the scientific methods of historical or exegetical study, are faulty in both respects. A little consideration will make our position plain.

THE books of the New Testament, beginning with the Epistles of St. Paul, were written one by one as exigencies arose. They were for the most part written to communities of Christians which had been in existence for a considerable length of time. They were called "believers," as being in possession of a body of doctrine. They had also an organization with its recognized officers, and they "obeyed those who had the rule over them." They had also ordinances of worship, and certain institutions which were considered to be of vital importance. To such a community, with its faith, its associated life, and its established rites and customs, comes a letter from St. Paul. He has, in fact, been its founder, either directly, or through his trained associates. How, then, is this letter dealt with? Is it not read in the light of the established order of things? Its phraseology, its technical expressions, its allusions to points of teaching, to religious rites and customs, to the institutions of the Church, are they not all interpreted by the previously existing faith and order? In other words, the readers brought to the consideration of the Apostle's words a large number of "presuppositions." It would be simply absurd to imagine anything else. Could it be for a moment supposed that the Christian brethren of Corinth, for example, were expected to say to each other, upon the receipt of the first Epistle to that Church, "Let us put out of our minds all the teaching we have received heretofore, let us forget the organization to which we belong, the religious rites we have been trained to

observe, the sacraments which we have been accustomed to celebrate, and let us read this letter with impartial minds, just as if we had hitherto known nothing of the Gospel, and had never heard Paul, Apollos, or Peter, and see what we can make of it?" The supposition is a *reductio ad absurdum* of the method itself. It would only be a rational method in the case of documents without a history, unearthed from some ancient hiding place long ages after they were penned.

BUT we are concerned with documents which were written for a living society, and for a society which has never ceased to live, and their interpretation is wrapped up in the life of the society. At what precise time are we to suppose that this ceased to be the case? When was a new faith substituted for the doctrine of the Apostles? When was the original organization exchanged for another? When were the original sacraments done away, and others brought in in their stead? The Epistles of St. Paul and the other New Testament books continued to be read without a break, in a great society which continued to exist without a break. They were read with "presuppositions" at the outset, and they have been read with the same presuppositions, in the Church, down to this day. And we contend that to read them otherwise is to deprive ourselves of the true insight into their meaning. "It is the old ideas, common-places of the thought and faith of the Church, to which insight belongs." The notion or theory that it is possible to read without preconceived ideas is, furthermore, contrary to the laws of the human mind. It is not really a question between presuppositions and no presuppositions, but between true presuppositions and false or defective ones. And the results of our study will depend upon the mental convictions or presumptions with which we come to it.

THE thoughtful writer whom we have already quoted is more than justified in pleading that the interpretation of the New Testament should be throughout theological as well as exegetical; "or rather, that theological beliefs should be recognized as legitimately present in, and for, the exegetical processes." Since we believe all the articles of the Christian Faith as most certainly true and positively essential, and have the most profound conviction, resting upon the testimony of the Church from the beginning, that they are contained in the Scriptures, let us freely avow that when we read the Scriptures, we read them in the light of such beliefs and convictions. "Every action done by Christ, or every word spoken by His lips, requires for its perfect apprehension the realization of the Person whose word or act it was." And this, as well as other theological truths, "ought really to be present as a necessary and determining quality of the thought with which we apprehend the real significance of historical details in the Acts or the Epistles." "Spiritual narrative, as well as spiritual philosophy, is for the seeing eye and for the hearing ear; which means that something else is needed for discernment of their truth than the merely intellectual impartiality of the secular scholar or historian."

WE believe that we point to a very real danger when we deprecate the tendency which, it is to be feared, has made

too much headway in some of our own schools, to erect an exegetical method which, in a subordinate and subsidiary way, may have its proper use, into a governing principle of all Biblical study. Trained on this method, the preacher has not learned to bring forth from Holy Scripture the deep things of God and the great truths of revelation for the spiritual good of souls and the edification of his hearers in faith and righteousness. The New Testament has rather assumed in his mind the character of an ingenious puzzle, a field for the construction of novel hypotheses, and the discovery of ideas and practices hitherto unheard of. He cannot convert these things into spiritual food, and if he be earnest to do good, he is tempted while using, through habit, a text from the Bible, to draw from other sources both his doctrine and his illustrations. It is a common remark that we do not hear so many "Gospel sermons" as we used to do in former days. In so far as this is true, may it not be largely traceable to the modern methods in exegesis?

The Growth of the Church

FROM THE ANNUAL ADDRESS OF THE RT. REV. D. S. TUTTLE, D. D.

THERE has been no little discussion of late, in the Church papers, about the statistics of growth of our Church in America. It is claimed that the rate of that growth is sadly diminishing; and that the time is fast coming, if it has not already come, for us to discover that we have too many ministers for the people, and too few people for the ministers. Well, I value statistics, and I think honest effort should be expended to make and keep them accurate. But the influence for good which the Church exerts, or which, at any rate, by her genius and history she is fitted to exert, along the lines of sobriety and stability and comprehensiveness and sturdy steadfastness of faith, with loving toleration of opinion, can not be put into statistics, nor counted up by statistics. Even were it true, then, that we have quit growing in numbers, it would not follow that we are failing in depth or breadth of right good work.

With regard to the question of room in the ministry, or overcrowding in the ministry, I am of the opinion that there is room, and that there is not overcrowding. By Whitaker's Almanac, we have 4,818 clergymen and 680,205 communicants. That is, there are 141 communicants to each clergyman. I submit that the ministry would not be overcrowded were there one clergyman for every one hundred of communicants. Last year, the clergy increased by 42; the communicants by 16,122. That is, 384 communicants to each clergyman. It appears to me that pastors and parents who love the Church should not allow themselves to be diverted by any outcry about overcrowding, but should be wide awake to turn the earnest attention of boys and young men to the ministry. For the young themselves, I do not for a moment believe that they will turn away from the ministry because there is no money in it, a whit sooner than they would refuse to volunteer for the flag because there is no money in it.

As for permanently unemployed clergymen, I think the list is really not large. In the two dioceses which I know—Missouri and West Missouri—there are none save those incapacitated by age or bodily infirmity.

Doubtless, in the 4,818 clergymen of the country, some incapacities exist other than from age or bodily infirmity. Counting out all those incapacitated by age or infirmity, or reasons indefinable and unmentionable but which any one of experience can readily divine and understand, the list, I claim, of the permanently unemployed clergymen in our American Church would be reduced to very meagre proportions.

The statement is made that our rate of growth is diminishing. It may be so. I am inclined to think that it is so. A pertinent remark may be allowed, that as a body increases in numbers its rate of increase may normally be expected to diminish. A parish of ten communicants, increasing to twenty, grows by 100 per cent. When from 100 it increases to 150, it grows only by 50 per cent.—half as much in rate. But the latter growth is likely to be actually in every way the greater.

Let us take a scrutinizing look at our own diocese in this matter. In the eight years since Missouri was divided, and of which we have the reports, our diocese has increased by 1,175 communicants. In the same time, 3,999 have been confirmed. I think it correct to count that the deaths of communicants are less than three per cent. of the whole number yearly. The confirmees each year are less than nine per cent. of the whole number of communicants. In a fair estimate, then, one-third of the confirmees should be considered as enough to make up for the loss by death of the communicants. That is, if the confirmees are at once entered as communicants on the parish register. I think they should be so entered. They are entitled to be communicants. They ought to be communicants. And they have a right to be listed as communicants. Other things being equal, then, the communicant list should grow by two-thirds of the number confirmed. But losses there may be by excommunication, lapse, and removal from the parish (and the diocese). Those under the first head may be counted inconsiderable. Those under the second, alas, are considerable, and bring sore feelings of discouragement to the hearts of faithful pastors. With regard to the third head, in such a State as Missouri, I think the removal of communicants out of the diocese would doubtless be equalled and offset by the removal into the diocese from other dioceses. In our country parishes, more go out than come in. But many that so go out come in to our St. Louis parishes. Only, sad to relate, not a few allow themselves, or are allowed by others, to drift and wander and become lost to any record or list, being without a pastor or a Church home.

Reckoning the diocesan removals, immigrant and emigrant, as offsets to each other, and if there were no sad lapsing, the communicant list ought to have increased by two-thirds of the number confirmed. That is, this diocese of Missouri should have grown, from 1890 to 1898, by 2,666 communicants. Instead, it grew by only 1,175 communicants. By our analysis, there has been a lapsing of 1,491 communicants. If this be the fact, or half-way the fact, our hearts are sorrowful, I am sure, brethren of the clergy, that so many have sadly turned their backs upon the precious and life-sustaining Feast of our Lord's Body and Blood. May God give them grace to return to loyalty and faithfulness. May He give us grace, unflinchingly and lovingly, to plead with them to return.

By the record, in 1897, our diocese had 6,472 communicants; in 1898, 6,406. Here is an actual loss of 66. And that, too, when 594 were confirmed in the year. After the manner of our calculation, that means 462 lapsed for that year. That is too sad to believe. I do not believe it. Examining the parish reports, I find one parish reporting 12 added and 134 lost during the year. Another parish makes this astonishing return: In 1897, 463 communicants; during the year, added 38, lost 9; in 1898, 300 communicants. That is, 192 communicants lapsed for the year. I can not credit such figures as expression of the lapsing account. The makers of the returns, perhaps in a spasm of virtuous disgust at what they may have called a dead list, must have run their hot pens of destruction through the figures. Statistics, therefore, scrutinized, may furnish their own corrections to some seemingly strange results.

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Is There Room in the Ministry?

BY THE REV. FRED'K S. JEWELL, D. D.

I.

THE question, "Is there room in the ministry?" involves what may be fairly considered as an "up-to-date" subject. Recently launched by Dr. McConnell upon the turbulent bosom of newspaper discussion, it has been so tossed about and mishandled that it is all but fit to be abandoned as a hopeless derelict. In spite of its real importance, the number and varied ability of those who have taken part in its discussion, and the curious multiplicity of the views advanced, we are yet all at sea as to any satisfactory solution of the problem involved. Indeed, we seem water-logged with doubt both as to whether the question can be conclusively answered and whether there was any proper ground for propounding it at all; certainly "a most lame and impotent conclusion."

Under these circumstances, it becomes a question whether it is not idle, perhaps even presumptuous, to adventure anything further in the discussion of the subject; whether, in fact, anything is to be gained by casting into the bitter waters of this doubt and disagreement, another piece of the controversial tree; and, more than all the rest, whether, if the evil and its cure could be satisfactorily laid open, there is any possibility in the Church of applying the cure and correcting the evil. I say, more than all the rest, because there is no ecclesiastical body in Christendom in which, from the existence of so many, diverse, unreasonable, refractory causes, it is so impossible to correct any prevalent error or abuse, as the so-called Protestant Episcopal Church.

But to proceed with the subject: the first thing to be considered is whether the answer to the question, "Is there room in the ministry?" turns on the principles or the priests concerned; whether upon honest adhesion to the "Faith once delivered to the saints," as the Church holds the same, or upon the condition of those ministers who, while empowered to do the work of the Church according to their ordination vows, are provided with no designated field for its performance. These two lines of inquiry, while both important, are in both their field and value, quite different. The discussion which the subject has so far elicited, has concerned itself chiefly with the latter of these lines. This, however, has resulted in

a mere strife of words and figures, which, as compared with any just contention on the former grounds, is a mere fluctuating and inconsequential war of outposts rather than a direct and decisive contention for the maintenance and defence of the Church's central citadel of Catholic purity and power. Recent events of a very significant and disturbing character, however, would seem to show that the imminent and imperative call to arms is rather for a mustering of forces on the field of Principle. The grand issue is not one concerning forms or conditions, it is *pro Fide et ex fide bona*, it concerns the Faith and good faith.

Now by this I mean that the plain Principle, and one with which the practical fact should unequivocally correspond, is that there is no room in the ministry for those who do not in good faith believe and intend to teach all the grand articles of the Catholic Christian Faith as the Church holds the same; who do not honestly, and with exclusive religious intent, take upon themselves the vows and obligations of their order, as set forth in the Prayer Book, and who, accordingly, do not endeavor to fulfill the same without equivocation. Not to deal in mere generalities, which always invite misconception, it may be said that those for whom on the basis of Principle, there is no room in the ministry, may be divided into four classes, as follows: 1st. Those who are spiritually deficient, who know nothing of personal religion or piety, and who consequently are personally indecent, formal, self-indulgent, and worldly. 2dly. Those who are ministerially scheming and dishonest; clerical carpet-baggers, men who seek the ministry merely because they look upon it as an easily obtained, respectable profession; who regard it as a happy means of attaining a higher social status, with perhaps well-to-do matrimonial possibilities in prospect, or who are ambitiously intent on the attainment of some easy, self-indulgent, self-aggrandizing parochial charge. 3dly. Those who are ecclesiastically weak and defective, holding semi-denominational views of the Church, ignoring or undervaluing the priestly office, and accepting the episcopate as a convenient agency in the Church rather than a necessary divine factor in the sacred ministry; and those who immigrate into the Church because of some disagreeable feature in their sectarian fold or some break with its authorities, or who are won to it by the æsthetic attractiveness of its ceremonial. 4thly. Those doctrinally and belligerently unsound, corroded by old errors, Arian, Sabellian, Universalian, or Humanitarian or critical free-lances, carried away with notional fads, evolution, the Higher Criticism, comparative religions, the new theology, public reforms, and political Christianity, "wells without water, clouds that are carried with a tempest," and that bring a tempest with them.

Now it is not improbable that this classification may raise the outcry that "it is too sweeping, that it is a piece of purist severity." But it is no more so than is the New Testament standard of Christian excellence. "But it is also clearly impracticable." No more so than any other standard of perfection in art, morals, or religion. "But the attempt to apply any such standard would result in unmitigated bitterness and strife." Yet the one Divine Teacher and Exemplar of moral and spiritual perfection, said: "I come not to send peace, but a sword." Moreover, the adoption of a perfect rule or stand-

ard does not involve its summary application as an *ex post facto* law. Its operative force is mainly prospective. The abuses of the past are largely beyond correction. Such as can be reached, must be tactfully touched. The tares may have to grow lest the wheat be rooted up. But this is no warrant for any further sowing or cultivating tares. To this may be added the objection so rife in the clamor of the times, "You allow one no liberty of thought, no right of private opinion." Liberty of thought there may be concerning those things not defined or set forth by the Church, but this does not involve an equal right to spread abroad publicly the results of that thinking. It must first be settled that such teaching does not compromise the Church in the mind of the Christian public, does not disturb the peace of the Church, and is not calculated to confuse the ideas and weaken the faith of believers. So long as neither the man nor the scholar can abstract himself from his priesthood, his relation to the Church and his vows as a priest must be paramount. Furthermore, there may be private opinions with regard even to matters which have been settled by the Church. But here still more than in the preceding case, private means private and neither openly nor covertly public, and for the same reasons as before, only all the stronger as they approach or involve antagonism to the Church, and a violation of one's vows as priest and preacher. "But is not this to force the man to play the hypocrite, to seem to believe what he denies, and preach that which he conscientiously holds to be a lie?" By no means, and to every frank and manly mind, plainly enough, the priest is not commissioned by the Church to preach all, or all kinds of truth. His is not a roving commission. He is detached from the ranks and detailed to do a specific work. He has no right whatever to avail himself of the powers and opportunities given him by that commission to do, according to his own interest or pleasure, anything counter to the Church's plain intent in giving him that commission. If he does this, he is either lamentably weak, covertly disloyal, or impudently false and treacherous. "But what if he cannot conscientiously do otherwise than preach the Faith as the Church does not hold it, or doctrines which she condemns as unscriptural, uncatholic, false, and injurious?" Let him retire, resign, abdicate. He was not compelled to take up the express work of the priesthood, he is no more forced to continue in it. Let him lay down the work and depart in peace. That any one can do otherwise and consider himself either a man or a Christian, is hard to comprehend. As a Churchman, his motto should be "*Fides ex toto*;" as a man it can be nothing less than "*Vota involata*." For any other than such men and Churchmen, there is no righteous room in the ministry.

(To be continued)

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No Cause for Alarm

A SCRIPTURE that one could be alarmed about would not be one that a reasonable man could believe. We cannot apprehend the overthrow of God's power in the world. He must be true, though every man be a liar. They who think with Dr. Briggs that the Bible is God's Word only in a qualified sense, are the only ones who have reason to be alarmed. For in their opinion the parts which are inspired and those which

are not, are inextricably mingled; the sense which is divinely inspired must be picked out by the extraordinary collection of people whom Bishop Potter calls "the best Christian scholars," and who seem complacently to accept the designation. Dr. Briggs is one of them. But, as yet, no assurance has been given that these exceptionally endowed men are immortal. When they die who is to pick out the nutritious meat from the extremely convoluted shell of Holy Scripture? For ages the Christian world groped on in darkness without any of these first-rate scholars. Those who read or heard the Bible took it just as it was, shell and all. Some of them drew near to God and were saved, no doubt,—but they had no such light as that which shines now. What if that light should leave us? We shall have learned that the Word of God is to be picked out of the Bible, but we shall no longer have any "competent scholarship" to make the selections,—nobody to keep our Polychrome Bibles up to date. There certainly would be reason for panic if we thought with Dr. Briggs. But we believe that God's Word is not yea and nay, but yea and Amen. Whosoever shall fall upon it shall be broken, and upon whomsoever it shall fall it will grind him to powder. Therefore it would be the height of folly for us to have any fear. We do say, and let us continue to say, that there is no objection to any kind of investigation or any amount of it; but that previous to the investigation this much is settled by Revelation and expressly accepted by the whole Church of God—that the Holy Scriptures are inspired by God in a manner wholly different from all other writings, and so that they are "the infallible and undecivable Word of God," and whatever is contained in them is true.

Let us continue to say that the Church also is infallible, and that she, not "the best scholars," is the witness and keeper of Holy Writ. Let us continue to say that reason also is infallible. Nothing can be found in the utterances of the Church which is contrary to Holy Scripture; the law of the Church's being keeps her from any such utterance. Nor can anything be truly found in Holy Scripture which is contrary to the utterances of the Church. In like manner, and equally, nothing can be found in sound reason that is contrary to either Church or Scripture. Let us say that thus we agree with Dr. Briggs that there is a co-ordinate authority in these three, but with this radical difference, that we know their authority is infallible, whereas he believes in no infallibility that can speak to men.

The time has not come for us to cease saying these things, reiterating them, recurring to them, showing men the evidence for them; for there are many who are in love with what they call the scientific method; and that method, by a singular reversal of terms, now means the method by which nothing can ever be known with certainty to be necessarily true. Those whose reason and faith are either mangled or entirely destroyed by their devotion to this method, think it will help them in the study and defence of Holy Scripture; and of course they think that if this method is the right one the notion of infallibility must be discarded. Here is the root of the heresy. Let us therefore say, that while the scientific method, which is all we have for the investigation of material things, is very good for that

pursuit, and has helped us to great advances in the temporary use of the world as we find it—yet it can have no fundamental or important bearing on the infallible oracles of God. This proposition does not "fetter the human intellect,"—it releases it from the slavery of dependence on material phenomena. To that slavery Dr. Briggs, and his kind, would reduce the mind of man; and they, for this reason, are thoroughly unfit for the priesthood. We must proclaim that things which are seen are temporal,—the things which are not seen, eternal; that "blessed are they who have not seen and yet have believed."—*Catholic Champion*.

—X—

Letters to the Editor

THE BUSINESS SIDE OF RELIGION

To the Editor of *The Living Church*:

In an article in your paper of June 17th, under the heading of "The Business Side of Religion," is found this expression: "The poor minister who, in accepting his position, was assured that he would be kept 'free from worldly cares,' has soon to face the truth that he is at the head of a great business enterprise, and that its success depends upon him alone." The questions naturally arise: Does, or can, any clergyman expect to be "free from worldly cares" because of his position?—is the ministry, indeed, such a privileged class that those in it can complacently close their eyes to the cares and responsibilities of their respective parishes, indifferent alike, so long as their salaries are paid, whether the expenses of the church are met, or whether the deficit grows continually larger and the burden heavier?

A clergyman, as rector of a parish, is in a position to know better than any one else whether his work is a success or a failure. If a success, the crisis you describe as that of the poor minister being invited to resign, never is reached; if a failure, then it rests with the individual himself whether his resignation must finally be asked for. In the latter case, could any self-respecting minister ask, or expect, to be carried along as a dead weight while his parish is sinking to a slow, but certain, death? Undoubtedly every manly clergyman in the land would answer, "No." For a clergyman to ignore such a condition and still insist upon the retention of his office and his salary, would be but making himself a pensioner upon the little nucleus which is found in every church, and by whose efforts the parish lives on through the administrations of strong and weak ministers, or with no ministers at all.

Without doubt, a minister must face facts, unpleasant though they be, the same as any other man or woman in the world. To do otherwise would indicate that his interest is simply a pecuniary one, and that he rests on his contract of employment. That such is the case, the writer does not believe, but unfortunately the actions of the clergy too often have that appearance. Vestries have frequently been severely criticised by the religious papers, and perhaps justly so, for the cold business view taken by their members, yet it would seem that the clergy are not altogether free from such a criticism, for frequently almost the first question asked by a minister in considering a call to a parish, even as a supply for a single Sunday, is, "What does it pay?" Such a question, when analyzed, means one of two things,—either that the preacher desires a promise from the parish to pay more than it is able to do, or else he is unwilling, without a promise beforehand, to trust the parish to do what it is able to do; neither of which has a tendency to arouse or promote sympathy between preacher and people, nor to dissuade the mind that the preacher's interest is a financial one.

Add to this the fact that the list of non-parochial clergy is a long one, while at the same

time nearly, if not quite, every diocese in the country includes whole counties where the Church is not even represented, and the conclusion is inevitable that what many of these unemployed gentlemen want is not work, but salaried positions in organized parishes.

It is true a minister must live, and must therefore have the means to live; in this respect he is not different from other people; but how few of them, in considering a call, are willing to ask the simple question: "Can I live?" and be guided accordingly.

The writer is of the opinion that the churches are fair and honest, and their people are willing to meet their rector much more than half way, and that an earnest, sincere preacher of the Gospel, of only average ability, has nothing to fear. If a church can only afford a man a living, she will say so, and give him that; if she can do better, she will do so without any bargaining and dickering on the part of the clergyman. In other words, she will give her minister all she can afford; can he reasonably ask more?

VESTRYMAN.

VALUE OF CHURCH BUILDINGS

To the Editor of *The Living Church*:

From the last United States census can be obtained the average value of all the Church edifices of the land, as the census gives the number of edifices of each denomination, together with their value, and then foots the same up for the entire country. It is stated in a note attached to the census report, that under the head of "value" is included only the "worth of church buildings, their furniture, bells, etc., and the ground on which they stand"; no other class of church property being included in the case of any denomination is expressly stated. By taking, then, the value of all the edifices or church buildings in the case of each denomination as thus given, and dividing it by the number of edifices or church buildings which the census gives that denomination, of course the average value can be obtained, and the same for the entire country. All this I have done, and find that for the entire country, the average value of all the church buildings in the United States, at the time of the last census, was \$4,775 each. And I also find that the average value of those of the Episcopal Church was a long way above the average for the country, and that it was above that of others, as the following table will show, leaving out the smaller denominations, most of them not being up to the general average:

Average value of each church building:—	
Episcopal	\$16,232
Roman Catholic	13,567
Congregationalist	9,150
Presbyterian	7,608
Lutheran	5,217
Methodist	2,866
Baptist	2,185

Now, as the Episcopal Church was shown in the issue of this paper of May 20th, 1899, page 68, to have increased in new organizations a little more than one for every three days during the thirty years between 1868 and 1898, and as nearly all of our organizations are shown by the census to have had church buildings, we can see from the above table of averages that the establishment of a new organization by us every three days means something.' L.

ATTENDANCE OF CHILDREN AT CHURCH

To the Editor of *The Living Church*:

Your comment on Dr. Williams' remarks as to Sunday schools, contains the words: "To require them (children) to go to both (Church and Sunday school), is to put upon them a burden," etc. This suggests the question: Need it be a "burden?" Can not Church services be made so brief and musical, and the sermon so short, simple, intelligible, and earnest, that children will enjoy attending Church as well as Sunday school? I wish some abler writer than I would take up this very important subject.

H. C. MAYER.

3618 Chestnut st., Philadelphia, Pa., June 20th.

Personal Mention

The Rev. Thos. Beeson has been transferred to the diocese of Western N. Y. Address Greenville, Mich.

The Rev. Percy Barnes, of Essex, Conn., has received the degree of Ph. D. from the Northern Illinois College, of Fulton, Ill., at the late Commencement.

The Rev. R. A. Benton, with his wife and daughter, has sailed for a three months' visit abroad.

The Rev. Otho Brant, D.D., has been appointed State chaplain of the Sons of Veterans of Pennsylvania.

At the recent Commencement of Northern Illinois College, the Rev. F. H. Burrell, having passed the required examinations, received the degree of doctor in philosophy.

The Rev. R. R. Claiborne, of Kalamazoo, Mich., delivered the address to the graduating class of the Training School for Nurses, at the Michigan Insane Asylum.

The Rev. W. Caney has changed his address to Oakmont, Pa.

The Rev. James H. Davet should be addressed at Conway, Fla.

The Rev. E. Winchester Donald, D.D., will spend the summer season at Newport, R. I. He preached the baccalaureate sermon June 18th, before the graduating class of Cornell University.

The Rev. Elijah E. Edwards, Ph. D., long time rector of Emmanuel parish, Lancaster, Wis., has resigned that charge, and removed to Hendersonville, N. C.

The Rev. Alfred L. Elwyn is to spend the summer at Oyster Bay, N. Y.

The Rev. Canon St. George will spend July and August at Nashotah, Wis.

The Rev. Percy Gordon has changed his address to 22 Centre st., Cambridge, Mass.

The Rev. Robert W. Grange has received the degree of Doctor of Divinity from the University of Western Pennsylvania.

For July and August, the address of the Rev. A. J. Graham, rector of Christ church, Indianapolis, will be Cliff House, Kennebunkport, Me.

The Rev. S. W. Garrett has changed his address from London, Ohio, to Kane, Pa.

The Rev. W. A. A. Gardner has returned home from abroad.

The Rev. Geo. S. Gassner has been placed in temporary charge of the Seamen's mission (church of the Redeemer), Philadelphia.

Bishop Huntington's P. O. address, till further notice, is Hadley, Mass.

The Rev. B. V. K. Harris has resigned the rectorship of Zion church, Manchester Centre, Vt., to accept that of Christ church, Red Hook, N. Y., beginning his work next month.

The Rev. Arthur Hess has been appointed by the Bishop, in charge of Trinity church, Collingdale, Pa., and has entered upon his duties. Address Lansdowne, Pa.

The address of the Rev. W. F. Hubbard, chaplain U. S. A.; retired, is changed to 1007 S. Union ave., Los Angeles, Cal.

The Rev. H. M. Johnson and family are spending the summer at Whitmarsh, near Fort Washington, Pa. They should be addressed care Dr. Seymour, Fort Washington, Pa., until further notice.

The Rev. D. Kendig has gone for vacation to the Kittaning House, Delaware Water Gap, Pa.

At the recent Commencement of the New York University, the degree of LL. B. was conferred upon the Rev. Ralph Wood Kenyon, of the diocese of New York.

The Rt. Rev. Lucien Lee Kinsolving received the honorary degree of Doctor of Sacred Theology at the recent Commencement of the University of Pennsylvania.

The Rev. A. B. Kinsolving has gone for the summer to Huntington, on the coast of Long Island.

The Rev. G. W. Laidlaw has become rector of the church of Our Saviour, Middleborough, Mass.

The Rev. John S. Lindsay, D.D., has received the degree of LL. D.

The Rev. Vincent C. Lacey has been elected to a curacy in St. Peter's church, Freehold, N. J., and should be addressed there in care of the rectory.

The Rev. E. D. Moreno should be addressed at Lilian, Baldwin Co., Ala.

The Rev. F. B. Randall, deacon who for four years has most faithfully and successfully served the lower end of Christ church parish, Calvert Co., Md., has been appointed by Bishop Paret to the associated

missions of the Archdeaconry of Annapolis, in Anne Arundel Co.

The Rev. A. S. R. Richards and wife have gone for a brief visit to their old home in England.

The Rev. Creighton Spencer sailed for Europe on the 17th inst., for a two months' stay.

The Rev. Cornelius B. Smith, D.D., has gone for the summer season to North West Harbor, Me.

The address of the Rev. Robert Scott, after the first Sunday in July, will be Beatrice, Neb., until further notice.

The Rev. Prof. Smith, of Nashotah, has gone to Montreal, Can., for the summer vacation.

The Rev. Frank Steed and wife and the Rev. L. F. Cole will sail on July 26th for a few weeks' visit in England.

The Rev. S. De Lancey Townsend, Ph. D., will spend the summer vacation among the Berkshire Hills, Mass.

The Rev. Wm. B. Thorn, late of Menomonee, Wis., has been transferred to the missionary district of Sacramento, and is settled as the rector of St. Mary's, Napa.

The Rev. John Totty, of St. George's chapel, Philadelphia, sailed for England June 20th.

The Rev. Burr M. Weeden has entered upon the charge of the church of the Redeemer, Watertown, N. Y.

The Rev. Elwood Worcester, D.D., Ph. D., has received the degree of Doctor of Sacred Theology *ad eundem*, from the University of Pennsylvania.

The Rev. J. S. Wallace will spend vacation at the Hotel Lourey, Atlantic City, N. J.

The Rev. George R. Van De Water, D.D., has gone to his seaside cottage at Quogue, on the shore of Long Island.

The Rev. Samuel Ward has resigned the curacy of St. Michael's church, Germantown, Philadelphia, and accepted the rectorship of Holy Trinity, Lansdale, Pa.

The Rev. John C. H. Weills has resigned the position of chaplain of Sing Sing prison, N. Y.

The Rev. James R. Winchester, D.D., has removed from 5736 Vernon ave., to 5630 Bertram ave., St. Louis, Mo.

By an error in our last issue, it was stated that Kenyon College had conferred the honorary degree of D.D. on the Rev. A. L. Williams, coadjutor-Bishop elect of Nebraska. It should have been the Rev. Chas. D. Williams, of Cleveland.

To Correspondents

(1).—The legal Standard Bible of the American Church is an edition of the King James version, published by Eyre and Strahan, London, 1812. It was adopted by the General Convention of 1823. (2). We are not able to give any information about the Philadelphia Bible of 1789, but may do so later.

A. S. D.—The impression conveyed by the paper mentioned, as stated in your note, is undoubtedly incorrect. No such "correction" of the Gospels ever took place. The circumstances referred to involved no more than an attempt to make careful and accurate copies under competent authority.

Official

DIOCESE OF PITTSBURGH

The Standing Committee organized on June 16th, with the election of the Rev. R. J. Coster, D.D., president, and the Rev. Amos Bannister, secretary. Mr. L. M. A. Haughawout was recommended to the Bishop for admission as a candidate for Holy Orders. Consent was given to the consecration of the Rev. Joseph Marshall Francis, Bishop elect of the diocese of Indiana. The request of certain parties in the diocese of West Virginia for consent to the election of a Bishop-coadjutor for that diocese was laid on the table.

AMOS BANNISTER.

Secretary.

Ordinations

At the church of the Holy Cross, New York city, on the Feast of St. John Baptist, Bishop Coleman, of Delaware, acting for the Bishop of the diocese admitted to the order of deacons, Mr. Edward A. Schleruter. The Rev. Fr. Sargent, of the Order of the Holy Cross, was the preacher.

June 22nd, in St. Simeon's memorial church, Philadelphia, by permission of Bishop Whitaker, the Rev. Edward J. Burk, rector's assistant at St. Simeon's, was advanced to the priesthood by the Rt. Rev. Dr. Scarborough, Bishop of New Jersey. The candidate was presented by his father, the Rev. Jesse Y. Burk, and the sermon was preached by the Rev. W. Herbert Burk, brother of the candidate. Mr. Burk is a graduate of the University of Pennsylvania, class of '95, and of the General Theological seminary, New York.

On the 1st Sunday after Trinity, in the church of the Good Shepherd, Corpus Christi, Tex., Bishop Johnston advanced to the priesthood the Rev. Samuel Thurlow who, for more than a year past, has been in charge of the missions at Rockport, Alice, and San Diego, and the Rev. E. H. J. Andrews who, for a like space of time, has had charge of the work at Runke and Boerne. The sermon was preached by the Rev. J. T. Hutcheson, D. D., and the charge delivered by the rector, the Rev. A. J. Holworthy, who also presented the candidates.

Died

CARD.—May 29th, 1899, Nelson D. Card, junior warden of St. Peter's church, Bainbridge, N. Y.

HOLST.—At residence, No. 195 Union st., Memphis, Sunday, May 21st, 1899, at 1 o'clock P. M., Charles Quintard Holst, aged 36 years, son of Ellen F. and the late Julius C. Holst.

OLIVER.—On the 23d ult., the Rev. Robert W. Oliver, D. D., in his 85th year. Funeral services at the Episcopal Hospital chapel, Philadelphia. Interment at Kearney, Neb.

Obituary

CHARLES ROLLIN LARRABEE

At a late meeting of the vestry of St. James' church, Chicago, the following resolutions were adopted:

WHEREAS, it has pleased Almighty God, in His wise providence, to take unto himself our friend and brother, Charles R. Larrabee; be it

Resolved: By the rector, wardens, and vestrymen of St. James' church, Chicago, that there be placed on record an expression of our appreciation of the long and faithful services rendered to this parish by Mr. Larrabee. For upwards of half a century he was a constant worshiper in St. James' church, and for a great part of that time served as vestryman and churchwarden. His demeanor, experience, and wisdom made him an efficient servant of the Church, while his beautiful character and consistent Christianity endeared him to the hearts of all our people. In him the several rectors of St. James' found a helper ever faithful, loyal, and devoted, and his fellow vestrymen, a friend, one with them both in furthering the welfare of the parish he loved so unselfishly, and also in gentle, sympathetic companionship. And now that he has entered into his rest, we thank God for the gift of such a man to the Church; and to his family and household who miss and long for his loving, helpful presence, we tender our earnest sympathy. "The righteous live forevermore; their reward also is with the Lord, and the care of them is with the Most High."

Resolved: That a copy of the foregoing resolutions be sent to Mrs. Larrabee, with an assurance of our affectionate esteem, and that a copy be inserted in THE LIVING CHURCH.

JAMES S. STONE, rector.

H. A. TOWNER,

CHARLES A. STREET,

WILLIAM D. KERFOOT,

HENRY BAUSER,

J. S. COCHRAN,

E. J. GARDNER,

GEORGE MERRYWEATHER

SAM'L J. WALKER.

Dated this 12th day of June, 1899.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

WANTED.—*Locum Tenens* for four Sundays in July, and all of August, in one of New York city's prettiest suburbs. Use of furnished rectory given in exchange for light Sunday duties only. Address: RECTOR, care of LIVING CHURCH.

The Editor's Table

Kalendar, July, 1899

- 2. 5th Sunday after Trinity.
- 9. 6th Sunday after Trinity.
- 16. 7th Sunday after Trinity.
- 23. 8th Sunday after Trinity.
- 25. ST. JAMES, Apostle.
- 30. 9th Sunday after Trinity.

Green.
Green.
Green.
Green.
Red.
Green.

When the mist creeps up the hill,
Fisher, out and try your skill;
When the mist begins to nod,
Fisher, then put up your rod.

Christian (?) Science

BY G. G. H.

Oh, "God is so good,"
If we sit down and brood.
On the goodness and "Allness," within and without us,
We need have no fear,
Our crackers and beer
Will flow from the "Allness," and goodness about us.

Of course "there's no evil,"—
God's not so unevl!
To make us imperfect and send us to thunder.
"There's nothing but love!"—
In the heavens above,
The pockets of men, and the hearts that beat under.

"There can be no trouble!"—
The body's a bubble—
It's all a "mistaken belief," and a dreaming.
God made us to fool us,
'Till some one should school us
To see what we see to be only a seeming.

"We're nothing but spirit!"—
We really don't hear it.
Or see it, or taste it, or smell it, or feel it.
"There is no sensation!"—
Except the temptation
To think what we think, when we think we can't heal it.

'Tis quite a mistaken
Idea we have taken,
That there's but one method of race propagation.
A child now to bother
About who's his father.
Shows stubborn contempt for the new revelation.

"There's nothing but mind!"—
Though created so blind,
We're all of us nursing some little "delusion";
But friends by the score
(For a dollar or more)
Will kindly remove the distressing "illusion."

With best of intention,
The Lord failed to mention—
While healing the halt and the deaf and the blind—
The trick of His healing
Was simply revealing
A "mortal deception" of "immortal mind,"

And that these signs and wonders
Arose from the blunders.
The Father had made in creating mankind;
And, until He was ready
To send Mrs. Eddy,
The world must remain to His purpose blind.

— X —

IN view of the criticisms recently published in regard to the Rev. Pelham Williams and his address on Sunday schools, before the Church Club of the diocese of Long Island, Dr. Williams has written a letter, requesting that his position be made clear. After expressing thanks for courtesies tendered by the Church Club, Dr. Williams says: "I have no desire to engage in controversy, and no wish, surely, to air unhappy notoriety, and no willingness to give offence. Possibly this is due to me; viz., that it should be stated, very clearly, that I was invited for one purpose—to promote discussion by presenting the other side; that is to say, the unpopular side. I was asked to be the guest of the Club. One plain duty was before me. I was summoned to serve as the dull back-

ground which might reveal the more the brilliant arguments in favor of Sunday schools. With all kindness of heart, I was ready to serve as the target and to leave the advocates of the system quite in possession of their ground. Somehow it seems to be felt that I was chosen by mistake or by audacity, and that my coming was an intrusive discomfort. For this I am very sorry. If the times should soon come when this explanation can be suitably offered it might relieve me in a measure of this later obloquy."

— X —

Pen-and-Ink-lings

THE *American Church S. S. Magazine* is "glad to note that the ridiculous ceremony of 'christening' was omitted at the launching of the 'Oceanic,' the longest and heaviest vessel that has ever been built." Her extreme length is 705 feet, and she will cost more than £900,000. Besides considerable cargo, she will be capable of carrying 350 first-class, 149 second-class, and 1,000 third-class, passengers, in addition to her crew of 349.

AN English paper says that there was once in one of the great universities a mathematical tutor who boasted that he neither knew nor cared to know anything about poetry. It was all, he said, "a lot of unpractical rot." He had a friend, a brother-tutor in literature, who was very anxious to convert him to a liking for poetry. This friend thought he would begin with a poem which everybody must like, and gave the mathematician Tennyson's "Charge of the Light Brigade" to read. The mathematician took it up and read thus:

"Half a league, half a league, half a league onward." Then he banged the book down on the table. "Bah!" he snorted, "if the fool meant a league and a half, why on earth didn't he say so?" The man of letters gave up the attempt to convert his friend to a liking for poetry.

NEARLY everybody has his "double," but that fact does not make people in general, and policemen in particular, less confident in swearing to identity. Dr. Thornton, the Anglican Bishop of Ballarat, was recently summoned and fined for an alleged furious driving over a street crossing in his cathedral city. The accusation was very improbable on the face of it, and it was protested on the Bishop's behalf that he was ill in bed at the time the constable saw him galloping over the crossing. The Bishop and his wife have now made a statutory declaration that his lordship never left his house on the day in question, while the constable at whose instance the Bishop was summoned, has responded with statements by two other constables and a leading merchant corroborating his testimony. It is altogether a very curious and instructive conflict of evidence.—*London Daily Chronicle*.

IT is interesting to learn from *Harper's Magazine* that the Koreans who have generally been regarded an ignorant people, have in fact, shown considerable enterprise in the line of inventions, they having been first in inventing the iron-clad battleships, movable type, the twisted cable, the bomb and mortar, and the suspension bridge. They, singularly, failed, however, to profit by

their own ingenuity, or to let the world do so, except in one instance, for they used the invention merely for the immediate need which suggested it, and then let it fall into disuse. It would seem to indicate a lack of foresight and breadth of view, while encouraging one to believe them possessed of resources which only require development and cultivation in order to make them a progressive people.

KOREAN genius is also exhibited in the invention of a pure phonetic alphabet, not the first, but, nevertheless, entirely original. It was formed early in the fifteenth century. The only model available was in Tibetan books brought from China. This made the consonant the foundation of the language, and the vowel simply a bridge to span the interval between consonants. The Korean scholar, Song Sam-mun, recognizing this as an error, as the vowel is the basis of all articulate speech, divided the symbols into two classes—"mother" and "child,"—the vowel being the mother, the consonant, the child. This was not only absolutely original with him, but absolutely scientific, also.

THE Tibetan furnished the basis for the Korean consonants,—not the finished Tibetan of to-day, but the singular characters found in the Tibetan Buddhist books of Korea. For the vowels, they turned to the ancient seal character of China, and from its simplest radicals picked out six, which became the Korean vowels. The combination of the letters in the syllable was, so to speak, triangular. In simplicity, the Korean characters are unsurpassed. Tradition says that the inventor took them all from the Korean door which consists of a combination of horizontal and oblique lattice-work; and in truth this could be done.

'Twas a kind, benevolent Englishman,
Who said: "I have a most excellent plan.
I'm sure I love the Americans well,
But you know they have never learned to spell.
So I'll load a ship with a cargo of 'u's,'
And send her over and change their views;
For the 'u' should be, as every one knows,
In 'neighbour' and 'labour,' and words like those;
And our friends must learn and never forget
The accurate use of the alphabet."
So the ship arrived with its precious freight,
To bring orthography up to date;
And the Yankees stowed the letters away
For possible use on a future day;
And lest the ship should a cargo lack,
Filled her with "h's" and sent her back.
—*Boston Transcript*.

A STORY, recently revived, of King Humbert of Italy, is well worth repeating: Some twenty years ago the King and Queen of Italy were driving through the streets of Naples, when a peasant sprang on the steps of the carriage and with a drawn blade in his hand, tried to stab the King. The Prime Minister who was driving with them, interposed his own body and received the knife instead. The blood from the wound saturated the dress of the Queen, and it was many years before she recovered from the shock of the day's experience. The peasant was tried, and condemned to imprisonment for life. He died at the expiration of ten years. But the peasant all this time had an old mother living at Frascati, a sad old woman, of whom the neighbors knew little, except that she lived in comfort and

no little luxury for one of her position. She died the other day, and then for the first time it was discovered that for twenty years, ever since her son had tried to kill his king, this old mother had been cared for by the King himself,* supported out of his own privy purse, no one, excepting the controller in charge of it, knowing a word of the matter. Magnanimity certainly has seldom been carried so far.

—X—

Notes From "Eaglesnest"

1.

VACATION DAYS have come, and the voice of rejoicing children is heard in the land! Those of older growth, too, are glad, for they will have an outing of some kind in July or August, and they will enjoy it in anticipation, be it ever so brief. The tide of summer travel and recreation rises higher and flows farther every year. It is not confined to the wealthy and pleasure-seeking, to people of "elegant leisure." It bears on its wave all classes and conditions who are not bound by hard conditions of poverty or duty. The summer vacation, greater or less, has come to be a necessity for all who are engaged in strenuous work.

But it is a medicine which must be taken "with a difference." One man's meat, in this case, may be another man's poison. One should carefully consider how he may do the best for himself and his family (if he has one) in the two weeks' or two months' vacation. Shall it be spent in the woods or on the water; in the sanitarium or on the sea-shore; in travel or repose, or with a moiety of each? It is not well to do the same thing every summer; to go to the same place, meet the same people, live in the same way. If one has a cottage by "the beached margent of the sea," he needs occasionally to go to the mountains, to cross the ocean, to sail the great lakes; or in some other way to vary the routine of his annual outing. Sometimes he may better stay at home for a summer, and go westward in winter to visit "our Italy" and our wonderful new islands beyond.

For my part, I like the great lakes, the deep blue seas of pure water, brooded over by skies as blue and air as pure. There one may have action or rest, as he prefers; solitude or society; a lodge in the wilderness of pine-shadowed shores, or a lodge in a summer hotel with the madding crowd. When I was younger, I loved most to cruise for a few weeks, with a small party, on a small sea-going vessel; sailing hundreds of miles, by day and night, finding the way by chart and compass, and often fighting for the right of way with wind and waves. But it was hard, all-night work, sometimes, and I came back tired. To younger men I now resign the wheel of the "Argo," the binnacle, the fog-horn, and the signal code, while I take my ease in my own inn under the pine trees by the shore of Old Mission harbor, in Grand Traverse Bay.

We call our cottage "The Eaglesnest" (or rather, I call it so; my wife objects, because we are not eagles!), for we had a real eagle's nest and two live eagles in our forest, when we bought the land, some fifteen years ago. The nest was near the top of the highest old hemlock on the tract, made of great sticks laid across the outspreading branches, as large as an ordinary dining table, and apparently as flat. We saw one of the eagles on the nest one day; and frequently they were both soaring in sight—

graceful, powerful, silent masters of the world of wings. But the eagles did not stay with us long. Some bad boys climbed the tree and tore down the nest, and the big birds disappeared. Small birds, however, are more numerous than in former years. We are near the end of a peninsula twenty miles long and very narrow, and I fancy the birds do not like to come so far from the main land. Some are learning that it is a good place for summer vacation, and even the home-loving robin is finding his way out here. I heard one singing his evensong last night, when it was almost dark. He was hidden in the dense foliage of a great pine, but out of the gloom he poured from his full heart a melody almost as tuneful as that of the mocking-birds I have heard by moonlight in the South. It was not so varied and sustained, but it voiced the love of God as sweetly.

C. W. L.

—X—

Our National Hymns

IT is probably true that very few have any definite knowledge in regard to the origin of these spirited and soul-stirring melodies. "The Star-Spangled Banner" naturally stands first, since it embalms in song reverence for the national flag, that glorified emblem of our great Republic. No doubt a majority of native Americans, including a large proportion of the school children, could be depended upon to give off hand the name of the man who wrote these imperishable lines, although they might not be so certain of the attendant circumstances.

Francis Scott Key whose name will live forever as the author of this hymn which appeals so strongly to our patriotic impulses, was a Marylander, born in 1779. Possessing more than ordinary native talent, he obtained a fine education, studied law, and in due time became district attorney of the District of Columbia. In 1814, after the destruction of Washington by the British forces, Mr. Key was sent, with another commissioner, to the English fleet lying off Fort McHenry, to arrange for the exchange of certain prisoners. The English had planned the bombardment of McHenry as a menace to Baltimore, and, knowing that Key had observed their preparations, they refused to permit him or his companion to land. They were, therefore, involuntary spectators of the bombardment which occurred that night, Sept. 12th, 1814, and anxiously watched the flag on Fort McHenry through the glare of the bursting shells. Toward morning the firing ceased, and they were greatly distressed until "by the dawn's early light" they could see that "the flag was still there." These were the stirring conditions under which "The Star-Spangled Banner" was written, and just eight days after the battle the words were printed in *The Baltimore American*, bearing as a caption, "The Defence of Fort McHenry." The music to which the words were subsequently wedded, is generally ascribed to Charles Durang, an actor, but it has been commonly accepted as a distinct probability that the tune was adapted by him from some foreign source. Some of the commentators are of the opinion that it was arranged from an Irish melody, the argument being based upon certain peculiarities of rhythm supposed to be identical with Celtic methods of musical expression. However this may be, it is generally conceded that the melody is dignified and most appropriate to the words, although the musi-

cal progression involves so many notes and peculiar intervals that it is somewhat difficult for the masses to sing. As a band piece, however, it develops a massive and splendid tone, and its value is sufficiently indicated by the inspiration and enthusiasm always excited when the familiar melody is heard. From the day of its birth to the present time, "The Star-Spangled Banner"—words and music—has been considered the real battle hymn of the Republic, and the patriotic anthem as well, possessing a resistless power in all gatherings of American citizens.

"Hail Columbia," although ranking far below "The Star-Spangled Banner" in dignity and consequence, is endeared to the American public by many pleasing associations. It was written by Joseph Hopkinson in 1798, and was first known as "The President's March," the custom being to play it whenever Washington entered a theatre or appeared in any public capacity. The express purpose of the hymn was the cultivation of a patriotic spirit among the people of the Republic, and there can be no doubt that it has been effective in this particular on many occasions. John Hopkinson was twenty-eight years old when he wrote this hymn, an autograph copy of which was on exhibition at the Centennial in Philadelphia, and is still preserved, no doubt, in some collection of manuscripts. The words were first set to music by a German music teacher in Philadelphia named Roth who caught the appropriate swing of a national anthem without developing any special inspiration.

The Rev. Samuel Francis Smith was the author of "My Country, 'Tis of Thee," a beloved anthem full of patriotic fervor and sentiment. Mr. Smith, a native of Massachusetts, graduated from Harvard in the same class with Dr. O. W. Holmes, and wrote these words in 1835, under an impulse which enabled him to complete his work at one sitting. As he arranged the words to the air of "God save the King," which has been put to similar use in almost every country, it is likely that the hymn was written for the express purpose of utilizing that familiar and attractive melody, the origin of which is usually ascribed to Handel.

Although "Yankee Doodle" has no place among the dignified patriotic anthems, it is, after all, a jolly, patriotic air which has served its purpose on many occasions, and will always be regarded as typical of a certain Yankee abandon. But neither the words nor the music can be claimed as American products. The words date back beyond the days of Queen Anne, and the tune is still older. "In the wars of the Roundheads," says Commodore Preble, in his book on the "Flag of the United States," "Yankee Doodle" was an epithet applied in derision to Cromwell." Professor Rimbault, a prominent London physician, wrote under this title the song directed at Cromwell. Dr. Schuchburg introduced the song into this country in 1775, when it was made use of in contempt and derision of the ragged and badly equipped colonial soldiers. But the royalists were again hoist by their own petard! At Concord and Lexington, when the British bravely advanced to the conflict, they marched to the strains of "God Save the King," but, broken and defeated, the continental musicians watched their retreat with great enthusiasm, and struck up "Yankee Doodle" as an echo of that derision to which they had often been compelled to submit. From that day, this jingle,

borrowed from the enemy, was adopted into our song literature, and presumably nearly all American citizens of the present day imagine that both words and music originated in this country.

The Civil War excited great activity among the song writers, and the product was enormous. One large volume contains several hundred of these war songs, many of them beautiful and sentimental and stirring in melody, but of such a character that they were for the most part ephemeral. Nothing was developed to add to our short list of national hymns, although several melodies were produced which, irrespective of the words joined to them, have been adopted as permanent additions to our martial music. The most conspicuous of these songs that still live are, "The Battle Cry of Freedom," by Dr. George F. Root who passed away two or three years ago, full of years and honors, and "Marching Through Georgia," by Henry C. Work.

In view of a reunited country, the words of these songs need no longer be considered, although they were vital enough at one time, but the stirring rhythms and striking melodies of these compositions are immensely popular. Therefore bands play these war-time measures not to revive old animosities or recall the strife of other days, but because they are brilliant and popular. To the veterans of '65, "Marching Through Georgia" means more than that, since the strains are accompanied by tender memories of comrades fallen by the wayside; but even this sorrow is lacking the old-time bitterness.

Whatever the future holds in store of great and glorious music, it is impossible to believe that "The Star-Spangled Banner" will ever be relegated to second place in the affection of the people of these United States. We have a national hymn historic in value, and need not look for another.—L. B. G. in *The Times Herald*.



Book Reviews and Notices

The Teacher's Prayer Book. According to the Use of the Protestant Episcopal Church in the United States of America. By the Rt. Rev. Alfred Barry, D. D., D. C. L. With Introduction by the Rt. Rev. Henry C. Potter, D. D., LL. D., D. C. L.

This work is very well done, and is calculated to be of great use to both teachers and scholars. Nevertheless, we think Bishop Barry would have done wisely to entrust the adaptation of his book to the American Prayer Book to some competent American scholar. A number of oversights, or even positive misstatements, might thus have been avoided. The plan of the work includes a general introduction and special introductions to each service, while explanatory notes are given on alternate pages, opposite the text of the Prayer Book itself. The general introduction gives in concise, and generally accurate, form a history of the Prayer Book, its sources and revisions, down to the American revision of 1892. We do not think it is correct, however, to say that St. Augustine, "by the wise counsel of his superior, Gregory the Great, refrained from rigidly enforcing ritual uniformity within the sphere of his own influence." There is no reason whatever for supposing that the missionary would have proposed to the heathen Angles and Jutes whom he converted to the Faith, and who alone came under the "sphere of his influence," a choice between several rituals. Nor did St. Gregory advise anything of the kind. The names of the several Latin service books from which the Prayer Book was derived, are correctly given, but we think it would have been useful to point out the precise limits of each of these elements in the present American Book. Without going into

too minute detail, we should like to know why the First Book of Edward is thought to be "a reformed Sarum Use." Turning over the pages of the book, we note a slip on p. vii., where it is said that one of the twenty selections of Psalms may "at any time" be substituted for the Psalms of the Day. The rubric states very clearly that this cannot be done when the Psalms are "Proper." In the notes on the Morning Prayer, there is much excellent instruction, though the divisions are not precisely the historical or scientific ones. The same is true of the Evening Prayer. There is an occasional infelicity of expression, as when, on p. 16, the unwary reader is given to understand that the first part of the Evening Office is modeled on that of the Morning, "except that the *Ventil* is omitted before the Psalms." It seems somewhat strange to speak of the *Ventil* as "omitted" in a place where it never occurred. The introduction to the "Holy Communion service" gives a condensed account of the Eucharistic worship of the Primitive Church, and is, on the whole, as accurate as could be expected. But it is hardly excusable to jumble together, as is done on p. 220 d, the Mass of the Catechumens and the Offertory under the one head of "The Preparatory Part of the Service." With the dismissal of the catechumens, the preparatory part ends, and the Offertory is the beginning of the action. After the same analogy, it is stated on p. 228, that with "the Church Militant Prayer, ends the Introductory or Ante-Communion service." This is true, so far as the English service is concerned, but it is not true of the American, as the rubric at the end clearly shows. This is one of the points in which our use distinctly differs from the English. We have returned to the primitive division, and this should have been noted. But Bishop Barry has first adjusted the parts of the primitive liturgy so as to bring it into accord with modern English usage, and then has proceeded to treat the American order as if it were the same with the English.

On p. 220 k, the assertion is made that "the most ancient name, the Holy Eucharist, is not found expressly in the Prayer Book." This, again, is true of the English Book, but in our own, it is found in the last rubrics of the Institution Office. We have marked, in like manner, a number of places where questionable statements are made, but space is lacking to specify them all. While we agree with Bishop Potter that, at least for the most part, the author has not allowed his special views to "color or warp what he has written," we do not think he has altogether avoided this danger. At p. 220 g, the "Declaration on Kneeling," added by royal authority, is described, and the crucial words are quoted, with the statement that they were "aimed distinctly at the doctrine of Transubstantiation, and the practical inference of adoration closely connected with it." But adoration is equally an inference from the doctrine of Consubstantiation, which the Archbishop of Canterbury has recently declared to be admissible in the Anglican Church, and from any doctrine of a Real and Objective Presence. It is obvious that the "Declaration on Kneeling" equally condemned them all; that is, in its earliest form in which any "Real and Essential Presence" was denied.

But what we are chiefly inclined to fault at this point, is the fact that on the next page, where the re-insertion of a similar declaration in 1662 is mentioned, the author simply says that there was a "significant change," but does not say what the change was, or of what it was significant. It would have taken but a line to state that the expression, "Corporal Presence," was substituted for "Real and Essential Presence," and that the significance was, as Cardwell says, that the Church could not be brought to deny the Real Presence. A similar indication of the author's position is seen in the remark on p. 236, that the expression, "creatures of bread and wine," indirectly repudiates the theory of Transubstantiation and cognate theories." He has forgotten that he had said, in the preceding paragraph, that the consecration,

according to the American form, is not complete till after the Invocation. We do not accept this dictum, but, if it is true, then it cannot be true that the words, "creatures of bread and wine," have any bearing upon the doctrine in question, or its "cognates"—whatever they are. Though it be true that these words occur, as we hold, after the consecration is complete, they are no more a "repudiation" of any particular theory, than the expressions at the close of the Roman canon, in which the consecrated gifts are spoken of as God's creations. The Roman Mass, in fact, is as guiltless of the doctrine of Transubstantiation, or of any particular mode of Presence, as our own. In connection with this same subject, we may draw attention to an observation on p. 237, where it is said that "the provision for reverent consumption after the service, is significant of the sacredness attaching to that which has been consecrated 'according to Christ's Holy Institution'." Beyond this, its significance cannot be pressed." We do not know precisely what is to be understood by this last assertion. Is it that the effect of consecration has been withdrawn? Meritorious as this book is in many respects, and full of important information well expressed, we should yet desire to see it thoroughly revised in another edition. It is enough to say that it well deserves to be made as perfect as possible.

The History of the Reformation of Religion Within the Realm of Scotland. Written by John Knox. Edited for Popular Use by C. J. Guthrie, Q. C. With Notes, Summary, Glossary, Index, and Fifty-six Illustrations. London: Adam and Charles Black. 1898.

To read this history gives one a considerable insight into the character of the author whom most of us know only as he is depicted by historians who have a purpose to serve. We confess that we are more interested in the self-revelation of the author than we are in the details of his narrative, for the latter are familiar to all students of Scottish history. As a writer, John Knox was terse, vivid, and powerful, portraying events in few words, but with a strong grasp of the essential facts, and a keen appreciation of their purport. He had a homely, vigorous wit, which relieves his strenuous style, and illumines it with many a humorous sally. He did not mince his words, and his intense partisanship allowed him to see no virtue or goodness in his opponents. To him a Papist was the worst sort of knave. No wonder Thomas Carlyle admired him, a man after his own heart. But the history as written by Knox, is full of life and motion, worth any dozen of later narratives founded upon dry research into old documents, not perhaps, for its accuracy, but for its author's active sympathy with men and events. We are transported backward into the stormy days of Mary Stuart, and the turbulent social and religious life of Scotland, and we live in the very midst of it all, with one of the chief actors in that tragedy of life, and thus it is all intensely real. But what an escape the Church of England had when John Knox declined the bishopric of Rochester!

The book is well edited, with many excellent helpful notes, and good illustrations, and the summary and glossary of Scotch words add much to its value and usefulness.

The College Warden. By Henry A. Fairbairn, M. A., M. D. New York: Thomas Whittaker. Illustrated. Cloth: pp. 154. Price, \$1.

The volume is a worthy tribute to the life and work of a sterling, enterprising Churchman and Church educator in an age that is now passing. Robert Brinkerhoff Fairbairn, the warden of St. Stephen's College, Annandale, has left the impress of a noble and brave life upon the quality of brain and heart of many a man serving in the sacred ministry of the Church to-day. The unpretentious work before us gives in simple style glimpses of Fairbairn's boyhood in New York city; in the odd little suburban college of Bristol, Pa., on the banks of the Delaware, a building which still stands as then, but no longer in its original use. Next we are given to see him as clergyman and parish priest, as school teach-

er, missionary, and chaplain of the 28th Regiment, N. Y. Then, as professor in the institution founded as a training school of liberal education for young men looking towards the Church's ministry, and in need of such preparatory tuition. The section on the Warden in his religious and educational views is replete with interest for all thoughtful readers; while the several sections following, which have regard to Fairbairn's position in his community at Annandale, and as companion and pastor, as author and scholar, and the three closing years of partial retirement in that singularly useful and well-spent life of devotion in his school of the prophets, will afford contemplations of absorbing interest to all Churchmen. The work of this volume, and its unique worth, are well completed by the closing pages which are occupied with the sermon preached by the Rev. Geo. B. Hopson, D. D., acting-warden, in the chapel of St. Stephen's on last Septuagesima.

Exposition of Christian Doctrine. By a Seminary Professor. Intermediate Course—Part II. Moral. Authorized English Version. Philadelphia: John Joseph McVey. 1899. Price, \$2.25 net.

This is one of the manuals of instruction employed by the Christian Brothers, a well-known Roman Catholic teaching order. It is published with the approbation of the Bishops of Maurienne and Tarentaise, France. It has its merits, the chief of which is a definiteness and lucidity of statement as regards principles of moral science, and very useful summaries and analyses at the end of each chapter. The method pursued is that which is common to Roman schools, especially those under Jesuit influence. But the examination of such a book leads us to regret that our own schools are not supplied with manuals of moral theology and practice of similar excellence, and we wonder how much longer the want will remain unheeded, when it is so plain and persistent.

A Soul's Pilgrimage. Being the personal and religious experiences of Charles F. B. Miel, D. D. Philadelphia: George W. Jacobs & Co.

Dr. Miel consented to write these memoirs of his own life at the request of many friends. He is a priest of the Church, and his pilgrimage commenced in the Church of Rome in which he was brought up and ordained to the priesthood. The story of his experiences is one of great interest. To those of our people, priests and laity, who have such a deep affection for the Church of Rome, this book is commended as an antidote to any Romeward tendencies. Mr. Miel does not rail against the Church, but tells the story of his life in a simple, straightforward way, regretting, rather than otherwise, that he is compelled to expose the Church of his fathers in its true colors.

Heart of Man. By Geo. Edward Woodberry. New York and London: Macmillan Company. Price, \$1.50.

This is the rather far-fetched title of a sheaf of well-written essays *a la Pater*. The idea of the author is to illustrate how poetry, politics, and religion are "the flowering of the same human spirit, and have their roots deep in the common heart of man." The author is a devout and serious man, with a superior style, and the volume is stored with fine thoughts. How true this specimen is: "How often at the master-stroke of life has some text of Holy Scripture which lay in the mind from childhood almost like the debris of memory, illuminated the remorseful darkness of the mind, or interpreted the sweetness of God's sunshine in the happy heart."

"BOOKS I HAVE READ," is the title of a unique volume published by Dodd, Mead & Co., New York, designed as a record book for the reader who wishes to make notes for future interest and convenience. There are printed headings on each alternate page, under which may be entered title, author, publisher, page, references, etc. The opposite page is left blank for comment and quotations. An alphabetical index is provided. The book will doubtless prove a con-

venience and help, especially to young readers. There are 222 record pages Price, \$1.25.

Periodicals

The Fortnightly Review for June contains a notable article on "The Declaration of Paris," by J. G. Butcher, M. P., which is very opportune, in view of the deliberations of the Peace Conference at the Hague. There is an interesting paper on "Russia's Great Naval Enterprise," the canal connecting the Baltic with the Black Sea. The marvelous development of Egypt under English rule and administration is the subject of an article on "Egypt after Omdurman," by J. Lowry Whittle. Another timely and valuable article is that on "The Transvaal Crisis; a Voice from the Rand," by Uitlander, who demands a firm policy on the part of England if she does not wish to lose her hold altogether upon South Africa.

The Nineteenth Century for June opens with a rather sad article, "The Cry of the Villages," by the Rev. Dr. Jessopp. We fear there is no remedy for the decay of village life. The great cities and every great thing of our times tend to become greater, and joyous rural simplicity is only a fancied condition for wealthy folk in vacation time. Dr. Arabella Kenealy returns to the charge, in "Woman as an Athlete; a Rejoinder," but *cui bono*? If woman wants to be athletic, she will any way, and argument is a waste of brains and ink. She is everything else, and why not an athlete? The article on "Beneficent Germs," by Dr. Henry S. Gabbett, is good. Ecclesiastical matters receive attention in two articles: "Erastianism," by the Rev. J. Llewelyn Davies, and "The Falling off in the Quantity and Quality of the Clergy," by the Rev. Anthony C. Deane, who argues that if you want a good class of clergy you must pay them a living stipend, which is true.

Opinions of the Press

The Outlook

THE NATIONAL DUTY.—It is the duty of the American people, if they wish to be true to the principles of the Declaration of Independence, to establish, wherever they have the authority, government for the benefit of the governed; so to administer that government as to secure to the people under it the right to life, liberty, and the pursuit of happiness; wherever government has become destructive of these ends, to alter or abolish it; and, wherever they either frame a new government or administer it when it is already framed, to do so on such principles and in such form as to them shall seem most likely to effect the "safety and happiness" of the people. Self-government is one means to this end—to be used when it will accomplish this end; not to be used when it is destructive thereof.

The Guardian

THE ENGLISH CHURCH DISCIPLINE BILL.—We have in the Prayer Book a variety of directions, some of which are exceedingly obscure, while the most recent is more than three centuries old. The natural procedure would be for the Church to replace them by plain and unmistakable rubrics adapted to present use. But to do this would be to give a decided victory to one or the other party in the Church, or to set up a compromise equally distasteful to both. On the other hand, the logical solution—a revised Prayer Book—would almost certainly mean disruption, and so long as the Church remains established, no measure carrying with it this tremendous possibility is likely to be attempted. Consequently, any alteration of the Prayer Book being out of the question, we are thrown back upon a just and liberal interpretation of the Prayer Book by competent courts. Those blessings can only be reached through the establishment of courts which the High Church clergy will recognize as deriving spiritual jurisdiction from the Church, as well as coercive authority from the State.

N. Y. Evening Post

HEROES IN FRANCE.—Now that the Dreyfus battle has been fought through, and we all complacently feel ourselves victors, we should not forget those heroic men who in France flung themselves without apparent hope against the fury of a maddened nation. First among those we should place Col. Picquart who, from the very ranks of the army, in the name of which such crimes had been committed, rose up to confront and expose forgers and lawless officials. From him the impulse passed to M. Scheurer-Kestner, president of the Senate, who became convinced that a terrible error had been made, and did all he could, first to clear himself from all complicity in it, and then to have it undone. But it took a sterner and more audacious challenge than his to really rouse the country, and this was blown on Zola's horn. His bold attack upon those guilty of a monstrous injustice, must, in all fair minds, suffice to cover a multitude of novels. It was not long before men of light and leading—like M. Pressensac, of the *Temps*, and Prof. Seignobos—came rallying in great numbers to the cause. It was then only a question of time when it should be triumphant. But we who see the satisfying end of the long struggle should not withhold our tribute from those who entered upon it with no reasonable prospect but scorn and failure.

Harper's Weekly

THE LIQUOR EVIL.—There is a movement in France, which promises to become vigorous, against alcoholism, and it presents some interesting material for reflection to our own fellow-citizens who are engaged in the effort to solve the liquor evil. France is becoming, if it has not already become, the hardest drinking nation in the world. Why this is so, Frenchmen find it difficult to say, but they freely admit the terrible consequences which have followed from the increased consumption of spirituous liquors—consequences which have been a veritable curse. Not to go minutely into details, this abstinence-drinking people are losing physical, mental, and moral virtues which they once possessed, and are bringing into the world not only fewer children, but smaller children, and children deformed and crippled in both mind and body. The extent of the evil is so great that an anti-alcoholic convention has been recently held at Paris, and the most serious newspapers of the city have devoted many columns to the discussion of the problem. What ought to be chiefly interesting to some of our American philanthropists who are seeking to solve the problem—a task at which prohibitory legislation has evidently failed—is the fact that the French possess and practice naturally, by inheritance, many of the remedies which are suggested here as possible cures for drunkenness. They are drinkers of light wines. Indeed, wine is their native beverage, and there is not a peasant in the vine-growing districts of the country who does not cultivate the grape for the wine which it will produce, and which is as essential a household supply as is the winter's store of pork to many American farmers and working men. It is clear that wine drinking makes the step of spirit-drinking an easy one to the person whose tendency is toward overstimulation. Again, the Frenchman never lacks opportunities for amusement. He is not driven to the cabaret or the *buvette*, as we say in New York, for example, that the American workingman is driven to the saloon. The Frenchman has better opportunities, and he improves them fully. All these things being so, no remedy for the evil which is afflicting the country is thought of except total abstinence. And this is what the drunkard must make up his mind to, wherever he exists. The man who loves to drink for the drunkenness that follows, must submit to a war between his tastes and his will, and he can only be saved by the victory of his will. Diverting amusement may console him, but he must win his fight alone, suffering much pain in the process. Neither the law nor dominoes can cure him.

The Household

Church Attendance

BY THE REV. WILLIAM C. SHEPPARD

St. Paul came back to earth one day;
'Twas Sunday, and he made his way
Up to some house of God, altho'
'Twas ninety in the shade or so.

Another Sunday St. John came;
A rainy day, but just the same,
Within God's house he bent the knee
To Him who ruleth land and sea.

St. Peter visited our sphere
A certain Lord's Day, and, how queer!
Instead of reading Sunday's sheet,
He went to Church his Lord to meet.

What cranks these men, how foolish they;
And doubly foolish you will say
When I relate—who will believe?—
They went to church both morn and eve!

I thought that I was done, but no;
Another Sunday guest, and lo!
'Tis Judas who remains away
From God's abode the livelong day.

Cleveland, Ohio.

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XIX.

CAPTAIN MCKAYE, too, was again back in the familiar valley, and had already done many kindnesses for his old neighbors. There was a design on foot to re-establish a garrison at the fort where he had so long held command under King George, and he who knew the ground so well was sent to report upon the plan.

It was but the evening after Mr. Underhill's return, that Evelyn, going to fetch another-taper from the kitchen, where there was now no Letty, was followed by the captain. "Do you remember," he asked, "our talk on the bleach-ground on the day of my first departure? You would not then bid me farewell, but your present kindness, and your uncle's trust, give me new courage to say what I have long waited to speak."

"I have learned something since those days, mayhap, when I was a conceited maiden enough, and you have done much for us all." The girl's voice faltered, and her eyes fell before the clear, brown ones of the officer. He was looking at her with his whole manly soul speaking in his face.

Vexed at herself for her own confusion, Evelyn drew a quick breath, which accidentally extinguished the candle she carried. The captain, in the fire-lighted room, might easily have possessed himself of the one little hand; nay, such a gallant as Dalton would surely have tried to encircle Evelyn's waist, but honest McKaye, true gentleman as he was, made no step nearer. "Tell me," he said hoarsely, "care you still for him—for Master Griffith?"

Shielded, and yet chaperoned by the flickering light which leaped upward from the logs, Evelyn answered decidedly, "No, I care not. I think I never cared as woman does. 'Twas but the passing fancy of a silly girl."

"Thank God!" exclaimed the captain, involuntarily, and then he added: "I crave your pardon, but he was not worthy of you."

A moment's silence. Evelyn nervously fingered the tinder-box which she had needlessly sought on the high shelf. Then the captain said, in tones which trampled strangely for one who had seen service under

fire ever since a lad in the French wars, "I cannot but ask now the question which you would not hear before at parting. Is there then a glint of hope for me? I know 'tis not a lover-like wooing. I know my speech is cold and faltering; but could you see my heart—"

He broke off, and bent his head almost as if to ward off a blow.

"Captain," said Evelyn, almost passionately, though she laid her hand gently on his shoulder, "I would to God there were, but there is not. Nay, it is not for your principles. It could be no otherwise were you King George's foremost friend."

The captain raised his head, and the fire-light, leaping up, fell across his face. It was changed and pallid. He had received the expected blow.

In silence he took the candle from the girl's unsteady hands, and lighted it at the hearth. The tears were welling to Evelyn's eyes, but she could not utter one of the words of sympathy which should have sprung to her lips.

The news of the terrible calamities to the southward aroused the people of Tryon county to the highest pitch of fury against the Tories. Mr. Underhill found his position, dangerous before, now almost insupportable. His efforts to stem the bloody tide in those devoted regions having proved fruitless, naturally recoiled to his prejudice, and he was regarded almost as the instigator of these outrages. If it had not been for the protection afforded by McKaye who was now busy with the defences of Fort Hunter, the situation of the clergyman's family would have been still more intolerable. It counted for nothing with their neighbors that Alan was at this very time with General Sullivan in his work of punishing the Indians for their late atrocities. But with Evelyn the thought of Alan engaged in this expedition against these people, Waharie's brethren, lingered, and again her heart hardened against him.

But the next news which followed was from Alan's own colonel, telling of a serious breast wound which the young man had received from a poisoned arrow. Then it seemed as though the same barb had touched the young girl's being. She wandered restlessly about the house, unable to find consolation in her ordinary duties, or furtively watched Margaret as the two sat over their needlework, both seeing, perhaps, the same vision of a cheerless camp, in which Alan lay ill and suffering.

But Margaret, too, on her part was watching. She saw the anxiety which was daily leaving its mark on the beauty of the girl, and guessed that the trouble was all the deeper because it was dumb. At last it came in the older woman's way to have a word alone with Captain McKaye.

"I speak to you," she said, while McKaye listened, wondering, "because I believe you are of stainless honor, and because you have long known those on whose behalf I crave your service. Nay, do not protest against my estimation of yourself, which is that of all the household. It is of Evelyn and of Alan Underhill I have a word to say."

The captain started slightly, but inclined his head to her statement.

"I have learned," continued Margaret, "that these two are truest lovers, and have been so since childhood. A girl's foolish fancy separated them for a time, and then this terrible cloud of war, which shadows even the nearest hearts with mutual dis-

trust. But now it is I who am another obstacle."

"You?" inquired the captain, raising his sad eyes in astonishment.

"Yes, my brother, dying, has commended me to Alan's care and love. I know not how he has regarded the fulfillment of that pledge, save that he has never compromised his honor by token of affection, aught than brotherly. But his family, Evelyn, have misunderstood. It is part of the wretched cloud which has grown between them since this war, that their hearts have not been more open to each other. But for myself, no true woman could longer accept my position; it has become intolerable." Her eyes flashed as she met those of the captain, and she continued: "You must tell him of the mistake to which he is so blind, which stands between him and his love. You may speak it from me; I cannot, must not, for myself." Her white fingers closed upon themselves convulsively, and a strange agitation trembled in her voice. McKaye knew as he acceded to her bidding that her part in this strange coil was not less hard than his.

Captain McKaye was busy enough in these days, in establishing a garrison at the fort, watching against surprise from the east, where Brant was ravaging the counties of the Hudson, or from the west, where the Onondagas were rising to avenge their kindred whom Sullivan had punished. Nevertheless he found time for a private word with Alan, when the latter was so far recovered as to be sent home invalided, before he had reached the end of his journey at Schenectady.

Alan hardly looked like a happy lover receiving joyous tidings of his lady. He was pale and emaciated almost beyond recognition, and his old vigor of speech and quaintness of humor were lacking. He had indeed seen sights which age a man, all the faster perhaps when he looks upon them in the emotion-tide of youth. It is true that his eyes brightened at the message from Margaret, but he only said: "I must see for myself; I must judge for myself. No man can take such matters at second-hand." And the captain acquiesced.

But in spite of his reserve of speech, Underhill was deeply stirred. The questionings of the past year came back upon him with redoubled force. Had Margaret thought, as did the others, that he was tacitly pledged to her? That and that alone could make a difference in his purpose. True, his love for Evelyn had already burst its bonds in

ROYAL Baking Powder

Made from pure
cream of tartar.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

speech, but he believed that the girl herself had not yet been won, perhaps could never be. At any rate, he must satisfy himself that he was free to woo.

But Margaret, as has been intimated, was a clever woman, and Alan found her entirely mistress of the situation, as far as he was concerned. She stopped him when he made some blundering attempt to find out how far the misconception of her people and of his, coupled with his own reserve, had committed him. "I have the greatest affection for you, my brother and friend, as I shall always think of you," she said, "but this misunderstanding of our relations must cease, or I shall be obliged to separate myself from those I hold so dear."

It was a tender threat, entirely vague as to her own feelings, but there was no doubt of its finality, and Alan knew now that he was free to woo, if not to win. It was a certainty which went far to rekindle the light of his eyes, and to knit up his enfeebled limbs to new strength.

It was just at this very time that there came sad tidings from across the sea, news of the death of Griffith's unknown wife the Lady Mary, and of his little son, with the one dread malady, diphtheria. Griffith himself wrote in broken-hearted sorrow, but there was a ring of true manhood both in his grief and in his acceptance of it, which went more to his father's heart than had any word of his for years.

God is just, he wrote, and I had little right to hope for comfort in my home, which was founded in disloyalty. Until that Blessed Day comes when I shall be reunited with my dear one, what care I for the earthly Ease and Honor for which I was once willing to sacrifice most sacred duties? I have given up my appointment here, and shall return to my native land. Possibly I can still be of some comfort to you, my parents, in your days of darkness. Ah, could you but have seen my little Thomas, so brave, so bright, with his grandfather's noble fidelity in every line of his winsome face! I love to remember him thus and not as in those last agonized hours. I cannot think it wrong to believe that he is comforted now in his mother's arms, and I thank God that she slipped away to Him who keeps her babe, with less of suffering.

Mrs. Underhill, grieving for the grandson she had never seen, was not the only one whose tears dropped upon this letter. The sorrow of the first-born was that of all the household, and every thought spared from present needs was given to the anticipation of Griffith's home coming.

Time passed, and Griffith again wrote, proposing that he should sail for some Canadian port, where his parents might join him. Why should they longer expose themselves, he asked, to the perils of the valley?

Mr. Underhill shook his head. "The perils by the way are great," he said, "and I have yet hope of a restoration from these evil days. Margaret could not bear the journey, and Alan is not yet strong enough to be our escort." So the decision was deferred, but from that time the thoughts of the dispossessed family were directed toward Canada as their last refuge. In the meanwhile, Alan's opportunity for a certain long-desired understanding came through a strange channel.

One morning a very unaccustomed visitor rode up to the door of the Underhill's poor lodging in Schenectady. It was Katrina Myndert, and a funnier figure was perhaps never seen on horseback. Her hard-bitted steed had galloped on over rough roads without regard to headgear, mantle, or kirtle,

which were all awry, and her voluminous petticoats were puffed with a license which only their exceeding weight was able to restrain. Add to this her gasping, heated, choking condition, and you have as odd a picture of a damsel in distress as ever knight-errant was called upon to succor!

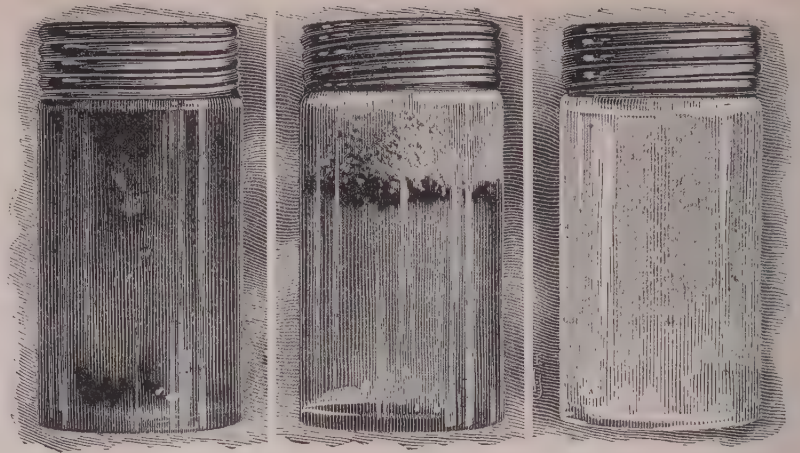
"Oh, yes, I have a heart," she managed to utter. "I care not if he be Tory or English, or even the devil himself! And Dirck will never know, for he is up in the valley at Fort Schuyler. And he asks for the domine and the Juvrouw constant, and I have come, for I have a heart, oh, yes!"

Translated into intelligible language, her tale was that several Tory spies had recently been taken in the vicinity and jailed at Johnstown. One of these had escaped, though not without receiving a wound. At dusk of the day before, he had appeared at Katrina's door, and had begged her for concealment. She had recognized him at once as Captain Dalton, of Sir John's Highlanders. Finding denial impossible, he had owned the truth. He told her also that there were matters on his mind which he must communicate to Mr. Underhill and to Mistress Darcy, and begged her, as she valued salvation for herself, to deliver his message. He gave at the same time his assurance that he

was a dying man, and could make no effort to escape.

Evelyn, shocked at such news of one whom she had known as the incarnation of careless gaiety, hastily prepared to follow the messenger. Alan accompanied the two, while Mr. Underhill who was ministering to some needy souls in his former cure, was to follow later.

The astonishment of the little party may be imagined when, upon arriving at the house, no trace of the dying officer could be found! And not only so, but Katrina's Sunday petticoats and best bonnet had gone with him, the debonair captain being somewhat small of stature, and Dutch women supposed not overmodest as to their length of skirt! The rage of the simple Katrina at this loss, and that of her brother's best horse, was indescribable, and we draw a veil



Result: Above are samples of "Soft Soap" or "Soap Paste" made with PEARLINE, and with two of the leading powders which are claimed to be "Same as" or "Good as" PEARLINE.

The bottle to the right contains a solid mass of pure, white "Soap Paste" or "Soft Soap," made with PEARLINE—thick enough to stand alone.

The bottle in the middle is one of "Same as" and contents is one-quarter poor, thin, mushy soap—balance (three-quarters) discolored water.

The bottle to the left is a poorer "Same as," and contains simply discolored water, with a sediment (not soapy) at bottom. The middle and left-hand bottles are fair samples of the many powders offered in place of PEARLINE. Try the experiment yourself—directions on back of each package.

Some powders are worthless, some inefficient, others dangerous. *Pearline is the standard.* The Millions of Packages of PEARLINE used each year proves

Pearline Best by Test

Note.

The difference in price between **Pearline** and the most worthless Soap Powders is nominal. A year's supply would not equal the value of one ordinary garment ruined.

For Nervous Exhaustion

there is no remedy equal to
Horsford's Acid Phosphate

Genuine bears name Horsford's on wrapper.

over her voluble Dutch oaths and her purple-faced fury!

Pinned to the bed where the pseudo-dying one had lain, was a bit of paper addressed to Mistress Darcy:

It grieves me to have troubled you, he wrote, but it was the only way to get rid of this puffing Dutch angel who carries more canvas than a full-rigged Sloop. I really have besides a Message for you. It is that I did Mr. Alan Underhill grave injustice, when I represented him as an incendiary and a Ladies' Gallant. My Devotion to yourself must be my plea for repeating ungenerous slanders, which I never credited. My wound may not be serious, but my Conscience is the lighter for this confession, when I recall the perfect Candor written in your eyes. "Farewell!" I can not say, even were my fate certain. Let it be *au revoir*, here or hereafter.

Evelyn on the homeward ride was unusually silent, and she still crumpled in her hand the little note, half-flippant, half-pathetic, of the somewhat disingenuous captain. Perhaps this fact gave Alan spur to embrace his opportunity.

(To be continued.)

JOSIAH FLYNT is authority for the statement that there are about seven thousand boys in the United States who live exclusively a "tramp" life. Every winter there are at least five hundred in New York City alone. Mr. Flynt's account of the process by which the boys become tramps is significant. Almost invariably, he says, they are enticed into this life by a man. Professional tramps have been quick to discover that it is much easier for a boy to excite sympathy than for a man to do so. They therefore systematically endeavor to entice boys to become their companions. They are always on the lookout for an opportunity of getting into conversation with a promising looking boy, whether rich or poor. They tell him interesting stories, work upon his imagination, picture the freedom of the life they lead, and finally persuade him to "try his lot on the road." Once the step is taken the life of these boys is practically a slavery. They are compelled to find meals, clothing, and lodging money for the men who have enticed them—or "jockers" as they are called. Failing to do this satisfactorily, they are subjected to all sorts of abuse—sometimes, loaned, traded, and even sold. The burden has to be borne until the boy comes to that age when he can no longer pass for a boy, or is strong enough to best his "jocker." By that time the tramp life has been so ingrained into him that his only thought is of continuing it, and of persuading some other boy to serve him. Systematic efforts like these to mislead boys call for equally systematic and determined efforts on the part of Christian men to help them to live straight.

A WESTERN paper recently invited the surviving Union and Confederate officers to give an account of the bravest act observed by each during the Civil War. Colonel Thomas W. Higginson said that, at a dinner at Beaufort, S. C., where wine flowed freely and ribald jests were bandied, Dr. Miner, a slight, boyish fellow who did not drink, was told that he could not go until he had drunk a toast, told a story, or sung a song. He replied: "I cannot sing, but I will give you a toast, although I must drink it in water. It is, 'Our Mothers.'" The men were so affected and ashamed that some took him by the hand and thanked him for displaying courage greater than that required to walk up to the mouth of a canon.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XII.

TONY LEARNS A SECRET

ARTHUR sat on the side fence delivering an impromptu oration on the subject of girls' clubs in general, and the S. D. S. in particular, while an admiring audience of four hung on his words with breathless interest. There was Tony Ferrall, perched up in the apple tree so that he could shake it easily, and in the grass below, Dave, Jerry, and Bobbie lay at full length.

"Girls are too silly and fussy, anyway," Art. was saying emphatically, "to keep up a club. Why, they get mad if some other girl's got on a new dress and they haven't, and they fight like cats over the craziest little things!"

"The Tabby Club spoils Mollie all right," Dave interrupted. "She used to be the truest, best girl; never cry or tattle or anything."

"Used to chum right in with us," Bobb echoed dolefully; "and to-day she called me a tiresome boy because I dropped a spider down her neck; a 'tiresome nuisance'! don't it sound just like her ladyship?"

"Yes, that's what I say," continued Arthur. "They get fussy over little things. Mollie thinks Virginia Hardy's the whole circus, and the rest of the girls are only side-shows. She says Virgine won't come to our candy pulls and pop-corn rallies because she's fastidious."

"Fastidious!" Jerry kicked up his heels like a colt, and burst into a shout of laughter. "The Fastidious Tabbies. Isn't that elegant, though?"

All but Tony joined in the merriment. His eyes looked round and solemn as he said:

"Perhaps that's why she wouldn't speak to me—too fastidious."

The other boys stopped laughing abruptly, and Dave's fist clenched.

"I wish she were a boy," he said; "we'd duck her in Black Creek and soak some of the nonsense out of her."

"Hello, Mollie," shouted Dave at sight of the sturdy little figure tramping across the lawn. "Home early, aren't you?"

She turned her head quickly at the call, and seeing the three boys, she tried to hurry on, but Art. called her back. "Wait a minute, we want to see you about something, Mollie," he said, so she came slowly towards them.

"What do you want?" she asked, giving



Something to Eat

It often happens that a baby is thought to be sick when he only needs something to eat; by something to eat we mean food that he can digest and assimilate; food that satisfies his hunger and makes him grow. Many babies take large quantities of food but get little to nourish them. Mellin's Food is digestible, entirely soluble and when mixed with fresh milk it is like mother's milk. Mellin's Food is really "something to eat."

Mellin's Food

Nothing in the way of artificial food agreed with my poor little baby and I was very much troubled about her, when at the suggestion of a friend whose babies had been raised on it, I put her on Mellin's Food. The change was magical. In 24 hours she was free from all indigestion and perfectly well in every way. In 3 days she had fattened visibly, and now, at the end of 5 weeks, she hardly looks like the poor, thin, fretful little baby I was grieving over. Mrs. Julien Gracey, Clarksville, Tenn.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

CARMEL SOAP

An absolutely pure olive oil soap.
FOR NURSERY, TOILET AND BATH.

The Ideal Resting Place

Is the PENNOYER SANITARIUM, at Kenosha, Wis. Write for booklet.

Lea & Perrins' Sauce

The Original and Genuine Worcestershire.
Known the world over. Take no substitute.

CARRIAGE BUYERS CAN SAVE MONEY.
We are the largest Makers of Vehicles and Harness in the world selling direct to consumer. **ELKHART HARNESS & CARRIAGE MFG. CO., Elkhart, Ind.**

PETER MOLLER'S COD LIVER OIL

Odorless. Tasteless. Pure.

Send for circular. **Schieffelin & Co., New York**

FOR CHOICEST NEW FLOWERS,

Vegetables, and Fruits (Seeds, Bulbs, Plants, and trees), apply (catalogue free) to **JOHN LEWIS CHILDS Floral Park New York.**



You Can Always Rely On

Tarrant's Effervescent Seltzer Aperient for curing sick headache, biliousness, constipation and derangements of digestion. It meets more wants as a family medicine than any other one remedy. Pamphlets on application.

TARRANT & CO., CHEMISTS, NEW YORK.

her cap a sharp pull over her eyes, but not before her secret had been discovered.

"What have you been crying about?" asked Dave bluntly.

"Nothing," Mollie began, and then all at once a lump came up in her throat, and she felt as if she must tell or cry, so she chose the lesser evil. "It's about Madge Ferrall," she added, and before she knew it, she had poured forth the whole story, never dreaming of the little figure in the apple tree, or of the pain she was causing Tony Ferrall.

"I said there'd be a caterwauling," Dave said grimly when she had finished.

"It's a shame," little Bobbie declared. "Madge is the nicest girl! You ought to have seen her the day I nearly cut my finger off when Tony and I were building the water mill."

Tony! At the name all the boys remembered, and of course they all immediately stared up at the tree, and so gave the whole thing away.

"Oh, I didn't know you were there, Tony," Mollie said miserably. "Don't tell Madge, please, please don't."

Tony slid to the ground, and when he replied with his ready smile, no one would have guessed how hard it was for him to keep the tears back. "Madge wouldn't care a bit about a little thing like that, only I won't tell if you don't want me to."

"What are you going to do, sis?" practical Dave asked, and at the question Mollie "fired up," as Bobbie called it.

"Do? I'm going to start a new club on my own account, and do some good with it, and have Madge belong."

"Great idea!" cried Jerry, "Tabby Club Number Two: President, Miss Gray; vice-president, Miss Ferrall; secretary, Miss Gray; treasurer, Miss Ferrall; active members, Miss Gray; passive members, Miss Ferrall; committee on—"

"Jerry Edsall, you stop your nonsense!" Mollie said severely.

"Is Nell against you, too?" and this time there was a trace of genuine anxiety in Jerry's tone.

"Half and half," Mollie replied. "Nell's between the mill-stones this time."

"Whew!" whistled Jerry. "Wait till the wheels go round."

"Where are you going, Tony?" called Arthur, as the new boy moved away from them.

"Home," Tony said uneasily. "I've a little work to do before dark."

"Tell Madge that I'll be over after school Monday, sure," Mollie told him, and he nodded brightly and passed on down the street.

"He doesn't mind," Bobbie said, looking after him thoughtfully. "If it were my sister, I'd want to smash something."

"So does he," answered Dave quietly, "inside!"

But even Dave, with all his good-natured, kindly liking for the little stranger whom the Excelsiors had received so readily, could not fully understand how Tony felt as he ran homeward that Saturday afternoon. Dave and Arthur Gray loved their sister as a jolly comrade and playmate, but Madge was all that and more, too, to Tony. In the old days when their father had been alive, and they had lived in their own home, it was always Madge who had been the ambitious one. She would study so hard so as to be able to help Tony with his lessons, and build gorgeous air castles for him. Never was a

grander career planned for prince of royal blood than Madge dreamed of for Tony as they sat in the pretty sitting room, over their books after school. The little mother, as she moved to and fro with soft foot falls, preparing supper, would glance in at the two bowed heads, and smile to herself, while she listened for the merry voice at the door without, and the warning tap on the window pane, "when father came home."

And then in the midst of all the air castles and happiness, there had come one terrible night when they had watched and listened in vain, and Madge had clung closely to her mother, kissing her pale face again and again as she whispered that father would come sure. Tony crouched by the window, watching, watching for the dear tall form they were never to see come up the garden path again, and so it was Tony who saw them bringing him home—Tony who tried to keep Madge and his mother from the window, but it was no use, and so he was brought home, all crushed and mangled by the cruel wheels; and hard times began for the little family left behind.

Tony thought of all this as he hurried home to-night, with hot tears filling his eyes so that he could scarcely see the way before him, and his loyal, loving heart full of shame and sadness. "So they wouldn't have his Madge," he thought, "wouldn't have her in their old club, just because she was poor, and minded Mrs. Osborne's twins for pay. If they only could know how good she was, how mother called her the little household brownie, the good fairy who was never cross or troublesome, or too tired to mend Tony's jacket, or help the little pale-faced mother! If they only knew—" The tears were coming fast, and there was a big lump in his throat, but he had reached the bridge road, now, and far off in the gathering gloom he could see the twinkle of the light in the kitchen window of the little old green house, so he brushed away his tears on the back of his coat sleeve, and swallowed back the lump bravely. No matter how badly he felt, he must not let the dear ones at home know. Of course, as he had told Mollie, Madge had lots and lots of grit, and she would not care, but it was best not to let her know at all.

(To be continued.)

VALUE OF CREAM.

As Compared With Meat

One of the most valuable items in one's dietary is good, rich cream. The remark is frequently made that "cream is too expensive to use freely." Such people think they must have meat every day at 10 and 25 cents per pound, and do not realize that 5 cents' worth of pure cream for breakfast will do more to put on flesh than 25 or 30 cents' worth of meat.

An ideal portion of breakfast is that obtained from, say, four teaspoons of Grape-Nuts and a little pure, thick cream.

Made by the Postum Co., at Battle Creek, Mich.

This is one of the most delicious dishes imaginable, and is served without cooking or trouble of any kind, and cannot be equalled in point of food value for the human body.

The Grape-Nuts, consisting largely of grape-sugar, have passed through processes similar to the first act of digestion, and are, therefore, most easily digested, and in combination with cream, they render the cream itself easy of digestion.

Grocers sell Grape-Nuts.

HOT-WEATHER DYSPEPSIA

Thousands Suffer From it at This Season of the Year.

Hot-weather dyspepsia may be recognized by the following symptoms: Depression of spirits, heaviness and pain in the stomach after meals, loss of flesh and appetite, no desire for food, bad taste in the mouth, especially in the morning, wind in stomach and bowels, irritable disposition, nervous weakness, weariness, costiveness, headache, palpitation, heartburn. It is a mistake to treat such troubles with "tonics," "blood purifiers," "cathartics," "pills," because the whole trouble is in the stomach. It is indigestion or dyspepsia and nothing else.

All these symptoms rapidly disappear when the stomach is relieved, strengthened, and cleansed by Stuart's Dyspepsia Tablets. They should be taken after meals and a few carried in the pocket to be used whenever any pain or distress is felt in the stomach. They are prepared only for stomach troubles.

Stuart's Dyspepsia Tablets are indorsed by such physicians as Dr. Harlandson, Dr. Jennison, and Dr. Mayer, because they contain the natural digestive acids and fruit essences which, when taken into the stomach, cause the prompt digestion of the food before it has time to ferment and sour, which is the cause of the mischief.

Stuart's Dyspepsia Tablets are pleasant to take, and unequalled for invalids, children, and every person afflicted with imperfect digestion. It is safe to say they will cure any form of stomach trouble except cancer of the stomach.

Nearly all druggists sell Stuart's Dyspepsia Tablets, full-sized packages at 50 cents. A book on stomach troubles and thousands of testimonials sent free, by addressing F. A. Stuart Co., Marshall, Mich.

A HEALTHFUL DRINK FOR HOT WEATHER

This is the twenty-first season for that famous and healthful drink, Hires' Rootbeer. The campaign has opened. The war against thirst is on, and of course Hires will reign supreme in an undisputed realm of its own. In all of these years it has stood proof against imitation and counterfeit, and now in its strength of full growth rises far above any serious competition. Summer and Hires Rootbeer are associated in our mind as things inseparable. We look forward to that as a summer beverage as we look for the rising of the sun. It has been of inestimable value to thousands of people, supplying them at once with a delicious, healthful, and thirst quenching drink, occupying the same place at the family table as tea or coffee.

Its growth has been rapid and remarkable, long since reaching proportions never dreamed of by its proprietors. One of its remarkable features is its trifling cost, one package may be converted into 5 gallons of this delicious, sparkling temperance drink, containing medicinal properties of well-known virtue.

ABOUT WASHING COMPOUNDS

In calling the reader's attention to the Pearl-line advertisement on page 212 of this issue, let us quote the renowned Mrs. S. T. Rorer on the subject of Washing Compounds. The following is from *Table Talk*, Philadelphia, Pa.:

"The art of washing has not progressed as rapidly as other household employments, and if the introduction of a good washing powder will in any way ameliorate the conditions of our domestics and make washing a pleasure, I should be glad to see such enter every house in the land. It is a well-known fact that two table spoonsful of washing powder will do more good work in one hour than a strong woman and board in three. Many housekeepers object to these 'quiet workers,' on the plea that they rot the clothing. This is, of course, not true, unless you purchase cheap powders, and even then I doubt if the 'everlasting' rubbing, which one can hear to the very top of the house, does not do by far greater injury."

Finance and Commerce

THE most noticeable if not the most important event of the past week, was the exportation of four million dollars in Gold. This brings the exports of the last three weeks up to nearly 13 millions.

There are noticeable efforts in the press to explain away these exports of gold, by saying they are loans to European bankers, or that there is something mysterious about them, or rates of exchange do not justify them, or make them profitable. These things are all nonsense. Gold goes abroad because it pays to ship it. If the nominal rate of exchange does not justify it, the actual rate does. Europe has sold back to us hundreds of millions of the debts we previously owed, consisting of stocks, bonds, mortgages, etc., of every description. Our boom of six months ago, and the prices we have paid for these securities since has brought them home. There has been an increase in our exports of manufactured goods to partly compensate for this, but on the other hand our exports of agricultural products have fallen off, and these latter are the most important items in our foreign trade. What is the good of deceiving ourselves? We are exporting gold because we have been buying abroad more than we have sold. Many weeks ago we foretold that the period of gold exports was approaching. There is nothing alarming about it. If the monetary policy of the country were settled on sound principles, it would never reach a harmful degree. As it is, we can spare a good many more millions without pinching ourselves, and it now looks probable that we will have to spare them. In some lines of manufactured goods the export demand continues good, but the sharp advance in prices in this country cannot but restrict foreign buying of many standard commodities, while our purchases abroad show no diminution. From the present outlook, the crops of all the importing countries of Europe promise bountifully, while last year's unprecedented yields have left full reserves. Add to this the fact that counting the spring wheat crop of this country as secure (and its maturity is weeks off yet), and granting it equal to the largest ever grown, and even then we will not have an average surplus of wheat for export. It is almost safe to say that the real balance of trade for a year to come will be against us, and at intervals gold will continue to go out.

Money continues easy everywhere. There was another considerable decrease in reserves in the New York bank statement, partly due to loss of gold, and partly to increase in loans. There was during the week a moderate increase of bullish speculation in Wall st., which accounts for the increase in loans. Generally speaking, the business of the country is satisfactory, and the volume is in no wise abated. Advance in wages has not kept pace with the uniformity of improvement elsewhere, and dissatisfaction and increased demand is the tendency, but in most cases satisfactory concessions are made, or compromises are reached.

Prices have declined for cotton and wheat, mainly due to plentiful immediate supplies for both commodities. The price of copper, too, is on the down grade. Real estate exhibits only moderate activity.

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United States Ahead

THE remarkable growth in the exportation of manufactures has led to the preparation by the Treasury Bureau of Statistics of a series of tables, showing the value of each class of manufactures exported in each year during the past decade, and the amount of each class sent to each country. By this process it is practicable to determine the trend of our foreign trade in manufactures, both as to the class of manufactures most demanded abroad, and the countries which are proving our best customers. That this subject is one which justifies a careful study is apparent in view of the fact that the exportation of manufactures has more than doubled in the last six years, more than trebled since 1880, more than quadrupled since 1870, is more than eight times as large as it was in 1860, and in 1898 and 1899 for the first time in our history exceeded the importation of manufactures. The exportation of manufactures in the fiscal year about to end will average more than one million dollars a day for each business day of the year.

A study of the figures which cover the details of the ten years' exportation of manufactures shows that the total value of our manufactures exported has increased 110 per cent. in the decade, while an examination of the exportation of manufactures by other countries fails to show any considerable percentage of increase in any of them during the same period. Great Britain's exports of manufactures show no increase since 1890, the earliest year at which a separate statement of manufactures exported is attainable, while her total exports of domestic products (of which manufactures form about 85 per cent.) shows no increase in value in the decade 1888-97. From France the exports of manufactures show an increase of but 10 per cent. in the decade 1887-96, Germany 13 per cent., Switzerland 6 per cent., Netherlands 3 per cent., and Austria Hungary and Russia a loss, while, as above indicated, the exports of American manufactures in the decade 1889-98 show an increase of 110 per cent., and in the year 1899 will be about three times that of 1879.

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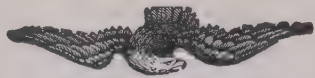
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WHEN one has separated milk and butter from cheese and fish, she thinks she has done her whole duty; but, in point of fact, she has only begun the necessary keeping apart of food stuffs. Almost all kinds absorb flavors to a greater or less degree. Tea, cocoa, chocolate, flour, eggs, and cereals are almost as susceptible to the influence of neighboring foods as are milk and butter. Bananas, for example, particularly the highly flavored Aspinwall variety, will spoil an open jar of tea or cocoa or a tin of flour. Onions, salted fish, smoked beef, and scores of other foods, are similarly perverse in their flavor. This asorption of odors and aromas is so well understood that it is often taken advantage of to produce a certain condition. In English dairies freshly cut grass is shut in with fresh butter to impart the flavor of new mown fields. The French cooks, too, according to Miss Parloa, keep a vanilla bean in a box of sugar to secure a delicate flavor in an economical way. A thoughtless housewife, hearing that camphor was good to dispel ants, recently put lumps of this substance along her kitchen-closet shelves, with disastrous effect on the supplies that were shut in with them. When a domestic science course is part of every girl's education, some of this kitchen chemistry will be better understood.

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

LABOR TROUBLES IN DIFFERENT sections of the country indicate a spirit of unrest within the ranks of labor, which, however, is not likely to have serious or widespread results. In Cleveland, street car employes are battling for increased wages. There are indications of strikes at steel manufacturing centers and packing plants, but in the former, compromises have in some instances been effected. Tin plate mills are closed, and, it is announced, will not be re-opened except on wage scales dictated entirely by stockholders. The cause of this unrest is probably to be found in the fact that industrial combinations have not granted an increase in wages proportionate with increased prices of finished product. Many wage scales are those put into effect at a time of financial depression, and now that orders are plentiful and times more prosperous, workmen justly feel they are entitled to share the benefits of prosperity. Many large concerns are entitled to credit for having voluntarily advanced wages.

— x —

NEBRASKA'S WOMAN LABOR LAW became effective July 1st, and caused considerable commotion, particularly in Omaha, where the effect of its operation will be principally felt. The law restricts the employment of women to ten hours per day, or sixty hours per week, and seats must be provided for them when not engaged in active duties which preclude their use. Department stores were chiefly concerned in adjusting conditions to comply with the law, as Omaha has not outgrown the custom of having stores open evenings. To sales girls particularly, the law will be a boon, and by closing evenings, department-store keepers will not lose in the end, as the public will doubtless become accustomed to purchasing its "98-cents-reduced-from-\$1" items, before 6 o'clock P. M.

— x —

OF THE ONE HUNDRED AND FORTY-seven laws enacted at the recent session of the Illinois legislature, one hundred and forty-three went into effect July 1st. Three of these measures are of conspicuous importance. Laws governing the practice of medicine are amended in a manner to render illegal the vocation of "faith-healers." Practitioners must have a certificate from the State Board, and a diploma from a reputable medical college is necessary in order to obtain one. State employment bureaus are provided for, the same to be under State supervision, and applicants for work are not required to pay a fee in case situations are secured. Private agencies are required to pay \$200 for a license, and furnish a bond of \$1,000. Another measure provides for the establishment of municipal pawnshops, and the rate of interest which unfortunates must pay for loans is limited to one per cent. per month. A pledge may be redeemed at any time within one year. This will have a tendency to squelch the Chicago

pawn shop evil, which has enabled usurers to grow opulent at the expense of the poorer classes.

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WOMEN OF ENGLAND WHO BELIEVE members of the sex occupy a more inferior position in affairs of life than conditions warrant, have been in session to discuss the matter. Their deliberations have been greatly assisted by such American veterans in the cause as Susan B. Anthony, Sarah Hackett Stevenson, and Mary Wright Sewall, and others. The affair was international, representatives being present from almost every country where women fill a sphere other than entirely domestic. The question of franchise was simply incidental, the meeting being one of practical, business-like women in sympathy with everything pertaining to advancement. The subjects covered a wide field, embracing a woman's relations to science, art, education, journalism, professional pursuits, etc. In her opening address, Lady Aberdeen, the president, deprecated the idea of sexes being arrayed against each other, but argued that men and women should work together for better things.

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ACCORDING TO DISPATCHES FROM Marshalltown, Iowa, the financial, rather than the spiritual, side of the Gospel is sometimes the chief consideration. For years, denominational preachers of Marshalltown have filled the pulpit at Sunday services held at the Iowa State Soldiers' Home, receiving as compensation, from five to eight dollars per sermon. Recently, the Board of Control decided this scale to be exorbitant, and reduced the price to three dollars per sermon. Whereupon the ministers formulated an agreement to preach for not less than five dollars. This figure the Board of Control refused to accept, and as a consequence, ex-Governor Larrabee will occupy the pulpit next Sunday. It may be the Board reasons that as many of the ex-soldiers are old and infirm, and prone to de-ex through divine service, three dollars is sufficient for that portion of a discourse which is listened to attentively.

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THE GENERAL SECRETARY OF THE American Church Missionary Society reports that the money is in hand to buy and equip an orphanage in Matanzas. The executive committee have ordered its purchase and its inauguration, and we may expect in a few weeks to see this institution of the Church, the first of its kind in Cuba, in active operation. The money is in hand for the purchase and the equipment of the orphanage, and a margin of \$1,200 is already had for its maintenance. There is every reason to believe that future contributions will be adequate to the continuation of this much needed institution.

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PULLMAN PALACE CAR PORTERS have become infected with the trust contagion. Articles of incorporation, it is re-

ported, have been taken out by the Pullman Palace Car Porters and Colored Employees' Mutual Benefit Association, an organization having as its aim united action in an endeavor to obtain reasonable wages whenever necessity arises, and also the intellectual improvement of its members. The incorporation of this "trust" is in some respects a menace to the traveling public. It is horrible to contemplate the result should these knights of the upper and lower berth conclude that the present schedule of tips is too low, and consequently unreasonable. If the association, however, will confine proposed assaults to the treasury of the Pullman company, the public will not be disposed to grumble, but will even see a ray of hope in the prospect that increased wages may have an effect of producing a "thank you sir," at a reduced cost.

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SECRETARY ALGER IS AGAIN A MOST prominent figure in the public eye. The cause this time does not arise from disease-producing army rations, or campaign mismanagement, but because of an offensive and defensive alliance with Governor Pingree, of Michigan, whereby it is aimed to give the Secretary a seat in the United States Senate, and retire the present incumbent, Senator McMillan, to private life. Governor Pingree apologizes for the connection by announcing a declaration of Secretary Alger, that the latter is opposed to trusts and favors the election of United States Senators by popular vote. There are those who wish election by this method obtained in Michigan. As the term of Senator McMillan does not expire for two years, there is no cause for immediate excitement. In the meantime, rumors are thick that Mr. Alger will resign his cabinet position, but the gentleman suavely disclaims any such intention.

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IT IS A SINGULAR COINCIDENCE that while representatives of nations deliberate at the Hague measures calculated to reduce European military pressure, announcement is made that the Russian government has virtually completed preparations for spending \$80,000,000 on field artillery, ammunition, and mounts. If this be true, Russia occupies a paradoxical position, similar to the highwayman who, having a section of lead pipe up his sleeve, facetiously besought a solitary pedestrian in a lonely spot for a "little change," with which to get something to eat. Or perhaps the Czar is making an attempt to "bear" the war market, in the belief that a show of power will be a healthy argument in favor of peaceful measures. It is said that of the total Russian expenditure, one-fourth will be placed with American manufacturers of war material, thus causing an industrial stimulus, and proving the truth of the adage that "it is an ill-wind which blows nobody good."

The News of the Church

Consecration of the Bishop-elect of Boise

OFFICIAL STATEMENT OF THE
PRESIDING BISHOP

ALL the canonical arrangements for the consecration of the Rev. James B. Funsten, Bishop-elect for the missionary jurisdiction of Boise, had been completed, when, at his request, the service was deferred for a time, as there were several bishops who questioned his right to withdraw his declination of the office to which he had been elected by the General Convention. It was thought best to make this delay, in order to give time for careful consideration of the matter at issue, and I then addressed a letter to all the bishops, in order that opportunity might be given for those who objected to the consecration, to express their opinion.

Up to the present time there are in all, eleven bishops who have indicated their disapproval of the immediate consecration of Mr. Funsten. Some of those who originally protested, have withdrawn their objections and desired that there should be no further delay. One of this number who has had long experience in the House of Bishops, and whose opinion in all matters of Church canon and usage is usually regarded as having the force of law, writes as follows:

Your statement in the matter of the order for the consecration of the Rev. James B. Funsten, of date April 17th, is received. I plainly perceive that with no evidence laid before you that the declination of the Rev. Mr. Funsten had been received or acknowledged or noted, that you could not act upon printed statements, and that there is nothing left for you to do but to comply with the request made by resolution by the House of Bishops at Washington, "that the Presiding Bishop take order for his consecration." I beg leave hereby to withdraw anything that may have seemed, in any preceding communication of mine, like a protest against such "taking order" by the Presiding Bishop.

These words are justified by the fact that all the official information that I have in regard to Mr. Funsten's case, and all that is known to exist, is contained in the letter addressed to me, expressing his readiness to accept the office assigned to him by the General Convention, inasmuch as the difficulties which, at first, seemed to interfere with his doing so had subsequently been removed.

The following papers will show with sufficient clearness the grounds which justify the action which I am pursuing, and I begin with a legal opinion which appeared in *The Churchman* some months ago, written by the Hon. John H. Stiness, of the U. S. Supreme Court, a well-known member of the House of Deputies:

The case of the Rev. Dr. Funsten raises a pure question of law. Can a bishop-elect, after declining to accept the election, withdraw his declination, and file an acceptance before anything is done with which such acceptance would conflict? One cannot resign what he does not have. Hence the legal force of a declination can only be the notice of an intention to refuse to serve, and thus to make a vacancy when the time for service shall come. Undoubtedly such a notice may be acted upon, so as to have one ready to fill the office, and if anything is done to create new rights, the person declining will be deemed to have waived his rights, and to have been concluded by the notice. But only in this respect does a declination differ in principle from a resignation to take effect in *future*.

By the rule of the cases cited, and I know of

none to the contrary, the refusal to accept a civil office may be withdrawn before new rights intervene. Applying it to the case in hand, is there anything in the Canons to lead to a different conclusion? The electing body is the House of Deputies, on nomination of House of Bishops; and if the House of Bishops consent to the consecration, they may take order to that purpose.

The House of Bishops consented to the consecration of the Rev. Mr. Funsten, and requested the Presiding Bishop to take order therefor. The Presiding Bishop has no power to accept a declination. His only duty in other cases is, on notice of his acceptance, to take order for the consecration; "on notice of acceptance," therefore the Presiding Bishop must proceed. Why should he not? No new right has intervened. The Bishop-elect thinks at one time that he ought not to accept, and he so states to the Presiding Bishop. On further thought, and on further information, he changes his mind, withdraws the declination and accepts. His election is clear, and his right to consecration seems to be equally clear. Suppose it had been the other way, and the Bishop-elect had accepted; would any one hold that he could not afterwards, under a sense of duty, withdraw the acceptance and decline?

A bishop elect has a right to time for consideration. He may have successive different opinions as to his duty. If he announces an opinion at one time, there is nothing in the nature of the thing so definitive as to preclude another and final notice.

It may be said that the Presiding Bishop made the act conclusive, by trying to call a meeting of the bishops for a new election. If the House of Bishops had actually convened, or a meeting could not have been prevented, I am not prepared to say whether such a state of facts would be inconsistent with the withdrawal. But such is not the case. There has been no meeting, there is no call for one on this account; except for the fact of a declination, the matter stands as it did upon the election; if then the declination is revocable the case is clear.

I have heard, but I do not know the fact, that a similar case has occurred, and the bishop elect was consecrated. If so, we have an ecclesiastical precedent on the line of the plain rule of the civil law.

The letter of the Bishop of Maryland which follows is substantially in the same line with that of Judge Stiness, and must be familiar to all who read the Church papers. I wish, however, to call special attention to the following extracts from that letter:

The Rev. Mr. Funsten was in October, 1898, by unanimous vote of clerical and lay deputies, elected as the one to be consecrated Missionary Bishop of Boise. The House of Bishops thereupon voted its consent to his consecration, and requested the Presiding Bishop to take order for the same. And, unless some very serious bar to action prevents it, the Presiding Bishop is in duty bound to do as directed, and carry to completeness the wish so clearly declared, of the constituted authorities of the Church. Is there any canonical bar? It is conceded that there is none. No provision is made by the Canons, in any way, for failing to carry out the Church's demand.

The person elected declined to be consecrated as bishop. And if he had persisted in so declining, that, though not named in the Canons, would have been an absolute bar. He could not be consecrated unless with his own consent. But the reasons which led him to decline ceased to exist, and he thereupon withdrew his objections, and expressed to the Presiding Bishop his readiness to accept the office. The fact stands that he was and is the only person elected to be Bishop of Boise; that his choice, made by the unanimous vote of the electing body, has not been revoked. There is no evidence that any one of the dioceses, or members voting for him, has changed its pur-

pose. He is to-day the person chosen to be Bishop of Boise; no canonical bar to that choice exists. He is the man whom the Church wishes as Bishop, and the only obstacle to the fulfillment of that wish was simply his own unwillingness to take the office. That unwillingness was in his own mind and will. It has been removed. He is Bishop-elect still. He is the choice of the Church still. No act or word of the law of the Church has in any way overruled the Church's command as declared in October, 1898—the Church has declared its wish to have a Missionary Bishop of Boise; it had named the Rev. Mr. Funsten as the man for that duty. That choice has not been taken back; it stands clear to day. It has decided that he be consecrated. Shall the express will of the Church be thwarted? Shall the missionary work of the Church be stopped, because of a technicality for which not a shade of foundation can be found in any Canon of the law? The true and sound interpretation of all law, the true use of all authority, is not to obstruct, but to set forward—to help the work, and not to hinder it. Not a line or a word of the law of the Church, not anything of its intention, would be violated by carrying out what it commanded in the General Convention of 1898.

I have received other letters of similar character from prominent clergymen and laymen of the Church, and among them the following from the Bishop of Southern Virginia, which deserves to be carefully read:

The circumstances leading to the postponement of the consecration created upon me, and I think upon Mr. Funsten, the impression that it was meant to be temporary, in the interests of peace and with the hope that the bishops protesting would withdraw their objection upon a fuller knowledge of the facts and a more intelligent consideration of the issues involved in the case. It did not occur to me that the consecration was postponed with the view of submitting the whole question to the House of Bishops, at the meeting called for October, in the city of St. Louis. As far as I can see, that meeting, if held, would have no power over the question; all that it could do would be to discuss and give informal expressions of opinion. It would have no power to annul the order for the consecration passed by the House in General Convention; for that could only be done upon the clear recognition of the existence of a canonical bar to the said consecration, and it is not contended that such canonical bar exists. If, therefore, the House is not competent to rescind the order, it would leave it in force and obligatory upon the Presiding Bishop.

Again, it might be competent, in the special meeting, for the House of Bishops to express an opinion upon the single question in controversy as to whether a presbyter, elected to be a missionary bishop, has a right to change his mind with relation to the acceptance or rejection of the office before other rights have arisen, which determine his original decision as final. He may accept and then withdraw the acceptance. There is no doubt upon that proposition; but upon the correlative, may he decline and then withdraw the declination, the controversy arises. I have no doubt that a large majority of the bishops would be of the opinion that a bishop-elect has the right to change his mind and accept after he has declined the office, provided other rights have not arisen to intervene as a bar to his acceptance; but that would only be an opinion which could have no legislative or judicial authority, and it would leave the protesting bishops where they stand to-day. In view, then, of the obvious facts that no rights of the protesting bishops could be invaded by proceeding at once with the consecration, and that most important rights would be denied if the consecration is indefinitely postponed, namely, the right of the presbyter, elected to be a bishop, to be consecrated; the right of the General Convention to have its will carried out

and its mandate to consecrate obeyed; the right and the need of the jurisdiction of Boise to have the Bishop who has been elected; the right of the whole Church to have its missionary work provided for. In view, I say, of these facts it seems to be a clear duty to proceed with the consecration.

On the other hand, the only course open for the parties protesting would seem to be that, in the absence of all legislation upon the subject, they should take steps to provide for what they regard as a need and against that which they imagine to be fraught with evil; that is, they should propose in the next General Convention a measure embodying the principle upon which their position stands, namely, that a refusal of office is, in its nature, a finality as soon as it reaches the Presiding Bishop, and that a bishop-elect ceases to be such the moment of his declination of the election. (I might say, in passing, that an evident confusion arising from the use of the title, bishop-elect, without definition of its meaning, has vitiated the reasoning of the protesting bishops. Bishop-elect can only mean the person elected to be a bishop. He remains the person elected until an election confers the rights which he has waived, upon another. Election, of course, means all the steps taken by the House assembled and organized. A notice of the Presiding Bishop asking bishops to meet is, in its nature, tentative, and is without legal or canonical force creating a positive obligation upon the bishops to meet; and until they meet, it is a tentative unreality.)

The proposition above suggested as the course for the protesting bishops to pursue, would, in my judgment, secure only a very small minority of votes in either House of the General Convention. I think the doctrine upon which your action is based would prevail, namely, that a person elected to be bishop has a right to change his mind and to accept the election after he has declined, provided no new rights have intervened as a bar to his claim to the office. That is a rule in civil government, and there is no reason why it should not apply in ecclesiastical government. It is clear that if Mr. Funsten had the right to change his mind, you, as Presiding Bishop, would have no right to say that he should not do so. It is contended by the protesting bishops that you have no right over the declination of office. It is equally clear that you have the right and the duty upon receiving the acceptance of the person elected, to proceed with the consecration. You could not consecrate him against his will, but you are obliged to consecrate him, provided there is no canonical bar in the way, if he claims the right of consecration, which he does by his acceptance. These are my views upon the case.

I think it must be evident that I am no longer at liberty to impede the consecration of the Rev. Mr. Funsten. I trust that the considerations so ably urged by men learned in both ecclesiastical and civil law, will satisfy all who objected to the action I have taken, and that the Bishop of Boise will be warmly welcomed and heartily encouraged in the good work to which he has now devoted the remainder of his life.

THOMAS M. CLARK,
Presiding Bishop.

Newport, R. I., June 29, 1899.

THE following notice was received later:

NEWPORT, R. I., July 1, 1899.

The consecration of the Rev. James B. Funsten as Bishop of the missionary jurisdiction of Boise, will be held in Trinity church, Portsmouth, Va., on Thursday, July 13th, at 11 o'clock.

THOMAS M. CLARK.

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Canada

Diocese of Huron

The synod of the diocese of Huron met June 20th. The preacher for the occasion was the Rev. Henry Waters, from South Carolina. The Bishop held a Confirmation at St. Matthew's church, London, June 18th, and at Christ church

on the evening of the same day. An interesting military service was held June 4th in the camp on Carling's Heights, near London, where a number of the volunteer regiments are going through their annual training. A number of matters interesting to the Church at large were discussed at the archidiaconal conference for clergymen, lay workers, and Sunday school teachers, which was held in St. John's church, London Township, lately. An excellent paper was given on "Pastoral visiting," and one on "Church growth and expansion." Bishop Baldwin gave an address on "The Person and Offices of the Holy Spirit." A meeting for men only was arranged, to be held in London in the synod week. Addressess were promised by a number of the clergy, and help would be given by the London Brotherhood of St. Andrew, and the Y. M. C. A.

Diocese of Toronto

The Toronto synod commenced its sessions June 20th, by a celebration of Holy Communion in St. James' cathedral, Toronto, at 10 A.M. The synod service in the evening was held in St. Alban's cathedral; preacher, the Rev. Canon Sweeney. Bishop Sweatman expects to leave for England early in July. A meeting of the Deanery of Toronto was held in St. James' school house, June 5th. A plan to make some provision for the spiritual needs of foreigners, by establishing a mission in Toronto for them, was discussed at length. The wharf services which have been held for years by the clergy of St. James' cathedral, were resumed June 18th. Four candidates from the Deaconess' training house were "set apart" by the Bishop, in a special service at St. Phillip's church, Toronto, June 7th. All four expect to go out to the mission field shortly. Several candidates passed their examination for the degree of B. D., at the meeting of the board of examiners for degrees in divinity, held in St. Alban's cathedral Toronto, June 7th, the Bishop of Toronto in the chair. The Provosts of Trinity and Huron and the Principals of Montreal and Wycliffe colleges were present.

Diocese of Niagara

The preacher at the opening service of the Niagara synod, June 7th, in Christ church cathedral, Hamilton, was the Ven. Archdeacon Dixon. Bishop Du Moulin in his charge said, that within the eight months since the last synod in October, he had held 48 Confirmations, and confirmed 785 persons. The Bishop has ordained two deacons and three priests in the same time. He spoke in commendation of the Sunday school conventions he had attended in the deaneries of the diocese, and with great earnestness of the sad neglect of the Sunday becoming so prevalent. Among other reports read before the synod, was one recommending that steps be taken with a view to holding a Church congress in October next, or later. The report on the state of the Church stated that there was an increase in the Church population of the diocese of 2,592. The whole Church population is 30,250. The business of the synod was concluded in two days. Bishop and Mrs. Du Moulin held a reception at the See House for the delegates and their wives, on the evening of the last day.

Diocese of Ottawa

Bishop Hamilton laid the corner stone of the new All Saints' church, Ottawa, June 7th. There was a large attendance at the Confirmation service at Balderson's Corners, held by the Bishop recently.

Diocese of Quebec

The diocesan synod, after the usual two years' interval, was opened at Quebec, June 7th. The new Dean of Quebec, the Rev. Lennox Williams, preached the sermon. Holy Communion was celebrated at 7:30 in the morning. At the business session a number of resolutions were brought forward of more or less importance. There was one to make the parochial returns of statistics of more practical value to the diocese than hitherto; another to remove some of the limitations in regard to those who are eligible to vote at vestries. On the evening of the sec-

ond day, the report of the committee on religious needs and progress of the diocese was considered. The Hamilton memorial fund for Bishop's College, Lennoxville, is making good progress. The students and professors have united in making a contribution of about \$700. The Bishop held an ordination in Quebec, June 4th, for priests. He has been holding Confirmations in the country parishes in the eastern townships, in the latter part of June, and holds an ordination in Quebec the first Sunday in July.

Diocese of Montreal

The Bishop has been making his annual visitation in the country parishes all through the month of June. His first visit was to Trinity church, Christieville, on the 4th, where he held a Confirmation. Although Bishop Bond is in his 85th year, his sermons and Confirmation addresses show no lack of vigor. St. Martin's church, Montreal, will celebrate its anniversary of a quarter of a century in December next. It is hoped that the first rector of St. Martin's, Bishop Du Moulin, of Niagara, will be present, and preach on All Saints' Day. The closing exercises of Dunham Ladies' College were held June 20th. The Bishop preached the sermon. Principal Hackett, of the Montreal Theological College, gave an address.

Commencements

Ogontz Seminary, Ogontz, Pa.

Commencement week began Sunday evening, 11th ult., at St. Paul's church, Cheltenham; the sermon was preached by the Rev. Floyd W. Tomkins. There were 19 graduates this year.

Howe School, Lima, Ind.

The closing exercises were of an interesting character. The year has been, in all respects, the best the school has ever had. The new Board of Trustees were largely present, and took hold of the work before them with energy. They made provision for extensive improvements which will greatly increase the efficiency of the school in the future.

All Saints' School, Sioux Falls, S. Dak.

The annual Commencement exercises took place June 4-8th. The baccalaureate sermon was preached by the Bishop in the cathedral, Sunday evening. Monday evening, there was a *musical*, vocal and instrumental; Tuesday, during the day, an art exhibition of kindergarten work, drawing, and painting, and in the evening, a cantata and a play composed by two of the pupils; Wednesday, the art exhibition continued, and in the evening, a concert and an address by Chancellor Woolworth, of Nebraska. Two graduates received diplomas and the silver crosses which are the badges of the school. The attendance of pupils during the past year was larger than usual, and the examinations and graduating exercises showed that All Saints' has been continuously attaining a higher standard of excellence. The value of the benefits and blessings which its pupils have carried to the homes of South Dakota cannot be overestimated.

The Episcopal Academy, Cheshire, Conn.

Celebrated its 105th anniversary June 15th. There was a large delegation of visitors present from New York, Hartford, New Haven, and other places. There were six graduates, and several prizes were awarded. After the Commencement dinner, a bronze bust of Prof. Woodbury, the work of the sculptor, William Ordway Partridge, was unveiled. Prof. Phillips, of Yale, making the presentation speech. The Rev. W. A. Beardsley and Edwin P. Taylor were elected members of the Board of Trustees.

Cathedral School of St. Paul, Garden City

The Commencement was held in the new gymnasium June 21st. In the morning two memorials were dedicated, one a baptismal font in the chapel to the memory of the late Mrs. A. N. Littlejohn, wife of the Bishop; the other, a bronze tablet in the library of the school to the young men of St. Paul's School, who were in the

Spanish-American war. It bears the following inscription:

To honor the names of her sons who served in the Spanish-American war, the alumni and students of St. Paul's School have erected this memorial.

The Commencement exercises opened with music by the Glee Club, and the valedictory, followed by an address by Mr. Augustus S. Downing, A. M., and the presentation of the class picture. The Very Rev. Samuel Cox, dean of the cathedral, presented the Steinway gold medal for the best progress in German. The medals and prizes for the championship track games for 1899 were next awarded, and the prizes to the students for class standing were presented by the Bishop, who also delivered the diplomas, and made an address. In the evening a dance was given by the graduating class, which was largely attended.

Episcopal High School, Alexandria, Va.

The 60th Commencement exercises were held at Liggett Hall, on June 21st. Certificates of graduation were conferred on the two first graduates of the school, certificates of graduation never having been awarded before.

Hobart College, Geneva, N. Y.

The 74th annual Commencement, just celebrated, attested the high standard of culture maintained in that historic school of letters. The address of the honorary chancellor of the college, the Rev. W. R. Huntington, D.D., D.C.L., was delivered June 21st. His theme was, "The American college a breakwater against plutocracy." The sermon before the Brotherhood of St. Andrew and the Hobart chapter of the Students' Missionary Association was by the Rev. Charles F. J. Wrigley, and the baccalaureate by the Rev. R. M. Converse, D.D., D.C.L. At the social gathering of the alumni the subject which excited the liveliest attention was the explanation by President Jones and the ex chaplain, the Rev. Dr. Converse, of the inception and present status of the movement for the erection of the proposed Bishop Cox memorial hall, a building designed for the general uses of the college. At the Commencement dinner, questions of the value and mission of collegiate culture were freely and ably discussed. James C. Smith, Jr., class of '78, of Detroit, Mich., recently elected president of the Associate Alumni, acted as toastmaster. Much interest was manifested in the report read by President Jones, of the result of the inter-collegiate contest, for valuable prizes offered by the Association for Promoting the Interests of Church Schools, Colleges, and Seminaries. The record made by Hobart men was felt to be just matter for congratulation. Four members of the graduating class were honored with election to the Phi Beta Kappa Society. The honorary degrees conferred were as follows: LL.D.—Hon. Judge William H. Adams, Canandaigua; Ezra J. Peck, Owego; T. Guilford Smith, C.E., M.A., Buffalo; William Keith Brooks, professor of Biology at John Hopkins University. D.D.—Rt. Rev. Frederick R. Graves, Bishop of Shanghai, China; Rev. Stephen H. Synnott. L.H.D.—Rev. W. R. Huntington, D.D., LL.D.

Theological Seminary, Alexandria, Va.

The closing exercises began June 21st, the Rev. W. A. Barr delivering the annual mission sermon. On the 22d, the exercises commenced with the alumni meeting. After a short service conducted by Bishop Whittle, an essay was read by the Rev. R. W. Forsyth, followed by those of the graduating class, after which Bishop Gibson delivered an address to the graduates. The alumni dinner was a most enjoyable occasion, Bishops Whittle, Gibson, Peterkin, and Penick being present, with a number of the prominent clergymen of Virginia. On the morning of the 23d, the ordination sermon was preached by Bishop Peterkin. Three candidates from Virginia were ordained to the priesthood by Bishop Gibson, six deacons by Bishop Whittle; six deacons were ordained by Bishop Randolph, for S. Virginia, and one by Bishop Peterkin, for W. Virginia. Of these deacons, six will enter the missionary field, going to Japan, China, and Brazil; three to Nevada, and three to S. Virginia, none of them remaining in the diocese of Virginia.

Akeley Institute, Grand Haven, Mich.

A large number of friends from Chicago, Grand Rapids, and other places filled the chapel during the impressive morning service. Bishop Gillespie made a short address, in which he spoke of the unusually prosperous school year just drawn to a close, and of the bright future in store for Akeley. To the inestimable fidelity and courage of Dr. and Mrs. Wilkinson, the Bishop gave a touching tribute which was deeply appreciated by those present. The Rev. Dr. Stone, of Chicago, was unable to be present to deliver the address to the graduates, and the Rev. John N. McCormick took his place. The graduates received their diplomas from the Bishop's hands, after which they were presented with the gold cross of honor by Mrs. Wilkinson. Luncheon was served in the dining hall, the Bishop, being toastmaster. Mrs. Kelsey, president of the St. Cecilia Society, Grand Rapids, spoke of her pleasure in finding such a high musical standard at Akeley. Miss Dorothea Nurse, in behalf of the alumnae, made the presentation to Dr. Wilkinson of a beautiful gold cross, as a token of their love and regard for him, and of their appreciation of his services as teacher and friend. An impromptu programme given by members of the school and of the alumnae and a service in the chapel at 4 o'clock closed the Commencement exercises of 1899.

Kenyon College, Gambier, Ohio

On the 3d Sunday after Trinity, the baccalaureate sermon was given by the Rt. Rev. W. E. McLaren, Bishop of Chicago, in the college chapel, the church of the Holy Spirit. Bishop McLaren was present at the Kenyon Commencement for the first time, as a member of the Board of Trustees of the college. The other services of the day were a celebration of the Holy Communion at 7:30 A. M., at which all the members of the senior class of the college were communicated, and the ordination service at 10:30 A. M., recorded elsewhere. Wednesday, June 21st, the 71st annual Commencement was held. The college alumni address was given by the Hon. Talfourd P. Linn, of the class of 1872, and was a strong, urgent, and thoughtful appeal to the educated man to do his duty in politics. The Bexley alumni orator, the Very Rev. Charles D. Williams, '84, dean of Trinity cathedral, Cleveland, spoke very forcibly on the reconciliation of conservatism and progress in the life of the nation, the Church, and the individual. The graduates of the college numbered six, and the graduates of the theological seminary, five. Among degrees were: *Doctor of Laws*: Andrew Squire, Esq., of Cleveland; *Doctor of Divinity*: the Very Rev. Charles D. Williams, of Cleveland, and the Rev. George F. Smythe, of Bridgewater, Mass. Announcement was made by the president that the college had just received a check for \$30,000 from the executor of the estate of Mrs. Bedell, and that considerable gifts had been received for the restoration of Rosse Hall, the largest ones being, \$6,000 from Mrs. Simpson, of Sandusky; \$2,500 from Mr. Samuel Mather, of Cleveland, and \$2,000 from Mr. James P. Stephens, of Trenton, N. J. Mr. Mather has also contributed sufficient money to provide Bexley Hall, the theological seminary, with steam heat, and to make some necessary repairs and improvements. A guest of the college in whom every Kenyon man felt the deepest interest, was the Rev. Dr. James C. Wheat, of Lynwood, Va., who was making his first visit to Gambier since his graduation, 68 years ago. Bishop McLaren who in early boyhood had been a pupil of Dr. Wheat, introduced to the audience on Commencement Day, the venerable man who is the oldest living alumnus of Kenyon. At the alumni luncheon, Bishop Burton, of the class of 1873, presided as toastmaster; 120 men were present. Speeches were made by Mr. William P. Elliott, of Chicago, president of the Alumni Association; the Bishop of Chicago; the Hon. James D. Hancock, '59; the Rev. Dr. James C. Wheat, '31; the Rev. Alfred Blake, '62; the

Hon. J. Van Vechten Olcott, of New York; the Rev. President Peirce; the Rev. Dr. Jones, and Charles Ransom Ganter, '99. Other interesting events of the week were a lawn party given by the Bishop of Ohio and Mrs. Leonard, at their beautiful country place, Kokosing; a play, "Our Boys," given by the Students' Dramatic Club; a tennis tournament; a faculty reception. Five men were initiated into Phi Beta Kappa at the annual banquet. The week closed with a very pretty dance given by the senior class.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

All Our City Churches Keep Open

It is somewhat to the credit of our hard-worked city clergy, that while they earn and take their summer vacation, no church or mission is closed on Sunday. Those larger parishes, whose rectors have an assistant, such as St. Peter's, St. James', Grace, and St. Paul's, are easily arranged for. In others the services are kept up either by a system of alternating, using the co-operation of the non-parochial clergy, or by invoking the aid of lay-readers, of whom some fifty are licensed in the diocese. The following changes have been made since our last: The rector of Trinity, the Rev. W. A. Richardson, leaves this week with his family for the Wisconsin lake district, his duty for July and August being taken by a Southern clergyman. The Rev. T. D. Phillips takes Calvary for July and August. Last Sunday, being that preceding the "glorious Fourth," the services in our churches were of the patriotic order, national hymns finding their place in the musical portions, appropriate sermons being preached, and in many the flag was carried next to the cross in the choir procession.

St. Peter's Guild for Women

The 29th ult., the day of their namesaint, was enthusiastically observed by the women of St. Peter's. After divine service in the church, and a luncheon in the parish rooms, the guild with a strong attendance of nearly 150, was addressed by the rector, the Rev. Frank Du Moulin, who congratulated the members on the harmonious year they had passed through, which had resulted, outside of the "casual advantages" of their social meetings, in their netting \$400 from needlework done at the weekly gatherings. At the election which followed, little change was made in the officers for the ensuing year.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At St. Michael's church, the Penny Provident Club had 165 depositors last year, the amount of their deposits reaching \$450. The money is constantly withdrawn for larger saving, when it reaches sufficiently large amount.

The teachers of the Sunday school at St. Agnes' chapel, of Trinity parish, have presented to the Rev. C. A. Hamilton, one of the retiring curates, a fine gold watch.

Church of the Messiah, Rhinebeck, has just been consecrated by Bishop Potter, assisted by the Ven. Archdeacon Prescott Everts. The Bishop preached. The Rev. Ernest C. Saunders is rector.

Training School for Deaconesses

Is to have a new home adjoining St. Faith's. Friends who have purchased the building, which is of four stories, and very well adapted for its purpose, have arranged that it be immediately put in shape for the work to begin there next autumn.

Church of the Holy Trinity, Harlem

The Rev. Chas. E. Freeman will have charge pending the entrance of the new rector, the Rev. Harry P. Nichols, upon his duties. The Rev. Alexander Cummings, Jr., who has had charge since the death of the Rev. Dr. Bridgman, sailed on July 1st, for a tour of Europe.

Presentation to the Rev. R. M. Kemp

The Sunday school and members of the congregation of St. Paul's chapel of Trinity parish,

have just presented to the Rev. Robert Morris Kemp, a handsome loving cup of silver, in affectionate recognition of his having completed ten years in the curacy of the chapel. The presentation took place at the close of the annual service of the Sunday school, Sunday, June 25th. The cup is inscribed with the date, and the words: "Prepared unto every good work."

St Stephen's College, Annandale

The alumni association has elected the following officers for the ensuing year: President, the Rev. Samuel Upjohn, D. D.; vice-president, the Rev. T. B. Fulcher; secretary, the Rev. J. M. Blackwell; treasurer, the Rev. Frederick Campbell Steinmetz; necrologist, the Rev. W. F. Steinmetz; executive committee, the Rev. Dr. Upjohn, and the Rev. Messrs. T. B. Fulcher, A. R. B. Hegeman, J. M. Blackwell, and F. C. Steinmetz.

Grace Church Charities

The charity work of the Benevolent Society supplied nearly 4,000 garments the last season. During the present summer, 50 women are kept employed in this work, and in the winter season the number will be three times greater. The treasurer of the coal fund has supplied 71 tons of coal to working women, at about cost rates. The society has expended nearly \$4,000. Grace parish laundry has employed the past season 37 women weekly.

Death of Mr. Edward Quintard

The father-in-law of Bishop Nichols, of California, Mr. Edward A. Quintard, died June 26th, after a brief illness. He was born Dec. 27, 1827, at Stamford, Conn., and was a near relative of the late Bishop Quintard, of Tennessee. He was an active worker in the church of the Transfiguration, was a member, and at one time president, of the St. Nicholas Club, a member of the Union League club, a director of the Home for Incurables, at Fordham, and of many business corporations.

Calvary Church House

The new house in E. 22d st. is an important step in the effort to approach the thousands who crowd the east end of the missionary territory assigned to this parish. A club for working girls has been put in operation, in which to teach them to make their clothes, trim their hats, and understand domestic economy and management; two sewing clubs for younger girls, several clubs for boys of various ages, classes in calisthenics and gymnastics, and social organizations for all grades. The plans contemplate also a reading-room.

Useful Work at St. Thomas' Church

The Church Periodical Club of this church has regularly circulated 57 periodicals during the year. It has sent 150 magazines to Sing Sing prison, five new and complete commentaries, and 20 volumes of classical and standard literature to different clergymen. To mission stations in the West, a considerable number of Hymnals, with music, have been supplied for choir use. The Boy's Auxiliary sent 354 magazines and 2,245 copies of Sunday school newspapers. The receipts were \$130.07.

Fresh-Air Work

Trinity church has commenced its fresh-air work for the season at Islip, N. Y. The summer home of St. Agnes' chapel has gone into active operation at Catamount, on the Hudson river, near Sing Sing. Grace-Emmanuel church will conduct its fresh-air work at Pleasantville, in the Catskill Mountains, on a farm very nicely adapted for such use. The church of the Holy Trinity, Harlem, will share in the benefits, and send parties of children from time to time. The Orphans' Home and Asylum, under the control of the Church, has arranged for a summer home for its inmates at Riverhead, on the sea coast, at the extreme eastern end of Long Island.

The City Mission Society

Held, last year, 4,347 services, with an aggregate attendance of 265,858. The Eucharist was celebrated 401 times in public, and 382 times in private, and 10,530 Communion were made.

There were 45 adults baptized, and 351 children, and 181 candidates confirmed. The marriages numbered 40, and the burials 147. The missionaries made 83,195 visits, and distributed 125,468 papers and 38,192 books. The Sunday schools had an aggregate attendance of 2,404 teachers and 29,886 children. The day schools were attended by 13,352 children, the kindergartens by 16,610, and the industrial schools by 11,410. St. Barnabas' House temporarily sheltered 1,355 women and children, and 23,631 lodgings were furnished. At St. Barnabas' House and God's Providence Mission, 101,008 meals were supplied.

Good Work by Church of the Heavenly Rest

A remarkable work of public benefaction is doing by the Kind Word Society which provides domestic work for young women who have labored in stores and factories, and who, when trades are dull, do not know where to go for other employment. A number of broken-down servants who saw nothing between them and the almshouse, have been sent to over-worked farmers' wives who gladly welcomed them, and gave them a home and small wages in return for the services such women were still able to render. The society last year provided for 303 women; 47 women, each having a child dependent upon them; 12 men, one boy, one man and wife. Within the six years of its existence, this society has thus cared for nearly 3,500 girls and women, nearly one-eighth of whom were deserted wives or widows with young children.

Actors' Church Alliance

Berkeley Lyceum was crowded Tuesday evening, June 27th, the occasion being an election of officers for the recently organized Actors' Church Alliance. The Rev. Walter E. Bentley, chairman of the joint committee of the C.A.I.L. and the Actors' Society, presided. Bishop Potter was unanimously elected president of the organization. Two vice-presidents were elected, as follows: F. F. Mackay, Esq. (who is president of the Actors' Society), and the Rev. Thomas R. Slicer, pastor of All Souls' Unitarian church. The Rev. Walter E. Bentley was unanimously elected secretary, and Geo. D. Macintyre, (secretary of the Actors' Society), treasurer. A council consisting of 20 members, 10 from the Church at large, and 10 from the dramatic profession, was also elected. The next public meeting will be held in the parish house of St. Chrysostom's chapel, on Wednesday evening, July 19th, at 8 A. M. Arrangements for services in different churches will soon be made. Clergymen willing to serve as chaplains of the Alliance are urged to send their names and addresses to the secretary, 624 E. 179th st., New York.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

The Rev. C. Campbell Walker who has been for some years past rector of Zion church, Philadelphia, preached his farewell sermon to that congregation on Sunday evening, 25th ult. He leaves to assume pastoral charge of a church in New York.

St. Mary's guild of St. Thomas' church, Whitemarsh, presented the congregation with a litany desk, which was used for the first time on Sunday morning, 25th ult. The gift was gracefully accepted on behalf of the parishioners, by the Rev. Samuel Snelling, the rector.

Since the retirement of the Rev. Edward Riggs from Christ church chapel, the services have been in charge of the Rev. L. C. Baker. After the first Sunday of the present month, services will be discontinued until Sunday, Sept. 3d, when the new vicar, the Rev. J. R. L. Nisbett, will assume permanent charge.

Church of the Holy Comforter, Philadelphia

On June 15th occurred the 25th anniversary of the laying of the corner stone. There was a celebration of the Holy Eucharist at 7 A. M., and at 8 P. M., a choral festival service was held, at which addresses were made by the vicar, the Rev. W. H. Graff, the Rev. G. Wharton Mc-

Mullin, Mr. John Reese, and Bishop Whitaker, followed by a parish reception. The church, built by the late Mrs. Margaretta Lewis, is renowned for the good work it carries on.

Fall of Tower of Trinity Church, Ambler

About 20 feet of the tower of the new church fell without warning on Monday afternoon, 26th ult., completely wrecking a large part of the tile roof and everything else beneath it. Two workmen had very narrow escapes. This is the second accident which has happened to the building. Last summer a gale of hurricane proportions blew part of the walls down, and wrecked the heavy trusses which supported the roof. The church is the gift of Dr. and Mrs. R. V. Mattison, as a memorial of their deceased daughter.

House of St. Michael and All Angels'

This is the first known work of mercy devoted to crippled children of the African race in this country. In its pretty assembly hall, on the morning of St. Peter's Day, was assembled a large number of the friends to witness the public closing exercises of the school. The programme which was begun with a brief devotional service, included a number of essays and recitations by the pupils, interspersed with several patriotic songs, and short addresses by the Rev. Alden Welling, chaplain, and the mission Sister, Sister Ivaline Margaret, of the Sisterhood of St. Margaret.

Holy Trinity's Holiday House

Conducted by the church of the Holy Trinity, Philadelphia, for several years past, was reopened, at Sellersville, for the season, on Saturday, 24th ult., the rector, the Rev. F. W. Tomkins, conducting the service. The house provides for the comfort of needy, tired, sick, and worn-out persons of the parish who have not the means to visit the seashore or country. The Fresh-air Committee of Holy Trinity provides about \$2,000 each season for the maintenance of Holiday House, which is delightfully situated on the edge of a wood. Last season, 345 guests were entertained.

Legacies for Church Purposes

On the 28th ult., Judge Ashman of the Orphans' Court, in the estate of Emilie A. Mathieu, deceased, awarded to the Domestic and Foreign Missionary Society of the P. E. C., a balance of \$5,061, being the residuary estate. In the will of Elizabeth A. Burns, probated 29th ult., estate valued at \$7,300, are the following bequests: to the wardens of the church of the Redemption, Philadelphia, \$800; to the same church, \$300 for the placing of a memorial to her husband, Richard A. Burns, and herself; to the Rev. Thomas R. List, rector, the sum of \$500, and to the same, \$300, to dispose of as he sees best. The balance of the estate is to go to the Sunday school of the same church. In a codicil, a portion of the estate is left to the P. E. City Mission.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The South Side Clericus met recently, when the Rev. F. James R. Smith read an essay on "The work of the Church in Newfoundland." Six of the clergy were present.

Consecration of St. Luke's, Sea Cliff

Took place on the morning of June 29th. The articles of donation were presented to the Bishop by the senior warden, William L. Hind, and the service of consecration followed. The sermon was by the Rev. Lindsay Parker, Ph.D. The music was finely rendered, entirely by female voices, the regular choir being assisted by a girls' choir, organized and drilled for this special service. A number of clergymen and distinguished laymen were present. St. Luke's, the Rev. Geo. C. Groves, rector, has a communicant list of 115. Three lay readers assist the rector. The church organizations are: St. Luke's Guild, with a membership of nearly 100; the St. Luke's Athletic Club, the Woman's Gymnasium Class, St. Luke's Chapter Daughters of the

King, and the Altar Guild. Following the service, a luncheon was served to visitors and members of the parish at the Lyceum.

Church Charity Foundation

The co-workers of St. John's Hospital have had the chancel of the chapel covered with a flooring of oak, in ten-inch squares, with a border of oak and mahogany, and have also had a strip of handsome carpet laid from the foot of the altar, the entire length of the chancel and nave. The complete result is beautiful and satisfactory.

Connecticut

Chauncey B. Brewster, D.D., Bishop

The Church Army

A post of the Church Army has been established in Bridgeport, under the supervision of Capt. Jackson. At the opening services, the rooms were filled, and earnest addresses were made by Major Stansfield and others from New Haven, and by the Rev. Messrs. Herbert D. Cone and G. A. Robson. The outlook for successful work in this city is in every way encouraging.

St. John's, Warehouse Point

The Rev. Arthur H. Wright, archdeacon of Hartford, having accepted a call to Newburyport, Mass., the present rector, the Rev. William J. Brewster, was called from his successful work in Northford to this parish. During the brief interregnum a friend of the parish paid for the repainting of the church, and the improvement and enlargement of the rectory. The latter building has been admirably equipped with all modern conveniences, and made a comfortable abode for the rector and his family.

Consecration of Grace Church, Norwalk

For years the congregation have been striving for the goal which they have now reached. The present rector and his predecessor, the Rev. S. H. Watkins, deserve a large share of the credit for the happy consummation of their hopes. At 11 o'clock, June 20th, the Holy Communion was celebrated by Bishop Brewster. Bishop Talbot, of Central Pennsylvania, was the preacher. After the service, the rector, the Rev. J. McClure Bellows, entertained his many guests at luncheon in the rectory.

The Archdeaconry of New Haven

Held its annual meeting in the parish house of St. Thomas' church, New Haven, on June 20. There was a fair attendance of the clergy and a sprinkling of laymen. Archdeacon Wildman presided. The Rev. W. A. Beardsley was elected secretary and treasurer. The Standing Committee selected for the ensuing year are: The Rev. A. T. Randall, Rev. Stewart Means, Mr. Thomas L. Cornell, of Derby, Mr. Frederick C. Earle, of New Haven.

St. John's Church, New Haven

This handsome specimen of 13th century Gothic was consecrated by Bishop Brewster on June 21st. There was a large attendance of clergymen from all over the State. All the members of the Standing Committee of the diocese were present with one exception. Bishop Brewster celebrated the Holy Communion. Dr. Baker, of Trinity church, New Haven, preached the sermon. After the service, the guests of the parish were entertained at the Lawn Club, where the congratulations of all were tendered to the rector, the Rev. Stewart Means, and his able assistants on the accomplishment of their object. There is great promise of development in this part of the city, and the Church is destined always to have a strong support. The building itself is a very handsome architectural structure, presenting with its massive square tower and low broad roof, a reminder of some of the ancient churches of the motherland.

The Church Club

The spring meeting was held in the Ansantawae Club house at Savin Rock, West Haven, June 21st. There was an attendance of about 70 members. The president of the club, Hon. Burton Mansfield, presided. The guests of the club

were the Rev. Dr. Hart, the Rev. Dr. Baker, of New Haven, the Rev. Dr. Binney, and the Rev. R. H. Gesner. Dr. Hart, as the special speaker of the evening, spoke on "What shall we do with our Sundays." He gave some very striking instances of the way in which the disregard of Sunday was affecting congregations and Sunday schools. "While granting that the laboring man must have some recreation," the speaker thought it was a time for "earnest, strong, self-denial," and urged the prominent laymen before him, for the sake of the influence of their example, to refrain from unnecessary recreations on the Lord's Day. Dr. Baker told of his experience with the continental Sunday in Ohio. He spoke with strong reprobation of the habits of those business men who compelled their clerks on Sunday morning to open and answer the firm's mail, and of that class who by spending the day in golfing and other amusements, set an evil example before the class which had far less leisure for amusement. Dr. Binney urged the laymen of the Church to select first-rate men, men of spiritual perception, intellectual force, and sound common sense, as candidates for the ministry, and showed how much depended on the laity in this important matter. By a rising vote, the resolutions in memory of Bishop Williams were unanimously adopted. The club is in a flourishing condition, and numbers about 110 of the leading Churchmen of the diocese.

Horseneck Chapel—150th Anniversary

The celebration of the 150th anniversary of the erection of Horseneck chapel, Greenwich, began on Sunday, June 18th, by a service at Christ church, at 7:30 o'clock. The church was crowded at 11 o'clock, when Bishop Brewster delivered the sermon. A jubilee hymn, written specially for the occasion by the Rev. D. J. Evans, of New York, and set to music by Prof. Parker, of Yale University, was sung at this and the succeeding services. The jubilee service for the members of the Sunday schools of Christ church, Calvary church, of Round Hill, St. John's chapel, of Byram, and St. Paul's, of Riverside, was attended by about 250 children and teachers. Among the hymns sung was one composed for the occasion by Miss Emily Stuart Weed. Archdeacon Booth made the address, and the children were given an opportunity to make their first offering for the new church fund. At 8 o'clock, probably the most interesting service of the day was held. Many of the clergy from neighboring towns were present. The music was especially well rendered. Two historical addresses were given, the Rev. Samuel Hart dealing with the occurrences up to 1838, when Christ church parish was organized, and the rector, the Rev. M. George Thompson, speaking of those of more recent date.

On Monday evening, a parish reunion was held. The exercises consisted chiefly of music and addresses. The Rev. W. W. Kirkby, D.D., spoke pleasantly of the relation of the Rye church to Christ church. A brief address of good will and congratulation was made by Schuyler Merritt, of the Stamford church, followed by an interesting address by the Rev. L. N. Booth, of Bridgeport, the archdeacon of the diocese. A. Foster Higgins, representing Christ church, spoke of the progress made by the church, and especially during the ministrations of the Rev. M. George Thompson. The Bishop spoke of the early history of the Episcopal Church in Connecticut, and referred to the fact that the Rye church was one of his earlier charges. The Schubert Club and a part of the Orpheus Club sang the beautiful chorus, "List the Cherubic Host," from the "Holy City," with piano and harp accompaniment.

Sunday night, a delightful musical service was held at the church, by the organist and choir, assisted by the Orpheus Club and other friends. The regular choir was increased to about 30 voices, and under the training of Mrs. Carl Martin, gave a number of selections from the best musical works. Mrs. Anna Burch, of New York, gave the oratorio solos, "The marvelous works," from the "Creation," and "Rejoice

greatly," from the "Messiah," with fine musical taste and faultless execution.

In 1748, the Rev. Ebenezer Dibble who had been ordained by the Archbishop of Canterbury, was appointed missionary to Stamford and Greenwich. Under date of Sept. 29, 1749, he wrote: "I preach at Horseneck the second Sunday in each month, about six miles from Stamford; have had some converts to the Church there, and the people have zealously exerted themselves to build a small chapel, of about 36 ft. in length and 25 ft. in breadth, to accommodate our assembly at these times, which they have enclosed and glazed. And if they could be favored with a Bible and Common Prayer Book for that church, it will be a very welcome present." This is the event commemorated at this time. In 1799, a century ago, his ministry closed with his life.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

The Rev. J. E. Dallam who sailed for the Philippines a year ago with the 13th Minnesota regiment, received an honorable discharge early in April, and returned to Minnesota in May. He resumed his parish work at Excelsior and Shakopee the first Sunday after Trinity, and received a hearty welcome home by his parishioners.

Virginia

Francis M. Whittle, D. D., LL.D., Bishop
Robert A. Gibson, D.D., Bishop-Coadjutor

Slaughter Parish

Bishop Gibson confirmed six persons in Emmanuel church, Rapidan, June 18th, and eight persons in All Saints' chapel, Cedar Mountain, the scene of the great battle, June 19th. The Bishop was assisted by the Rev. Messrs. John Hansbrough, F. S. Ribble, Geo. S. Somerville, and the rector, the Rev. P. Le Bas Cross. The sermons by the Bishop were strong and practical. The service at the chapel was preceded by a "week of services," under the direction of the Rev. George S. Somerville whose sermons made a deep impression.

Church of the Epiphany, Barton Heights

The new parish house has been completed, and its dedication and formal opening took place June 22nd. The junior warden, Mr. Ruffa, in a few words explained the object of the meeting, and was followed by the rector, the Rev. W. P. Chrisman who dedicated the building to the glory of God and the increase of His Church. Mr. Groser, the senior warden, made an address, after which refreshments were served by the ladies of the congregation. The parish house contains a commodious hall, seating 160, with a large platform, and three rooms for the use of the church organizations. The total cost of the building was about \$1,000.

South Dakota

William Hobart Hare D.D., Bishop

The Eastern Deanery

The Bishop visited Chamberlain June 12th. Services were held in the evening; the Bishop preached and confirmed four persons, two of them being pupils from the government Indian school located there. The next day he started on a tour through the reservation, expecting to travel 150 miles by wagon and 200 by rail during the ensuing week. Vermillion was visited by the Bishop June 21st and 22d. Wednesday Evening Prayer was said by the Rev. F. N. Tummon, and a sermon preached by Dean Cornell. Thursday morning, Mr. Jay Scott Budlong who has served faithfully and acceptably as lay-reader at Vermillion during the past 14 months, was made deacon, as recorded elsewhere. The church was filled at all the services. The music was well rendered by a large choir, under the direction of Mr. Frederick G. Bruschweiler, the professor of music in the State University at Vermillion, who also composed an anthem for the occasion. The cathe-

dral chapter holds a very valuable property in trust for the Church at Vermillion—five acres of land near the university, a church and a rectory, all paid for and in good condition. It is hoped that a hall may some day be erected for the accommodation of our Church students who attend the university.

Niobrara Deanery

May 22d, the Bishop started from Chamberlain to visit the missions on the Rosebud Reserve. Heavy rains and deep mud made camping out not very agreeable, and progress very slow; so much so that he made only 55 miles during the first three days. It was almost impossible for him to meet his engagements, but he visited St. Mary's Indian boarding school, where the exercises showed marked progress on the part of the pupils. Then he visited a number of the congregations in the Rev. Mr. Clark's cure, and reached home in time to take part in the closing exercises of All Saints' School, and in meetings of the chapter and the Standing Committee. June 18th to 16th, he visited the missions at Lower Brule and Crow Creek agencies, preaching often and confirming many candidates. June 26th, he began a ten days' visitation of the missions at the Cheyenne River and Standing Rock agencies.

Texas

George H. Kinsolving, D.D., Bishop

Progress at Bryan and Navasota

These parishes are making great strides under the able rectorship of the Rev. Dr. Bowers. In Bryan, St. Andrew's church has been thoroughly restored and lighted with electricity, the rectory improved; there is a Woman's Auxiliary, consisting of 36 members, an altar society of 24, and an increased number of communicants. A vested choir of 25 members has been formed in Navasota, and the outlook for the future is very bright. There is no debt on either church.

Colorado

John Franklin Spalding, Bishop

New Window and Vessels for the Cathedral

On March 31 some one broke into the cathedral and destroyed the sacred vessels. Dean Hart appealed for their replacement, and Sunday, June 18th, a handsome new set, consisting of two flagons, the glass cut specially in the pine-apple design, a bread plate, and two chalices and two patens, made of Colorado silver, and gilded in Denver with Colorado gold, was dedicated. The work was completed by the Gorham Mfg Company.

On Sunday, the 24th, the 21st stained glass window was unveiled in the Denver cathedral. It came 16 months ago from the studio of Mr. Frampton, London. It is given by Mrs. Husted, in memory of her father and husband. Mr. G. W. Hall was the patriarch of Georgetown, a 32d degree Mason, and a man of great probity and hospitality. The window is on the north side of the nave, and represents Abraham receiving the three angels, to emphasize the existence of our Lord previous to the Incarnation. The upper light of the window is filled with masonic emblems. During the construction of the window, the Dingley Bill was passed, which puts the exorbitant and unjust duty of 45 per cent. on church windows. Dean Hart, therefore, allowed the window to remain in bond until the Custom House authorities sold it by auction last week, when the Dean bought it in for less than half the duty.

On Thursday, the 22nd, the corner-stone of the Young Women's Christian Association was laid by the president, Mrs. Grant. Dean Hart presided. Twelve years ago the Association was commenced by Sister Ada, a Mildmay deaconess, who came over to help the Dean; 13,000 girls have passed through the institution, and an average of 50 a day passed through the employment bureau. In order to accommodate the class of girls who earn not more than \$5 a week, a Girls' Friendly Club was inaugurated by the Dean's daughter, Miss Agnes Hart, at which

accommodation and board is given at \$3 a week. This institution is self-supporting.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

The Standing Committee organized by the election of the Rev. R. R. Claiborne, Kalamazoo, president, and the Rev. R. H. F. Gairdner, Grand Rapids, secretary.

St. Alban's Mission, Dowagiac

The interest in this new mission continues, which makes the work very encouraging to the priest, the Rev. H. P. Vicborn. In spite of the approaching hot weather, and easy facilities for Sunday pleasures, the congregations are increasing in number. The choir has made wonderful progress under the painstaking and faithful leadership of Mrs. John L. Parker, with Mr. Otis Bigelow, organist, to whom the mission owes much for their interest in this part of the work. On the evening of the 2d Sunday after Trinity, the whole choir, with many of the congregation, accompanied the priest to Cassopolis, 10 miles distant, also under his charge, and assisted in the service.

The Bishop's Eightieth Birthday

On June 14th, the 80th anniversary of Bishop Gillespie's birth, his friends were received informally at the episcopal residence. Numerous gifts of beautiful cut flowers and plants were sent in by friends. The members of St. Mark's church, Grand Rapids, remembered the Bishop with a number of richly-bound volumes, a gold-headed cane, and a handsome silk umbrella.

Grace Church, Traverse City

Is slowly, but surely, taking its rightful place in the community. A number of improvements have been made in the church building during the year, and the congregations steadily increase. The rector was invited to deliver the sermon before the graduating class of the high school.

Quincy

Alexander Burgess, D.D., LL.D., Bishop

The Bishop writes from St. Albans, Vt.: "I report, as heretofore, no distressing symptoms, but no increase of strength. I hope to go, in a few days, to the seaside, if strong enough to travel."

Dr. and Mrs. Rudd are spending a few weeks in Canada; Dean Moore's family has gone to Wisconsin; Dr. Sweet will spend a part of July with Dr. Leffingwell, at Old Mission, Mich.; Col. Noyes and family are camping out at Clam Lake, Mich.

Michigan City

John Hazen White, D.D., Bishop

The Rev. Louis A. Arthur, of Detroit, officiated the 4th Sunday after Trinity at St. Paul's, La Porte. The parish was deeply impressed with his earnest ministrations.

St. Andrew's mission, Kokomo, has renewed its efforts to revive its work, with much encouragement. The Bishop has placed in charge for the summer as a lay-reader, Mr. Albert C. Thomas, a senior at Seabury Divinity School.

The activities of the diocese are coming into shape very nicely, and give promise of a bright future. The Bishop has personally taken charge of the cathedral, and will care for its work until the first convention of the diocese, which will be held in November. The Bishop spent the 2nd Sunday in June at St. John's, Elkhart, celebrating the Holy Communion at 8 A. M., preaching at the 10:30 service, and in the evening confirming a class of 14.

Clerical Marriages

On Monday, the 26th, the Rev. Elias Boudinot Stockton, the retiring rector of St. James', Goshen, who has removed to Vermont, was married in his late parish church to Miss Caroline Abbott, of Goshen. On Tuesday, the 27th, the Rev. Walter Jay Lockton, rector of Trinity church, Logansport, was married in the cathedral to Miss Nellie Hamrick, of Michigan City.

The Woman's Auxiliary

Are actively at work enlisting the various parochial branches in the work of sustaining one missionary in the diocese. As soon as his support is assured, it is the purpose of the Bishop to appoint him with residence at Delphi, to work from that point to Hammond, along the line of the Monon road. Trinity church, Peru, is the first to be heard from with a remittance, the Auxiliary of that parish sending a check for \$25, unsolicited, to the treasurer, on the very day the cathedral branch held its annual meeting. Under the inspiration of this remittance, the cathedral branch pledged itself for \$100. The last named gave a reception to the branch of St. Paul's, LaPorte, which was a delightful occasion in bringing together some 50 women of the two parishes for an exchange of social courtesies and conferences on future work.

Appointment of an Archdeacon

The Bishop has appointed the Rev. Lawrence T. Cole, Ph.D., as archdeacon. He will make his home and headquarters at Marion, and from there have charge of the work in the seven south-eastern counties, where a very large work ought to be done in the near future.

East Carolina

Alfred Augustin Watson, D.D., Bishop

Bishop Watson visited Christ church, Elizabeth City, on Sunday morning, June 4th, preached and confirmed five candidates.

St. Thomas' Parish, Beaufort Co.

The home church of this parish is in the ancient village of Bath, a brick building erected in 1734. At Yeatesville, seven miles away, a neat frame chapel has been built, and on Monday, June 19th, was consecrated by the name of St. Matthew's chapel. The Bishop was assisted in the consecration by the deacon-in-charge, the Rev. F. Joyner, and the evangelist of the convocation, the Rev. F. B. Ticknor, who preached the sermon. During the service four adults and two infants were baptized and seven were presented for Confirmation. The building is neat and Churchly, costing about \$700, and is the result mainly of the hard work and self-denial of the Rev. Mr. Joyner and Mr. John Tankard, junior warden of the parish. That night services were held in St. Thomas' church, at which five were baptized and seven confirmed. Tuesday a visit was made to a new mission at Long Acre, where two were confirmed. Mr. Joyner has worked faithfully for several years in what seemed to be a most unpromising field, and has a strong hold upon the affections of the people.

Iowa

Theodore Nevil Morrison, D.D., Bishop

Miss Emma A. Rice, principal of St. Katharine's Hall, Davenport, was married recently at Grace church, New York, to Mr. J. J. Richardson, proprietor of *The Davenport Democrat*. Mr. and Mrs. Richardson sailed for Europe on the "Campania." Miss Rice deserved and won great credit for her able management of St. Katharine's diocesan school for girls. Under her administration it has prospered. Mr. Richardson is one of the most prominent and active Churchmen of Iowa.

Alabama

Richard Hooker Wilmer, D.D., LL.D., Bishop
H. Melville Jackson, D.D., Bishop-coadjutor

Grace Church, Oakdale

After many delays, the building is so nearly completed that the Church services and Sunday school are held in it. The Brotherhood of St. Andrew conduct the services. Grace church is the only Church building in Oakdale, and nearly all the money and material for the building have been gifts from the Churchmen of Mobile, and a large part of the labor has been voluntary. In its unfinished condition it is valued at \$650.

Editorials and Contributions

THIS is the age of sickly sentimentalism, and not one of heroic devotion to truth. Indeed, there is a set of men whose new Gospel, or new interpretations of the old Gospel, belong to the region of gush, rather than of intellect and sound sense. They will have their day. But it hardly seems fair to cry "persecution" because some one shows up their weak points and aims the shaft of satire at their folly. It is not persecution to denounce error. It is not persecution to accentuate the inconsistencies of some of the higher critics, and to expose their monumental self-conceit. It is not persecution to insist that when men subscribe to formularies which they believe only by putting their private interpretations upon them, they are guilty of false pretence and dishonesty.

ANY ONE who is familiar with the tactics of certain gentlemen in recent times, will have seen the duplication of the artful dodging of the old Arian heretics. The poison of heresy lies in its two-facedness. How men can dare to differ we understand, but how they can conceal and lie about their errors, we cannot understand. *The Church Times*, some years since, pointed out how the heretic hides himself behind the complaint of persecution, referring to the Puritans: "If the crew of a ship in her Majesty's service showed mutiny, put the captain to death, and set the officers adrift in a boat, took possession of the vessel and set out on a pirate cruise, and then, when overhauled and captured, instead of being strung up at the yard arm, should be offered the privilege of continuing in her Majesty's service in the same ship, only on condition of signing the articles of war, this would represent exactly the case of the Puritans in the rebellion, and the restoration of 1660. They murdered the king, forcibly drove out the bishops and clergy to the number of eight thousand, not allowing them to use the Prayer Book, or even to teach school for a living, and then, when offered to retain their positions, thus gotten by force and robbery, on condition of conforming to the 'Act of Uniformity,' they called it persecution, and tried with all the cant and hypocrisy of sectarian cunning to have it go down to history in that shape."

THEY were the real persecutors, and the policy which dealt gently with them was precisely the policy of mercy which the Prayer Book inculcates. But they belonged to that intolerant race which still abides within the fold, which thinks itself the pure favorite of heaven, commissioned to wipe out those who differ by the sword of old Judaism. These are they who denounce us as persecutors (!) because we are not willing to see the Gospel of the Kingdom go down in the ruin of Calvinism and other degenerate types of 16th century religion, and not willing that destructive critics, mad with the mania for overturning things (the veritable spirit of political nihilism!), shall maké light of the Holy Scriptures, and overthrow the very fundamental truths of the Christian religion.

THE era of sickly sentimentalism has about come to an end. We are weary of it. Better all the fires of contention than an inglorious indifference and a cowardly with-

drawal from the defence of assailed truth. We warn these gentlemen of the new interpretation, that unless they hide their heads they will one day hear the people—the lay people who believe—sing the "Marseillaise."

THE venerable Bishop Huntington, of Syracuse, in his convention address, speaks of the evident truth that a revelation must include a divine and human element, existing without mutual destruction, enmity, or fatal contradiction, and that the points requiring revision in the Holy Scriptures are mostly literary or linguistic. In recognizing these facts, as reverent and wise believers have done, there has been "no shock to veneration," and "no distrust of a divine inspiration, no distressing doubt of the heavenly Record, no scandalous rumor of defection, on any noticeable scale, need have been felt. The apparatus of just criticism would have been kept in its right place, and only when a step in revision, or altered translation, or explanation, had been so demonstrated as to be beyond dispute, would it have been advertised, and then proposed by the lawful guardians of discipline and doctrine." In another column we give in full this striking and eloquent passage from the Bishop's address.

THIS whole matter of the Briggs' style of criticism, resolves itself into a question of good sense. Why must the men who see flaws rush out and fill the air with their panic shrieks, as if what was known before they were born as to discrepancies and problems, and things hard to understand, were a sufficient reason for their silly hullabaloo. True scholarship is humble, quiet, self-depreciatory. It is the self-conceited babbler who does more to discredit the Bible than its alleged discrepancies.

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"Senseless Opposition"

THE Rev. Dr. Hall Harrison has expressed himself with considerable fervency on the subject of the opposition to the ordination of Dr. Briggs. It reminds him of the "senseless opposition" to the consecration of Dr. Temple as Bishop of Exeter in 1869. That opposition was based, as every one knows, on Dr. Temple's part in the notorious "Essays and Reviews." It might be perfectly true that his own particular paper was not open to serious objection, but its general intention was inevitably judged by the drift of the book of which it formed a part. All the disclaimers in the world could not disabuse the public mind of the conviction that his essay would not have been admitted by the editors unless they had considered the author to be in sympathy with their views and aims. Besides this, in so far as the name of Dr. Temple, headmaster of Rugby, aided the sale of the book, to that extent he was actually responsible for the dissemination of the views of the book as a whole. Up to the time of his nomination to Exeter, Dr. Temple had not publicly differentiated himself from the other contributors to the obnoxious volume. He still stubbornly refused to reassure the anxious members of the Church of England on this point, although so well balanced a man as Dean Church was of opinion that something of this nature was properly called for. Dr. Temple

undeniably has "the defects of his virtues." His sturdy independence of public opinion, in itself worthy of all admiration, may sometimes degenerate into mere obstinate refusal to satisfy even a reasonable demand. It was so in this case. The result was, that he was in the position of forcing his way to the episcopate with the aid of the civil authorities, and, persistently refusing to disown connection with the views of the condemned volume, his action had the force of compelling the acceptance of those views as tolerable in an authorized teacher and guardian of the Faith. To this day the presence of Dr. Temple in the See of Canterbury is triumphantly cited as a proof of the ascendancy of the school of which "Essays and Reviews" constitute a manifesto.

SO far from being "senseless," we regard the opposition of Dr. Pusey and other prominent men to the consecration of Dr. Temple in 1869, as entirely justified by the situation of affairs at that time. Dr. Harrison's single argument for the groundlessness of that opposition is that now, thirty years later, both England and America unite in respecting and honoring "the great Archbishop." We yield to none in this homage to a man whose career and present position have marked him as far above the common herd, but we fail to see that it has any logical bearing upon the case in hand. It is a method of argument little short of childish. A man is a candidate for the priesthood or the episcopate. To many people of no mean capacity he seems to be implicated in false teaching dangerous to the Faith of the Church. He refuses all explanation or justification, but by favor of those who possess the requisite power, he is ordained. In the course of time it transpires that he was not the dangerous teacher he was supposed to be, or his views undergo a change. The evil which was feared, and which there was reason to fear, does not take place. It is plain, however, that this is not because false teaching is not evil, but because it either did not exist or was in the course of time corrected.

ON the strength of such a case, it is now seriously argued that there ought to be no opposition to anybody on the ground of false teaching. The result in one case turned out satisfactorily; the fears which were felt were dispelled. Therefore we are to assume that every such case will turn out well, and that such fears ought always to be treated as groundless. In fact, to entertain any fears, or to object to any teaching, however difficult it may be to reconcile it with the Christian religion as we have received it, is to be set down to mere panic. It is "senseless." No harm came of the former experiment, why suppose any harm will come now? Let us not engage in "heresy hunting," but ordain anybody who is willing to sign the requisite formularies, and take the required vows, no matter if, in any ordinary or even extraordinary interpretation of the English language, they seem utterly inconsistent with his published utterances. To put the matter in the briefest compass, the position we are considering appears to be this: A man was once ordained or consecrated in spite of the fact that he seemed to be a heretic. He turned out not to be

heretic, or he changed his teaching, or he died. Thus no harm ensued. In future, therefore, let us freely ordain heretics.



Theology and Religion

IT has become a sort of fashion in certain quarters to insist pointedly upon the distinction between theology and religion. The aim seems to be to assure people that while religion is necessary, theology is only a matter of the schools. Only be religious, and you need not disturb your mind about theology. Clearly there is a distinction. Religion may be considered as involving the subjective convictions and the emotions together with activities through which the spiritual nature strives to express its sense of the reality of a spiritual world and of the obligations which such reality brings. Theology is the statement of the divine and heavenly things known, or considered to be known, upon which religion is based and which mould and control its character.

THUS stated, it is evident that while religion and theology may be distinguished, they cannot be separated. If the theology is false, the religion will be false also. If it be imperfect or corrupt, the religion will be affected accordingly. A pagan religion is false because its theology is false. As soon as it is asserted that there are "gods many," we have a theology, and all the ideas and practices of religion will necessarily be shaped by this fundamental conception. Within the realm of Christian influence, it is an absurdity to say that so far as religion is concerned, it is all one whether the underlying theology asserts that Christ is the Eternal Son of God, of one substance with the Father, or that He was a mere man. To eliminate the Incarnation is to alter essentially the theology of Christianity, and surely it needs no proof that the whole character of the Christian religion is altered with it, and so far altered that it is no longer the same thing.

IN the valedictory remarks of *The Church*—the Boston organ of the more extreme "Broad Church"—the failure of that paper to attain the position at which it aimed, is partly attributed to the lack of interest in theology on the part of the laity. It is suggested that there is no considerable body of them "who care to think about things more or less remote from practical or pictorial matters." We should hardly have looked for such a reflection upon the intelligent laity of Boston. Can it be true that a community which was nourished in the traditions of the old intellectual Unitarianism, whose religious leaders were Channing, Theodore Parker, Freeman Clark, and Edward Everett Hale, who drank in the teachings of Transcendentalism and sat at the feet of Emerson, and who, in the present generation, look with eagerness for the latest utterances of John Fiske on "The Idea of God" and "The Mystery of Evil," should, so soon as they become Churchmen, cease to care for these things, and become addicted henceforth simply to the "pictorial and practical"?

MAY it not be that it is not theology in itself which fails to arouse interest, but the special kind of theology which it was the business of *The Church* to propagate? We venture this explanation with all deference to the profound thinkers who pre-

sided over the editorial department, and we do not deny that, to some extent, the wish may be father to the thought. It has seemed to us that this "new theology" was so flagrantly inconsistent with the teachings of the Prayer Book, the Creeds, and the Articles, that no amount of ingenious interpretation could bring about a reconciliation which would be satisfactory to a mind of the normal type. Men grow tired of the attempt to bring in "another Gospel" under cover of the old formularies, and, at bottom, they do not want another Gospel.

BUT why should the slur be cast upon the laity, that they are not interested in theology? Is there any foundation for it, and, if so, what is it? In the first place, there is, and always will be, a sufficiently numerous class of persons who are not capable of much depth of thought. Of such it may justly be said that they are not interested in theology or in any other subject of a serious character. Such people must, no doubt, be taught, but anything of a didactic character repels them. Besides this class, it is true of people generally that they do not like dullness. So it comes to pass that if a sermon is dull, it is supposed to be because it is "theological." Another sermon may be equally theological but because it is attractive or eloquent, it is set down as "practical."

THE patent fact is that there never was a period in which so great a number of people were vitally interested in the problems of theology. Not only the more important reviews, but the popular magazines, devote an amount of space to such subjects which can only have one significance. Further than this, if, as has been recently noticed, certain religious newspapers have become more or less secularized, the secular papers exhibit an increasing interest in everything connected with religion, and this certainly not to the exclusion of subjects distinctly theological. These are facts which show clearly enough the attitude of the public mind. In such matters there is a clear relation between supply and demand. It cannot be contended that Churchmen possess a lower average of intelligence than other cultivated people, or are less interested in the most vital of all questions. In fact, it is the experience of many of the clergy that multitudes of people are yearning for something permanent in religion; they seek, in short, for a strength and stability which can only be found in a true theology.



Destructive Criticism

FROM BISHOP HUNTINGTON'S CONVENTION ADDRESS, 1899

NEEDLESS public occurrences have lately done a deplorable injury to the great cause to which we all alike owe our supreme allegiance. Since the first few generations after Pentecost, the power, the extension, the doctrine, the worship, the work, the defence, of the Christian Faith, have been inseparable from the Holy Scriptures of the Old and New Testament as a book. The proofs of this fact, as they appear in every department of Christian learning and literature, from the beginning, in systems and treatises, in corporate and personal religion, in institutions of education, charity, and the preaching of the Gospel, in missions and reforms, are too plain and too all-per-

vading to be named here. I suppose it is not too much to say, not referring now to what the Church has owed to these writings before they were formally brought together in the canon, that it is impossible to see how the Church could have kept its integrity, its authority, its unity, its practical force in the living world, without them; i.e., how Christianity could have survived.

Consider, what the scholarship and the libraries of Christendom very well know, that on the authenticity and genuineness of this Book, in its various particulars of evidence, an ample share of the best intellectual faculty of the several periods and languages has been expended against critical assault and contention. Consider also, that in a volume of such great dimensions, such a vast variety of topics, kinds and times of composition and of human authorship, the range of illustration, reference, and allusion, with the difference in language and dialect, with the influence of natural objects and human personalities and local events on the writers and what is written, according to any conception we can frame of a revelation of the mind and will of God to mankind, a divine and human element must co-exist without mutual destruction, enmity, or fatal contradiction. Consider that in the thinking and reasonable part of the world this has been for some time well understood and acknowledged without a serious disturbance of the foundations or the authority of the Faith in the Church, but rather with a strengthening of them, the points requiring such revision being mostly only literary or linguistic.

It is my conviction that this providential course, guided by reverent and wise believers in the orders of the clergy, and by self-oblivious laymen, might have been so conducted that this "greater confirmation of the faith" in Holy Scripture could have gone steadily on. No shock to veneration, no distrust of a divine inspiration, no distressing doubt of the heavenly record, no scandalous rumor of defection, on any noticeable scale, need have been felt. The apparatus of just criticism would have been kept in its right place, and only when a step in revision, or altered translation, or explanation, had been so demonstrated as to be beyond dispute, would it have been advertised, and then proposed by the lawful guardians of discipline and doctrine. Then an unshrinking attempt by any ordained minister, to fix terms of contempt, ridicule, incredulity, upon the matchless and singular volume which has declared itself through ages, without effectual dispute, to be the Word of God, which has been handled with awe in the highest seats of law and courts of judgment, which has been pressed with adoring gratitude to the breasts of martyrs, saints, statesmen, and seers, which has saturated litanies, missals, Prayer Books, altar anthems, and august obsequies with its unearthly spirit, and glorified them with its grandeur, could have been only offensive by its impertinence, and amazing by its audacity. Then it would not have recklessly been put in the power of the skeptical who seek excuses for disbelief, of the hard-hearted who hate to hear of the holiness of heaven and are impatient of warnings of retribution, of the frivolous, the self-indulgent, the profane, the sensual, the prayerless whom we can only pray for, the worldly to whom we try to proclaim the kingdom of God, to say back to us: "Oh, your own Bible is pulled to pieces, your own witnesses dis-

credit it, your own priests and prophets tell us it is not the commandment of God, but the guesses and fables and fancies of mistaken men, and nobody tells us where delusion ends and reality begins." No. This need not have been said. Truth did not demand it. Nobody supposes that the Christian religion is to make its way effectually among men against established facts. Its real issue with science is as to what the facts are. That being finally settled, if it ever is, the two revelations, in nature and in the Bible, will be mutually adjusted, God being one God. "Any religion that is true must be difficult in many respects to believe, only it must be in many more and greater respects, difficult to disbelieve."

My friends, I say this to you because I must. I say it with hesitation, because the saying costs much, and yet because I cannot in my place and with my promises, say less. My reference is as free from personality or prejudice as I can make it. Nothing can persuade me that any bishop of the Church of God can be compelled to lay ordaining hands for the Christian priesthood, by any known law of God or the Church, on any man he deems unworthy of the office and its sanctities, the Church continuing to pray, at the Ember season, for all bishops, that they may "faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church." What kind of men would accept the office if there were such compulsion?

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Is There Room in the Ministry?

BY THE REV. FRED'K S. JEWELL, D. D.

II.

THE second phase of the question, that touching the clerical conditions, or employment for the clergy we have, has, until the recent ordination imbroglio in New York, been the more especial subject of contention. Numerically considered alone, have we or have we not too many ministers for the fields to be occupied and the work which should be expended on them? Whichever it may be, the answer reveals evils alike serious, and, it is to be feared, alike remediless. For if the supply be so much too great as to give just occasion for the recent outcry, it implies a condition of things tending to produce clerical lapses and depositions, secularization, and distressful non-employment, an evil "without a redeeming quality." On the contrary, if the supply be none too great, and there is the alleged difficulty in securing proper ministerial employment in parishes or missions, then there must exist either a sad amount of priestly incapacity or some grievous neglect or mismanagement on the part of the Church authorities, both evils greatly to our injury and discredit. Thus we are here confronted by a sort of King Lear dilemma:

"Thou did'st shun a bear!

But if thy flight lay toward the raging sea!"—

And with small gain in choosing the bear alternative.

Stripped of all considerations of principle and character, the answer to the question is a mere matter of numbers. The resort, then, must be to Church statistics, and these are confessedly unreliable. Unlike the collected bones of an extinct animal, you can not, from the data they afford, reconstruct the desired form of the actual fact. But taking them as they are, we find in the United States a sum total of 4,754 clergy

and 6,294 parishes and missions, an excess in the latter of 1,541. On its face, this looks like abundant room in the ministry for all we have, and all we can get from all our varied sources of supply. But as some of these parishes are not self-supporting, and for many of these missions, much the larger part of the whole, the Church provides no visible means of ministerial support, they cannot be considered open field, and must be subtracted from the sum total of excess. How much this will lessen that sum we have no means of knowing; but even if we suppose it to amount to two-thirds of the whole, there would still remain an excess of parishes and missions, so that we may still say, "and yet there is room."

But there appear to be some whose more immediate observation has led them to an opposite conclusion. This might easily be the case with those especially conversant only with the older and more populous dioceses of the East, such as Massachusetts, Connecticut, Long Island, New York, Newark, and Pennsylvania. In these dioceses, statistics make the number of clergymen 1,339, while that of parishes and missions is only 1,148, an excess of 191 on the part of the former. How much this excess might be reduced by subtracting the number of those who, as disabled or superannuated, cannot be regarded as a part of the working force, it is impossible to tell. But whatever it may be, there would probably still remain an excess of ministers as compared with the parishes and missions. Here then, numerically considered, there appears to be a case where there is no room in the ministry.

But, if there is in these dioceses a real lack of room arising from their surplus of ministers, it is well to look at the causes which tend to produce that surplus. For if it should appear that these causes are distinctly local, their existence here, rather than elsewhere, will go far to show that the evil deplored is itself local, rather than general. This inquiry is also the more important, because the alleged lack of room in the ministry has, with singular haste and unreason, been charged to the extension of the so-called free-church system and the exploiting of the priestly idea. How utterly wild this charge is, may be seen from the facts that they are not of common occurrence throughout the Church; that the free-church system, while on some accounts justly faulted, is not so extensively adopted as to exert any such large influence on the fortunes of the unemployed clergy, and that the very dioceses where the priestly idea is generally maintained are those where this want of room, or ministerial employment, is less common or severe. This much is also certain—these causes are not specially operative in the six dioceses under consideration. The real causes which lead to this congregating of supernumerary clergy in these dioceses, are the increasing drift of population toward the great centres of life and activity; the larger opportunities for the incidental employment of those without regular charges; the more abundant openings in institutions of learning for clerical scholars and specialists in science as instructors; the disposition of those who graduate at eastern seminaries to seek for situations in the larger and more luxurious parishes of the East, rather than in the new and ruder fields of the West—a tendency already attracting the attention of western bishops and inciting them to more

strenuous endeavor to provide an adequate home-training for their postulants; and, for clergymen of easy dispositions, ample means, and cultivated taste, the more varied, accessible, and delightful means of gratification and improvement—advantages of their kind more attractive to such minds than the multiplied calls, labors, and harassments of parish life. It is certainly not hard to see how strong in this direction must be the influence of the great centres of the Atlantic slope to increase the number of the resident ministry over that of the parishes and missions; nor how inapplicable to the Church in general any conclusions drawn from this local condition of things must be. This inapplicability may be further seen by simply noticing the fact that in the remaining seventy-one dioceses and districts, we have reported 3,347 ministers, as against 5,247 parishes and missions, giving an excess of the latter of 1,900; and that in twenty-one of these dioceses and districts the number of the parishes and missions in each is double that of its ministers. Considered, then, in the light of comparative numbers alone, there is already room enough in the ministry, not only for all the ministers we have, without deducting the disabled or superannuated, but also, as there are reported but 725 candidates and postulants, for all those we are able to produce; the total excess of parishes and missions over all being 1,175.

But, in spite of all this, it still appears to be the fact that there are those in the ministry who are desirous to do the work for which they were ordained, who cannot find this room; in other words, who either find it difficult, or altogether fail, to secure the just ministerial place or field in which to do it. Of course it is impossible to tell how many are unfortunately thus situated; but from the startling list of non-parochial clergy found on our diocesan rolls, and from applications for employment known to be made here and there to bishops and other clergy, the number must be considerable. I have myself received, and from widely separated points in the Church, appeals—some of the most moving character—for information and aid in this direction, and I can but believe that other clergymen far more favorably situated as to position and influence than myself, could tell of a much larger experience of this kind. But aside from this, the very origin of the discussion which, so to speak, has raged around this subject, broached as it was by so prominent a divine, and argued by him with so much earnestness and force, is ground sufficient for believing that the evil does exist; that there is, on the part of not a few of the worthy unemployed, a difficulty in obtaining proper place for the performing of the work to which they were ordained, which ought not to exist; and that in consequence no little suffering is caused where enough otherwise occurs, and no slight discredit and damage are done to the Church herself.

(To be continued)

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Personal Mention

The Rev. W. A. Beardsley and wife have sailed for Europe, to spend vacation.

The Rev. Wm. J. Brewster has accepted the rectorship of St. John's church, Warehouse Point, Conn.

The summer address of the Rev. Geo. Biller will be Beleville, N. J.

The Rev. John C. Eccleston, D. D., will spend part of the summer in Canada.

The Rev. Geo. C. Foley has received the degree of Doctor of Divinity, from the Philadelphia Divinity School.

The Rev. Henry R. and Mrs. Gummey, with several friends, all of Germantown, have gone abroad, and will spend a portion of the summer traveling through Europe.

The Rev. R. H. Gesner will take summer charge of the chapel of the Transfiguration, Norfolk, Conn.

The Rev. Frederic M. Garland will have summer charge of Grace church, New Bedford, Mass.

The Rev. H. C. Goodman will continue to remain in charge of St. John's church, Dubuque, Iowa, until a permanent rector has been appointed.

The Rev. A. B. Hunter, principal of St. Augustine's Colored School, Raleigh, N. C., with his wife, have been given a vacation in Europe, through the kindness of a friend of the school, and will remain abroad until September.

The Rev. Chas. E. Hutchison has accepted the rectorship of Grace church, Avondale, Cincinnati, diocese of Southern Ohio.

The Rev. Horaio W. Pell Hodson, M. A. (Hobart), has received the degree of Doctor of Philosophy, on examinations, from Northern Illinois College.

The Rev. Leslie E. Learned will spend the summer in England and Scotland, with a brief visit to the continent.

The Rev. John S. Lindsay, D. D., received the honorary degree of Doctor of Laws, at the recent Commencement of Washington and Lee University.

The Rev. Arthur Selden Lloyd has received the honorary degree of Doctor of Divinity, from Roanoke College, Virginia.

The Rev. J. A. Montgomery's address is changed to 4806 Green st. (near Carpenter Lane), Germantown, Phila.

The Rev. B. F. Matrau has sought rest at Newton, Mass.

The Rev. J. D. McConkey has resigned the rectorship of the church of the Nativity, Lewiston, Idaho.

The Rev. Dr. J. Philip B. Pendleton will spend the month of July in the Adirondacks. His address will be Maple Lodge, Blue Mountain Lake, N. Y.

The Rev. C. M. Pullen has resigned the rectorship of Christ church parish, Green Bay, Wis., to take effect on or before the first day of October, 1897.

The Rev. C. E. S. Rasay is to make a summer tour of Europe.

The Rev. Dr. James S. Stone's address, till Sept. 1st, will be care of Union Bank of London, 2 Princes st., London, Eng.

The Rev. C. J. Shrimpton has withdrawn his resignation of the rectorship of St. John's church, Athol, Mass., by request.

The Rev. E. B. Schmitt sailed for England June 24th, to be absent two months.

Bishop Tuttle, of Missouri, has received the honorary degree of Doctor of Laws, from Washington University, St. Louis, Mo.

The Rev. H. Van Allen should be addressed at Bath-on-the-Hudson, N. Y.

The vestry of Trinity church, San Jose, Cal., have elected the Rev. J. B. Wakefield, D. D., who, in consequence of impaired health, has resigned the rectorship, rector *emeritus*.

The Rev. C. Campbell Walker has resigned the rectorship of Zion Church, Philadelphia, to accept that of St. John's church, Clifton, borough of Richmond, Greater New York.

The Rev. Lucius Waterman, D. D., has accepted the rectorship of Trinity church, Claremont, N. Y.

The Rev. F. W. White is temporarily in charge of the cathedral at Davenport, Iowa. Address 821 Brady st.

To Correspondents

THE Aitken Bible was published in Philadelphia in 1782. A leaf between the Old Testament and New Testament states that William White and George Duffield, chaplains to Congress, had examined it, and that Congress approved of the undertaking and recommended this edition. There is a copy in the Congressional Library at Washington, and another in the Whittingham Library, Baltimore. Information about this and other editions is to be found in "Early Bibles of America," by the Rev. John Wright, D. D., of St. Paul, Minn.

COLLECTOR.—If you will send us your name and address, we can now inform you where you can obtain a complete collection of photographs of the bishops of the Anglican Communion.

PERPLEXED.—Aubrey Moore's "Science and the Faith" might partly meet your needs. It is a book of high value. There are several excellent volumes

on the S. P. C. K. list touching such subjects, such as "Some Modern Religious Difficulties," "Miracles" (by the Rev. E. A. Litton), "The Story of Creation as told by Theology and Science" (Ackland), "The Origin of the World According to Revelation and Science." The existence of 'man' before Adam does not disprove the existence of Adam. Prof. Fiske has not "conclusively shown" that the story of Adam and Eve came in after the captivity; he has only assumed it. If the theory of evolution be ever so true, it does not disprove the "Fall of man." There are various kinds of evolution. There is degeneration as well as progress. Goldwin Smith's objection to the Incarnation is at least as old as the Nestorian heresy. There is no relation of the Divine with the human or of Infinite with finite being which does not present similar difficulties. It could not be otherwise.

Ordinations

On St. John Baptist's Day, Bishop Gray advanced to the priesthood, the Rev. A. E. Jensen, in St. James' mission church, Tampa. The sermon was preached by Archdeacon Weddell, and the Rev. W. W. De Hart presented the candidate.

The Rt. Rev. W. H. Hare admitted Jay Scott Budlong to the sacred Order of Deacons, at Vermillion, S. Dak., June 22d. The candidate was presented by the Rev. R. Doherty, S. T. D. The sermon was preached by the Rev. Dean G. H. Cornell, of Sioux City, Iowa. The Bishop was celebrant at the Holy Communion.

On St. Peter's Day, in the church of the Nativity, Maysville, Ky., the Bishop of Lexington officiating for the Bishop of Tennessee, the Rev. John Ashley Chapin, deacon, son of the rector of the parish, the Rev. D. D. Chapin, was advanced to the order of the priesthood.

In the church of the Holy Spirit, Gambier, Ohio, on the 3rd Sunday after Trinity, the Bishop of Ohio ordained to the diaconate his candidates from the senior class of the theological seminary: Robert Le Roy Harris, Ph. B., Harry St. Clair Hathaway, Thomas R. Hazzard, and Charles Wesley Neumann, B. A. The preacher was the Rev. Cassius M. Roberts.

On Wednesday, June 21st, in St. Thomas' church, Bath, E. C., the Rev. Francis Joyner, deacon-in-charge of the parish, was advanced to the priesthood by Bishop Watson. The Rev. Dr. Drane and the Rev. Messrs. N. Harding, L. L. Williams, and F. B. Ticknor, assisting in the service. Dr. Drane presented the candidate, and Mr. Harding preached the sermon.

In the church of the Holy Communion, Charleston, S. C., the Rt. Rev. Ellison Capers, D. D., Bishop of the diocese, advanced to the priesthood the Rev. Messrs. John Henry Brown, Harry Judah Mikell, and James Cash Waring. The Bishop preached the sermon. The Rev. Drs. A. Toomer Porter, John Johnson, and Robert Wilson, and the Rev. Messrs. John Kershaw and A. E. Cornish, assisted in the service.

In St. Paul's church, Mt. Vernon, Ohio, on the 4th Sunday after Trinity, the Rt. Rev. W. A. Leonard, D. D., Bishop of Ohio, advanced to the priesthood the following deacons: The Rev. Charles W. Baker, David W. Thornberry, John H. W. Fortescue-Cole, William E. Hull, and E. Livingston Wells. The first three are graduates of Bexley Hall, the theological school of Kenyon College. The Rev. Mr. Hull who was formerly a Lutheran minister, is rector-elect of St. Paul's church, Mt. Vernon. The candidates were presented by the Rev. Dr. D. F. Davies, of Bexley Hall. The preacher was the Very Rev. Charles D. Williams, D. D.

In St. John's church, Jacksonville, Sunday, June 25th, Bishop Weed ordained to the diaconate Mr. John Chipman and Mr. Samuel Alston Wragg. Morning Prayer having been said at an earlier hour, the services consisted only of the ordination, litany, and celebration of the Holy Eucharist. After the processional and opening prayers, the Bishop preached a powerful sermon on the Apostolic ministry and its threefold character, ending with a most impressive charge to the candidates on the duties, obligations, and privileges of the office to which they were called. The candidates were presented to the Bishop by the rector of the parish, the Rev. Van Winder Shields, D. D. The Rev. John Chipman is to take up work in the diocese of Georgia, under Bishop Nelson, while the Rev. S. A. Wragg who is a graduate of the General Theological Seminary, will work in the diocese of Florida, probably going to Palatka.

Married

JONES-BURTT.—On Wednesday, June 23, 1897, at the cathedral of the Incarnation, Garden City, N. Y., by the Bishop of Long Island, Florence, daughter of Mr. and Mrs. Alfred Burtt, to the Rev. James Clarence Jones, both of Brooklyn.

NELSON-WELLES.—On Wednesday, June 21, 1897, in St. Paul's church, Waterloo, N. Y., Pauline Fuller Welles, daughter of the late Edward Randolph Welles,

Bishop of Milwaukee, to Edward Holden Nelson, of Brooklyn, New York.

Died

LOCKWOOD.—Entered into rest, at midnight on June 16th, 1897, at her residence, Ridgefield, Conn., Harriet Jones, widow of the late Edmund Warren Lockwood, in the 89th year of her age.

HAMILTON.—Entered into rest, at Bellevue, Ohio, on June 16, 1897, Mrs. Mary Woodward Hamilton, widow of the late Rev. Moses Hamilton, in the 68th year of her age.

"The strife is o'er, the battle done?"

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the Rev. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

LET me make an appeal for contributions towards the erection of two little mission halls in the towns of Kingman and Williams, in the missionary district of Arizona. We have several Church families at these two points, but no building of our own in which to worship. One thousand dollars would solve the problem for us. Our people are poor, but they are doing their best in contributing to the missionary's stipend. If God permits us to erect these two little buildings, they will be the only ones of that kind in an interval of 200 miles. This is a grand opportunity for those who would like to help the Church in this missionary diocese.

ROBERT RENISON,
General Missionary.

The Rev. Mr. Renison is doing most excellent work in the growing towns along the Santa Fe Pacific R. R. in Northern Arizona and New Mexico. We must have these churches, if our work in Kingman and Williams is to go on. These are cases of absolute necessity. We have not had much help in my time to build churches out here. I do hope that friends will come to our relief.

J. M. KENDRICK,
Bishop of New Mexico and Arizona.

THE little mission church at East Tawas, Mich., has been partly destroyed by fire; the entire interior of the building, including all vestments, books, pipe organ, and chancel furniture, is a total loss. The Finance Committee ask the help of Churchmen in their efforts to raise two hundred dollars for altar and vestments. The people are doing all in their power to restore the building. Gifts of money, material, or Prayer Books, will be most gratefully received and acknowledged. Address.

WILLIAM OGDEN EMERY,
Tawas Bay Lumber Company,
East Tawas, Mich.

THE church at New Richmond, Wis. (St. Thomas' church), was totally destroyed in the tornado which nearly wiped out that town, on June 12th. Nothing whatever remains, excepting a hole in the ground, and a mass of wreckage about it. Altar, vestments, seats, and everything, hopelessly gone. Nor was there any tornado insurance. We ask for help to rebuild, and begin our work anew. Money can be sent to the missionary-in-charge, the Rev. W. A. HOWARD, JR., Star Prairie, Wis. (P. O.), or to the BISHOP OF MILWAUKEE, Milwaukee, Wis., who has been on the ground, has seen the awful destruction, and who will guarantee this appeal.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

EXPERIENCED teacher desires position as tutor in school or family. Latin and English. Unexceptional Maryland references. Address TUTOR, 1200 McCulloh st Baltimore, Md.

The Editor's Table

Kalendar, July, 1899

2. 5th Sunday after Trinity. Visitation
B. V. M.
9. 6th Sunday after Trinity.
16. 7th Sunday after Trinity.
23. 8th Sunday after Trinity.
25. ST. JAMES, Apostle.
30. 9th Sunday after Trinity.

Green.
Green.
Green.
Green.
Red.
Green.

If clouds look as if scratched by a hen,
Get ready to reef your topsails then.

"Christ Within Me"

(After the Mission)

BY MRS. R. N. TURNER

There's a Voice of Love that calleth,
"Come up higher, child of Mine,
Make your sacrifice with gladness,
Live with Me the life divine!
Purer worship, holier praise,
Unto God, thy Saviour, raise!"

Heart of Mercy and Compassion,
Lift me up with strong desire!
Quicken Me, O Holy Spirit,
With Thy sacred, living fire!
Lead me in Thy way alone,
Make my will to be Thine own.

Hushed are all the sounds alluring
That once led my soul astray!
Shattered are my earthly idols—
Christ hath called me—I obey!
I will walk where He shall guide,
Ever near His wounded side!

On the altar of our worship,
There I lay my sacrifice;
Offered now with that Pure Offering,
May my true oblation rise!
And the sweet reward be mine,
"Christ within me," Lord Divine!

— X —

Pen-and-Ink-lings

IN a Presbyterian parish, not very far from Chicago, noted for its frequent, and not always voluntary, change of pastors, a new victim was installed last week. The anthem sung on the occasion was marvelously appropriate, being Mendelssohn's "O Jerusalem that killest the prophets, and stonest them that are sent unto thee."

HARPER'S *Round Table* gives some amusing instances of typographical errors. In Philadelphia a printer turned the expression, "from Alpha to Omega," into "from apples to oranges," and conveyed the impression that somebody had set the Delaware River on fire, by calling ferry-boats "fiery hosts." A cooking school called the "New Century," was cruelly made to appear as the "New Cemetery," and doubtless the same pessimistic typo changed the "Masque of Pandora" into the "Morgue of Pandora." A diver who had found two old bells in the Delaware went before the public as a "driver" who had found "two old bills." The Scripture allusion to the leaven that "leaveneth the whole lump," was perverted into the startling agricultural announcement that the leaven had leavened "the whole turnip."

BISHOP DOANE addresses his colleagues with whom he is on especially familiar terms, by the names of their dioceses, instead of their surnames, and in correspondence frequently makes use of his own and other titles. It is related that on one occasion he wrote a letter to another bishop, and in signing it, used the term, "William of Albany," instead of his name. His correspondent promptly replied to the letter, and in

his answer said: "It is really too bad, Bishop, that you are not of the western diocese of your State instead of Albany. If you were, you might very appropriately sign yourself, "Buffalo Bill."

INSCRIPTIONS of Biblical texts are sometimes found on old houses and other buildings. *The Quiver* gives some interesting facts concerning them. One of the most remarkable instances is to be found at Castle Ashby, the magnificent mansion of the Marquis of Northampton. It was commenced in 1584 and completed in 1624, by the famous architect, Inigo Jones. Everywhere there is evidence that its builder was of a deeply reverent character. Around the coping of the mansion are a number of Latin inscriptions, the translation of which is as follows: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." That on the north front and partly on the west side was added much later—in the year 1827—and it reads thus: "Blessed are all they who fear the Lord and walk in His ways." Over the facade of the entrance is, "The Lord guard thy entering in." Then around the wall, dividing the gardens from the park, are texts in English, constructed in the masonry. These are: "The grass withereth, the flower fadeth, but the Word of God standeth for ever," and the oft-quoted text, "Consider the lilies of the field," etc.

AT a recent picnic given to the Sunday school of one of our churches in Iowa, a member of the Brotherhood of St. Andrew was dispensing lemonade to the thirsty youngsters. It so happened that a denominational Sunday school was enjoying an outing near by, and the Brotherhood man had a suspicion that not a little of the lemonade was going to members of the neighboring school. Being unable to distinguish among so many, and alarmed at the rapid disappearance of the beverage, he decided that immediate steps were necessary. Knowing that the intruders would not be versed in the catechism, he proceeded to catechise each applicant. No catechism, no lemonade. The plan worked admirably, and the young man is being chaffed for applying religious tests in a free country.

DR. G. H. HEPWORTH, in his volume, "Through Armenia on Horseback," says:

Americans do not appreciate their missionary service. In a far-off way we may admire these men and women whose lives are full of self-sacrifice, but if we could once look into their homes and get a glimpse of the awful isolation in which they live so cheerfully, we should see to it that they wanted no comforts which money could buy. They have too small salaries, and yet the world is full of gold. They spend themselves, and also what they can spare from their slender incomes—more than they can spare—for the relief of the poor who are all around them. No man can resist the impulse to empty his purse when he sees such depths of misery as even I, in my short sojourn, have beheld; and I can only say that the Western world ought to double its generous gifts to those whose lives are saddened by their ceaseless ministrations to the wretched creatures, widowed and orphaned, who knock at their doors for a word of encouragement or a crust of bread.

FOR the first time in the history of Berlin University, a degree in course has been conferred upon a woman, the recipient being Fraulein Neumann, to whom the degree of Ph.D. was given at the recent graduation exercises. In India, permission to practice before the High Court at Allahabad has been withheld from Miss Sorabji who took the degree of LL.B. at Bombay University, and afterward studied with marked success at Oxford, her purpose being to practice the profession of law in her native land.

A MOVEMENT, called in Boston the Home Library, and which is managed well, though slightly differently, in Chicago, brings books directly to the tenements. A tenement house is selected in Boston to be the neighborhood library for two or three months. A number of good books and children's magazines are taken there and lent, and once a week a "person of sense," as Dr. Hale has put it, meets the children and talks the books over. When the time is up, the library is passed on to another place. In several cities there are libraries in the public schools. At Buffalo, where ten schools were so provided this year, the libraries are under the direction of the public library. A thousand books are put in a library, and three times a year there is a transfer between the schools, so that the pupils in each have access to 3,000 volumes during the year.

— X —

Notes From "Eaglesnest"

II.

THE old eagles and their nest disappeared, but we built a "nest" under the pines on the shore, where we have spent many happy summers with our children. The youngest was an active infant when we came here. She was often tethered to a tree near the door, where she frolicked on all fours like a kid, for hours at a time, until she came to "the end of her rope" by getting it wound around the tree. Then there was music in the air until relief was found.

The child was lost once in the woods, when she was a toddler two years old, and we know something of the terrible apprehension and torture of suspense that father and mother feel when a child is stolen. The sun was not more than two hours from setting when we missed the baby, and there was no sight or sound of her near the cottage. No neighbors were near to help in the search. She was found within an hour, nearly a half mile from home, crying in the dense bushes, quite worn out with her travel and bewilderment. An older member of the family was lost in searching for the lost, but got in before dark.

The "baby" is with me now, grown to young womanhood, and looking very like her mother at seventeen, when I fell in love with her. We are "keeping house," or the house is keeping us, for a week or two, while the family gathers from East and West. We are the first "summer coons" (that is what the natives call us) of the season, and we enjoy these cool, quiet latter days of June when a steam whistle disturbs our peace but once a week, and there is not a sound of human voice or step within a mile of us. We have "lots of fun" in our domestic as well as literary pursuits. After experimenting with

various kinds of rations, we are convinced that bacon and eggs is best. I say *is* best, not *are* best, for they come out of the frying pan in the singular number. Eggs have a singular tendency, and a decided affinity for bacon.

I have forgotten what the poet said about "a day in June," but I am sure he could not have pictured anything so fine as this. It is not spring, and it is not summer, but a gentle mingling of both; a delicate, delicious blending of clover blossom and wild-rose perfume; a sort of aerial sweet sixteenity, when the girlhood of the year comes with reluctant feet to the place where brook and river meet. The air is very quiet; scarcely a leaf moves, but the tall grasses swing their plumes as if of their own motion; and there is a little murmur, a faint purring in the high tops of the pines, to which the rhythm of the small waves on the beach supplies a tender undertone. The beach is but a stone's throw from my door. Near the shore, where the sand gleams through, the color of the water is dull gold: further out, it changes to sea-green, then to violet. The foreground, in these first days, is untrodden and unmarred by passing feet and picking fingers. I can see blue-bells, coreopsis, tiger-lilies, red clover and white, wild roses, and a great variety of grasses and shrubs. Oak and pine, hemlock and maple, are the trees in sight. Across the harbor are homes and farms, and over the bay, several miles in the opposite direction, gleam the white buildings of Elk Rapids, where are mills and furnaces and a railroad. The busy, noisy world is not far off, is not quite out of sight, but I am glad to be away from the sound of it for a time. Yet trouble and temptation come even here. The poison ivy grows by the side of the wild-rose and the winter-green.

C. W. L.

— x —

The Fine Art of Words

BY C. W. LEFFINGWELL

FINE ART includes all methods of aesthetic expression; word methods; line, color, dimension methods; tone methods; movement methods. The province of all Fine Art is to embody in suitable form the emotions of the invisible spirit of man. By means of Form, one soul speaks to another and makes itself understood. Ordinary phases and processes of human thought are expressed by language as ordinarily spoken; our daily intercourse, our discussions and recreations, are carried on by words used as arbitrary signs, without attention to Art-Form; but emotions which are exalted and intense naturally seek for their expression something more than the arbitrary signs. They break out into sobs or laughter, transform the face by lines of wonderful significance, impel the whole body to suggestive attitudes and movements. Sometimes they join to speech the melody of tune and utter themselves in song; or abandoning altogether the arbitrary sign, they burst forth into the captivating harmonies of music.

Yet words are sometimes more than arbitrary signs; they become so by artistic arrangement. They may be moulded into true Art-Form, and to the value of their grammatical meaning, may be added the inherent and subtle expression of Fine Art. Such use and arrangement of words we call poetry, though many of the finest elements of Form in Words may be found in masterful prose composition.

It is the work of genius, of the most ex-

alted and cultivated imagination, to discover or invent the form which corresponds to, and expresses, the ideal. The artist, the musician, the poet, must not only be capable of thinking high thoughts and feeling profound emotions, but also he must be able to perceive and construct the form which will embody his thought and feeling. So, he who would interpret a work of art must not only be able to entertain the ideal of the master, but also must have such knowledge of art construction as will enable him to appreciate the subtle methods by which the effect is produced. Hence it is, for example, that many intelligent people fail to derive satisfaction from the works of great musicians; not because they are naturally deficient in musical ability, but because they are unable to grasp the form, to follow the complicated harmonies and movements, by which the theme of the master is unfolded. The Art Form of music is especially difficult of apprehension. It passes so quickly, it is so complicated and obscure, that special training and keen observation are needed for its adequate interpretation. It is not so plain that he who runs may read; it is so elusive that he who would read must run! Other forms of art give opportunity for more deliberate study, and the elements of their structure are more easily perceived. Yet even in the Art-Form of Words, with the material of which all educated people are familiar, there are subtleties which escape the most of us. It is to be feared that few readers appreciate the fine points of a great poetical composition, though the meaning of every word is easily understood. The charm of it is felt in a general way, but the keen enjoyment of full insight is seldom experienced.

For the adequate appreciation of an artist's work with words, as well as with other materials, we must know something of the principles of construction under which he works. We must be able to analyze the process, have a keen perception of the fine points of composition, know what to look for in the graceful labyrinth of his lines, note the exquisite skill with which he makes the stubborn element of words serve the purpose of his art, and the magical touch by which he moulds them for ornament and use. Only by such preparation can we grasp the Art-Form of Words and adequately comprehend the ideal which they enshrine.

One of the first points to be emphasized in entering upon this theme is that in the study or creation of Language-Forms we are dealing with sounds and not with printed signs. The spoken words and not the printed page are the materials out of which this Art-Form is constructed. It is addressed to the ear, not to the eye. One who would be a critic in this realm of art must have the ability to reproduce mentally, if not with vocal organs, the sounds which the printed words and phrases represent. Reading with the eyes alone will not convey to the mind the perfect form which the poet has evolved from his imagination and incorporated in tones. Most people need aid in this first process of poetical analysis. Small progress will be made until we learn to read into the poem the sounds of which the printed words are the signs. In this respect poetry is like music: the printed score must be transformed into the sounds which the notes signify, before a clear idea may be obtained of the master's composition.

When I say we must learn to read sounds and not signs, I mean that we must learn to

read them in their structural relations, and not as standing alone. The finest musical composition would have no interest if each note were sounded by itself without any relation to other notes. It is not the separate tones, but the harmonized and modulated phrases that charm the ear. The structure of poetical form is similar to that of music. Indeed, they are so closely related that their association in operatic composition has given to the world the greatest Art-Form which man has produced.

With this primary condition of the Art use of words established, namely, that they are to be treated as sounds in structural relations, let us proceed to consider some of the simple elements of Art construction. Since Art is expression by means of form, it will be helpful if we can ascertain the leading principles which determine the character of Art-Form. These are very simple in statement, but intricate and subtle in use. They are the same for all kinds of Art-Form, so that the study of one will help us to the mastery of others. What, we may ask, is the difference between form and chaos? The former has order, arrangement, unity; the latter has not. The one word, "unity," may be taken to express the first element of form. But this is not enough. There must be something more than order and purpose indicated by the form which shall be the adequate embodiment of human sentiment. It must manifest not only intelligence (a straight line is sufficient for that), but also spontaneity, freedom. Form becomes interesting and is expressive of feeling, only as it has variety. Unity and variety, then, are the two basic principles of Art-Form, whether the material of the composition be intricate lines, or sculptured marble, or modulated words.

Again, these simple elements of unity and variety may be subjected to analysis; we may have the unity of proportion, of intensity, of harmony; we may have variety as to masses, as to details, as to ornaments. As we begin to study and apply these principles we see how far-reaching and important they are.

In Word-Form we secure a certain kind of unity by grammatical construction. This is the unity of prose. But the unity of Fine Art is higher and more pleasing. In music and poetry we add to mechanical unity the unity of proportion in time, and so this Language-Form responds to a profound condition of our being. It becomes rhythmic, and flows on in unison with our own rhythmical nature, in unison with the music of the spheres.

"There's not the smallest orb that thou beholdest,
But in his motion like an angel sings,
Still chiding with the young-eyed cherubim."

Rhythm is the largest element of unity in poetical composition. It pervades the whole mass and penetrates every part. It is the thread of gold which runs through all changes and connects all details. Rhythm is the heart beat of the living ideal, the throbbing pulse of the Art-Form of language. It arranges words in similar groups, securing a regular recurrence of accented syllables, long and short in alternation or other sequence, reducing the irregularities of ordinary prose to admirable order and systematic construction. With all its unifying value it adds, at the same time, an element of variety which is artistic, for its pulsations are not mere repetitions. It has, as it were, its overtones, its delicate touches and decorations, as well as its constant variety in the order

of syllables and grouping of phrases. Note in this simple stanza how the mechanical structure of the rhythm is wrought into an intertwining melody that ripples musically through the verse:

"Hear the sledges with the bells, silver bells!
What a world of merriment their melody foretells!
How they tinkle, tinkle, tinkle,
On the icy air of night,
While the stars that oversprinkle
All the heavens' seem to twinkle
With a crystalline delight!"

The arrangement of rhythmical divisions in lines of equal or proportionate length, is also characteristic of poetical composition, and serves both for unity and variety; the uniformity of the division being frequently broken, when the rhythm of the phrase extends beyond the division and includes the following line, or a part of it. We have an example of this in the verse above: "While the stars that oversprinkle all the heavens, seem to twinkle."

We have another pleasing reinforcement of unity in the alliterative arrangement of words, by which an unexpected recurrence of sound is secured. Note, for example: "What a world of merriment their melody foretells!" The most obvious alliteration is in "merriment" and melody;" the "l" of the latter appears again in "foretells;" while the "t" of the latter repeats, nearly, the sound of "d" in the last syllable of "melody." The "r" in "world" is also echoed in the word "merriment." Not least, in this simple line, is the alliteration at the beginning—"What a world." Alliteration of vowels is even more striking, sometimes; as in the line:

"From the molten, golden notes,
And all in tune."

In all great Art-Forms of language, such examples may be found in which the lines and words are so linked and intertwined by, alliterations, that not a syllable can be changed without marring the unity of the whole. Caution is needed, of course, in the use of this as of other devices of construction, that it is not carried so far as to be obtrusive. The more subtle and unexpected the alliteration, the more will it enhance the beauty of the work.

Passing over some minor elements of unity, such as repetitions, refrains, etc., let us note one of the most striking features of poetical form, which enhances both the unity and the variety of the composition, namely, rhyme. It takes nothing from our estimate of the value of rhyme to admit that the grandest poems of ancient and modern times are written in rhymeless verse. The masterful expression of the sublime may dispense with this charming accessory. The artist who paints the ocean tossed by storms, need not load his palette with pigments suitable for sunny landscapes. For the perfect expression of the beautiful, in English words, rhyme seems to be most helpful. At least we may say that only genius of the highest order can succeed without it.

Rhyme, as all know, is the repetition, generally at the end of a line, of a word having the same terminal sound as a word similarly placed, preceding it, and marking the close of a rhythmical division. Rhythm is intensified, is more easily perceived and followed, when its divisions are marked by rhyme. The recurrence of the sound at regular or proportional intervals, serves as a link in the structural unity, and holds the attention through the entire phrase, of which it is, as a rule, the completion. While

it strengthens the unity of the work, it also adds to the variety, since rhymes are not identical. A word does not rhyme with itself. It rhymes with another word having the same terminal sound. In the verse I have quoted, the repetition of "tinkle" has a pleasing effect, but it is not rhyme. "Twinkle," in the second line below is a perfect rhyme for "tinkle." There is a variety in this unity, and it is artistic. If the poet had written "oversprinkle" for "oversprinkle," he would have missed the mark of unity which we were looking for; he would have disappointed us. Every imperfect rhyme is a discord, a disagreeable surprise to the reader, an evidence of weakness on the part of the writer. It shows that he is not perfect master of his material. On the other hand, when he displays great skill in bringing about a consonance of unusual and unexpected rhymes, we are surprised and pleased. In verses of free construction, the poet frequently makes use of this method of introducing unexpected rhymes to heighten the effect of his lines. Take another group of lines from "The Bells:"

"Oh, from out their sounding cells
What a gush of euphony voluminously wells!
How it swells! How it dwells
On the future! How it tells
Of the rapture that impels
To the swinging and the ringing of the bells."

But I have time only to indicate some of the most simple and obvious uses of rhythm, alliteration, and rhyme, in securing unity and variety to the Art-Form of words. Simple as they are, their analysis is of first importance to all who would enter with appreciation into the study of poetical composition. This is not to say that the understanding of form in art is of more importance than the perception of the idea which underlies the form. But in order to get at the idea, we must have an adequate knowledge of the form. It is only through the latter that the former can be apprehended. The first step in the mastery of any art, is to study the material and principles of which its form is constructed.

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Book Reviews and Notices

Zoroaster: The Prophet of Ancient Iran. By A. V. Williams Jackson, Professor of Indo-Iranian Languages in Columbia University. New York: The Macmillan Company.

This work is described by the author in his preface, as dealing "with the life and legend of Zoroaster, the prophet of Ancient Iran, the representative and type of the laws of the Medes and Persians, the master whose teaching the Parsees to-day still faithfully follow." It is attempted to bring the figure of this famous founder into the full light of history. It is not a part of the author's plan to treat of the teachings of Zoroaster, a subject which he reserves for a future volume. It must be confessed, however, that the rather rigid adherence to this distinction deprives the work of a certain measure of interest. It is difficult to separate the teaching of a "prophet" from his life. But doubtless even the briefest exposition of the "creed" which was revealed to Zoroaster in his first vision, and which King Vishtaspa was required to accept in order to obtain the restoration of his "favorite black horse," would have occupied too much space in a volume which is devoted to the exhaustive examination of every legend and tradition relating to the life. It is a work for the learned, rather than for the general reader. For those who are entering upon the study of Parseeism from original sources, it cannot fail to be of the highest value. The student will find not only a bibliography of the most valuable treatises bearing upon the sub-

ject, but in the foot-notes, numerous additional authorities are cited and references given to articles in reviews and magazines. The successive chapters deal with the name, Zoroaster; his ancestry; youth and education; the revelation; the triumph; the conversion of Vishtaspa and his court; the spread of the religion; its development; religious wars; the death of Zoroaster; and the subsequent spread of his teachings. In six appendices, a number of special questions are treated with the most exhaustive industry. The reader closes the book with a feeling of surprise that so little can be ascertained of the actual life of so great a teacher. Notwithstanding the dictum of a recent writer, warning Christian apologists not to make too much of the monstrosities of heathen religious legends, on the ground that our own sacred books are too vulnerable on that score, we do not think any one need fear to compare the fantastic stories associated with the life of Zoroaster with those passages of the Holy Scriptures where the miraculous element comes out most strongly. The difference between the extravagance of the one and the sobriety of the other is world-wide. The least happy feature of Professor Jackson's valuable work is the straining after analogies between the stories of Zoroaster and the narratives of the Bible. The parallels are anything but evident. The book is a credit to American scholarship, and the Macmillan Company have done it full justice in the outward garb with which they have adorned it. A noteworthy feature is the excellent map of Persia and Afghanistan. The plates, representing several pieces of ancient sculpture, are also elegantly executed. The printing, equal to the best that is seen in English books, was done by the Norwood Press, Norwood, Mass.

The Redemption of Africa; a Story of Civilization. By Frederic Perry Noble. Chicago and New York: Fleming H. Revell Co. Price, \$4.

Mr. Noble has conferred an invaluable benefit on all who take any interest whatever in the history of Africa. His book is an encyclopedia in its range of subjects, and, so far as we can judge, correct in its information; thoroughness characterizes it. Beginning with the earliest history of Egypt, the author traces down to the present day the various attempts that have been made to civilize and, latterly, to Christianize the Dark Continent. There are many problems worthy of consideration in the review of a work of this kind; many subjects suggest themselves as important enough to find a place in the book. Scarcely one of these is missing from the many topics treated of by Mr. Noble, and he grasps the situation with a clearness and readiness that convinces the reader of the wisdom of his conclusions. Africa is a large enough field for every Christian Church to do its share in evangelization, and from the list of missions here given, there does not seem to be any lack of missionary enthusiasm among the Churches. If, according to Mr. Kipling, the white man has a burden to take up, surely it can be found nowhere so pressing as in Africa. The blush should suffuse the cheek of any one who, failing to remember the generations of slaves transported from Africa's shores, yet refuses now, when the great door and effectual is opened, to send the message of salvation and freedom to the oppressed of the ages. It would be impossible to enumerate the mission stations about which Mr. Noble tells so much, but to any one interested in the redemption of Africa, his suggestions and rapid pen pictures, as he travels from north to south, are graphic enough to lead to further study and research. While space forbids Mr. Noble to give as much information as our readers would like to have of our own and the Church of England missions, he nevertheless tells, with an impartial pen, the story in which all have done so much. We commend the book heartily for many other reasons. His tables, illustrating the prevalence of different diseases in varying localities, are interesting. His style is attractive, and the carefulness with which the mass of information has been gathered and classified, makes the work most valua-

ble. The book is in two octavo volumes, containing 856 pages. It is the fullest and most important work on Africa hitherto published, at least to the student of Christian missions and their influence in civilizing the heathen world.

Theologia Pectoris. Outlines of Religious Faith and Doctrine, Founded on Intuition and Experience. By James Muscutt Hodgson, M. A., D. Sc., D. D. New York: Charles Scribner's Sons, importers, 1898. Price, \$1.40.

The title of this book reveals its root fallacy. Intuition and experience "appear to the writer to be the true foundations. . . . of religious faith." He discards from consideration "the conception of any purely objective authority to which, in the first instance, appeal must be made in support of that which is accepted as true and good and divine. But the subjective origin and warrant of faith in God, and of belief in Divine Revelation and Inspiration being recognized, the guidance of inspired writers may be gratefully accepted, and the truths they teach will, it is believed, be found to commend themselves to the intelligence and to the moral and spiritual faculties of sincere and earnest thinkers. . . . On the method here pursued, some of the propositions of traditional and orthodox doctrine may fail to establish their title to a place in our belief or our formulated thought," etc. Of course a rationalistic method, and the above-described method is rationalistic, must result thus. Revealed truth has for its first and last basis of certainty, the fact that it is revealed. We need to test the evidence as to its being revealed by rational methods. But the contents of revelation can neither be ascertained by reason beforehand, nor, in many instances, can be shown to be true by reason after they have been revealed. The root condition of faith is trust in revelation. Much that is there contained may seem reasonable—*i. e.*, plausible—but much so far transcends reason as to be absolutely baffling. It is one thing to show that such truths cannot be shown to contradict reason. It is quite another, to ground them in reason; *i. e.*, in intuition and experience. The book is necessarily very imperfect. Some thoughtful suggestions are given, but there is absence, not only of proper method, but of really strong writing. The traditional and dogmatic faith is but imperfectly conceived by the writer. The book is not of sufficient importance for us to show this in detail.

A Tent of Grace. By Adelina Cohnfeldt Lust. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

"A Tent of Grace" is an exceedingly interesting book. It is the story of a young Jewish girl who is presented to the reader in the first chapter, as she plies her trade as a wandering peddler of kid and goat skins. She is set upon by some ruffianly boys of the little German village where the scene of the story is laid, and so battered and bruised that she is left for dead. The good old village pastor finds her and takes her home, and she becomes a member of his household. The chapters that deal with the life in the German pastor's family are delightful, but the brutal horror and tragedy of the close almost make one forget the "sweet peace that goodness bosoms ever," which is the atmosphere of the earlier part of the story. It seems a pity to use such a gruesome incident twice, although justifiable in the first chapter; if, later, both the ethical and the aesthetic needs of the story demanded the heroine's death, it would have better been brought about by a means less revolting to the reader. It is the only fault to be found with a thoroughly readable book.

Jesus Delaney. By Joseph G. Donnelly. New York: the Macmillan Company. Price, \$1.50.

The name of this book would condemn it if every traveler in Mexico and South America did not know that "Jesus" is as often used there for a Christian name as John or Peter. The book is probably intended to show the poor results of Protestant missions in Mexico, and that is not hard to show. There seems to be, how-

ever, an ulterior design, and that is, a sneer at all earnestness and all true devotion. There is a great deal of "damn" in the book, and some vulgarity, and the author has the bad taste to air his imperfect Spanish on every page.

The Word Protestant in Literature, History, and Legislation, and Its Introduction into the American Church. By the Rev. William Henry Cavanagh. Philadelphia: George W. Jacobs & Co. Pp. 188. Price, \$1 net.

In view of the unsettled state of mind largely existing in the Church in the United States today concerning its titular word, "Protestant," the perusal of this little volume on the long-mooted question of its historical propriety, or its unfitness, will be of timely interest to every Churchman. The title "Protestant" has been borne upon the Prayer Book more than a century of time, and while admitting that even under it this Church has increased in numbers and in national influence, there can be little room for doubt, as the author convincingly shows, that in many instances it has retarded our work and done hurt to our rightful historic position before the Christian world. Greeks and Roman Catholics must look with suspicion upon the meaningless hybrid that has been so long associated with heretics, and question not only our principles, but our *regula fidei*, to make us uncomfortable and odious as possible before the rest of Catholic Christendom. Mr. Cavanagh, in his argument from history, strongly and reasonably aspires, now that a new century is about to dawn, towards our propitious deliverance from "this narrow, bigoted, vindictive, unhistorical title, 'Protestant,' on the title-page of the large-minded, ancient Catholic heritage, which we call our Book of Common Prayer."

Mistress Content Cradock. By Annie Eliot Trumbull. New York: A. S. Barnes & Co. Price, \$1.

A Puritan novel, and so very Puritan. *Mistress Content Cradock* is a highly respectable and religious young woman who is being courted in a highly proper manner by Mr. Reserved Archer, also most respectable and religious. She wants to ask him something, and she says: "Were it fitting that my inexperience assumed the position of questioner, this is what I would ask." Could anything be more proper? There are plenty of "methinks" and "prithees." The book is an admirable one to put in the library of a young ladies' seminary, but it is—dull!

Periodicals

One of the most interesting features of *Scribner's Magazine* for July is the article entitled, "The Foreign Mail Service at New York," with illustrations. One realizes, as never before, what an immense undertaking the postal system is. An insight into the real man is gained in "The Letters of Robert Louis Stevenson." There are indeed some beautiful revelations of fine thought and feeling. An attractive account of the work of John La Farge is lavishly illustrated. There are some good poems in this number, especially one by James Whitcomb Reilly. "The White Blackbird" and "Anne" are short stories, each beautiful in showing the strength and power of a true love.

None of the contents of the July *Harper's Monthly* are very serious or solid in character, probably as being better adapted to summer reading. Short stories occupy considerable room. Israel Zangwill contributes "Transitional," a touching story of how a little Jewess renounced her Christian lover for her father's sake. "The Wrath of the Zuyder Zee," by Thomas A. Janvier, is in many respects the best of Mr. Janvier's short stories. Frederic Remington is both the author and the illustrator of "The Honor of the Troop." "Matilda's Address Book," by Margaret Sutton Briscoe, is one of the most entertaining features of "The Drawer." Jessie Van Zile Belden contributes "Not on the Passenger List," and Wolcott Le Clear Beard tells a pathetic story of a telegraph operator in a rough Western town.

Opinions of the Press

Chicago Times-Herald

CEYLON TEA.—To receive such a greeting in foreign waters, fourteen thousand miles from home, could not fail to touch the heart of the hero of Manila Bay and the hearts of the brave crew that fought under him. The exceptional cordiality of the welcome gave it a deeper and wider significance than attaches to a formal exchange of naval courtesies. It was intended as another marked demonstration of the truth of the theory that "blood is thicker than water." Over a hundred years ago the rebellious subjects of the government that now rules Ceylon, signaled their displeasure with the tyrannical course of King George by dumping a large quantity of tea into Boston harbor. On this occasion, her Majesty's subjects in Ceylon testified to the complete restoration of comity and good will by presenting Admiral Dewey and his crew with a thousand pounds of tea and a silver casket. As a partial recompense for the tea we were obliged to throw overboard in Boston harbor, because we did not like the stamp duties imposed thereon, the gift to Dewey and his crew will be gratefully regarded by the American people. It will also be taken as a token of comity and friendship, the good effects of which are destined to outlast the silver casket and the chest of tea.

The Church Standard

SUNDAY NEWSPAPERS.—England has escaped the plague of the Sunday newspaper, and a happy escape it is. No one knows that half so well as newspaper men who have to read the Sunday papers, and who know what weary trash most of them contain. The best of them are bad, if not in their contents—and in that respect the best are not bad—still in their effect upon their readers. No country in the world is so affected—we might say afflicted—as this with the newspaper habit. Men are so befuddled with it that they cannot bear to think their own thoughts even on the way to and from their daily business. They must have "the paper" on their breakfast table, on the street-car, at their luncheon, on their way home, and in the evening. The wonder is that they can sleep without it. And then, on Sunday, when they might at least be clearing their brains of cobwebs, they buy a hundred pages of stuff for a dime or more, and set in for a good long newspaper debauch, filling what is left of their jaded minds with bushels of indigestible trash, and laboring under the fatuous delusion that they are keeping themselves well informed. We regard the recent exclusion of the Sunday newspaper from England as a sanitary measure of the highest merit, and we are perfectly serious in saying so.

The Interior

STEAD'S BIBLE.—Mr. William T. Stead has published a translation of the New Testament into what his critics call "newspaper English." It has fallen flat upon the market. Whatever may be the archaisms of the accepted version, the people prefer it to a translation into colloquial forms. Few persons realize that any great language, like the English, is made up of twenty vocabularies which meet at the edges but do not deeply overlap. The English of the shop is not the English of the drawing-room, and the English of the street is not the English of the pulpit. The preacher who uses without discrimination what appear to be synonymous terms, will often cause his hearers to wince, because he employs the vocabulary of one class to express the ideas of another. The true scholar is known not so much by being able to call a yellow dog "in seven languages," but by his being able to introduce the same dog by seven equivalents in the same language, according to the uses to which he intends to put his dogship. The minister who uses precisely the same vocabulary in which to give out his notices, to preach his sermon, and to formulate his public prayers, has a most important lesson yet to learn; and he may learn it as Mr. Stead has learned it, by failure.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XX.

"EVELYN," he said gently, "fear not for the captain. Doubtless by this time he is far on his way northward, riding as no Dutch juvrouw ever rode before."

"Evelyn turned on him quickly her ever responsive smile. "Must it not be passing ludicrous," she asked, "to see the high-born English captain habited in Katrina's Lord's Day bravery? And how the little woman sputtered her dreadful Dutch oaths!"

"Yea, and when Myndert returns I mis-doubt if all the Babel dialects of this valley will suffice for his profanity!"

"Ah, Katrina will no doubt keep a most discreet silence, and the loss of Dirck's horse will be quite unaccountable to her. Because a woman is a gossip, 'tis no sign that she turns inside out all the pockets of her mind."

Alan could not but believe that Evelyn was now in the best of spirits, and he was about to introduce the subject always in his thoughts, when Evelyn herself, pulling in her mare to a still quieter walk, forestalled his speech.

"Alan," she said, riding very close to him, "if the captain's letter made me just now a thought silent, do not misunderstand the cause. He has shown himself as the dwarf who masquerades in the giant's robe, but he has recalled to me the fact that I too have wronged you, have judged you harshly."

"Nay, if you at one time lost faith in me, you had sore provocation."

"But I think I did believe in you always, but I was vexed and disappointed that you saw not as I saw."

"Dear one, your heart was ever intensely loyal; what wonder if you deemed me the foulest of traitors! Nay, I know not if I have kept my honor quite unspotted."

"You speak in riddles, Alan."

"See, Evelyn, there is a sheltered spot beside the river where we may rest our horses. Let us dismount, and I can tell you all."

So it was under the shadow of a warm brown rock, upon whose lichened head the sun had laid its blessing, that Alan spoke of his love, his unchanging passion.

"I have loved and waited for you always," he said, "through the time when Griffith had first claim, and when McKaye, too, offered his devoir. Nay, I know you did not care for him, nor for this Dalton, and yet my tongue was tied. You would not let me speak, and in that time of cruel mistrust and doubt, I saw not so plain as now. Time but sundered us the farther, and even my duty to Margaret Delafield became as a chain about my neck,—Evelyn, turn not from me! Tell me if you love me but a little, and give me courage to go on!"

"Alan, what is this?" cried the girl who had been pulling off loose pebbles from the placid rock to cast toward the rippling river, of which they fell short each time, "am I to tell you that I care, and when you think two maidens are pining for you, will you weigh and measure their claims at your leisure?"

"Evelyn," said Alan, humbly, "my blindness makes but poor excuse for what seems my dishonor, but if I have been in fault, it is that I have not sooner seen the wrong I

might have wrought another. Turn your eyes upon me, and let me read them while I tell you that never have I loved any other woman, never shall I while the life-blood throbs in my heart. Dearer I hold you than aught else, save my honor and my faith—nay, God in His mercy forgive me! I fear I hold you first of all!"

As his impassioned words fell upon her ears, Evelyn slowly turned her eyes upon him. Waiting in intense suspense, he held himself in check to meet her glance, though his eyeballs were beating, and a hundred pulses knocked at his throat. At last he met her full glance. There must have been some happy revelation in it, for Alan, with a cry of joy, clasped her in his arms, while the afternoon sunlight spreading over the river smiled in sympathy.

"Alan," said Evelyn as they remounted, "let there not be any formal pledge betwixt us; it must not be without the sanction of your parents, and do not ask it yet."

"What, Evelyn! does you faith in me fail so soon?"

"Nay, Alan, 'tis not that, but there are Margaret and Griffith to be thought of. Oh, let us not flout them now with our happiness!"

"So be it," said Alan, simply. "At least I shall have the sweet confession of your love to carry with me. O fair Mistress Myndert, I owe you much that you have ridden as my messenger of love!"

"Alan, Alan, you are beside yourself," said Evelyn laughing. "Ride nearer and tell me if you see that clump of trees yonder up the far river bank." She shielded her eyes from the sun with one hand, and let the other fall loose on her bridle rein.

Alan's hand covered hers protectingly, while he too peered up the river. "What see you, dearest?" he asked, anxiously.

"Naught but the trees by the Fort Hunter rift. Do you remember the night when I came back alone from tending Dirck with his broken bones, and you found me at the ford? Do you remember our pledge then?"

"Aye, Evelyn, and God willing, we will yet take up the work in the valley together. The time may be long delayed, but who

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knows what sore division in the Church this separation from the mother country shall cost us, and the first fruits of liberty are not all to be desired."

And so the two rode homeward, happy in their mutual understanding.

The news of the escape of Captain Dalton, and of his thefts, which Katrina was not clever enough to keep from the knowledge of Dame Cairnewas, caused Mr. Underhill to be regarded with fresh suspicion. It came to be generally believed that the doughty captain had been spirited away by his endeavors, if not actually concealed within his own dwelling. Next came the rumor that Sir John Johnson himself was on the war-path. Mr. Underhill, knowing intervention hopeless, and how precarious would be the situation of his own family after the expected invasion, applied to Governor Clinton for permission to retire to Canada. This was accorded him, but on condition that he should give four hundred pounds security that he would send back a prisoner in exchange for himself, and that he should pay another hundred pounds for the privilege of taking with him the slave boy Philo.

It was of course impossible for the clergy-



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man, plundered of property, defrauded of tithes, and wrung with extortions, to raise any such sum. But Alan by pledging his pay, was able to obtain remission of a part, and Margaret insisted upon being allowed to bear a portion of the rest.

"Am I not to share your home?" she asked, for Margaret had decided to go with those who were now her dearest friends. "I shall, return some day, please God, to find my country free and at peace," she had said.

"Perhaps you shall," responded Evelyn, laying her flushed cheek against Margaret's pale one, "and perhaps and perhaps," and with this riddle she left the room, for if the happy girl had any castle-building in her head in which Margaret and another expected from over seas bore a part, she was wise enough to keep it to herself.

By the middle of May all arrangements for departure were concluded, and Mr. Underhill, already dispossessed of church and flock, found himself practically banished. Naturally a man of indomitable will and courage, and possessed of rare versatility of expedient, he was now much broken by sorrow and hardship, and it was with a feeling akin to despair that he looked forward to the future of the Church and State. Alan was to accompany his people a little way on their toilsome journey, and then would come the sad parting, which boded no near reunion.

The eventful day came. The air was balmy and the earth warm and moist, ready for the seed which there was none to sow. A veil of golden mist hung over the river, so brightly transparent that one could still see objects on the farther shore, if indeed one's eyes were not blinded with another mist of tears.

There were, too, other rays of warmth in the loving tokens of sympathy and respect shown by some of those who had known the exiles long. Katrina Myndert and the good John Aberdeen who had come all the way from Albany, were among these, the former quite dissolved in copious tears.

The party were to travel by wagon up the valley as far as Fort Hunter, thence northward until they reached the Sacandaga Creek. From this point the journey would proceed by water to the head waters of the Hudson, from whence there would be portage to Lake George, and again to Lake Champlain. It was a hard and tedious route, almost impassable in winter, but at this season of the year the chief difficulty would be in the swollen condition of the water highways.

And now the cart was loaded, the start made, and the great town of Schenectady left far behind. The little chapel of Fort Hunter was in sight, and toward it Mr. Underhill turned a lingering look. Alan, riding close to the creaking wagon, spoke a word of cheer, while his eyes devoured every lineament of Evelyn's face as if to make it indelibly his own. The last bastion of the fort was still pushing its gray shoulder toward them, when Captain McKaye appeared in the road in front. Although equipped for riding, he was not mounted, and he held between his fingers a fresh plucked bunch of violets.

"They are the last," he said as he divided the flowers impartially between the ladies, but Alan thought it was with a special tone and touch he offered Evelyn's, while his eyes sought hers to say farewell.

"Dear blossoms of the valley!" exclaimed Evelyn. "They shall stay with me always,"

and she bent her face to their sweet breath. As she did so a few of the lovely clasped flowers fell to the ground, and her last sight of McKaye was of his bowed figure in heavy riding gear, hunting in the dust of the road.

It was upon this very night that the bloody scourge so long looked for descended on the valley! Johnson had himself taken the route which Mr. Underhill's family were now pursuing in the opposite direction, and must have passed in the darkness a few miles to the westward of the outlying Tory settlements, where the travelers found refuge for their first night in the wilderness. His own division of the cruel horde proceeded directly southward to the Caughnawaga district, while another band of the motley ruffians made a detour to the east, and struck the river near the Lower Castle. Here the work of butchery and arson began, which slackened not until the devastation was well-nigh complete. Many who had taken part in the meeting at Vreeland's Pond, met the fate they had then so dreaded, while the only man who might have stood between them and their danger was exiled by their own act. There were, too, many innocent and unoffending families, some of whom had been personal friends of the cruel baronet's honored father, who were slain or carried captive. If any member escaped, to carry through life the mark of the scalping knife, it was from no good-will on the part of the brutal savages or their cold-hearted leader.

When the work of destruction had been carried far enough to glut the greed for blood, Johnson retreated to his forsaken home; there he remained long enough to regain possession of some slaves, with some plate and other valuables long hidden. Then he swept northward again as he had come. As he had come? No, stained and polluted with the crimes which have made his name infamous as any in the annals of time!

It was Red Wing, the Indian scout secured as guide, who in the early morning came stealing into the Perth settlement with the first rumor of the evil news. His hideous and grotesquely painted countenance was distorted into a horrible grin.

"My red brothers are in the forest," he announced. "Before the sun is overhead to-day, there will come a smell of blood from the shores of the Mohawk to the nostrils of the Great Father."

Mr. Underhill shuddered. The remembrance of Cherry Valley was still strong with him. "You speak not as a follower of the Great Father, my red brother; it is better that we here pray for these our Christian

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brethren, even if they be of those who love us not."

And so before the sun smiled on the tender leaves and grasses of that spring-time morning, fervent supplications had gone up from the little band of pilgrims for those who in the valley would never rise again. Then Alan had slipped away quietly, as the others were starting, and leading his horse to the eastward, struck out on the Johnstown road. He hoped it might not be too late to carry the alarm in one direction or another, according as the savage raiders had passed east or west. But Philo whom he left to tell the others of his going, was almost white with fear.

(To be continued.)

Winter in Alaska

FROM Circle City Dr. Watt writes in a letter only recently received: "In the latter part of August we look for frost, and the mosquitoes are gone, but the gnats are with us until September, which is the most beautiful month of the year. The temperature is mild, ranging from 40 degrees above to 10 degrees below; walking is a pleasure, and the air invigorating. The daylight lasts for about sixteen hours, and when the moon appears the nights are almost as light as day.

"In October the frost comes permanently, and the river is frozen over. The logs of the houses have to be packed with moss, or the more expensive oakum, and the mercury declines from ten degrees above to fifty or sixty degrees below zero. The trails are then in good condition for traveling with dogs, but one has to take care of ears, nose, fingers, and toes, as they freeze very quickly—sometimes without their owner's knowledge. At this time (November), the days are dark and gloomy, and the lamps are lighted all day; but we now begin to look for the mail from home. Then comes dark, cold December, and we look forward to Christmas, and go into the woods to cut greens for decoration, and haul them to town, a distance of two miles. With temperature at 40 degrees below zero this is no child's play! Our church and hospital were beautifully decorated with festoons of greens and anchors, crosses, wreaths and stars. The children were very happy when Santa Claus came in, wrapped in furs and covered with snow.

"Then comes January and New Year's Day, and one looks forward to the longer days and the slow death of Jack Frost. It is a very cold month, but with the lengthening days the warmth of the sun is felt. In February the days are quite long, the trail fine, and a sleigh ride for the ladies, and a run for the men, give to all a good appetite.

"March is very pleasant—the sun is warm and the snow is fast gathering moisture; moccasins are things of the past, and one has to look out for dry feet. Up to this time, a suit of all-wool clothing—a sweater, fur hat, mittens, two pairs woolen stockings and moccasins form the outfit. When one takes a trip on the trail, a drill shirt with a hood of the same is worn outside the clothing to break the force of the wind. Food is any and everything that can be had. Our ambulance outfit consists of a sleigh with rope or canvas sides, high enough to prevent one from falling out. It has a good back for a head rest, and handles are fastened to the rear of the sleigh to guide it. From four to six dogs are the motive power, and a good robe and blankets complete the equipment.

The word being given that all is ready, a call to the dogs, and off we go on a good trot to the relief of the sick or frozen, all the way from a half mile to eighty miles; the longer journeys requiring us to take food for the men and dogs, camp and cooking utensils. We never travel alone, it is too dangerous; one might freeze to death or go through the ice.

"Our hospital is a one-story log building on the main road, facing the river. It is large, roomy, and well-lighted by three good-sized windows. We have seven beds now and room for two more. Miss Deane has her room at one end, and medicines are nicely arranged on shelves at the rear. We keep quite warm with a hot-air heater in the hospital. Wood costs from \$10 to \$15 per cord, and the price for cutting is seventy-five cents an hour, making it a heavy item of expense."—*Spirit of Missions.*

IT is a fortunate fact that gossip has come to be considered so ill-bred a habit as to be banished from polite usage in the parlors of the modern reception. As long as it was merely wrong, people were wont to indulge themselves in that, as in other sins, with vague and dim reference to some future day of repentance and reform. Not even the duello has been able to keep the custom in check in countries where that institution had vogue, and where gossip had always much to do with maintaining it. But now that it seems to be established that a woman of high breeding will not invite into her house for a second time a person once guilty of the indulgence there, a check has been put upon the habit that may do much toward its extinction.—*Harper's Bazaar.*

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In a recent article by Dr. David H. Reeder, Professor of Hygiene and Dietetics of the College of Medicine and Surgery, Chicago, he states: "A chemist may steep lime shell in a quantity of pure water so that a portion of the lime will be dissolved in the water. Let this water be taken into the stomach of the person to whom we desire to supply bone material. Will this lime now undergo a change such as will convert it into bone? No more than will mortar."

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XIII.

THE HOUSEHOLD BROWNIE

IT was kept a secret from Madge until Monday afternoon exactly, when Mollie came, flushed and enthusiastic and indignant, and all in a flutter generally. The very first thing she said was:

"Did Tony tell you?" and Tony, hearing it, groaned in spirit, and wondered if girls ever could keep secrets.

"Tell me," repeated Madge, raising her eyes from the stocking she was darning, "tell me what?"

Mollie hesitated a minute, wondering vaguely why Tony was shaking his head at her so vigorously behind his sister's back, and then she went on and told Madge of the break in the Sisterhood ranks, of how she had passed Virginia and Evelyn on the street and never so much as looked at them, and of how all the others had called on her to try and win her back.

Madge let her darning fall unheeded in her lap, as she listened with wide open eyes to the exciting narrative, but she never said a word until Mollie had wound up with a declaration never, never to speak to the horrid things again.

"You're the funniest girl I ever saw," Madge said solemnly.

"Why?"

"Oh, just because you are," returned Madge blandly; "here you say you've scolded and raised a big fuss because the other girls don't act like Christians, and won't take me into their club, and all that, and then you yourself wheel around and say a lot of mean things about them, and call them names—"

"What did I call them?" demanded Mollie indignantly.

"Horrid things," her companion said promptly, resuming her work, "and do you know, I think that you're most as bad as they are, even if you did do it for me. You fire all up and lose your temper over them not being good Christians, and then you're so busy fussing over them that you forget all about yourself. Don't you see?"

Mollie's face grew longer and graver. The scowl on her brow gave way to a little pucker of wrinkles over her nose, and she nodded her head ever so slightly.

"What could I do?" she asked, with a good show of spirit still. "I won't belong to a club that professes to be a Church club, and then acts like that. It isn't right. I know I lose my temper, but who wouldn't?"

Madge shook her head wisely.

"Two wrongs never made a right, mamma says," she replied, "and maybe they are right about not wanting me in, 'cause we are poor, you know, and I don't care specially one way or the other. But it's different with you. You ought to make up with them, and go back into the club, and just have a good time with the girls, and not flare up over every little thing. Don't you think so?"

Mollie looked up at the grave brown eyes gazing at her so steadily, and a sudden con-

sciousness came over her of how brave and clear-sighted and true this little old-fashioned girl was, and with that thought came, too, the knowledge of the mistake she had made.

"I will speak to them," she said humbly, "and of course I think so when you put it that way, only I don't want to go back into the club."

So matters stood, and all Madge's preaching, on one hand, and the united persuasion of Nell, Laura, and Alice, on the other, could not induce Mollie to alter her determination one atom. She spoke to the other girls readily enough, though without a trace of the old free-hearted cordiality, and continued a frequent visitor at the little green house, and a regular companion of Madge on all occasions.

"That's it," Arthur said to the boys with a heavy sigh, when this sort of thing had been going on for a month, "that's Mollie all over. She dashes at any new thing like a Newfoundland at water, goes in up to her neck, splashes all around, forgets there's another blessed thing on earth for about a month, and then suddenly the balloon bursts, and she's hunting for a new one. That's a little mixed, but you know what I mean. She'll run Madge Ferrall to death, and then go back to the Tabbies, and Madge cango whale fishing in Black Creek for all she cares. Oh, I know her of old. She's true blue, of course, but she sheds her coat more times than our old cat, and Perkins keeps it up most all the year round"

The S. D. S., while not in quite as flourishing a condition since the rupture, still continued to meet at the big house on the bluff, but there were fewer candy pulls and popcorn rallies nowadays. A new spirit seemed to be at work among the girls, a very quiet, modest spirit, but one whose effect was none the less discernable for all that. In the first place, Eleanor had had a long, earnest conversation with Mr. Stanley, the rector of St. Luke's, and now, once in a while, two or three of the Sisterhood girls could be seen going about the little town with a few delicacies for some sick room, or some entertaining books, or odd little comforts for another home where such things were a treasured rarity. Not really deeds of charity? No. Merely little deeds of kindness wherever a stray opportunity presented a possible need, but it told the story, nevertheless, of the promptings of the new spirit; and Mollie, seeing it all, was glad and sorry all in one breath. Glad, so glad, that her hasty words had made the girls think of that other part to their club, that part which Eleanor had called the inward and spiritual grace, and yet, sorry in a way that she was not with them to help too.

But as she said to herself, the Ferralls were her mission now, and it was a labor of love. Somehow, too, she felt, half unconsciously, the influence of Madge on her own character. She felt firmer, quieter, more

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My baby is nearly 5 months old. She is gaining about a half pound a week since I have been giving her Mellin's Food. My first little girl, who was 3 years last December, was a Mellin's Food baby, and she is a healthy child; her flesh is very solid and many people have told me that "She looked like a Mellin's Food baby." But before using Mellin's Food she was a very sick child, nothing would stay on her stomach and she was gradually getting smaller, but after using Mellin's Food she at once began to gain flesh and never has been sick since. Mrs. Wm. H. Smith, 3809 Aspen Street, Philadelphia, Pa.

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evenly balanced, after a visit to the little house and seeing the "Household Brownie" doing her duty there, so simply, so cheerfully, with never a doubt or revolt, but always kind and willing to Tony, always gentle and tender with the fast failing mother. For there was a shadow stealing over the little home. One which Tony did not see as yet, but which Madge realized, and met with her ready, fearless trust in the Father who seeth all—careth for all.

So the days went by, and all the red and gold glory of the autumn had faded, and November came with a whirl of sharp winds and bleak, gray days. The little green house had never seemed so lonely and deserted and cheerless as now, with the trees all stripped of leaves, and the dreary marsh stretching out to the river beyond.

"Aren't you ever afraid way out here?" Mollie asked one day as she stood looking out of the window in the kitchen. "It's so kind of shivery and lonesome all around."

Madge laughed merrily.

"No indeedy," she replied, with a bright smile at the wan, sweet face watching her from the lounge. "We never feel afraid, do we, mumsie? What made you think of that, Mollie?"

"Just the way things look," Mollie answered carelessly, tapping on the window pane with her finger tips.

"Well, we don't bother our heads about things outside," said Madge, "we sing and read and talk and work and keep the band playing inside all the time, so that we don't have any time to be lonely or afraid, do we, mumsie?"

Mrs. Ferrall smiled back at her lovingly.

"No, dear, no, not with Tony and you," she answered softly "I am not lonely. And afraid? I am only afraid for you two, Madge darling."

It was very still in the plain little room then, and Mollie did not turn her head from the window, for she knew what Mrs. Ferrall meant, and she knew, too, that Madge was on her knees by the lounge, her arm clasped close around their agile form there as if to protect it from sadness, her eyes bright and tearless, but an ache in her heart that nothing could cure.

(To be continued.)

A Little Boy's Self-Sacrifice

WE will call him Jack Smith, because that was not his name, but he had a real name, because he was a real boy.

Of all the Christmas and birthday toys which he had received, that which delighted Jack's heart most, was the stuffed figure of a little black, wooly dog, with the reddest of red lips, and a red ribbon around his neck. "Wooly" was a good dog; he never bit, and he never disturbed the house by barking or snarling, and it cost absolutely nothing to feed him. The only fault to be found with him was, as it seemed to Jack, his stupid disobedience. He would not move in any direction whatsoever, even when Jack told him to. Still Jack loved him passionately.

One springtime came when a circular reached the house in Jack's mother's mail, asking for gifts of toys for the amusement of poor, sick little children in a seaside home. Jack thought of a number of toys which he was tired of, and was very willing to give them to the seaside home. But a special appeal was made for something to amuse a little crippled boy who was expect-

ed at the home, and Jack felt that he had heard a new call to self-sacrifice. He could not get rid of the thought that if Wooly was such a delight to him, it would also supremely delight the little cripple. But the very thought of giving up his dear Wooly was anguish. No, he could not do it. And for fear some one should think he could do it and not care much, he took Wooly to bed with him, and laid him beside the pillow, where he could touch him if he awoke during the night, and assure himself that it was still there. And then he could see Wooly as soon as he awoke in the morning.

Still, the thought that it would, somehow, be a kind act that would please God if he gave up Wooly to the crippled boy, grew on Jack until he could hardly bear to play with Wooly for thinking about the neglected opportunity.

And so one night Jack went to bed with Wooly hugged close to his breast, and his pillow was wet with his tears and sobs as he prayed to his Heavenly Father to help him to bear the loss of Wooly. Jack resolutely offered it to God, and made up his mind that Wooly was to be sent to the crippled boy who could not run about and climb trees and chase butterflies and pick flowers and cherries as he could.

It was a little thing, as money goes, perhaps. But it was a great thing as to character, and character is infinitely greater than money. Jack had won a famous victory.—*The Church Militant.*

The Ferry to Shadowtown

Sway to and fro in the twilight gray,
This is the ferry for Shadowtown;
It always sails at the end of day,
Just as the darkness closes down.

Rest, little head, on my shoulder, so!
A sleepy kiss is the only fare,
Drifting away from the window we go,
Baby and I in the rocking-chair.

See, where the fire-logs glow and spark
Glitter the lights of the Shadowland;
The raining drops on the window, hark!
Are ripples lapping upon its strand.

There, where the mirror is glancing dim,
A lake lies shimmering, cool and still;
Blossoms are waving above its brim—
Those over there on the window sill.

Rock slow, move slow, in the dusky light,
Silently lower the anchor down;
Dear little passenger, say "Good night!"
We've reached the harbor of Shadowtown.
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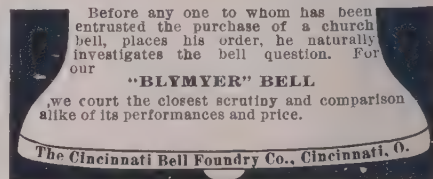


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West Indies' Trade

THE fact that a reciprocity treaty intended to bring a portion of the British West Indies into closer commercial relations with the United States, has just been signed, and that others of that group of islands are suggesting similar arrangements, lends interest to a series of tables which the Treasury Bureau of Statistics will present in the forthcoming number of the Summary of Commerce and Finance. These show that the great semi-circle of islands which stretch from the southern coast of Florida to the eastern coast of Venezuela, numbering hundreds, having an area of nearly 100,000 square miles, and a population of 5,000,000, have an annual commerce of \$150,000,000. While the events of the past year have brought the most important of these, Cuba and Puerto Rico, into closer relations with the United States, these events were quickly followed by suggestions for a closer relation on the part of others of the group, which naturally look to the United States as the nearest market in which to dispose of their products and from which to obtain their supplies.

In this great chain of islands, connecting continent with continent, Great Britain controls by far the largest number. The Bahamas, which stretch south-easterly from Florida almost to Puerto Rico, with twenty inhabited, and scores of uninhabited, islands, have been under British control since 1718, and at the close of the revolutionary war became the home of many families of English loyalists from the south of the United States. The Virgin group, just east of Puerto Rico, is partly under control of Great Britain. The long line of islands stretching southwardly from Puerto Rico to the north-east coast of South America, touching British Guiana on the mainland, are mostly under the control of the United Kingdom, while Jamaica and the Cayman Islands, lying south-west of Cuba, and British Honduras, on the adjacent mainland of Central America, are likewise a part of "Greater Britain." Thus the large proportion of the semi-circle of islands, swinging from the coast of Central America past the southern point of Florida to the north-eastern point of South America, omitting Cuba and Puerto Rico, are under British control.

The British colonies thus lying commercially adjacent to the United States at the south, including those upon the mainland of Central and South America, have an area of over 125,000 square miles, a population of nearly 2,000,000, and their purchases from abroad amount annually to nearly \$40,000,000 in value, and their exports to about a like sum. Their productions are mostly sugar, tropical fruits, coffee, cacao, and fibers, of which the United States is a large importer, while their purchases are chiefly bread-stuffs, clothing, manufactured goods, mineral oils, coal, lumber, and other articles, of which we are large exporters. At present, our sales to them amount to about \$12,000,000 per annum, or about 30 per cent. of their total purchases, while our imports from them amount to about \$15,000,000 annually, or nearly 40 per cent. of their total exports.

While the abolition of slavery in the British West Indies in 1833, the French West Indies in 1848, Puerto Rico in 1873, and Cuba in 1886, followed by the development in Europe of beet sugar production and exportation, reduced the area devoted to sugar growing in the West Indies, it increased at the same time the variety of the tropical products which they have to offer in exchange for the food stuffs, clothing, and manufactures which they annually purchase from the temperate zone.

Oil Production

OVER five billion gallons of petroleum are now produced annually in the world. Of this amount two and one-half billions are produced in the United States, two and one-fourth billions in Russia, and the remainder is distributed among a dozen countries, Austria producing 87 million, Sumatra 72 million. Java 30 million, Canada 29 million, Roumania 24 million, India 15 million, Japan 8 million, Germany 7 million, Peru 3 million, and Italy about one million gallons. While the United States and Russia furnish the bulk of the world's petroleum, and stand almost abreast in the quantity of crude oil produced, the amount of refined illuminating oil supplied by the United States by far exceeds that furnished by Russia. A table just prepared by the Treasury Bureau of Statistics shows the quantity of mineral oil produced by the various countries in 1897, the latest available year, also the quantity produced in the United States and Russia in each year since 1883. This statement shows that while the quantity of crude oil produced in the two great oil producing countries of the world, the United States and Russia, is nearly equal, the quantity of refined illuminating oil produced by the United States is more than double that produced by Russia. This is due to the fact that a given quantity of United States oil produces three-fourths of its bulk in refined illuminating oil, while the same quantity of Russian oil produces but about three-eighths of its bulk in refined illuminating oil. Sumatra, next to Russia, is the most formidable competitor of the United States, because of the rapid growth in its production of oil, the fact that its crude oils produce half their quantity in refined illuminating oil, and the further fact that they are much nearer to the Orient, the countries of which form an important part of the world's markets for this class of exportations. Up to the present time, however, the quantity of oil produced in Sumatra is small compared with that of the United States or Russia, its figures for 1897 being but 72,258,000 gallons against two billion, 543 million gallons for the United States. The United Kingdom is the largest consumer of mineral oils exported by the United States, our total exports to that country in the last fiscal year being 212 265 563 gallons.

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Miss Anna B. Smith, a graduate of Wellesley College, and a resident of Boston, has, according to *The Washington Times*, a mending factory at the Hub that earns for her a competence that she would be foolish to exchange for that of her neighbor, Gov. Wolcott. She mends porcelain and glass, and is now working under contract for a large department store of Boston, mending plaques, vases, statuettes, ornaments, in such skillful fashion that only the most practiced eye can discover that they have ever suffered accident.

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FROM MISSOURI:—I am a subscriber, and have been in the habit of taking THE LIVING CHURCH since I have been in America—three years. It is the only weekly paper of its kind in America which can be strictly called a Church paper. May God prosper its work in the uplifting of the Catholic Faith and Church.

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

WHILE PRESENT CONDITIONS in Cuba give rise to widespread speculation as to whether or not the United States is pursuing any definite policy in the island, the fact remains that if one-half the plans of capitalists are ultimately put into execution, Cuba will blossom like a rose, and its vast natural resources will be developed to a remarkable degree. A great deal of dissatisfaction exists among the natives because they seem to have passed from control of one government into the hands of another, and are a long way from their ideal of independence, albeit they are freed from oppression. They are virtually under military control; Spanish laws, with some modifications, are in effect and enforced, and they have apparently no voice in the conduct of affairs.

— x —

IT IS EVEN SAID THAT FOREIGN CAPITALISTS are absorbing valuable property and franchises, and that American investors are discriminated against, this condition being due to precautions taken by those in control against a feeling on the part of some Cubans that the administration was being used for speculative purposes. If all financial plans matured, there would be little left of Cuba for Cubans when they eventually administer their own government. Capitalists have figured on almost every resource worth figuring on, mineral and vegetable, and in many cases options have been taken. Railroads and trolley lines have been projected with a prodigality which would require many millions of dollars to consummate. Even theatres and hotels are included. When many of these projects are finally incorporated, chances for the investment of \$1 up will be afforded everybody.

— x —

LADIES OF THE W. C. T. U. IN CHICAGO have begun a campaign against advertisements which depend largely for their attractiveness on pictorial reproductions of the national flag. The present campaign is being particularly directed against advertisements of a brand of liquor, which are brazenly placed within a short distance of a large church edifice. Outdoor advertising became a public nuisance when billboard companies ceased to respect the feelings of the community by defacing scenery, and making thoroughfares mediums by which, through the use of vacant lots and dead walls, the public cannot get away from announcements of Blank's Nervine, etc. In cities where sentiment is thus outraged, and where prohibitory legislation cannot be secured, the organization of societies whose members agree to refrain from purchasing articles advertised in an objectionable manner, would likely be effective.

— x —

MUNICIPAL OWNERSHIP IN THE State of Michigan has encountered an obstacle which, for the present at least, cannot be overcome. The Supreme Court has decided that municipal ownership of a street railway is not analogous to water works or

lighting plants, and under the laws of the State is unconstitutional. The discussion comes at a time when Detroit was about ready to operate its street cars, and is a blow to the faction headed by Governor Pinckney, which has stoutly combatted "trusts, monopolies, and grasping corporations." The next step to be taken by municipal ownership partisans will likely be a move for a constitutional amendment which will permit their plans being put into execution.

— x —

VOTERS OF RHODE ISLAND HAVE decided they do not want a new constitution. The result is to continue in effect a somewhat antiquated form of State government. Under the proposed new constitution, Providence, with three-eighths of the entire population of the State, was to have had its representation increased from one-sixth to one-fourth in the Lower House, but its representation in the Senate was to remain one thirty-eighth. The new constitution proposed a property qualification which aroused antagonism, as it would have disenfranchised three-fifths of those now permitted to vote on municipal matters. Biennial sessions of the Legislature were proposed, also Providence was to be the only State capital. This latter provision was of course resisted *en masse* by the people of Newport.

— x —

IN EVERY LARGE MUNICIPALITY there are more or less frequent efforts toward securing reform legislation, but in too many cases much energy is thus directed which might better be expended in procuring the enforcement of existing laws. Chicago is a notable example. Foremost in movements looking to civic improvement, and having a well developed public sentiment favorable to industrial growth, the fact seems to be lost sight of that laws regulating public morals, or protecting the rights of those who believe in keeping the first day of the week after the manner of Christians, have become a dead letter, so far as their enforcement is concerned. Moral cancers under the name of "gardens" are permitted to flourish in flagrant violation of law, and on Sunday, scenes of debauchery are no uncommon sight. It is a standing reproach and disgrace to a Christian community that such a condition of things should exist.

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THE WAY FOR FURTHER ADVANCEMENT of automobiles has been cleared by a legal decision in Illinois, which declares park commissioners have no right to prohibit the use of horseless vehicles in grounds or on streets set aside for pleasure. The court holds that commissioners can regulate the speed of such vehicles, but cannot prevent owners from taking them wherever they please, provided the safety of the public is not endangered. A move is being made in some cities to compel drivers of such vehicles to possess certificates of competency. Unless something be done in this direction, the time may come when the only alter-

native for pedestrians who wish to preserve their limbs will be to quit walking.

— x —

ACCORDING TO ADVICES FROM BERLIN, the Hessian Diet has decreed that bachelors shall pay an income tax 25 per cent. greater than married men. This is indeed a curious piece of legislation, and the effect is problematical. In the United States it would likely result in a large increase in the number of marriage fees, although, if as tariff agitators argue, luxuries only are taxed, it would be inferred that single blessedness is a luxury to be enjoyed only by young men with substantial incomes. This discrimination in favor of Hessian benedicts will, however, doubtless be welcomed, and the wisdom of Hessian legislators fully borne out when the census takers note that the marriage ratio has greatly increased.

— x —

IT IS ANNOUNCED THAT TEN REGIMENTS are to be recruited for active service in the Philippines, and this action will partially satisfy those who believe the work of pacification is being attempted by a force not sufficiently strong. If the claim be true that only the Tagals are resisting authority of the United States, and that Aguinaldo really represents but a comparatively small percentage of the population of the islands, a good bit of ground is swept from under those who are actively opposing the entire Philippine policy of the government. In considering the Philippine question, holding contrary opinion does not, as is asserted, imply that the individual is treasonable in giving aid and comfort to the enemy. But it is well to remember that having assumed sovereignty of the islands, the United States becomes responsible to foreign governments, and the paramount responsibility is to restore order as expeditiously as possible. Having accomplished this, the question of final disposition of the islands will then be in order, and free criticism and expression of views will not have a disheartening effect upon brave men who are fighting for what, in the present status at least, is their country's good.

— x —

IN THE TRANSVAAL A TEMPORARY lull seems to have followed a series of disturbing and exciting incidents. On the surface it appears that neither Great Britain, nor the Boers are inclined to grant concessions, and each seems to be awaiting a move by the other. England has virtually delivered an ultimatum, and President Kruger offers to submit all points of disagreement to arbitration. In the meantime both countries are making military preparations, but it is to be hoped the difficulty will end in a mere show of strength. The gist of the whole issue seems to be whether or not a foreign subject has any rights in the Transvaal. There can be but one answer to the question, and if Dutch obstinacy refuses a satisfactory answer, it will be the duty of England to convince the Boers of their error.

The News of the Church

A Protest Against Consecration of the Bishop of Boise

LEST there should be in some minds misapprehension as to our action in the proposed consecration of the Rev. J. B. Funsten, as the alleged Bishop of Boise, we desire to say in the first place that our action is based entirely upon our affection for him, and our love for the Church, and in justification of this claim, we desire to say that we voted twice during our last General Convention to make the Rev. Mr. Funsten the Missionary Bishop-elect of Boise; and we also submit the following copy of a private letter, which we addressed to the Rev. Mr. Funsten, as soon as we learned of his proposed consecration on the 13th of July:

SPRINGFIELD, ILL., BISHOP'S HOUSE,
July 6th, 1899.

REV. AND DEAR BROTHER.—In so far as your consecration is concerned, I heartily congratulate you, and shall welcome you as a bishop with right good will. My only difficulty was and is a legal and canonical one. You declined, and your letter so declining was received by the late Presiding Bishop, and passed with other official papers to our present venerable Presiding Bishop. He acted upon this official knowledge in his call for the House of Bishops to meet June 15th last. You also on your part, as I am informed, received from your attached parishioners a testimonial of gratitude to you for declining to leave them. In view of the established fact that you did decline, the contention is, that you cannot resume your relation to Boise as Bishop-elect without the consent of the other parties canonically involved in the transaction. It seems to me, dear brother, that you are, without intention of course, badly advised in this matter, and may experience in consequence serious trouble in the future.

Be assured of my most sincere regard for you personally, of which I mean this letter to be a proof. I anticipate in you a twin brother as it were of dear Bishop Burton, whom I truly love in the Lord.

Hoping that you may be rightly guided, and praying that God may bless you now and always, I remain with sincere fraternal affection.

Faithfully yours,
GEORGE F. SEYMOUR.

REV. J. B. FUNSTEN,
Portsmouth, Va.

With this preliminary statement we submit the following "brief," as the lawyers would call it, of the Rev. Mr. Funsten's case, with our protest against his consecration:

THE POINTS *in re* THE REV. MR. FUNSTEN

(1) Under date of March 8th, 1899, the Presiding Bishop called a meeting of the House of Bishops at Newport, R. I., June 15, 1899,

"To elect suitable persons to be bishops of the Church, etc. . . . in the missionary jurisdictions of Boise and Kyoto, vacant, the one by the declination of the Bishop-elect, and the other by the failure to elect, etc. . . ."

(2) Under date of April 4th, 1899, the Presiding Bishop writes as follows:

I am glad to accompany this notice with the statement that the Rev. Mr. Funsten, having asked permission to withdraw his declination as Bishop-elect of the missionary district of Boise, I have etc. . . . accepted the withdrawal of the declination, and am proceeding to take order for his consecration without delay.

(3) Under date of April 17th, 1899, the Presiding Bishop announced the postponement of the proposed consecration of the Rev. Mr. Funsten, and stated "that Bishop Williams had never acknowledged the letter of declination sent by the Rev. Mr. Funsten through his assessor, and had never accepted the declination. That by failing to take any new action in regard to the oversight of the jurisdiction, Bishop Williams had virtually treated the jurisdiction as still vacant; its condition not being affected by Mr. Funsten's election or declination."

It is to be observed that no acceptance of the declination in such case as the above is

required. The only point to be made sure is the receipt, by the proper officer, of the declination. Of this receipt, we are assured, over and over again, by the statements of Bishop Clark, that he knew officially that the Rev. Mr. Funsten had declined. Nothing more whatsoever is necessary so far as the completion of the act of declining is concerned.

It is also to be particularly noted that Bishop Williams, at the time of the receipt of Mr. Funsten's declination, was in a dying condition, and did die a few days after, on the 7th of February, 1899. He was therefore unable to take any action whatsoever in the premises.

Having recited these facts, we submit that the case is summed up under the following heads:

(1) The House of Bishops and the House of Deputies, on last October, who have the custody of Boise as a ward under their guardianship, asked the Rev. Mr. Funsten to marry her spiritually as her Bishop.

(2) After due deliberation, the Rev. Mr. Funsten declined to contract the spiritual marriage by consecration, and thereby broke the engagement. And this declination on his part was officially acknowledged and acted upon by the present venerable Presiding Bishop.

(3) Now, this question is: Can the Rev. Mr. Funsten renew this engagement of his own volition, and accept his spiritual bride by consecration without the consent of Boise's guardians, who have her under their legal and canonical care? I answer without hesitation. No. And all to whom I have stated the case give the same answer.

There can be no doubt that the Rev. Mr. Funsten did decline. Does he wish, and the bishops who act with him wish, to escape the effect of the declination by technicalities of the most inadequate character? One cannot believe for a moment that such is the case.

We would not spend any time in discussing the case, did it not involve legal consequences which may be of a very serious and distressing nature in the future, and besides, because it establishes, as we humbly submit, a very unsatisfactory precedent.

The act of consecration will simply clothe the Rev. Mr. Funsten with the office of a bishop in the Church of God. It does not, and it cannot, give him jurisdiction. When he is consecrated, therefore, our dear brother will be a bishop, but he will not be, as many lawyers declare, the Bishop of Boise. In this contention, of course, we and the legal authorities whom we have consulted may be wrong, but it is the voice of prudence which advises, settle this legal question before you place our brother and the Church in a possible condition of extreme awkwardness, by hasty ordination and consecration.

When the Rev. Mr. Funsten assumes, in virtue of his consecration, to be the Missionary Bishop of Boise, suppose a clergyman disputes his claim, what do the canons say upon the subject? Suppose he, as the alleged Bishop of Boise, presumes to act in a legal capacity as a trustee or incorporator, and the lawyers dispute his title as such an officer in the eyes of the civil law, what do our statutes and jurists say upon the subject? We deplore, for our dear brother's

sake, and the sake of the peace of the Church, what seems to us to be hasty and ill-advised action on the part of the authorities who have practical control in the premises, and we repeat our solemn and well-considered protest against this consecration as uncanonical, and calculated to work great mischief and injury to the Church.

GEORGE F. SEYMOUR,
Bishop of Springfield.

Springfield, Illinois, June 7th, 1899.

NOTE.—Bishop Clark requests correction of an error in his official communication *in re* Bishop of Boise, published in our issue of last week, viz., Judge Stiness was referred to as of the U.S. Court; it should read—of the R. I. Supreme Court.

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The Board of Missions

THE following statement of the financial situation is earnestly commended to the attention of our readers.

The Constitution of the Domestic and Foreign Missionary Society recognizes that every member of the Church is a member of the Society, the Church having taken its stand upon this grand idea sixty-four years ago. For this reason our constituency is so great and so widespread, that it is obviously impossible that all who are included in it should ever be brought together to receive direct reports concerning the work carried on by the Society. They are represented once in three years in the Board of Missions by their bishops and their deputies to the General Convention, but the time that can be afforded for missionary matters during the usual three weeks' session is so limited that the full reports then presented never receive the attention they deserve. The membership is also represented month by month by the bishops, all of whom have seats in the Board of Managers, but even thus the people do not hear of the missionary situation.

It seems, therefore, fitting that something should be said before the close of each fiscal year by way of reporting upon the financial outlook, with the hope that it will reach the eyes of many who would otherwise have no information on the subject.

We write as to friends in interest, since nothing is plainer than that every baptized person is a missionary of Jesus Christ, and, it is therefore to be assumed, interested in the extension of the Church at home, and in the preaching of the Gospel to those who have it not, abroad. Indeed, these terms, at "home," and "abroad," as addressed respectively to those of the dominant race or to pagans, are, by reason of recent political changes, becoming very much confused; so many varieties of missions are there to those of other races at home, and so many who have not the Gospel are now included within the territory of the United States, while in almost all our foreign missions, there are those to be ministered to who come of a long line of Christian ancestors, whose spiritual interest no bishop can neglect.

The basis of our further remarks is the treasurer's report to the Board of Managers, from September 1st to June 1st. It is with profound thankfulness to Almighty God, and with the highest appreciation of the zeal of the Church, that we say at the outset that the contributions are more than \$30,000 larger than those for the same term two years ago, and that (notwithstanding there was nothing to offset a single offering of \$10,000 in the last fiscal year) there has been an increase of \$1,392 over last year. This is indeed encouraging. Turning to the other side: In the first place, because of the expansion of our own domain, and the increase of the work before undertaken at home and abroad—the best evidence of God's blessing upon our poor efforts—the Society, by the Board's ap-

propriation, is responsible for paying out a greater amount of money than in any previous year, a sum approximately reaching \$600,000. From September 1st to June 1st (nine months), there was received from contributions a little more than one-half the amount appropriated. If this be increased by an amount equal to that received in the summer of last year, and no more, the contributions may be said, in round numbers, to be likely to cover two-thirds of the amount appropriated. This includes the amount applicable from interest and specific funds; and after applying the proceeds of those legacies received during the year, which, it was evident from the terms of the wills, the testators intended should be so used, it is safe to say that not less than \$25,000 or \$30,000 additional to usual expectations should be raised before September 1st, to enable the treasurer to close his accounts for the fiscal year without any arrearage.

We have endeavored to state the result without troubling the reader with the infinite details by which it is reached, and assuming the loyalty and interest, of which we have had so many evidences, of Churchmen and Churchwomen, we put forth this statement with the conviction that it makes its own appeal for that which is lacking.

JOSHUA KIMBER,
Associate Secretary.

Canada

Diocese of Ontario

Archbishop Lewis, of Ontario, has returned from England in improved health, and now intends to spend most of the year in Canada, as his physicians think he will be able to do so if he spends two or three of the winter months in the South. The Ontario synod was called for June 26th. The Archbishop held a Confirmation at Brockville, on the first Sunday after Trinity. The band of the 14th Battalion has given \$25 toward the organ to be placed in St. George's, Kingston, now being restored after the fire.

Diocese of Algoma

The sessions of the Eastern conference which met at Sundridge lately, were very successful. Bishop Thornloe presided, and many matters of interest to the eastern part of the diocese were discussed. The Woman's Auxiliary, of St. Luke's pro-cathedral, Sault Ste. Marie, have voted a fourth of the amount made by their late sale of work, to the Bishop Sullivan Sustentation Fund.

Diocese of Rupert's Land

Archbishop Machray, the Primate, held an ordination in St. George's church, Winnipeg, on Whitsunday, when seven deacons and seven priests were ordained. Dean O'Meara presented the candidates; a number of the clergy of the diocese were present.

Commencements

St Margaret's School, Buffalo, N. Y.,

Closed its 15th year June 14th, with its annual Commencement office in Trinity church, the united choirs of Trinity and Ascension parishes rendering the musical portions of the service. Bishop Dudley, of Kentucky, delivered the address. Bishop Walker presented the diplomas to the 14 graduates. The class exercises were held in St. Margaret's Assembly Hall in the morning of the same day, when Dr. Matthew D. Mann presented the prizes, and Bishops Walker and Dudley spoke briefly. Four of the young ladies passed the entrance examination for Smith College this year. A reception was held in St. Margaret's in the evening, the Bishops, Miss Tuck, the principal, and the class of '99 receiving.

DeVeaux College

Founder's Day was celebrated on June 17th. The exercises opened with morning service in the chapel. The Rev. T. B. Berry delivered an address on "Consecration." The awarding of prizes and diplomas, and an exhibition drill on the college campus, followed, after which a collation was served to the students and visitors.

Under the able management of the Rev. Wm. S. Barrows, headmaster, DeVeaux is taking its rightful place among the educational institutions of the country.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

In addition to \$625 now in hand, an individual subscription of \$500 has just been made to the fund being raised for a parsonage at Winnetka.

St. Mark's, Evanston, has again become a beneficiary by the death of a parishioner, the will of Mrs. Burroughs providing the sum of \$5,000, to be invested as a poor fund.

Church Growth in the West

As an indication it may be mentioned that of the 14 consecrations to the episcopate, in which Bishop McLaren has participated, from June 14, 1878, to the present, either as presiding or as co-consecrator, only one, that of Bishop Potter, has been in the East. The others have been Seymour to Springfield, Harris to Michigan, Worthington to Nebraska, Knight to Milwaukee, Grafton to Fond du Lac, Atwill to W. Missouri, Nicholson to Milwaukee, Barker to W. Colorado, White to Indiana, Williams to Marquette, Brown to Arkansas, Edsall to N. Dakota, and Morrison to Iowa. There were, moreover, several of these functions in the West, in which Bishop McLaren did not take part, in fact about 25.

The New St. Paul's, Kankakee

On the 5th, at Kankakee, a well attended parish meeting was held. The rector, Dean Phillips, introduced the Rev. Dr. Rushton as deputed to preside. After addresses, pledges to the amount of \$5,500 were made towards the building of the new St. Paul's. It is confidently expected that these pledges will amount up to \$8,000 within the week. On Monday the contract was to be let for a structure to cost, completed and furnished by Christmas, \$24,000. Of this sum \$12,000 has accrued from the sale of the old property.

Choir Outings

The St. Paul's choir are camping out, for the 7th or 8th year, at Diamond Lake, Mich.; that of Epiphany at Paw Paw, a few miles from St. Joseph, Mich., the Rev. John Henry and Mrs. Hopkins being with them.

Clerical Vacations

The Rev. W. J. Hawthorne has returned to Trinity, Wheaton, after three weeks' visit to Medina, Ohio. The Rev. E. A. Larrabee is still in the East. The Rev. F. DuMoulin left on the 5th, for a month's stay on the Massachusetts' Coast, where his father, the Canadian Bishop of Niagara, is summering. The Rev. W. C. Richardson went, on Saturday, with his family, to Devil's Lake, Wis. The Rev. Dr. and Mrs. Stone left, on Sunday afternoon, for the East, sailing for Europe from New York on the 12th, and intending to remain in Switzerland till Sept. 1st. The Rev. J. M. Ericsson left on Monday, for a fortnight's stay in the Wisconsin Lake region. The Rev. Dr. Rushton started on Tuesday morning, with his son, for a four-days' wheeling tour northward, with Lake Delavan as the limit. The Rev. C. H. Bixby leaves on Monday for a visit to Traverse City, to be followed by a camping near Glen Haven, but about Aug. 10th will join the comparatively large party in the semi-Episcopal camp on Rowe Island, in the Lizard group, north shore of Lake Superior, and 100 miles from Sault Ste Marie.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The new edifice of St. Paul's church, Chester, the Rev. J. H. McGuinness, in charge, will be consecrated by Bishop Potter, Aug. 5th.

St. Andrew's church, Harlem, the Rev. Geo. R. Van DeWater, D.D., rector, will omit services for about three weeks during the summer, while a new mosaic pavement is being laid in the chancel.

A clericus for Staten Island has just been organized, with the cordial approval of Bishop Potter. Archdeacon Johnson, of Christ church, New Brighton, is president, and the Rev. H. Newman Lawrence, of St. Simon's, Concord, is secretary. Regular meetings will commence in September.

Gifts to the Cathedral

The grandchildren of Mrs. Fordyce Barker have presented a pair of large and massive altar vases of brass for the crypt chapel, as a memorial of her. Mrs. F. D. Barker has also presented, in memory of her husband, a brass altar desk.

St. George's Sunday School

A newly-arranged special course in Church history, for summer work in the intermediate department of the Sunday school, has been begun. The theme, Sunday, July 2nd, was "Early missionaries—Ulphilas, Boniface, and St. Augustine." An effort is making to render this course of notable interest during the heated season.

Legacies for Endowment of Beds

St. Luke's Hospital has received a legacy of \$5,000 for the endowment of a bed in memory of Dr. Fordyce Barker and Mrs. Fordyce Dwight Barker, by the will of the late Elizabeth Lee Barker. The Sheltering Arms Nursery has just received, by the will of the late Herman Casper Schwab, a legacy of \$3,000 for the endowment of a bed. Mr. Schwab was for many years a member of the board of trustees.

Fire at the Church of the Intercession

The edifice of the church of the Intercession, the Rev. Lawrence H. Schwab, rector, has been seriously burned, destroying the organ, the chancel, and several handsome windows, and causing a loss of several thousand dollars. Efforts were successful in saving the nave, and through the energy and bravery of some of the parishioners, the altar and chancel hangings, the clergy vestments, altar vessels, and altar cross were rescued. Temporarily, services are being conducted in the chapel while repairs are proceeding on the ruined portion of the building.

Fresh Air Work

The Misses Potter, daughters of the late Orlando B. Potter, have opened their summer home for children, near Sing Sing, N. Y. They have had as their guests during the past week 25 little ones from this city. The next group will be the choir boys of Grace chapel. During their stay the boys will give a concert for the benefit of Sing Sing Hospital and charitable work at Grace chapel. Trinity church has opened its summer home for fresh air work on the seashore at Great River, N. Y., in charge of Sister Gertrude.

Church of the Archangel

The congregation, which, as already announced, is raising funds for the erection of a new church edifice, has left the hall in which it has been worshipping, and for the present will hold services in the quarters of the new rector, the Rev. Geo. Starkweather Pratt. An experiment is being tried during the warm weather of holding the sessions of the Sunday school in the open air. The parish now has 132 communicants and an income of about \$2,000 a year. The neighborhood in which it is located has been carefully canvassed, with result that 3,000 families are found to be living within its boundaries, affording ample material for future substantial growth.

The Sisterhood of the Good Shepherd

Has closed its distinctive work at its own house, with Bishop Potter's approval. The Sisters will be associated with St. Faith's House, connected with the New York Training School for Deaconesses. The order has had a vigorous existence for 30 years, having been founded in 1869. Its work has included at different times St. Barnabas House of the City Mission Society; the House of the Good Shepherd for fresh air work, at Asbury Park, N. J.; Christ Hospital, Jersey City, N. J.; St. James' parish school,

Wilmington, N. C.; Buttercup Cottage, at Germantown, Philadelphia; the Hospital of the Good Shepherd, Nashville, Tenn.; the Sister's house and school, and parochial visitation work in New York City.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

At the municipal celebration of Independence Day in Independence Square, Philadelphia, under the auspices of the Society of the War of 1812, the Rt. Rev. Dr. Coleman, Bishop of Delaware, and chaplain-general of the society, pronounced the invocation.

The Home of the Merciful Saviour for Crippled Children has just completed a large stone addition to its building, consisting of a dormitory, dining-rooms, and furnaces. These new buildings, costing \$16,000, were erected through the generosity of three ladies who desire their names withheld.

Holy Trinity church, Philadelphia, with Holy Trinity memorial chapel, and the mission, Prince of Peace, will all hold regular services during the summer. Organist Kidder, of Grace church, Providence, will have charge of the music at Holy Trinity, beginning with September.

Church of the Holy Spirit, Philadelphia

Celebrated its ninth anniversary on Sunday, 2d inst., large congregations being in attendance both morning and evening. The Rev. Samuel H. Boyer who has been in charge of this "Snyder Avenue Mission" since its inception in 1890, preached an historical sermon in the morning. An elaborate musical programme was rendered at both services by the choir, under the direction of Herbert M. Boyer, organist and choirmaster; and at the evening service the choir was reinforced by the Sunday school children who joined in singing the national hymns and anthems. At this latter service a large number of sailors and marines from the League Island Navy Yard, attended in a body, presenting a fine appearance.

Parish House for All Saints', Norristown

On Saturday afternoon, 1st inst., Bishop Whitaker laid the corner-stone of the new parish house. The Rev. W. Herbert Burk, rector, was in charge of the services, assisted by several of the diocesan clergy and his father, the Rev. Jesse T. Burk, of New Jersey. After laying the stone according to the usual form, the Bishop delivered an address, in which he outlined the importance of a proper regard for family and social life, the relation of each life to that of the Church, and the part which the parish house shall enact in cementing this relationship. The proposed building has been fully described in THE LIVING CHURCH of March 11th and May 6th last.

Dr. T. S. Rumney's Golden Jubilee

The Rev. Dr. Theodore Sill Rumney, rector of St. Peter's church, Germantown, on Thursday, 18th inst., completed his 50th year in the ministry. He has invited his parishioners to unite with him in the Holy Eucharist on Sunday, 16th inst., and has asked them to remove entirely the debt still remaining on the church, which amounts to \$1,008.06, towards which a friend has promised \$250, leaving a balance of \$758.06 to be raised.

A Memorial Window for Misses Chapman

Will shortly be placed in Emmanuel church, Holmesburg, Philadelphia, commemorating Miss Sarah B. Chapman and Miss Matilda B. Chapman who were connected with the early history of the parish, and well known in that section of the city.

Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop

An Old Parish Revived

An old ruin of a church had been standing at Irving unused for nine years. The Bishop put a missionary in the field to see if something could not be found of the old days nearly a quarter of a century ago. The result is a renovated church, 10 or 12 communicants, and a sub-

scription for a monthly service. At the service for reopening the church, seven were baptized and three confirmed. One of them was a childhood friend of the Bishop, whom he had not seen for 35 years. They were both baptized by the Rev. J. Lloyd Brock, the pioneer missionary, in the first wooden chapel at Faribault, Minn., and Bishop Millsbaugh's mother, still living at 80, was his godmother. It was a unique experience.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Good Shepherd Training School for Nurses, connected with the hospital of that name in Syracuse, recently graduated a second class for the year, numbering five. The Bishop, as head of the trustees, presented the diplomas, after a few appropriate remarks.

The Rev. J. E. Ramsdell, minister-in-charge of Grace church, Utica, will take a vacation of a month, during which time the church walls will be decorated, and the chapel only used for services.

A Bishop-coadjutor

Apropos of the discussion regarding the appointment of a coadjutor for Bishop Huntington, and the probable selection of his son, the Rev. J. O. S. Huntington, O. H. C., for the position, the Bishop has written the following letter to a friend:

HADLEY, MASS., JUNE 21, 1899.

MY DEAR FRIEND:—You are right in your impression that it very rarely appears to me worth while to go to the public, in personal matters, with explanations, corrections, or apologies. But I am willing to oblige you, and in as few words as possible. If it affords anybody harmless amusement to put into print conjectures or speculations about my future course as to matters in which I have at present neither "purpose nor opinions," why should I object?

From the article or communication you show me, it would appear that some parties or persons feel a lively interest in the question who shall take up the duties of the episcopal office when God's providence calls me to lay them down. I have just told the diocese that the personal and physical conditions which, more than a year ago, made me apprehend that I must face that question myself, have disappeared. I can discover no reason why my mind, or that of my friends, should be occupied with it. We all have too much to do, to think of, and to care for, of a practical and pressing character. My advice, if called for, would be that, till such times as unforeseen events require action of such sort, be it one year hence or three, or half a dozen, we heed the familiar maxim of philosophy and religion, by "doing the duty that lies nearest us." Those who do not like my way of doing things must make the best of it and pray for me. Those who do, need not be anxious. If any brother has so little work on hand that he would like to be a bishop himself, he knows not what he wants.

There is an allusion to my family. Even out of what is not very delicate, if it is sufficiently preposterous, we can get some momentary entertainment. The coadjutorship is very seldom mentioned in my house, because it is very little thought of. If there were to be an election next week, I believe I should not be prepared to express a personal preference, and I do not know for what candidate, or what party, any child of mine, if a voter, would vote. As respects "politicians," the daily desire and petition of us all is that if they need it they may be civilized and Christianized.

Faithfully,

FREDERICK DAN HUNTINGTON.

South Carolina

Ellison Capers, D.D., Bishop

The Rev. T. D. Bratton has been elected rector of St. Mary's School, Raleigh, N. C., "the diocesan institution of the Carolinas," and will enter upon his duties about August 1st.

Bishop Caper's Appointments for July

9. John's, Wadmalaw, and Edisto Islands.
11. Ordination, Walterboro.
12. Consecration chapel, McPhersonville.
16. Marion.
23. Consecration church, Spartanburg.
27. Meeting trustees, Sewanee.

Memorials of Bishop Howe

St. Timothy's church, Columbia, has recently been enriched with two beautiful memorials to the late Bishop Howe—a polished brass alm-

bason and credence table, gifts from two friends of the Bishop. This church devoted its Easter offering of \$212 to cancelling the debt on its lot.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

The Rev. P. A. H. Brown, of St. John's church, Varick st., New York, has sent a gift of \$50 for the new church of St. Bartholomew, Pewaukee, lately begun.

The Standing Committee of the diocese has given official consent to the consecration of the Rev. Joseph Marshall Francis, to the see of Indiana.

Holy Innocents' church, Racine, is being raised, renewed, and thoroughly recast, at an expense of \$1,000. Of this amount, one-half has been already raised, and is in hand.

St. John's, Mauston, has purchased a rectory building, directly adjoining the church and guild hall, at a cost of \$1,500.

Chapel to be Rebuilt at Summit Centre

The Rev. Marshall F. Montgomery, of Huron, S. D., is residing this summer at Summit, Waukesha Co., Wis., and has been licensed by the Bishop to officiate in that county. It is hoped to rebuild at Summit Centre the chapel not long since unfortunately destroyed by fire at Summit Corners.

Church Destroyed by Cyclone

St. Thomas' church, New Richmond, was totally destroyed by the terrible cyclone which recently devastated that section of the State. A great many of the Church people were killed and injured. The Rev. W. A. Howard, Jr., is the priest-in-charge, and will be glad of any help towards re-establishing this good work.

Recent Confirmations

Number last reported, 492. Fox Lake, 4; Beaver Dam, 6; St. Paul's, Milwaukee (special), 4; Oconomowoc, 14; Monroe, 4; cathedral, Milwaukee (special), 1; St. Alban's, Superior, 27; the Redeemer, Superior, 14; Cumberland, 2; Spooner, 8; Shell Lake, 1; total, 577.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

U. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Mr. Normington, for several years choir-master and organist at Gethsemane, Minneapolis, and for the past year connected with St. John's, St. Paul, has accepted a similar position in the cathedral in New Zealand, his former home.

Bishop Whipple's Official Acts

June 18th: Ordained to the priesthood, in Christ church, Red Wing, Philip Henry Linley; preached and celebrated the Holy Communion; delivered an address to the Sunday school. The Rev. Mr. Linley will have charge of St. Luke's church, Hastings. June 22nd: Preached at Sleepy Eye, and confirmed three persons. June 23d and 24th: Addressed the Indians at the Birch Coulee mission twice. June 25th: Ordained Henry Whipple St. Clair, a Sioux Indian, to the diaconate, at church of St. Cornelia, Birch Coulee. Held Baptism, confirmed six persons, and celebrated the Holy Communion. In the afternoon, held service at Beaver Falls. June 26: Preached and confirmed nine persons in church at Redwood Falls. June 27th: Preached and confirmed four persons in Calvary church, Waseca. Also preached at Northfield, and confirmed a large class presented by Mr. Ten Broeck. Preached and held Confirmation at Shattuck and at St. Mary's Hall.

Confirmations by Bishop Gilbert

On the 4th Sunday after Trinity, Bishop Gilbert confirmed an interesting class at St. Andrew's, South St. Paul, prepared by Mr. Geo. Dunlap, lay-reader. In the evening he confirmed a class of 10 at St. Philip's (colored) mission, the largest in the history of the parish, prepared by the Rev. Harvey Officer, priest-in-charge. Beginning with the first Sunday in August, Mr. Officer will assume the rectorship *pro tem* of St.

Paul's church, during the Rev. Dr. Wright's contemplated trip abroad. The vestry granted him a year's leave of absence.

Rev. Mr. Ten Broeck's Anniversaries

Sunday, June 25th, the rector of St. Mary's, the Rev. G. H. Ten Broeck, celebrated the anniversary of his ordination. It was also the anniversaries of both Mr. and Mrs. Ten Broeck's birthdays and wedding day. In the evening choral service was held, the offering going towards the choir fund. The church was beautifully decorated with roses and palms. The parishioners presented the rector and Mrs. Ten Broeck with a beautiful palm and jardiniere, in honor of the event.

Maryland

William Paret, D.D., LL.D., Bishop

Death of the Rev. J. P. Fugette

The Rev. J. Preston Fugette, an old and well-known clergyman of Baltimore, died June 17th. He was born in Washington in 1825, and educated for the ministry at the Virginia Theological Seminary near Alexandria, Va. He was ordained to the priesthood in 1854, and came immediately to Baltimore. After three years of ardent work he built the church of the Holy Innocents', Chase and Eden sts. During the Civil War he returned to Alexandria and took charge of Christ church. Thirteen years ago he retired from active work. The funeral took place June 31st, the Rev. E. B. Niver, rector of Christ church, officiating. Interment was made in Greenmount cemetery.

Archdeaconry of Annapolis

The spring meeting was held in Christ church, Calvert Co., June 19th and 20th. The journey was made by water, the Governor having placed the State steamer, "Gov. McLane," at the command of the archdeaconry. A missionary service was held Monday at Christ church, with addresses by the Rev. Messrs. Plummer and Niver. On Tuesday the business session began at 9 A. M. At 11 a recess was taken for a public service, the Rev. C. J. Curtis being the preacher. A bountiful lunch was served by the ladies of Christ parish, in the churchyard. At the afternoon session the topic, "What do our country parishes need?" was discussed by the Rev. Messrs. Galt and Gardner. Appropriations were ordered for the year, and apportionments fixed for nearly all the churches. A very hopeful spirit was shown in all the reports of the work of the country churches.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

St. Paul's Church, Mayville

The Bishop made his visitation to St. Paul's and its dependent chapels, the Rev. G. W. S. Ayres, rector, on the 5th Sunday after Trinity. Accompanied by the rector, the Bishop celebrated the Holy Communion at 8 A. M. in the chapel of the Good Shepherd, Chautauqua, the Bishop remaining and preaching at 11 A. M. in the amphitheatre to a congregation of 1,500 persons. In the afternoon, the Bishop and rector drove to St. George's chapel, Hartfield, where Evening Prayer was said, the Bishop preaching and also addressing the Sunday School. In the evening, services were held in the parish church at Mayville. The Bishop preached, Holy Baptism was administered to three persons, and a class of eight was presented for Confirmation.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

Departure of Rev. and Mrs. Wm. Wright

Before leaving Big Rapids for her home in Geneva, Ohio, the ladies of the 20th Century Club presented the wife of the Rev. Wm. Wright, their ex-president, with a beautiful gold watch. The ladies' guild also remembered Mrs. Wright with a substantial token. The rec-

tor, Chaplain Wright, has for nearly six years been in charge of St. Andrew's church.

New Mexico

John Mills Kendrick, D.D., Bishop

The Rev. John L. Gay, at the church of the Holy Faith, Santa Fe, N. Mex., will be 90 years old on the 21st of September next. He proposes to resign this mission at that date. His resignation will leave vacant our mission in this historic city. It is the oldest, and one of the most important, in New Mexico.

Sorrow has come to the Rev. Mayo Cabell Martin, rector of St. Clement's church, El Paso, Texas, in the death of his wife, Mrs. Laura Martin. She died May 31st, at the home of her parents, Nashville, Tenn.

The Seventh Annual Convocation

Met at St. John's church, Albuquerque, on Ascension Day. The sermon was preached by the Rev. Robert Renison. The Rev. Fred T. Bennett was elected secretary. There was a good attendance of the clergy, and a larger attendance of the laity than usual. The constitution was amended so that every clergyman actually performing clerical duty whether canonically resident or not, shall have a seat and a vote. The Bishop in his annual address gave an account of the work done during the last year, and described the situation. The territorial secretary of the Woman's Auxiliary made an encouraging report. Two measures were adopted looking to episcopal support: An annual assessment on communicants, and an appeal to individuals and congregations for contributions to the endowment of the episcopate, this fund to be held and invested by the "Trustees of the Property of the Protestant Episcopal Church in New Mexico," a duly organized corporation. Mr. R. J. Palen, of Santa Fe, was elected treasurer; the Rev. J. L. Gay and Mr. Frank S. Halty, delegates to the *Missionary Council*; the Rev. Fred T. Bennett, Mr. W. J. Johnson, and Mr. A. Galen Stockett, *Auxiliary Board of Missions*. The Bishop's appointments were: *Standing Committee*, the Rev. Messrs. M. Cabell Martin and Thomas D. Lewis; Messrs. L. B. Prince and Wyndham Kemp; *territorial Secretary of Woman's Auxiliary*, Mrs. Florence M. John, El Paso, Tex. The report of the Committee on the State of the Church was adopted after a discussion in which all the members of convocation took part. We quote part of it: "We find cause for encouragement in the hopeful condition of the work throughout the district. Especially is this noticeable in the gain of presbyters; increase in the number of Baptisms and Confirmations; development in Sunday school work, and also in general offerings. In accordance with the recommendation contained in the Bishop's address, we trust that the larger missions will strive to increase their contributions to the salaries of the missionaries, so that existing missionary appropriations may be curtailed, for the extension of the work in other places. We would urge upon the clergy the importance of the work of the Woman's Auxiliary, and recommend the organization of branches wherever practicable. We note with pleasure, from the Bishop's address, the growing sentiment against public entertainments for the support of the Church."

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

St. Thomas' Church, Washington

The first service in the new church, the Rev. J. A. Aspinwall, rector, was held on the 4th Sunday after Trinity. During the next few months the regular Sunday services will be continued in the chapel, while the work in the new building is completed. An altar and reredos of stone or marble will be erected, for which a member of St. Thomas' has given \$3,000. Other gifts are, \$1,000 for a stone pulpit, \$500 for a brass lectern, and \$150 for Bible and Prayer Books. The new building had been in process of construction for five years, work going on as the funds were provided. In its outwardly com-

pleted state, it is by far the most beautiful and substantial church in the city, a fine example of the early type of Gothic architecture. It is constructed of gray granite; with buff sandstone trimmings; on the exterior the stone is rough-faced, while the interior walls, of the same stone, have a smooth finish. The only wood used is in the carved oak roof, the wainscoting, floors, and pews. A tower rises above the transepts—the church being cruciform—and is surmounted by a graceful spire. The principal doorway, on 18th st., has an arch of handsome design, and the gable is flanked by small towers. There is also an entrance on Madison st., through a beautiful porch. The long, narrow windows are filled with glass which harmonizes with the interior effect.

Arizona

John Mills Kendrick, D.D., Bishop

The Seventh Annual Convocation

Met at Trinity church, Phoenix, June 1st. The sermon was preached by the Rev. W. D. U. Shearman who was also elected secretary. The attendance of the laity was larger than at any previous convocation. The constitution was amended so that every clergyman canonically connected with the district, or under appointment of the Bishop, engaged in Church work in the district at the time of the meeting of convocation, shall be entitled to all the rights and privileges of the same. The Rev. E. A. Penick, for the committee appointed at the last meeting of convocation to consider the matter of procuring uniformity in the matter of reporting communicants, offered the following resolution, which was adopted:

That all communicants be reported who are residing within the cure for an indefinite period of time, provided that period be extended over a year.

Action was taken for the safe investment of the Episcopal Fund. The Protestant Episcopal Church Corporation of Arizona reported that all the Church property in the Territory had been conveyed to this corporation. The Bishop, in his annual address, reviewed the work of the year. Elections and appointments were as follows: *Standing Committee*, the Rev. Messrs. E. A. Penick and W. D. U. Shearman; Messrs. John F. Blandy and John J. Hawkins; *treasurer*, Mr. H. A. Morford; *delegates to the Missionary Council*, the Rev. E. A. Penick and Mr. Norman Lackland; *Auxiliary Board of Missions*, the Rev. W. D. U. Shearman and the Rev. Robert Renison; *territorial secretary of Woman's Auxiliary*, Miss Elizabeth W. Kendrick. The report of the Committee on the State of the Church was adopted, after a thorough consideration of the subject, in which all the members of the convocation participated. The report stated that there was much ground for encouragement and hopeful perseverance. "A slight falling away may appear in some of the results of the past year, but this is more than counterbalanced by a healthy growth in other directions, and the year has been one of real progress, for which we thank God and take courage. We observe that one of the most difficult problems which the Bishop has to face, is the supply of suitable men for missionary work in these districts; men of tact and talent and physical endurance, and, above all, men "full of the Holy Ghost and of wisdom," who long for the salvation of souls, and who will preach in all earnestness and simplicity the Gospel of our Lord Jesus Christ. Your committee note with pleasure the organization of three new missions: namely, Kingman, Williams and Winslow, and the happy termination of a perplexing state of affairs by the consecration of St. Paul's church in the latter place. We earnestly hope that the Bishop may be able to find the right man for the missions along the Southern Pacific railway, who will step into the breach, and prove himself a good soldier of Jesus Christ. In conclusion, your committee strongly recommend an inculcation of distinctly Church teaching in harmony with our Book of Common Prayer, and the necessity of emphasizing Sunday school work with a view to this end."

Editorials and Contributions

ONE of the leading Presbyterian pastors of New York city, a man of ability and purity, has relinquished his charge, and the property has been sold to the Jews for a synagogue. He stated that a certain rabbi told him he could buy any one of fifteen or twenty churches if a satisfactory price were arranged. Dr. Chambers gave two reasons for his failure, and these reasons, no doubt, apply to the fifteen or twenty. The first reason was, that the kind of people to whom he ministered had mostly moved to other parts, and it was impossible to maintain a Presbyterian church without a Presbyterian constituency. To remain as a Presbyterian mission among the Jews, it would have to be endowed, but an endowment was not forthcoming. The second reason was the indifference of the people to religion. "The discussions of the Bible have had a mighty influence on the people. Their faith has been undermined until it has reached a state of indifference. Doubt has been raised as to the very structure of the Christian Faith. This has made the task of the minister tenfold greater."

WE have two remarks to make: 1. The Christian religion was founded without a Christian constituency, and yet it made or conquered one with amazing rapidity, and has established itself as a triumphant force, in spite of the most vigorous antagonism. There must be something wrong with any form of it which cannot live without a ready-made constituency. Is this one of the many malignant symptoms of the disease of separatism? If any body feels that it has a mission only to its own sort, the time has arrived to consider what reason it has for existing, or, better, for casting away its narrowness and getting back to the breadth and catholicity of the apostolic times; and this is counsel of wisdom not for the Presbyterian narrowness only, but also for the Baptist exclusiveness, and for the Methodist sect-spirit, and for all the shibboleths, not omitting our own Episcopal "scope of margin small." It is rather absurd to sing loud anthems to Catholicity when a few Jews can dechristianize a whole neighborhood. 2. We presume Dr. Chambers may have in mind the eminent scholarship which has fed so greedily upon its self-conceit that it has been more anxious to announce an unknown prophet of the Exile, or point out a doubtful origin of the fourth Gospel, than to let humble souls go on quietly finding God in the Inspired Word, to their great comfort and progress in character. There is a good deal of that kind of eminent scholarship abroad in the land, and it gets itself into pulpits and schools and colleges and seminaries and magazines, and like all other manias, it loses control of itself, and is quite ready to upset faith if it can only set up its own alleged erudition, and make all the agnostic groundlings stare. But these latter do more than stare; they pat these inflated critics on the back, and say: "Long live such liberality!"

WE are just now passing through a very bad spell of weather. Broadism, in the sense of the liberality just mentioned, darkens the sky, and makes the walking very damp. To your umbrellas, O Israel, for

the drops are large. But the shower will soon pass; for the day is not far distant when the atheists, infidels, agnostics, and other religious ignoramuses who do the religious paragraphs in many of the papers, will tire of writing up all kinds of pugilists; and when that time comes there will be less reason for the little emasculates of the pulpit to blacken the eyes of Moses and see double when they look at Isaiah.

THE general belief has been that in Chicagomillionaires abounded to an extraordinary degree. Certainly the city, with a magnificent development of material interests almost unprecedented in the history of the world, gives the casual observer the impression of enormous wealth, and seems to justify the popular belief that there are more millionaires to the square mile in the central part of the city, than in any other city in the world. But it is amusing to discover how wrong the popular notions may sometimes be, and how far from the facts the current gossip! Under the new law of assessment for taxes, it has recently been discovered that there are but two persons in Chicago who possess more than one million in personal property, and these two are women. Are we to infer that this city is exceptionally advantageous to the gentler sex in their pursuit of wealth? Or does it become apparent that men, with all their getting, do not get to keep? Or, perhaps, we are to conclude that it is the custom of the men to hold in the name of their wives, horses, carriages, watches, clocks, sewing machines, gold and silver ware, diamonds and jewelry, actual money in possession, household goods, bonds and stocks of foreign corporations, and money loans.

THE *Times-Herald* is so uncharitable as to suggest another explanation, which takes the form of a question:

Is it credible that in all this great city there is not a solitary man who owns more personal property in taxable bonds, stocks, and money loans, than is acknowledged in the lowest of these honest schedules? If there is, and we cannot believe the evidence of our eyes, and doubt it, does not the inference bring us close to the conclusion of the hasty Psalmist, "All men are liars?" At least some of their personal property schedules would bear out that conclusion.

This is really a serious revelation of the state of morals among the rich in their relations to organized society. The worst of it is that God knows it all, and will bring these dishonest people to judgment. The next worst is, that every dollar taken from the schedules by false returns, must be paid by people not so able to pay. Equitable taxation demands honest schedules, and when all are honest, all will have less to pay in proportion.

THE launching and naming of a hospital ship in New York, recently, were picturesquely attended by a flight of doves or pigeons from the bow, liberated by the lady who at the same time named the vessel. It is a Japanese custom, we are told, and certainly is more seemly, and more soberly suggestive of good navigation and a safe return, than the pouring of champagne over the bow. Hundreds, perhaps thousands, of staunch vessels have gone to the bottom

from champagne, and other intoxicants, poured between the bows after sailing. The best use for all that sort of thing is to pour it outside, and we don't see why the W. C. T. U. should protest against it so vehemently.

BUT, why, oh! why, should Miss Dodge repeat the utterly inappropriate, offensive, and irreverent formula, "I christen thee," when she let the birds go and pronounced the name of the ship? She did well to omit the shocking travesty of baptizing a mass of wood and iron, but she did wrong in using the words which signify a sacramental act by which an immortal soul comes into a closer union with Almighty God. It is a profanation of the Name which is above every other name, and ought not to be tolerated in Christian communities. Yet there is scarcely a daily paper which has not some report of this thoughtless trifling with sacred things. It is offensive to good taste as well as religion. How long shall we have to endure it?

MRS. EDDY says: "Divine love is our only physician—never loses a case." Some of the coroner's juries seem to think differently.

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The Rights of the Laity

THE Rev. Dr. Richey, of the General Seminary, one of the most eminent theologians still left among us, recently drew attention to what he called "the special glory of the Protestant Episcopal Church," that "the rights of the laity are grounded and protected by the Canons and the Book of Common Prayer just as much as the rights of the clergy." It would seem difficult to misinterpret this utterance. It is one of the rights of the laity that the services of the Prayer Book must be used according to the rubrics, and that nothing else may be substituted for them. Thus it is taken out of the power of any clergyman to mould the services so that they shall teach peculiar views of his own, or to ignore any of the articles of the Christian Faith. In the course of the Christian Year, all the great facts and doctrines of the Christian religion are emphasized and celebrated in harmonious relation to each other. In every service, in fact, the most essential things are constantly reiterated, such as the doctrine of the Holy Trinity, the Divinity of Christ, and the Incarnation. Those parts of the sacred Scriptures best suited for popular instruction are read and re-read. So it is that the Church provides a safe-guard against the unhappy possibility of an unfaithful priest. If his preaching is erroneous, the constant voice of the Church in her formularies of worship furnishes an antidote. Nothing else may lawfully be substituted for these services, and anything of an additional or supplementary character is subject to the approval of the constituted authorities of the Church.

BUT this is not all. The laity have also the right to demand that the pulpit utterances and public teachings of the clergy shall be in accord with the formularies of faith and worship, and this also is provided for so far as laws and canons can effect it. The declaration of conformity which every

candidate must sign before ordination, has become tolerably familiar through recent discussions. It includes an acknowledgment that the Holy Scriptures of the Old and New Testament are "the Word of God," and a solemn engagement to conform to the "doctrines and worship" of the Church. Besides this very explicit and solemn declaration, the way to Holy Orders is further fenced about by the necessity of presenting various certificates, the most important of which must testify that the candidate has not since his admission as such, "written, taught, or held, anything contrary to the doctrine or discipline of the Protestant Episcopal Church." Finally, at the most solemn moment of ordination, the candidate for the office of deacon is called upon to profess his unfeigned belief in "all the Canonical Scriptures of the Old and New Testaments," while the candidate for the priesthood must promise to be diligent "always so to minister the doctrine" as well as the sacraments and discipline of Christ, "as the Lord hath commanded, and as this Church hath received the same." He must also pledge himself, "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word." Thus, from first to last, so far as human words can go, so far as the most explicit promises can provide security, the Church is protected from false teaching, and the rights of souls for whom Christ died to have a pure Gospel preached to them, are maintained and guarded. Furthermore, the Canons provide a method of arraigning and rejecting from the sacred ministry those who prove false to these vows, and the bishops in particular are set over the Church to watch as those who must give an account.

BUT now, in answer to Dr. Richey, comes a layman to whom it is perfectly clear that the laity need no protection. It is one of their rights, in fact, their main right, not to be protected. In Baptism they are pledged to accept the Apostles' Creed, only that and nothing more. Apparently this is taken to mean that nothing is obligatory upon a layman but the letter of that Creed. This was a solemn contract, and no authority can impose anything more. Every man is at liberty to interpret it as he pleases, to "flux it" with new meanings, regardless of history or of the authority of the Church. For the clergy of the Church, or for the Church herself, to attempt to impose any particular meaning upon the articles of this Creed, is mere impertinence. There are a hundred theological matters, says this gentleman, about which "no man has the right to compel our conclusions by pretending to speak the voice of the Church." He mentions a few of these, such as eternal damnation, verbal inspiration, inerrancy of the Scriptures, and the Real Presence. Another might have included the inspiration of the Scriptures, the doctrine of the Trinity, and the Divinity of our Lord. It is well-known that many Unitarians find no difficulty in accepting the Apostles' Creed. "Such is the liberty," we are told, "wherewith our Church, as well as Christ, hath made us free!" The writer upon whose deliverances we are commenting, compares the Church to "a large room." At this rate, it would truly seem to be as large as all out-of-doors.

IF we are to accept this position, the question naturally arises: Why are all these restrictions placed upon the clergy? Why

are they required to give such strict account of their faith, and to obtain at every stage such explicit testimonials to their orthodoxy? They must sign a document which binds them to acknowledge the Holy Scriptures to be the Word of God, and engages them to conform to "the doctrines and worship of the Protestant Episcopal Church," and, as we have seen, they must answer to still more detailed requirements before they can receive the office of priests in the Church of God. What does all this signify, if it has no bearing upon the authority of their teaching? Can it be supposed that it is necessary for a priest to believe more than a layman in order to the salvation of his own soul? Again, why do we maintain theological seminaries, and compel our clergy to prepare themselves by a long and severe course of study for their future work, if this is not intended to supply them with the authoritative teaching of the Church, and if the laity of the Church are at liberty to turn a perfectly deaf ear to their deliverances?

IN fact, according to this view of things, the Prayer Book itself does not matter, except as a sentimental influence. However positive its statements may be, and even though such statements have to be taken upon the lips in the course of the services—as the Nicene Creed, at least on some occasions, in the Communion Office—they are not to be understood seriously. They are nothing more than religious exercises, expressed in archaic, we may say, poetical, forms. All that can be required of anybody as belief being the Apostles' Creed, understood according to each man's private judgment with which no one has any right to interfere, the office of teacher becomes entirely superfluous. Our layman does not balk at this. It is an axiom, he says, that "nothing can be deemed essential which the Church does not impose upon her laymen. An important corollary is wrapped up in that proposition. What is not essential for laymen to believe, is not necessary for clergymen to teach. What is not necessary for them to teach, is not essential for them to believe." Thus is swept away at once the teaching office of the Church, except so far as the Apostles' Creed fulfils that function—that Creed which neither Church nor priest has the right to interpret in such wise as to "compel the conclusions" of any individual.

THE fallacy which runs through all this, is the assumption that the baptismal pledge of belief in "all the Articles of the Christian Faith, as contained in the Apostles' Creed," excludes any authoritative explanation of that Creed, any development of its brief heads into the fullness of their meaning. Until these evil times no one ever doubted that that Creed was merely a summary of fundamental things, a list, as it were, of subjects so great, so profound, so far-reaching in their significance, that they must often call for the most careful and painstaking study to preserve from serious error him who desires to hold the truth of our holy religion. From time to time in the past, errors have arisen, and the Church has met them by explanations which she has embodied in the longer Creeds, in the doctrinal decisions of the great General Councils, and ultimately in her authorized offices of worship. As well might one imagine that when he has mastered the table of contents of a scientific book, he is sufficiently acquainted with the

subject-matter, as to suppose that a knowledge of the words of the Apostles' Creed is all that is required of him in the way of divine knowledge. Already, in the address to the sponsors, it is assumed that there are "other things which a Christian ought to know and believe to his soul's health." Before he is confirmed he must be instructed in the catechism, which contains much more than the explicit statements of the baptismal Creed; and as a Christian and a Churchman, he must be a worshiper at the altars of the Church, and must take constantly upon his lips, or by his "amen" endorse, many statements which go far beyond those first elements of doctrine. The true Christian and loyal Churchman must go on from faith to faith. There can be no evasion here. The position maintained by this layman would indeed be short and easy, but it would inevitably end in religious chaos.

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Is There Room in the Ministry?

BY THE REV. FRED'K S. JEWELL, D. D.

III.

NOW it must be apparent that no good end is subserved by this discussion, except as it helps point the way to the amelioration or the cure of the existing evil; and no such amelioration or cure is practicable except as the causes of the evil are discovered and rightly diagnosed. What, then, are these causes? There is, first, the absence of any unifying and controlling headship in the episcopate, and a consequent lack of consistency and harmony in diocesan modes and rulings. What is accepted in one diocese may be forbidden in another; men who are received as fit candidates for Orders in one diocese, may in another find their advancement estopped, without canonical warrant, by prelatical prejudice and absolutism; men, in fact, whose papers have been duly passed by the Standing Committee, and who have been recommended by the same, can be, and have been, held up, and denied ordination, because they came from certain ecclesiastically obnoxious quarters, or because "rumor had it" that they were Ritualists; and ministers of fair record for usefulness not only may be, but have been, compelled by episcopal antipathy and ill use, to abandon one diocese, and seek room in the ministry of another where there is less individualism and more law. It is not pleasant to have to speak thus, but certified facts are not lenient matters, and the existence of such diocesan arbitrariness and contrariety cannot but restrict the room in the ministry and work hardship to those against whom it closes the door of employment.

A second cause of the evil is to be found in our peculiar parochial independence, and consequent unwisdom with regard to filling vacant rectorates. The ways of parish authorities in finding and calling rectors are, as is well known, "past finding out," though they are by no means on that ground either Churchly or divine. Instead of being intelligently selected, and authoritatively sent, ministers are, and not infrequently on grounds of the merest chance, caprice, misinformation, and perhaps partisan scheming, chosen and called, to the contravention of the primitive use, the infringement of the episcopal prerogative, and to the complete inversion of the Church idea of proper rule and subordination. But where the bishop lacks the power to send, he is necessarily restricted in his opportunities to find room

in the ministry for those seeking employment. It is and always must be impossible to put "the right man in the right place," or to put the worthiest man who is out of employ into any place at all, when the filling of vacancies is left to that thing of whims and chances, the popular parochial voice and will.

But it may be said that the fitter and wider room for the unemployed ministry is to be found in the missions of the Church, and that here the bishops are in full possession of the power to send. This, however, leads to the third, and much the largest, cause for the want of working room in the ministry. It must be apparent that as the Church is situated in the dioceses in which most of these missions are found, the bishops cannot send and maintain men as missionaries, without the necessary means. These means must come from those parishes which have been by the grace of God—not by their own wisdom and might, as too often seems to be the feeling—established in strength, wealth, appointments, and privileges. But unfortunately parochial autonomy and exclusiveness have gone far to set up the parish in the parochial mind as the ecclesiastical unit, as a sort of semi-independent institution whose affairs and interests are of quite the chief importance, those of the diocese and the Church at large being of a foreign sort, and only subject to an optional attention and concern. There is in the parochial atmosphere too much of the self-satisfaction of Nebuchadnezzar's, "Is not this the Babylon which I have built?"; too much of the gospel of Cain, "Am I my brother's keeper?" No broad and generous outlook is taken, no enthusiasm is felt in behalf of the greater interests and enterprises of the Church, no true missionary spirit inspires the parochial life and effort. Hence, whatever is needed for the extension and establishment of missions is wholly a matter of convenient attention, surplus funds, and chance change. The consequence is weary pleading for offerings, mortified alms basons, languishing missions, and a mocking echo to the petition, "that it may please Thee to send forth laborers into Thy harvest." As long as this state of things continues, there will be, financially at least, many who fail to find room in the ministry.

As last of the causes to be considered, there are those who seem to think it is the lack of a proper self-sacrificing spirit among those who are seeking ministerial employment but can find no place, and who argue that they should solve the problem of room by going forth empty-handed and alone and making places for themselves. This sounds sufficiently grand and heroic, but it hath "a dying fall," a sort of grim, Pharaonic bricks-without-straw conclusion. True, no meed of Christian praise, no divine blessing, would be too great for those who under the necessary conditions—sworn celibacy, the life of a half solitary, self-subsistence by manual labor, without a chance for subsequent relief by translation to some parochial "fat pasture"—will thus adventure their lives in the "high places of the field." But has the Church a right to ask it of them? Can those who are situated in the midst of parochial ease and affluence ask it? This is to demand a devotion and a daring beyond even that of the missionary zeal and courage of apostolic times. True, those who then went everywhere preaching Jesus and Him crucified, went self-sacrificingly forth, "without purse and scrip," into the wildest regions, and made places for themselves. But this

they could do with good heart and high resolve, because they went forth in the living consciousness that behind them was a Church correspondingly poor, tried, struggling, and with them enduring hardship for Christ's sake. But no such condition of things in the Church obtains now, and no such parallel now holds good between her and her missionaries. With her present strength and wealth, her personal luxuriousness and ecclesiastical splendor, she presents no such inspiring example of militant hardihood and self-sacrifice, and no such consoling thought of high companionship in suffering for the cause of Christ, to him who is to give up all and adventure everything for her and her Lord, in her ecclesiastical and spiritual wilds. With what consistency then can we lisp a syllable of surprise or complaint that, among those entering the ministry, and who are so often easily admitted on formal grounds, with small attention to the purity of their motives, the thoroughness of their religious convictions, and the spiritual singleness and elevation of their purposes, and among those who, already in the ministry, and seeking in vain for some open door of just priestly employment, see themselves subject to a cold demand for the exercise of a one-sided and unsupported self-sacrifice, there is wanting the spirit of missionary self-abnegation, and heroic, forlorn hope, devotion, and daring? The spirit of the forlorn hope is born of the spirit of the host which it sees behind it, toiling unweariedly in the trenches or stoutly fighting all along the extended line of battle.

Now it cannot but be seen that there is cause of complaint as to accessible and permanent room in the ministry, on the part of the unemployed, and it may also be said, on the part of many who are now employed, inasmuch as under the existing conditions they do not know how soon, from either parochial indifference or caprice, or from missionary impetuosity, they may come to be without place and prospects. Nor looking at the causes of the evil as here presented, and which do certainly here or there, in a greater or less degree, operate to produce and perpetuate it, can one fail to feel that "there is something rotten in Denmark," that there are gross defects in our system, and a grievous lack in our religious life, which call for both reproof and correction. If the former seem beyond our reach, we may at least seriously concern ourselves about the latter. There is need, in place of the one we have, of a suffrage like this in the Litany:

That it may please Thee to stir up the wills of Thy faithful people, that they, plentifully bringing forth the fruit of good works, may more abundantly send laborers into Thy vineyard.

We beseech thee to hear us, good Lord.

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To the Clergy

BY THE RT. REV. WILLIAM LAWRENCE, D.D.
FROM HIS ANNUAL ADDRESS, 1899

ALLOW me to say a word of exhortation to the younger clergy: You who have been candidates under me well know that I will ordain no man who has made up his mind to work in Massachusetts. I insist that, if he enters here, he enters the ministry of the whole Church, ready and glad to go wherever throughout the world God may call him. If a man in the ministry sustains that note, he will receive the response that goes with a man of devotion.

Again, you enter the ministry with a clear knowledge that it is, or ought to be, a life of sacrifice; before entering you count the cost. Whether at the end of ten years you are getting more or less income than your college chum, now a doctor or a lawyer, is beside the question. You are probably getting less. The point is: Are you content to get less? Are you happy in the spiritual rewards of your work? Economy in little things, social isolation, the lack of congenial companionship, intellectual starvation—these commonplace conditions are what test the devotion and heroism of the ministry to-day; and some of these tests are as hard as martyrs' tortures, for they last longer.

I appreciate fully the worth of a good wife in the ministry (there are many such in Massachusetts), but I fail to see why, because a young man is a clergyman, he should, though he has only his deacon's stipend, marry at the time of his ordination. The Church makes no pledge at ordination that it will support a large family.

It is a distinct loss to a young man, or to the Church, when the first question to be answered is not: Where can I do the best work for the Church? but: Where can I do a work for the Church which will also enable me to support my family?

I know the narrow conditions under which some men in this diocese are living; I know the heroism and the silent endurance. I urge those who are enduring to take hope and courage, and to gain a new Baptism of devotion.

For a man of average ability and judgment, and of real devotion, there is large room in the ministry. There is the blessed privilege of bringing the Gospel of Christ to the people, of ministering to the deepest needs of men, upbuilding their character, gaining their confidence and affection, and leading them into higher realms of truth, hope, and faith.

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"The Essence of Life is Divine!"

BY MARTHA A. KIDDER

Infinite mercy, exalting the spirits who suffer on earth,
Casts o'er the anguish of living the hope of a future new birth.
Onward we wander, not blindly, but seeing the Master's design;
Strength is made perfect in weakness,—the essence of Life is divine!
Brother is seeking for brother, to rescue from sorrow and sin;
Out of the heat of the battle the victor new glories may win—
Triumph o'er self, and devotion to suffer, yet never repine;
Strength is made perfect in weakness,—the essence of Life is divine!
Miracles still to the vision of faith are revealed by each day;
Flowers of hope and of patience unfading are found on our way;
Ask we not vainly of heaven to show to the people a sign;
Strength is made perfect in weakness,—the essence of Life is divine!
Humbled we turn to the future, away from the love that is slain;
Purified love is transfigured, and stronger than sorrow or pain;
Over the path of repentance the stars of eternity shine!
Strength is made perfect in weakness,—the essence of Life is divine!
Ever above us, around us, are hovering angels of light;
Visions of heaven in glory are dawning again on our sight;
Music celestial is thrilling the hearts that afflictions refine;
Strength is made perfect in weakness,—the essence of Life is divine!

The Presiding Bishop

FROM CONVENTION ADDRESS OF THE
RT. REV. EDWIN G. WEED, D. D.

I WANT to call your attention to Section 3 of Article I, which deals with the rule for the appointment of the Presiding Bishop. This section follows the old custom of making the senior bishop the Presiding Bishop, unless he shall resign his jurisdiction, or become disabled. It is not to be supposed that the duties of the Presiding Bishop are fully understood by the clergy or laity in general, and for this reason I mention the matter. The Church has become so large that it is impossible for an old man to attend to the duties. The House of Bishops has sought to relieve the Presiding Bishop by appointing an assessor who is really the recognized secretary of the Presiding Bishop. While this has materially helped to bring about a more orderly condition in the administration of the office, yet even this does not fully accomplish all that was expected, for the reason that it is impossible for the assessor to be at the side of the Presiding Bishop whenever he is needed. The work of the Presiding Bishop increases every day, so that the demand for a strong, robust man to fill the position has become almost imperative. A large organization like the American Church will not run without friction, unless the details of the management are carefully looked after. As you are aware, the consecration of the Rev. Mr. Funsten has been postponed, and it looks as though a snarl would have to be unraveled before a bishop can be consecrated for the diocese of Boise. In Bishop Williams we had an unusually good presiding officer, but we suffered from the infirmity of the Presiding Bishop before his day, and now we are in the midst of a most distressing condition which has its origin in the infirmities of the presiding officer of the Church. There is a provision in this new section, that in case the senior bishop, by reason of infirmity, shall become disabled, the next in seniority, by consecration, shall become Presiding Bishop. Suppose Bishop Clark should become disabled, the next in seniority is the Bishop of Minnesota. Bishop Whipple's health is so shattered, by the exposures of his early years, that he cannot live in his diocese the year round. The next is Bishop Wilmer, of Alabama. And then, who will decide the question of disability? We all make mistakes, and if the bishop says he is able, and in his right mind, how will the disability be determined? I hope you will take into consideration the disadvantages of the present system. If a better system should present itself to your minds, I trust your deputies will be instructed to propose an amendment.

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Boston Correspondence

AFTER the diocesan convention there is always a lull in Church work. Nothing was interesting at the convention outside of the discussion on the canons of discipline, and this consumed the greater part of two days. The laity took a prominent part in the discussion. The court, in the trial of a clergyman for error in doctrine, will now be composed entirely of clergymen. For other causes, it will be a mixed court of clergy and laity.

One of the most impressive sights at this period of the year, is the annual service of the Girls' Friendly Society. There were 1,200 women and girls in the procession, which was beautified with banners, many of exquisite workmanship, and all contributing towards a

scene long to be remembered, and expressive of the greater possibilities of womanhood in the Church. There is no society more popular than this, and the annual gathering is becoming more than ever an event in the diocese. Father Osborne preached an excellent sermon, from the 14th and 15th verses of Psalm XLV.

Following this in interest is the annual festival of Church choirs. These festivals increase in popularity every year. They were held this year in St. Paul's, Emmanuel, and the church of the Advent. The music was well rendered, and in many respects was an advance upon former years. The average person knows very little about the vast amount of work involved in preparing for these festivals, and the great results produced upon the boys themselves, who are not more than ten years of age. The guild has popularized Church music in Boston, and done much to overcome the prejudice of twenty-five years ago. There is, however, much to be done. The interest of the clergy and laity is necessary, and a stronger financial support would obviate the few difficulties that the guild is called upon to encounter.

The archdeaconry of Boston still retains the services of the Rev. Dr. Lindsay as archdeacon, while the Rev. S. G. Babcock takes the place of the Rev. E. W. Smith in the archdeaconry of New Bedford. There are no other changes in the archdeaconries. These have all proved their efficiency. The details which formerly consumed the time and energies of the Bishop, are now referred to the archdeacon, with gratifying results to all concerned. The noticeable increase of zeal in missionary work throughout the diocese indicates another feature of the important agency which the archdeaconries represent in their respective districts.

The Church, the organ of the Broad school, after an existence of three years has ceased to be. It was well edited, but it may be justly said it was never popular. Many of its articles were excellent, but did not fulfill the high aim of being a journal of American Churchmanship. This is said with the kindest of feelings, and in part indicates the waning influence of Broad Churchmanship. There was a time when it was extremely hopeful, but its very advocates are now the disinterested persons. No party lacks enthusiasm so greatly as this school of theological thought. It is an old censure, brought against it by an English follower in *The Contemporary Review* a few or more years ago. We thought so once, now we know it.

It is a gratifying sight to notice the ways and means taken by the City Board of Missions to make the poor enjoy a summer outing in some shape or other. Boys and girls, under an escort, will be taken weekly to the beaches, and the plans are so well arranged as to include every one in the churches. A Mother's Rest is provided at Crescent Beach, which is an excellent expedient to bring comfort and cheer to many a forlorn mother. Our city government this year has accepted, apparently, a lesson from our various charitable societies, and is providing iced water in various localities. Our mayor believes in all sorts of things for the municipality to do, and the charitable work of this city, carried on and endorsed by His Honor, is of such magnitude that the city is a good competitor of the Churches in this special way.

A falling off of candidates for the ministry is noticeable in this diocese. Five young men were graduates from the Cambridge Theological School this term. This is a small class, smaller than for many years past. The quality, however, is excellent. No better men are entering the ministry than those who enter through the diocese of Massachusetts. After considering this, our attention was drawn to an article in *The Nineteenth Century* for June, where this same subject is discussed. There are many things in it which are general, and do not apply to any special branch of the Church. There is, however, much truth in this remark: "The most devoted clergyman cannot live on air, and unless he has private means, his life in most cases will be a grinding struggle with poverty." Here is the rub. No longer are parents sending

their sons into the ministry because they are not adapted to other professions. If this were ever true, it is not so now. This is an excellent change of sentiment, and everything must be done to maintain it. Five graduates from a seminary are better than twenty-five who are in a large degree convinced that the ministry is an easy berth, an environment of respectability, and "a sphere of sweetness and light." These feelings have died away, and in dying, the true mission of the ministry is appearing.

To say that pure, simon-pure, heathenism exists in Massachusetts would be shocking to our pride, if not a reproach to our commonwealth. Your correspondent found himself a short time ago in a locality, many miles from Boston, where heathenism exists. He found people separated from the usual advantages, living in a state of ignorance about God, and contaminated with evils in ways which might be pardoned in the Philippines, but not in the Bay State. There are a few remote places like this. It is the summer visitor into these parts who can be the most welcomed missionary, and with a kind manner, the hearts of the disobedient will be turned to the wisdom of a Christian conscience. The Prayer Book is a silent witness to all this, and to place one of these in the lowly homes will quicken the understanding of spiritual things. People are more willing to read than they get credit for, and in these remote places where even the daily newspaper is seldom seen, the existence of a Prayer Book will be the entering wedge to better things. The Prayer Book, while primarily standing for the highest type of divine worship, may be used to preach the Gospel where church and Bible are not. Experience makes evident that we must scatter more Prayer Books, and less milk-and-water tracts about the Church.

It is strange with what rapid growth Christian Science is marked in this city. There was a time when every one, more or less, was struck with its phenomenal success, and those who did yield to its teaching were numbered among those who have surprised their Christian friends. The reaction was bound to come, and signs of its development keep appearing every day. There is dissension in its ranks, and many of its theories appear differently to those who at first accepted them with kindness. The system has been studied to great advantage in this city, and it will only take a few more just criticisms to indicate the hollowness of its assumptions. It has done one good thing, in making the average mind think upon God. Indirectly, Christian Science has made very evident that "Ill blows the wind that profits nobody." BOSTONIAN.

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Letters to the Editor

IS IT RUBRIC BREAKING?

To the Editor of *The Living Church*:

During the last two years I have been in many parts of the country, and, while a regular attendant at the services of the Church on "Sundays and other holy days or prayer days," I have witnessed but one Baptism at a public service of the Church, and in the place of the service appointed in the rubric of the office for Holy Baptism.

This may be a mere coincidence, or rather lack of coincidence, and perhaps it has been my misfortune not to be present at any given parish church when Baptism was there administered.

Perhaps. Turning to the rubric, I find it is mandatory as to the place in the service. "Must" is the word, "must be ready at the font immediately after the last Lesson at Morning Prayer, or immediately after the last Lesson at Evening Prayer." And here comes in a possible variant. The minister "by his discretion" may appoint—not a private administration, or a semi-public one, "when church is out," but whether the Baptism shall be—at Morning or Evening Prayer.

"Must." Much virtue in your must. And yet I have overheard, more than once, the expression: "Did you know there was to be Baptism after church?" And various indications have

caused me to fear that in this matter there is rubric breaking, and rubric breaking is perilous.

"Of law," says the "judicious Hooker," in a sentence that is one of the glories of the English language, "of law there can no less than this be acknowledged, that her seat is the throne of God, her voice the harmony of the world."

Y. Y. K.

THE MARRIAGE LAW

To the Editor of *The Living Church*:

In looking over the list of clerical signatures to the "Declaration on the Subject of the Marriage Law of the Church," one cannot but feel gratification at the large number of the clergy who have taken this opportune stand in behalf of the supremacy of the Prayer Book over the Canons, as expressive of the mind of the Church on that burning question. But it has to be confessed that that gratification is sadly abated by the surprisingly small number of the signatory bishops, the total list including only eighteen.

Can we other than ask with deep concern: Why is this list so small? We naturally look, we are bound in all Churchly obedience to look, to our Rt. Rev. Fathers as the leaders of God's host and the foremost defenders of her chief standard of faith, order, and worship, the Book of Common Prayer. Are we to understand that nearly three fourths of their number demur to committing themselves to any decisive stand in behalf of the supremacy of the Prayer Book as determining the mind and law of the Church in relation to Christian marriage? If not, what is the explanation of the absence of their names from the list of signers to this important document?

It is difficult to understand what that explanation may be, unless it is that they are held back by the unsettled state of the much-mooted question as to what is really the New Testament law with regard to marriage and divorce. Now it may be conceded that there would be much weight in such a cause for inaction, if the expressed mind of the Church on the nature and force of Christian marriage were only to be found in the Canons. There are serious differences of opinion even among the learned as to the force of the inspired deliverances of the New Testament on the subject of marriage and divorce. That there would be, under the lax and licentious usages of the times, and the hardly less conflicting looseness of principle and practice among the denominations, the gravest difficulty in applying any one strict and uniform law, must also be confessed. If under these difficulties, we had no law for our guidance but that lodged in the Canons, we might well stand in pause with regard to any action which bore with definitive force on the Canons to be enacted.

But in the present instance, this is not the case at all. We have in "The Form of Solemnization of Matrimony" in the Prayer Book, a most explicit and decisive expression of the mind of the Church as to the nature and force of Christian marriage. It prescribes in exact form the conditions under which it may be contracted; the solemn vows which are to be taken; and the extent of their binding force; and declares God to be the only power which may lawfully dissolve the sacred compact. The Prayer Book is here, as in all its other provisions, the higher law of the Church. The Canons, in the matters which they concern, the conditions under which they can be enacted, and their easily shifting diversity, are manifestly inferior or subordinate to the Prayer Book.

Now the real case, and the one solely considered in the Declaration, is this: On the subject of marriage and divorce the Canons are in direct conflict with the Prayer Book. No such conflict can consist with the dignity and duty of the Church. A harmonious reconciliation between the two must be effected. To do this, one or the other, the Canons or the Prayer Book, must be altered. The Prayer Book is the higher law. After the maturest examination and most serious deliberation, we have pronounced the revision and alteration of the Prayer Book, for perhaps a century, "a closed question." Nothing of the kind is true of the Canons. It stands to

reason then that the Canons must give way. To remove from our legislation this "conflict of laws," they should be altered and made accordant with the Prayer Book.

This is all that the Declaration sets forth and demands. Its reasonableness must be beyond dispute. How then can any loyal adherent to the Prayer Book hesitate to endorse it?

FRED'K S. JEWELL.

THE INSPIRATION OF THE BIBLE

To the Editor of *The Living Church*:

I desire to call the attention of your readers to an article in *The Homiletical Review* for July, entitled "The Inspiration Question." It is by the Rev. J. B. Remensnyder of New York city. He is not a Churchman, but a more thoroughly Catholic (not in the Pickwickian sense) defense of the Holy Scripture; a more loyal exposition of what most of us have held was the teaching of the Church, and to which we have given the obedience of our minds, has not been written for a long time.

While it is a great satisfaction to know that outside the Church, defenders of the Bible are not wanting, it is humiliating to be obliged to acknowledge that the chief recent conspirator against God's Holy Word is in Holy Orders in that Church that calls herself the witness and keeper of Holy Writ.

Let me quote one of the many admirable passages of the article (p. 21):

"The very same argumentative process [analytical system] impeaches the absolute verity of our Lord Jesus Christ. The record of His Person and Word has had to undergo the same errant transmission as the Scriptures, and if this vitiates their original divine inerrancy, it equally vitiates His. An infallible Christ is just as difficult of proof as an infallible Bible. The revelation in the flesh was necessarily subjected to precisely the same defective historical conditions as the revelation in the Word. Inspiration alone gives us the record of both. It is then a logical impossibility for those who deny an originally perfect revelation of Scripture to hold to a perfect Christ, the supreme authority for the soul. And this is the rock on which their fallacious theory will be shattered in fragments."

Had the writer the opportunity to know what we know perfectly well in Massachusetts, he might have added: Whether its partisans are conscious of it or not, the denial of the essential divinity of our Lord and Saviour Jesus Christ is the *terminus ad quem* of all Broad Churchism and Higher Criticism of Holy Scripture. "On a vague, loose theory of inspiration ungrounded in the Scriptures themselves," our author truly says, "anything that each one's caprice makes it, we have (in Bishop Ellicott's words) 'that strange conglomerate of myth, legend, fabrication, idealized narrative, falsified history, dramatized fable, and after-event prophecy to which modern critical analysis would reduce the most Holy Word of Almighty God.'"

J. A. MILLS.

Gloucester, Mass.

THAT "BUSINESS SIDE OF RELIGION"

To the Editor of *The Living Church*:

"Vestryman," in a recent issue of your paper, writes a strong letter from the average vestryman's point of view; viz., that in the administration of a parish there is really but one burden worth considering—the financial burden—and this the rector must bear, or if for any reason he does not, he is a privileged idler, and will eventually be forced to resign, or sink his manhood in the depths of his self-contempt.

The writer has been supposing for the last twenty years that the wise and rightful working of a parish involves the bearing of two burdens; the spiritual, which is the clergyman's, and the financial, which is the vestry's. He has been supposing all these years that the Church has clearly and emphatically set forth the vestry's duty to look after the finances of the parish with the very same good sense, and according to the same high business principles,

that it uses in its own affairs, in order that the minister may take up and properly bear his burden, viz., the preaching of the Gospel and the care of souls. He has been supposing, too, that this division of labor was not only absolutely necessary, in view of what a live parish is and must be, but that it was a wise and helpful arrangement, giving to the vestry an interest in the welfare of the parish which they otherwise would not be apt to have, and encouraging the rector to do strongly and well his proper work, that to which he received the Spirit's inward call, and for which he was solemnly set apart and ordained.

That these suppositions picture the ideal, rather than the actual, relations of rector and people, the writer has, with some thousands of other rectors, plainly seen. He would be devoid of sight, hearing, and feeling if he had not. But to be, in effect, coolly assured that "these ideas are all really a mistake, don't you know," rather takes one's breath away. Nor is it very encouraging to be further assured that even the "average minister," if "earnest and sincere," is so marvelously endowed that he can easily bear these two heavy burdens of things temporal and things spiritual; nor does it help one to "face the facts" (whether an average minister, or a superlatively able one), to be carried on to the inevitable conclusion that if there is to be at any time or anywhere a privileged idler in the Lord's vineyard, it is the vestry, and not the rector.

RECTOR.

To the Editor of *The Living Church*:

The letter in your issue of July 1st, on the above subject, signed by "Vestryman," is worthy of consideration, because it is evidently written by a thoughtful and earnest man. The impression which the letter makes as a whole, however, is that the writer entertains a somewhat unfavorable opinion of the moral character of the clergy. Over against this impression is the distinct statement in the concluding paragraph that, "The writer is of the opinion that the churches are fair and honest, and their people are willing to meet their rector much more than half way, and that an earnest and sincere preacher of the Gospel, if only of average ability, has nothing to fear." If the minister, in addition to being of average ability as a preacher, has a good head for business, and knows how to manage his parish on its financial side, then he may be said to have nothing to fear. But has it not become something more than a proverb, that the clergy are not good financiers? And without this earthward side to their characters, the chances are vastly against their success.

The question may be asked in all candor: What is the fundamental point in parish life? Is it not that the parish must in some way meet its pecuniary obligations, and that the power to do this turns always upon the ability of the minister? It is not a question of his religious fervor, or of his sincerity, or even of his being able to preach good sermons, and edify his congregation. First, and middle, and last, he must know how to make the thing go! Failing here, no other qualification will count. This is the feature of the age, and emphatically the feature of American life. The old sweet tie of confidence and affection which bound priest and people together, and which was cemented by adversity and prosperity alike, has been displaced by a spirit which looks out shrewdly for a type of man so rare and so composite, that the chances are strongly against his ever being secured. Some such men there are, and here and there the mingling of their powers is such, thank God, that the spiritual part is in the ascendant. But the decisive test lies in the direction of command, and not in the direction of spirituality. The man who can put his parish in the front rank of the religious societies of the place, and run an even race, at least neck and neck, with the most brilliant of his pulpit competitors, this is the man who is in demand. Whatever the measure of his learning and spirituality may be, there must be mingled with these the earth and the clay and the iron, and perhaps the brass,

that can face world and parish alike, and compel them to do his bidding. These are the qualifications that captivate us all. Count in the brass, too, and still we must admit that we are won, because it means power. But such men do not grow upon every bush, and they never will. In the meantime, the modest and retiring spirits must go to the wall, and take their places in the list of the non-parochial clergy. That list is a most suggestive, if not an ominous, one. It might be instructive, if there could be some method of securing their opinion upon the question, as to how they came to be non-parochial clergy. Permit me to give a hint on this subject.

It is to be borne in mind that the average parish, as a rule, is under the control of one man. Notwithstanding the Canon Law which places the temporal government of parishes under vestries, by a process that we all understand, some one mind becomes the central and leading force of the group, and the parish marches or halts, as he says. Of course if this one man has a large mind and a large heart and a large purse, the parish that is fortunate enough to possess him deserves the good name which "Vestryman" gives it. But if it is otherwise, if the man is opinionative and fond of power, and persistent in carrying out his own views, what chance has the clergyman to bring to bear any elevating influence? The cold principles that govern the shop and the mill and the store, will govern the parish, and the priest of God dashes himself in vain against such a despotism. Such a man has every advantage. He is on his own ground. There is no likelihood of his resigning or being turned out of office. At last the clergyman gives up the contest, and seeks work elsewhere. A series of such experiences is enough to quench devotion in the breast of an apostle, and the non-parochial list, by and by, has another accession. CLERGYMAN.

Personal Mention

The Rev. Edmund A. Angell has taken duty for July and August in St. John's parish, Stamford, Conn. His mail should be addressed Burlington Arcade, Stamford, Conn.

The Rev. J. Humphrey Barbour has received from Trinity College, the honorary degree of Doctor of Divinity.

The Bishop of Albany has gone for the summer to North East Harbor, Me.

The Rev. W. M. Bottoms has taken summer charge of St. George's church, Hempstead, diocese of Long Island.

The Rev. F. M. Bacon has become associate rector of St. John's church, St. Cloud, Minn., in charge of Sauk Rapids and Royalton, and will reside at Sauk Rapids. Address accordingly.

The Rev. Lewis Brown sailed for the continent, July 9th, by the "Spaarsdam," and returns Sept. 4th, by the "City of Rome." He goes with a party of friends.

The Rev. C. D. Brown, having been given two months' vacation by the vestry of St. James' church, Port Gibson, Miss., will spend it in the Blue Ridge mountains of Virginia. His address will be Bedford City, Va.

The Rev. W. B. Coleman is taking his vacation a wheel, spending six weeks touring through Eastern States.

The Rev. E. Huntington Coley and family are spending a month's vacation at Westport, Conn.

The Rev. W. R. Callander has been appointed to the charge of the church of the Good Shepherd, Canajoharie, and Zion church, Fonda, diocese of Albany.

The Rev. Harry Cassil has been appointed archdeacon of Savannah, with charge of missionary work among colored people in the diocese of Georgia.

The Rev. E. N. Curry has accepted the rectorship of Christ church, Rouse's Point, and St. John's church, Champlain, diocese of Albany.

The Rev. Robert W. Forsyth, the Rev. C. Ernest Smith, D. D., of Baltimore, and Mrs. Smith, sailed from Philadelphia, 8th Inst., per Belgium steamer, "Waesland," for Liverpool.

The Rev. Wm. Gardam will officiate at the church of All Angels, Shinnecock Hills, Southampton, L. I., July 23d, and will be in charge for the rest of July and the month of August.

The address of the Rev. J. Belton Haslam is now "The Clergy House," 222 Juneau ave., Milwaukee.

The Rev. G. Berkeley Griffith will enter upon his duties as assistant minister at Holy Trinity, Philadelphia, in September next.

The Rev. Samuel Hart, D. D., received the honorary degree of Doctor of Civil Law, at the late Commencement of Trinity College.

The Rev. John C. Jetter has been appointed curate of St. Thomas' church, Milwaukee.

The Rev. Prof. Jenks, of Nashotah, is spending his vacation in New Hampshire.

The address of Archdeacon Jenner, of the diocese of Fond du Lac, during July, will be Oswego, N. Y., care R. J. Oliphant & Co.

The Rev. Robert Philip Kreidler has accepted the charge of the church of the Epiphany, Ozone Park, N. Y.

The Rev. W. Poyntell Kemper has resigned his duties as precentor and choirmaster of All Saints' cathedral, Milwaukee.

The Rev. Charles H. Kues, of Evansville, Ind., becomes precentor and choirmaster at All Saints' cathedral, Milwaukee.

The Rev. J. J. Lanier has accepted the rectorship of St. Stephen's church, Milledgeville, with charge of the church of the Ascension, Sparta, Ga.

The Rev. Cameron Mann, D. D., and Dean C. Rowland Hill are rusticating together in the high Rocky Mountains of Western Colorado.

Bishop Millsbaugh will be at Grainwood, Pine Lake, Minn., until Sept. 1st.

The Rev. Oscar S. Michael has gone to Atlantic City, N. J., for the summer.

The Rev. Henry Harrison Oberly has received the honorary degree of Doctor of Divinity from his *alma mater*, Trinity College, Hartford, Conn.

Bishop Potter will rest for part of the summer in the Adirondack Mountains.

The address of the Rev. Dr. Riley for July and August will be Trinity rectory, Rock Island, Ill. For September, his address will be Catskill, N. Y.

The Rev. Joseph Sheerin has accepted the rectorship of St. Paul's church, Clay Center, with charge of St. George's church, Wakefield, Kas., and should be addressed accordingly.

The vestry of St. Mark's church, Mauch Chunk, Pa., has granted the rector, the Rev. Marcus Alden Tolman, a vacation of six months, in order to regain his health. Until Oct. 1st, his address will be No. 16 Surf ave., Ocean Grove, N. J.

The Rev. T. C. Tupper, D. D., has taken summer charge of Christ church, Savannah, Ga.

The Rev. Henry Tarrant has accepted the rectorship of St. John's church, Pine Meadow, Conn.

The Rev. Dr. J. Wright is to spend a year in travel in Europe, under special leave of absence.

The Rev. John C. S. Wells has not resigned the chaplaincy of Sing Sing prison, as recently announced.

The Rev. Andrew C. Wilson has been placed in temporary charge of Christ church, Fox Lake, Wis.

PENNSYLVANIA CLERGY.—Bishop Whitaker expects to sail for Europe about the close of July. The Rev. Llewellyn Caley has gone to Europe; during his absence, the Rev. W. S. Baer will be in charge of the parish. The following rectors will also pass the summer in Europe: The Rev. Dr. Wm. B. Hale, the Rev. Messrs. Roberts Coles, Wm. Price, and R. W. Forsyth; the Rev. Dr. T. A. Tidball. The Rev. H. F. Fuller will go to Nova Scotia. The Rev. H. M. G. Huff will go to Glassboro, N. J., and the White Mountains, at which latter locality the Rev. Dr. S. E. Appleton will spend his vacation. The New England States will have for guests: The Rev. Dudley D. Smith, the Rev. Dr. J. N. Blanchard, to Maine; the Rev. Prof. Groton, to Westerly, R. I., and the Rev. Dr. J. DeW. Perry. The Rev. Dr. W. W. Silvester will pass the summer at Eastern Point, Groton, Conn., in which State the Rev. R. H. Nelson will spend his vacation. The Rev. S. C. Hill will be at Newport, R. I.; the Rev. R. F. Innes, with his family and the crippled children from the Home of the Merciful Saviour, went about the middle of June to their summer home at Avon-by-the-Sea, N. J. The Rev. Dr. W. B. Bodine is at Elberon, N. J.; the Rev. Messrs. S. H. Boyer, Charles Logan, and F. McPetrich, will be at Atlantic City, N. J.; the Rev. C. S. Lyons will be at Ocean City, N. J.; the Rev. Dr. W. F. Paddock goes to Asbury Park, N. J., where also the Rev. S. L. Gilberson will be for a few weeks, proceeding thence to Allenhurst. The Rev. Dr. T. S. Rumney goes to "the seashore"; the Rev. W. H. Graff will visit Williamsport, Pa.; the Rev. G. Woolsey Hodge has been, since May 22d, at Meadowbrook, Montgomery Co., Pa. The Rev. Arnold H. Hord will spend his vacation in Maryland; the Rev. Floyd W. Tomkins will go to Marion, Mass., in July, and will spend August at Rye Beach.

To Correspondents

C. H. S.—We know of no good authority for the statement that large numbers of Anglicans have been flocking to the Church of Rome since the "Letter of the Pope to the English People," four years ago. It is easy to make such assertions, and hard, in the absence of statistics, to refute them; but some idea of the truth may be arrived at when we ask for the names of persons of standing in society or in the Church. Very few are forthcoming. Among the clergy, the number of "verts" during the time specified has been exceedingly small. Ten or a dozen obscure priests, among 25,000 or 30,000, would signify nothing; and we do not know that there have been even that many.

Official

STANDING COMMITTEE OF DIOCESE OF ALABAMA. Met, for organization, in Trinity church, Mobile, July 6th. The Rev. Douglass C. Peabody, of Mobile, was elected president; Mr. W. K. P. Wilson, also of Mobile, was elected secretary. Consent was given for the consecration of the Rev. A. L. Williams, to be Bishop-coadjutor of Nebraska, and of the Rev. Joseph M. Francis, to be Bishop of the diocese of Indiana. Messrs. Edward E. Cobbs and Richard Hogue were recommended to the Bishop to be ordained deacons; and the Rev. Howard R. Walker, to be advanced to the priesthood. D. C. PEABODY.

Ordinations

On June 18th, in Christ church, Elizabeth, N. J., by permission of the Bishop of New Jersey, the Rev. E. Briggs Nash, curate of Christ church, and the Rev. Wayland W. Way, curate of All Angels' church, New York, were advanced to the priesthood by the Rt. Rev. George F. Seymour, D. D., Bishop of Springfield. The candidates were presented by the Rev. H. H. Oberly, D. D., rector of the parish, and the sermon was preached by the Bishop. The Rev. Messrs. H. H. Sleeper, Ph. D., H. H. P. Roche, and E. B. Smith united in the laying on of hands.

Died

FUGETTE.—Entered into rest, at his home in Baltimore, Md., June 17, 1899, the Rev. J. Preston Fugette.

HYDE.—At the residence of his father, Georgetown Heights, D. C., on July 4th, Thomas Hyde, Jr.

NELDEN.—On July 3d, at Stanhope, N. J., Sarah J., widow of the late Dr. C. R. Nelden, in the 54th year of her life.

"Blessed are the pure in heart, for they shall see God."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses; missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

NEXT Ephphatha Sunday (Aug. 20th) rapidly approaches, with the usual reminder to parishes within the limits of the Mid-Western Deaf-Mute Mission, that offerings are needed to meet its expenses.

THE REV. A. W. MANN,
General Missionary, Gambier, Ohio.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

EXPERIENCED teacher desires position as tutor in school or family. Latin and English. Unexceptional Maryland references. Address TUTOR, 1200 McCulloch st., Baltimore, Md.

A BOSTON lady of European education and residence—an Episcopal clergyman's wife—is inviting a party of young people to spend nine months (from September) at her home in Paris, for study and the Exposition; \$600. Applicants may address MRS. BLANK, care of Bishop Graves, Kearney, Neb.

The Editor's Table

Kalendar, July, 1899

2. 5th Sunday after Trinity. Visitation B. V. M.	Green.
9. 6th Sunday after Trinity.	Green.
16. 7th Sunday after Trinity.	Green.
23. 8th Sunday after Trinity.	Green.
25. St. James, Apostle.	Red.
30. 9th Sunday after Trinity.	Green.

Crickets are the housewife's barometer, foretelling her when it will rain by their unusual chirping.

The Moon Ship

BY C. N. HALL

Amid a fleet of fleecy clouds,
The moon ship slowly drifts,
We may not know who man her shrouds,
We may not see what phantom crowds
Her white hull nightly lifts.

No bugle call her decks resound,
No pilot's hail is heard.
Across the dark abyss profound,
Eternity and space, around,
Her silent course is steered.

We only know that lone and far,
She traverses the night;
Beyond our wisdom's outer bar,
Where heaven's sparkling islands are,
She sails in silver light.

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REV. HENRY DOUGLASS ROBINSON, whose portrait appears on our cover page, was born and baptized in Lowell, Mass. In 1878, the year before De Koven's death, he entered the fifth form in the grammar school of Racine College and received his classical training from the Rev. Dr. Gold, now warden of the Western Theological Seminary. In 1884 he graduated from the collegiate department, with the degree of B. A., proceeding to the master's degree three years later. After graduation he was appointed assistant rector of the preparatory department. A year later he accepted the instructorship of mathematics in the military academy at San Mateo, California. While engaged in this work he was ordained to the diaconate, Sept. 19, 1886, by the Rt. Rev. William Ingraham Kip, D. D., LL. D., Bishop of California, in Grace church, San Francisco. Nearly two years later he was advanced to the priesthood. In 1889 he became rector of the Racine College grammar school, which position he held until his election to the wardenship, June 6th, 1899.

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THE executive committee of the Board of Managers, in sending the statement which we print in another column, speak words of praise for the efficient work done by the officers of the society during the past year, and add: "In the face of facts that present themselves to those who are fully informed as to the demands of the moment, there is plainly an absolute necessity for large and generous giving, not merely to avoid the disaster of indebtedness at the close of the year, but to secure the money with which the old work can be better done and the new work that presses can be undertaken."

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MANY parishes are changing the date of their annual meeting from Easter Monday to January 1st. I wish that the financial pressure which bears in upon some parishes

at Easter could be changed (if it must occur at all) to some other season of the year. It is hardly consistent with the highest spiritual result of Easter Day to have the climax reached in the payment of the debt for running expenses; nor does it add to the helpfulness of the latter part of Lent to have an exhortation to that end sounded and resounded from the chancel. The fact is, that under the old system of pews and rentals, there were business methods. Some may say that the system was not Christian; it was at least business-like. The free-church, or envelope, or pledge system, may be more Christian, but, unless it is energetically handled by the laity, it is not business-like. High principles call for high action, and it is doubtful if, in the adoption of a new system, the laity have risen as much in their practice as in their supposed principles.—*Bishop Lawrence, Annual Address, 1899.*

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Pen-and-Ink-lings

CANON KNOX-LITTLE told a good story once at a Church Congress. He said he remembered a lych-gate in front of a beautiful church, which had been restored and made very nice. There was painted over the door, "This is the Gate of Heaven," and underneath was the large notice, "Go round the other way."

THE Psalmist said, "The heavens declare the glory of God." "But that," remarks *The Congregationalist*, "was before advertising by kiteflying became a science. To-day the heavens above Boston declare the glory of a certain kind of shoe for women. Not even the blue sky of June is safe from the ubiquitous bill-sticker."

BISHOP PERRY, of Iowa, once gave a summary of his investigation as to the faith of the signers of the Declaration of Independence. For the Episcopal Church the following are claimed: One signer from Massachusetts, Elbridge Gerry, afterward Vice-President of the United States; all but one, William Floyd, of the signers from New York; one signer from New Jersey, Francis Hopkinson, poet and jurist, and father of the author of "Hail Columbia;" all the signers from Pennsylvania but James Smith whose religious connection is not known with certainty, and one other possibly; all the signers from Delaware but one, Thos. McKean; all the signers from Maryland but one, Charles Carroll, of Carrollton; all from Virginia, North Carolina, and South Carolina; and all but one, Lyman Hall, from Georgia, making two-thirds of the whole number of signers.

THE following are some of the curious titles of old English books:

1. "A Most Delectable Sweet Perfumed Nosegay for God's Saints to Smell At."
2. "Biscuit Baked in the Oven of Charity, carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the sweet Swallows of Salvation."
3. "A Sigh of Sorrow for the Sinners of Zion breathed out of a Hole in the Wall of an Earthly Vessel known among men by the name of Samuel Fish" (a Quaker who had been imprisoned).
4. "Eggs of Charity Layed for the Chickens of the Covenant and Boiled with the

Water of Divine Love. Take ye out and eat."

5. "Seven Sobs of a Sorrowful Soul for Sin."

6. "The Spiritual Mustard-Pot to make the Soul Sneeze with Devotion."

Most of these were published in the time of Cromwell.—*St. Nicholas.*

THE following letter, written by Victor Hugo more than thirty years ago, reads, in the light of current events, almost as prophecy.

HATTEVILLE HOUSE, NOV. 24, 1867.

To the Revolutionary Committee of Puerto Rico:

The Republic of Puerto Rico has defended its liberty bravely. The Committee has given me this information, and I thank the gentlemen warmly. Spain must leave America! Such is the great aim; it is the grand duty for the Americans.

Cuba free, like San Domingo! I can only praise all this powerful effort.

The liberty of the world will be done only to the liberty of each nation. VICTOR HUGO.

IN reporting the presentation of a piece of furniture to a Philadelphia church recently, the statement was made that it was a "literary desk!"

AMONG the stories in "The Drawer" of *Harper's Magazine*, there is one regarding a boarding-house frequented by Theosophists, and where, consequently, the talk runs much on the peculiarities of their faith. The waiters are Dennis, an Irishman, and Elijah, a colored man. There is a man and his wife at this boarding-house who are very fond of nuts. They ask for them at breakfast, eat a good many, and make a good deal of litter, which the servants do not like. As Dennis was carrying off the debris, the other morning, he was heard to say to Elijah: "Sure, at their next re-incarnation, bedad, they'll be squirrels!"

INTERESTING details of the foreign mail service are given in *Scribner's Magazine*. From it we learn that in 1840 the foreign mail from England for the United States, carried on the "Great Western," consisted of two sacks of mail. As late as 1873, a steamer from Europe with twenty thousand letters on board was considered a record breaker. To-day, the Cunard steamers and other trans-Atlantic ships, carrying what is called a "full European mail," usually bring some two hundred thousand letters, and an average of three hundred sacks of newspapers and printed matter for New York City, not to mention the five hundred and odd sacks for Canada, Mexico, and trans-Pacific countries, and a few United States exchange offices, which are now taken direct to the trains, and not handled at the New York office.

"I HAVE never doubted Sampson's courage," writes a fellow officer, "since the first cruise I made with him. We were ward-room officers together. The first night aboard ship, when the hour arrived for turning in, there were several officers sitting around the ward-room table indulging in some innocent merriment. I was taught to say my prayers before going to bed at night, but I confess I lacked courage to kneel down in the presence of my shipmates and pray. It was warm weather, and our state-

room doors opened into the ward-room. Then it was that Sampson displayed the moral courage that forever afterwards impressed me. He is a God-fearing man, and he always says his prayers before turning in. When he was ready, he knelt by his berth and prayed. A stillness came over the ward-room immediately, and I concluded that if Sampson had the courage to say his prayers in the presence of his shipmates, I could do likewise; so I have never hesitated since."

AS THOU talkest at the fireside,—
With the little children by;
As thou prayest in the darkness,
When thy God is nigh;
With a speech as chaste and gentle
And such meanings as become
Ear of child or lips of Angel,
Speak—or be thou dumb!

—Henry Timrod.

—X—

Notes From "Eaglesnest"

III.

YES! There are troubles even in Arcadia. We came upon a brood of partridges in the woods this morning, and the poor mother was quite frantic with fright, and with apprehension for her young ones. The chicks could not fly, but they scurried away and hid among the leaves and bushes. Did the mother desert them? No, indeed! Her performance was pathetic as well as amusing. A human mother could scarcely have done so well to save her children, even at the peril of her life. With a stick I could have killed the old bird easily, as she fluttered and panted in the path, almost beating my feet with her wings; but I would almost as soon commit murder as to take the life of a mother bird in its agony of maternal heroism.

I am sure that the sight of this dumb show of fluttering hen and flying chicks did my heart good; awakened sympathy, kindled admiration, softened some spot that was getting hard by friction with the world, and set me to thinking about the uses of adversity. In this case it was the adversity of another, and a lower creature, that was useful to me. Then why may not my own adversity be useful to another, even to one of a higher order? We know that suffering, rightly endured, does chasten the one who bears it; and when it is borne for another, a thousand seeing it may be the better for it. The heroism of one man may thrill a continent and help the whole world bear its burden more bravely.

It never occurred to me, until I was thinking about the frightened partridge, that heroic suffering of the lower orders in creation may be helpful to those above them. I trust there is some truth in the conjecture. The blessed angels rejoice over the repenting sinner. Do they not also thrill with admiration at the great and good deeds of men; and while they do not themselves experience pain and sorrow, may they not, by sympathy with human suffering, be made stronger and more tender-hearted, and more noble? So it may be that the quiver of our pain vibrates from star to star, and there is a returning current of angelic sympathy that never ceases. I think we may bear pain better if we think of it so.

There is turmoil, too, as well as trouble, in our Arcadia sometimes. We had a thunderstorm last night which shook the earth and upset the reservoirs overhead. The roar of wind and rain and wave and thunder was terrific for a time. One flash of light-

ning crinkled all over the sky from west to east; the heavens seemed to be overspread with a vast net-work of electric fire. In our safe but slightly built "nest," we can enjoy the grandeur of storm as well as the beauty of calm. Our wide windows open to the east, south, and west, and there is only a thin board wall between us and the tempest. No plaster covers the open timber roof upon which pluvonian batteries play, and where we hear the beat of the unseen feet of wind and rain. It is almost as enjoyable as being in a storm at sea.

But peace to-day is written all over our little world. A wild duck was disporting himself in the water, near the shore, as I looked out this morning, and such a delightful time he was having! I was glad that my boy and his gun were not near. A comical little kingfisher was in his accustomed place, perched on a dry twig near the beach, watching for unwary fish. He darts like an arrow, splashes, rises, and is off with a minnow to break the fast of his birdlings, while we break our fast with delicate whitefish taken from deep water yesterday. After all, the peace of this troublesome world does not go far below the surface. Kingfisher and I must have fish for breakfast! C. W. L.

—X—

Unity in Worship

FROM *The Outlook*

WE do not believe that the attempt to secure a unity of Christendom, or even of Evangelical Protestantism, by means of definitions of doctrine has in it any promise of success. It never has succeeded, and it is not probable that it ever can. Unity is to be looked for, not in a common creed, but by the use of the same, or substantially the same, symbols in worship, and by co-operation in Christian work. There is much in the present condition of lay sentiment in our Churches which should lead to the adoption of the first method, though not to the exclusion of the second.

For there can be no question that there is a strong tendency toward a liturgy in the non-liturgical Churches. The over-emphasis on the sermon, the treatment of the worship as a "preliminary exercise," the disregard of taste, not to say of religious sentiment, in the selection of dogmatic hymns, the too frequent conversion of the long prayer into a thinly-disguised oration, the sometimes perfunctory reading of Scripture in a dry and unemotional manner, the sometimes substituting therefor of a homiletical sermon interwoven with the reading, have produced a reaction against the older Puritan forms in the modern Puritan Churches. This reaction is seen in more artistic meeting-houses; in better hymn books; in more reverent attitude during prayer; in more attention by pastors to the subject of extempore prayer; in some instances in an imitation, not generally very successful, of the chancel and the reading-desk of the Episcopal Church, and in the very gradual and very timid introduction into Puritan Churches of some very simple liturgical elements, such as the Lord's Prayer, responsive readings, and the congregational use of the Apostles' Creed. It is seen also in a decided tendency of the younger people toward the Episcopal Church. There is some difference of opinion how extensive this exodus is; but it is certain that those who are dissatisfied, be they few or many, tend not to the Quaker meeting-house, but

to the Episcopal Church—that is, not to less liturgy, but to more. The non-liturgical pastors might well be moved, by the simple desire to retain their young people, to consider what legitimate methods can be taken to check this exodus. This is not, however, *The Outlook's* point of view; our object is simply to point out that this tendency in the non-liturgical Churches for an enrichment of the worship might be used for the purpose of promoting Church Unity.

It is now, unfortunately, working the other way. In the non-liturgical Churches which are beginning to use any fragment of a liturgy, there is absolutely no uniformity; what little semblance of uniformity once existed, is gone. Each minister creates his own liturgy—sometimes a new one every few weeks. Occasionally he has it printed on a card. Quite frequently he begins his service with the Doxology, which, until a few years ago, was used only to close the service, except in the Episcopal churches, where it was sung at the close of every hymn. Very probably this is followed with the Creed, as though the confession of our Christian faith should precede our confession of sin and our humble request for forgiveness. The Lord's Prayer closes the pastoral prayer, and so repeats in brief, and often better, form, all that the pastor has just been saying for his people. The congregation sit during the reading of the Psalter, while the minister stands; why should not the minister sit and the congregation stand? In short, there is but one thing generally apparent in this non-liturgical liturgy—namely, that all the elements in it have been borrowed from the Episcopal Church, but so arranged as to deceive both the minister and the people into the impression that it is not at all Episcopal. As a result, in that one exercise in which habit is all-important—the exercise of public worship—no habit is possible; the exercise is not alike in any two churches; and the stranger is distracted throughout his worship by wondering what, in this before unheard-of order of exercises, is going to come next. Our simple proposition is that the non-liturgical Churches shall frankly confess to themselves that the Episcopal Church has an admirable liturgy, and adopt it in its simpler form, with such modifications as may fit it to Puritan habits of thought and feeling.

For the Episcopal liturgy is not a manufacture. It is not the product of a single mind, a single soul, or a single epoch. It does not embody the fashion of the hour. It is the expression of the devotional life of centuries; it speaks the experience, not of Episcopalians, nor of Americans, nor of the nineteenth century, but of humanity. Doubtless it is in some details archaic, not only in form of expression, but in experiences expressed. To those accustomed to the freer expression of the non-liturgical Churches, its omission of all extempore prayer will inevitably seem a capital defect. If the Episcopalian, wonted to it, may well hesitate to make any attempt to modify, by modernizing it, the non-Episcopalian may well hesitate to accept it without modification. But he may at least profitably accept it as a model in forming a liturgy or semi-liturgy for his own use.

For its order is the natural order of spiritual development in an hour of public worship, in which the worshiper seeks to pass by successive steps from the secular to the spiritual mood. He begins with confession of unworthiness and prayer for forgiveness;

it is assured him by the minister, speaking with authority; he joins with his companions in the expression of those universal wants of humanity which the Master has summarized for us all in the prayer He gave to His disciples; and in a responsive reading from the Psalter, in which all can join who know how to read. He is now prepared, by that sympathetic fellowship in worship which is more eloquent than any eloquence, to listen to instruction; and the Scripture lessons are read, intermingled with psalms of praise. He came to church, perhaps, with little faith; but if he has really and heartily joined in the outward expressions of the service thus far, he is ready, if he ever will be, to reaffirm that faith, not in philosophical definitions of doctrine, but in the great facts of historic and spiritual Christianity—the Life and Death of Christ, the presence of the Spirit of God in the world, the forgiveness of sins, the fellowship of Christ's followers, and personal immortality; and to follow it with more specific and fuller expression of his wants to God in prayer than has been expressed by either the General Confession or the Lord's Prayer.

We do not believe that any non-liturgical minister, seeking to introduce a liturgy into his service, can do better than follow the spiritual order of the Book of Common Prayer—and the writer of this article is not an Episcopalian.

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Book Reviews and Notices

Thoughts on the Present Position of Protestantism. By Adolf Harnack. Translated by Thos. Bailey Saunders. London: Adam and Charles Black. New York: The Macmillan Company.

Professor Harnack here discourses on the signs of degeneration in Protestantism, and from a sort of pedestal delivers warnings to his co-religionists. It is German Protestantism, of course, which he has before him. He does not like the look of things. The sum of it is that, as he views them, the Protestant Churches are becoming "Catholicized." The Catholic conception of "the Church," for instance, as an objective and historical institution, is taking the place of the pure Protestant conception of the Church as consisting of those everywhere who have faith, "the invisible Church," as the old Calvinists used to call it. This is attended by an insistence upon the Creed as unalterable, notwithstanding the fact that "every man is" still "left to take up what inner attitude he will towards its separate articles." Besides this, Professor Harnack sees another tendency "absolutely opposed to the old idea of Protestantism." He and his friends find themselves in the midst of "a liturgical Catholicizing" of the Churches. Worship is being bound to fixed formularies and ceremonials, and "sanctity" is being attributed to things used in divine service, and its forms and seasons. The ministry is being elevated in a very suspicious fashion. A better side of the matter, in his judgment, is the growth of all manner of institutions and organs through which "religion" mingles itself with secular affairs, and the Churches undertake to alleviate human misery and distress. But the crucial thing is that all this, good and bad, goes to build up a Catholic idea of the Church, and the principles which underlie the Protestant life are on the point of disappearing. The new idea is a fascinating one. It has already attracted the majority, but it is nothing more or less than a temptation; "for it is an end of Protestantism, of the Gospel, of truth" (!). But the idea is one which in its fullness is impossible of attainment, for Catholicism has certain things which Protestantism (according to Prof. Harnack) never can have. One of these things is saintliness. Here "in this devout and world-shunning piety of Catholicism, there lies an immense religious

impulse, something that corrects the complex and worldly character of the Church. This we do not possess." Protestantism can never compete with Catholicism on its own ground. It can never be anything but a feeble imitation. Prof. Harnack does not assert it in so many words, but we think he makes it perfectly clear that Protestantism, as he conceives it, is fundamentally destructive, so far as any outward and fixed elements in religion are concerned. The essence of the Gospel is "the Fatherhood of God, and the forgiveness of sins," and the moral law, which is "self-evident." He talks, it is true, of the necessity of a creed and of theology, but it is a new creed and a new theology, and therefore destitute of authority. But repeated reading of the final chapter, in which we are led to look for some positive statement of the things in Protestantism upon which the mind and soul can lay hold, leaves us in uncertainty. It is like an impressionist picture, in which much is left to the imagination. We are not in the least reminded of the Epistles of St. Paul, or even of the writings of St. John, and the suspicion arises that those writers belong to the category of Catholicism.

The Corruption of the Priesthood in the Early Church and in the Church of England. By the Rev. W. Sanday, D. D., LL.D., Lady Margaret Professor of Divinity, and Canon of Christ Church, Oxford. New York: Longmans, Green & Co. Pp. 128. Price, \$1.

Dr. Sanday is recognized as a sound scholar and a man of high character. Every book from his pen is sure to be read with interest and received with respect. This volume contains four sermons, their subjects being as follows: "The Unity of the Church," "The Origin of the Ministry," "Sacerdotalism" and "The Present Situation." The first two of these cover ground which has been gone over already by Canon Moberly and Dr. Hart, and upon which those writers have given us material of greater value than Dr. Sanday has to present. His treatment of these themes is to us somewhat disappointing. In the two later sermons, however, his highest qualities come into play. His treatment of the vexed questions involved is a very fair-minded and temperate one, and ought to be widely read. He is undoubtedly right in attributing much of the present agitation in England to the influence of that most unjust book, "The Secret History of the Oxford Movement," and in his estimate of its value. He has given us in a few words the gist of the whole matter: "Every great movement is sure to have a fringe of extravagance round it, which must be set down to the general frailty of human nature, and must not necessarily condemn the movement with which it is associated."

The Short Line War. By Merwin Webster. New York and London: The Macmillan Company. Price, \$1.50.

This is a novel written in newspaper style, and reading very much as if compiled from the reporter's telegrams to the newspapers; but it is "chock" full of life, and when you begin it, you do not feel like putting it down. It is all about a railroad war. There are "excursions and alarms" on every page. Sometimes one side gains a point, then the other, and your brain whirls in the rapid changes from M. T. R. R. to C. S. C. R. R. Then there is an undercurrent of love. Montague loves Capulet, but they do not die of daggers and cold poison in a tomb, but come out bright and happy in a last chapter, which brought the tears to the eyes of the writer, an old and hardened novel reader. We will hear more of Mr. Merwin Webster.

Meditations on the Old Testament for Every Day in the Year. By B. W. Randolph, Canon of Ely, and Principal of the Theological College. New York: Longmans, Green and Co. Pp. 371. Price, \$1.50.

An excellent book for family use. Canon Randolph has already enriched our theological literature by several excellent books, designed especially for the clergy. This volume is calculated to be of especial use to the laity, and meets

a crying need. The devotional reading of God's Word is a practice which greatly needs to be revived. There is, alas! comparatively little of it nowadays. The author outlines a meditation upon some passage chosen from the Old Testament lesson in the Prayer Book calendar for each day in the year. He treats Holy Scripture as the daily food for the soul, and his object is to help us to assimilate and digest this spiritual sustenance. The meditations are just such as our people need to make, and are calculated to nourish and develop the devotional life. They are marked by a high degree of sanctified common-sense, and never degenerate into sickly sentiment. We warmly recommend them to everyone who wishes to make some systematic devotional use of the Bible. The practice of devout meditation is a necessity, if a high standard of spiritual life is to be maintained.

Why Men Do Not Go to Church. By Cortland Myers. New York: Funk & Wagnalls Company. Price, 60 cts.

The writer deals with this question under four heads: Introduction; "The Faults of the Church," "The Faults of Men," "The Faults of Society." There are some good suggestions in the book, but the subject is a difficult one to handle in so small a space. Mr. Myers has attempted a partial solution of the problem, and his book is a useful contribution to its discussion, which shows no present signs of a satisfactory conclusion.

My Young Man. By the Rev. Louis Albert Banks, D.D. A Series of Addresses to Young Men. New York: Funk & Wagnalls Company.

In these addresses the writer treats of the young man and his varied relationships to the people and occupations that surround him. There is a good deal of sound, practical common-sense in the book, and placed in the hands of thoughtful young men, it would have, doubtless, a good effect upon them. There is an utter absence of cant, and the presence of an earnest, deep interest in their welfare. The book deserves a large sale as a contribution to the literature of a subject of infinite importance to us all.

Irish Life and Character. By Michael MacDonagh. Second edition. New York: Thomas Whittaker. 1899. Pp. 382. Price, \$1.75.

It is a full book, a wonderful gathering of all things Irish of the Irish, not many of which, we think, have been told before, or, if so, then never so well as herein. After looking through it, our own countenance reflects an expression found in a part of the author's preface: "The face of Ireland as seen in these pages is always puckered with a smile."

The Daughters of Babylon. By Wilson Barrett and Robert Hichens. Philadelphia: J. B. Lippincott Company. Price, \$1.50.

A longish novel by the well-known author of "The Sign of the Cross," and a helper. There are, as the French say, *longueurs* in it, but there is much spirited writing, especially the auction of the two Jewish slaves. The theme is an unusual one, the life of the Hebrews in captivity in Babylon. The authors have well studied their Ebers and kindred writers, and the stately Babylonian life is well pictured.

The Nineteen Letters of Ben Uziel. By Samson Raphael Hirsch. Translated by Bernard Drachman, Ph.D. New York: Funk & Wagnalls Company. Price, \$1.

These letters are supposed to have been written by a rabbi to a young friend who is anxious to know the true meaning of Jewish worship, ceremony, and teaching. The rabbi explains these important matters in a simple, yet dignified and persuasive manner. The letters will doubtless do much to strengthen the Jewish hold on their religion. To Christians, the book is interesting, though of course it does not touch the question of Christianity at all. It simply ignores the New Testament. Still, the reader and student of Jewish thought will learn much from a perusal of it.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review.

JAMES POTT & CO., New York

A. R. MOWBRAY & CO., Oxford and London

Workers Together with God: A Series of Papers on Some of the Church's Works by Some of the Church's Workers. Edited by Nathaniel Keymer, M.A. Third edition. \$1.75.

HARPER & BROS.

Reminiscences of the Santiago Campaign. By Capt. John Bigelow, U. S. A. \$1.25.

The Sixth Sense and Other Stories. By Margaret Sutton Briscoe. Illustrated. \$1.25.

That Fortune. By Charles Dudley Warner. \$1.50.

Puerto Rico. By William Dinwiddie. Illustrated. \$2.50.

An Ode to Girlhood and Other Poems. By Alice Archer Sewall. \$1.25.

Lady Louisa Stuart. Edited by Hon. James Home. \$2.

FLEMING H. REVELL COMPANY, Chicago

Christ our Creditor. By H. L. Rigby. 50c.

The Making of a Man. By J. W. Lee. \$1.25.

INTERNATIONAL COMMITTEE Y. M. C. A.

"Personal Work." By S. M. Sayford. 75c.

JAMES POTT & CO.

The Parallel Psalter. \$1. Interleaved, \$1.50.

FREDERICK A. STOKES COMPANY

Pablo the Priest. By S. Baring-Gould. 50c.

THE MACMILLAN COMPANY

The Book of Job. With Introduction and Notes by C. S. Gibson, D. D. \$1.25.

Naturalism and Agnosticism. By James Ward, Sc. D. Two vols. \$4.

Pamphlets Received

The Teachings of Jesus in the Modern World. By Felix Adler. Philadelphia: S. Burns Weston, publisher.

The Bishop's Address to the Twenty-eighth Class of St. Agnes' School, Albany, N. Y.

The Church Club of the Diocese of Connecticut.

An Anglican Study in Christian Symbolism. By Miss Elizabeth Clifford Neff.

Address of Congratulation to the Rt. Rev. John Franklin Spalding, S. T. D., on his having attained the Twenty-fifth Year of his Episcopate.

The Foundation of Apostles and Prophets. By the Rev. John Williams, M. A.

Annual Reports of St. Mary's Orphanage, Providence, R. I.

Address of the Bishop of Long Island to the Thirty-third Convention.

Periodicals

A remarkable series of photographs showing Biblical texts inscribed on mansions, houses, steeples, and other places, will be found in the *July Quiver*. There is also an interesting account of Ada Negri, the peasant girl poet of Italy, some good short stories and serials, two or three short sermons or addresses, and a description of a royal visit to the children of criminals.

With the July issue, *The International Magazine*, edited by Mr. A. T. H. Brower, 358 Dearborn st., Chicago, enters its seventh volume. This is the first illustrated monthly of general circulation in Chicago which has survived so long, we believe, and none has better deserved to survive and succeed. The courses of instruction in Spanish and French, and the chapter of comments on current words, are unique and valuable. The magazine happily combines instruction with entertainment.

Every one cannot go to charming scenes of out door life for his vacation, but those who can, and those who cannot, will alike be interested in the exquisite pictures *The New England Magazine* provides for us of lovely places in town and country. In the July issue we have descriptions by pen and pencil and camera, of Rochester, Mass., with its picturesque homes, and of Lake Champlain and its beautiful surroundings. An interesting discussion of "The Religion of Rudyard Kipling," appears in this number of the magazine.

In the July *St. Nicholas* is the report of the Committee of Award in the competition for prizes in the department of Books and Reading; five thousand lists were received. The magazine opens with "Robert Sallette," a ballad of

the Revolution, by Laura E. Richards, and the frontispiece is a fancy picture of the hero. "With the 'Rough Riders,' by Henry La Motte, is the surgeon's account of the doings of a famous regiment. It stops with the beginning of the Riders' debarkation in Cuba, but is to be continued. The beautiful and extraordinary possibilities of soap-bubbles are revealed in a fully illustrated description of what a bubble-blower has actually done. There are many verses in this number, several short stories, and new chapters of the four serials.

In the *American Monthly Review of Reviews* for July, John Barrett, former United States minister to Siam, and qualified by personal knowledge to discuss the Philippine situation, contributes a summary of his impressions after all these months of experience and observation. "Rosa Bonheur and Her Work," is the subject of an article by Ernest Knauff. Reproductions are given of several of the famous French animal painter's works now owned in this country. Pierre de Coubertin writes on "Modern History and Historians in France." Mr. H. Foster Bain, of the Iowa Geological Survey, treats of the growing use of brick pavement in the smaller cities of the Middle West. Ramon Reyes Lala, a native of Manila, describes the gold deposits of the Philippines, and the methods employed in working them.

Professor William Cunningham, of Cambridge, England, opens the July *Atlantic* with a valuable paper on "English Imperialism." Horace Howard Furness, the distinguished Shakespearean scholar, contributes a study of "Much Ado about Nothing." Jacob A. Riis continues his Tenement House studies, with a paper on "Curing the Blight," showing the improved conditions that have resulted from sustained and intelligent effort. Charles Johnston discusses "The True American Spirit in Literature," analyzing and comparing the work of Mark Twain, Bret Harte, Cable, Miss Wilkins, and others, and comes to the conclusion that the effect of our surroundings upon our literature is to give it power and intense light, but meagre coloring and a total lack of atmosphere. Mark H. Liddell treats "The Right Approach to English Literature"; we must look for the special human interest which conditioned the thinking of the time. Prince Kropotkin's Autobiography, the Lanier-Taylor Letters, Miss Johnston's vivid new story, "To Have and to Hold," are all continued.

The *July Century* has a large amount of original fiction by ten living story-writers, and contains also articles on seven of the world's most famous makers of fiction, two only of whom are living. In most cases they are new material concerning the writers mentioned. Two hitherto unpublished portraits of Sir Walter Scott, accompanied by a sketch of the artist who made them, are followed by a detailed and authentic account of the romancer's unhappy love affair. Mrs. James T. Fields tells of a visit to George Eliot, and quotes unpublished letters from the famous novelist. "Stevenson in Samoa" contains reminiscences from the story-teller's step-daughter and secretary. "The Making of 'Robinson Crusoe'" gives the true story of Alexander Selkirk and his sojourn on Juan Fernandez, and clears De Foe of the charge of having stolen his literary material from the original Robinson Crusoe. Victor Hugo as an artist is the subject of a paper by Le Coq de Lautreppe, in which are reproduced several of the poet's hasty sketches and more elaborate designs.

Good Housekeeping for July contains the opening paper of its series on "Home Science," by Mrs. Burton Smith. The subject treated in this number, "Domestic Architecture," is well presented, and gives promise for the articles which are to follow. Another valuable series begins in the same number, entitled "The Best Way," by Hester M. Poole. This deals with practical methods of doing all manner of things about the house, and will be found of much value and interest. [George D. Chamberlain, publisher, Springfield, Mass.]

Opinions of the Press

The International Magazine

SPELLING REFORM.—In our opinion the people have no more use for the new-fangled reforms in spelling than they have for a revised Bible. The fact of the matter is that the difficulties and inconsistencies in English spelling force every child to undergo a degree of mental discipline which is not experienced by children of any other nationality. Perhaps this early training prepares the foundation for those qualities of determination and bull-doggedness which are generally admitted to characterize the Anglo-Saxon race. It is easier to pull down and reform than it is to see what the far-reaching effects may be.

The Providence Journal

DIVORCE AND IMMORALITY.—Marriage is becoming more and more a mere matter of passion, the consequences of which can be escaped by a strictly legal process. The old sense of responsibility which is not experienced by children, husbands and wives change partners with unscrupulous effrontery. If the evil continues to increase, virtue will be soon a mockery, and family honor an evanescent dream. It is perhaps easier to point out the evil than to suggest the remedy. Legislation will do something; but before we get that we must have an awakened national conscience, a more potent realization of the danger that threatens us. Here is a solemn duty placed upon the Church. If holy matrimony is a sacrament, or even if we say that it is only a rite, it surely should not be "entered into unadvisedly or lightly," nor should the vows pledged before the altar be broken at the whim of either man or woman, or for any cause but the gravest. The Roman Church refuses, except in rare cases, to remarry divorced persons; the Episcopal Church admits to holy matrimony only the innocent person in a divorce for adultery. It might be well if at the next General Convention of the latter body even this exception were barred, as a large number of Churchmen believe it ought to be. Certainly the other religious bodies cannot afford to be more lax than the Catholic Communions. All religious questions apart, however, it is a matter of plain morality. It is as true now as it ever was, that righteousness exalts a nation, and sin is a reproach to any people. And no cause of immorality is more potent than the divorce laws of this country.

The Outlook

INTERNATIONAL ARBITRATION.—Ex-Senator Edmunds, at the Lake Mohonk Conference, said that with all the cases of international arbitration—and the United States has itself been a party to more than forty—never but once had any nation failed to comply with the decree of the arbitrators, and pay the sum awarded against it. Three important forces would operate to make voluntary arbitration practically compulsory; the industrial forces of society, which are habitually opposed to war, and which would be still more opposed to war when declared against the decree of an impartial tribunal; the commercial forces of society, which are at one with the industrial forces in this respect; and the sense of national honor, which among civilized nations is great enough to make well-nigh impossible refusal to comply with the decree of a court to whose arbitrament the nation has submitted its controversy. The only serious difficulty which we see in the way of the American plan is that it requires nine sovereign nations to agree in the constitution of the court. We should fear that it would be difficult to secure the agreement of so many. If, however, that agreement should not be secured, it is quite conceivable that a court may be constituted by a smaller number of sovereigns. The proposal certainly marks great progress in international sentiment within the last three years, for three years ago in many quarters it was considered wholly impracticable to secure the agreement of even the two Anglo-Saxon nations in one permanent court of arbitration. It is now considered not impracticable to ask the co-operation of nine nationalities, of different races, and with different legal systems, in such a court.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XXI.

THE travelers, guided by Red Wing, kept steadily to the northward, making their tedious and painful way through the rough forest on foot. Nightfall found them on the slope of a low mountain, from whose shaggy sides granite boulders cropped out here and there. At its base ran a full-flooded creek, and here they pitched their tent and formed a camp. The Indian kindled a fire, and its leaping light cast awful shadows on the hills, which might easily be taken for lurking foes. Glad to gather around it in the chill spring night, the party ate a frugal meal, and waited with ever-increasing apprehension for Alan.

At last, just as the moon rose, Red Wing suddenly said: "My white brother comes," and as Mr. Underhill, doubtful, shook his head, the Indian distorted his visage with his usual unearthly grin. "The father will believe when he hears the son's voice," he said. Waiting no further confirmation, Mr. Underhill stepped forward in the direction indicated, and George bounded at his side. When they returned to the fire Alan came with them, leading his horse. Even in the dusk it could be seen that he was worn and jaded, and his dress dishevelled. He told his tale in answer to the eager inquiries poured upon him.

"I was too late," he said, "to bring warning to those who lay in the path of the scourge. Would God I had been too late to see what mine eyes have witnessed!" as he concluded. "But our people died not unavenged. With guns in hand, at last we drove the murderers up the valley, and at every shot some howling savage fell." A sound from the further side of the fire attracted attention. Red Wing's eyes were gleaming with a fierce light, and his face leered with even more than its usual hideousness.

A little later, the fire out, Mr. Underhill and the Indian mounted guard. Red Wing, wrapped in his blanket, sat in surly silence before the fire, his only sign of life being an occasional listening movement of the head. The hush of the little valley was intense, save for the soft running of the brook, until the morning wind woke bird and beast to life. Then the mysterious light of dawn breathed on the rounded mountain peaks, and their grim shadows surrendered to the breaking of another day. Mr. Underhill's strange vigil was over, and he stepped within the tent to arouse Alan. When he returned to build up the fire, he found the Indian gone.

A piece of smooth bark was bound to the nearest tree. On it a few words had been scrawled with a charred stick. This was the message: "The young pale-face has shot down my people. Let him then look to his own."

It was readily to be understood that Red Wing had resented the tone of Alan's narration on the preceding night, and had deserted the travelers on the very outset of their journey. The only wonder was that he had not attempted bloody reprisals on the unsuspecting party.

Alan declared it impossible that he should abandon the others, thus without a guide,

until they had crossed the last portage to the lakes, and accordingly he had his will.

At Sir William's former fishing camp on the Sacandaga, one canoe was found, and a raft was hastily constructed to add to the slender means of transportation. It now became necessary to sacrifice many of the comforts brought thus far on the journey. Alan's horse, too, was turned adrift to make his way as best he might, back to settlements.

Down the wild and lawless little river the party steered their way, making but slow progress in the heavily laden condition of their transports. The novel experience of passing by day through this beautiful water overhung by sweeping forest branches, and camping by night amid the sweet odors of balsams and budding vines, was pleasant enough at first. Then the journey grew more irksome, the country colder and more desolate, provisions scarcer, and alarms from wild beasts more frequent. At the portage from the Hudson to Lake George came belated snow and frost, followed by days of rain, when it seemed as if the flood gates of heaven were opened, and the only thought was for shelter. At last on the shore of Lake George, Mr. Underhill sprained a wrist and ankle in leaping from the boat to the high bank, and as a consequence the party, under Philo's manipulation of the canoe, were capsized in the treacherous lake. Rescue was quickly made, and from that time the journey prospered, but new and different trouble was at hand.

Margaret, whether as the result of the wetting, or of the long fatigue and exposure, suddenly sickened, and a heavy cold developed rapidly into lung fever. The simple remedies at hand and the tenderest nursing alike failing to help the sufferer, a strenuous effort was made to push on toward civilization. But as Margaret grew worse day by day, it became necessary to form a permanent camp on shore. Then their plight was indeed a desperate one, for provisions were almost exhausted, and the nearest point of supply still distant.

"You must leave me," said Margaret, with her quick, struggling breath. "It will be but a few days for me, and you must not all perish."

"I have just sent George and Alan for stores and medicines. They will soon return with what is needful, please God," replied the priest tenderly, "but to leave you, my daughter, is impossible."

Three days passed, the foragers had not returned, and the sad hearts by the lakeside counted every hour. It was plain that Margaret was sinking. She lay quiet now, save for the labored breath, distressing to hear. Her sharpened features were already touched by the mysterious shadow which settles but once on any human face, and her pallid hands moved restlessly.

Evelyn at sunset on the third day came outside for the twentieth time to scan the swelling waters of the lake. There was no sign of anything afloat in all the reddening stretch of water. Sick at heart, she returned to the tent to take her place by Margaret's couch of fragrant boughs. It was growing dusk within, and the young girl could see little change in the outlines of the fair, pale face. Tenderly she stroked back the shining hair from the cold forehead, then laid her lips passionately to the soft curls she had twined about her fingers.

"Sister," she whispered, "for you have been more to me than sister, you are better now?"

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"Aye, better," replied Margaret in a faint, hoarse whisper, "but not so well as I shall be soon. Evelyn, dearest, our time together is growing short. You have made it very happy, and the stranger has been blessed among you. Now I would know if you—are—happy?"

"Happy, Margaret, when you are ill—so ill? But you will soon be better, and Alan will be here, this very night, perhaps, with help."

"Evelyn, 'tis of him I would know. Art happy in his love?"

"Ah, Margaret, forbear to talk of that."

"Nay, to know it is my happiness. Tell it me in my last hour, dear heart."

"Yes, oh yes, but—"

Margaret tried again to speak. She could not, but the light that spread over her wan face was sufficient answer. Evelyn sank to her knees, sobbing, and Margaret's chill hand found its way to the warm, young cheek.

Mrs. Underhill came in, bringing nourishment and a lighted candle. But Margaret could not take the one, and the other caused no flicker of her eyelids. Only once did she stir, and that was when Mr. Underhill read the last prayers, and then her lips moved without sound. Again, at a sudden rising of the wind among the trees, a quiver of expectation passed across her face. After that all was intensely still save for the lapping of water on the shore, or the occasional shriek of a hooting owl or bark of far-off wolf.

As the night wore to the dawn, the gray shadow on Margaret's face deepened, and when the first rays of morning light struggled through the forest, her soul had broken forth from its tenement of clay.

It was only an hour later that Alan re-

"Little Strokes Fell Great Oaks."

The giants of the forest must yield at last to the continual blows of the woodsman. When the human blood has become clogged and impure the little drops of Hood's Sarsaparilla, properly taken, will fell the oak of bad blood.

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turned with the smile of hope upon his lips, the smile which Margaret had confessed she longed to see again. He brought with him food and many comforts, and even medical aid. Too late, and yet Margaret lay as though touched by the passing of a peace ineffable.

The remainder of the journey was made by the exiled family without delay or hindrance, and Alan was soon able to return to his other duty in the valley. Plenty of work was cut out there for all, for Brant and Butler were swarming over the summer fields, and the ill-named chief, Corn-planter, was reaping with fire the harvests which the dead owners would never need. The dilatory general to whom Sullivan had left his work, followed in such leisurely fashion as made it too late to save the desolated settlements. The raiders burned their way to the river, and such patriots as lived to grasp a torch, in turn applied it to the dwellings of their Tory neighbors. The ruin of the fair valley seemed now complete. Underhill and McKaye each did what he could, the former with his own company, and the latter as lieutenant-colonel of a regiment, but it was a year of desperate, heart-sickening service, which brought no honor nor reward. But the last invasion of the valley was indeed at hand, and it was at the end of the second summer after the going away of the Underhills, that Alan wrote to Evelyn:

Sir John is again on the war path, but with Colonel Willett in command of our forces, and with the spirit which prevails among our troops, we have good hope to drive him hence, to return no more.

There is one, however, who, I doubt, may not be the same man in the coming Action which we all expect. And 'tis through sore blunder of mine owne for I have been overmuch in haste to tell McKaye the joyful news that my claim on your deare Love hath been sanctioned by my parents. Such change in mortal man I never saw as in his face. It must be that he still had harbored Hope, thinking my matter had come to no issue. He hath no spirit since, and who knows so well how to grieve for him as I? And yet what untold happiness to be thought worthy by mine owne deare ones of such precious Trust!

It was but the next day after the sending of this letter that Sir John Johnson, with the strongest force he had yet wielded, again hurled his bands toward the Mohawk. Then retreating from the river, where there was little of life or property left to garner, he made directly for the old Hall at Johnston. It was here, almost on his own threshold, that the patriots met him.

The Tories were posted on the slightly rising ground which lay between the west bank of the favoring creek and the baronial house. Willett, having detached a part of his command to take a circuitous path through the woods and fall upon the enemy from the rear, himself assailed the front. McKaye, too, advanced on the double quick, charging with his columns in support of his leader. But Johnson's subordinate had had well intrenched himself behind a hedge fence which ran eastward from the Hall, and when his level line of fire struck the foremost rank of McKaye's men, they broke and fell backward in disorder. Shaming the men by his own example, McKaye again led the charge. But though the assault was made bravely, the troops, riddled by the raking fire, and confused by the shouts of the Indians, again fell back, line upon line, in great confusion.

It was indeed a forlorn hope. McKaye seemed totally unable to inspirit his men



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with his own courage. The retreat became a wild flight, in which Willett's troops joined. In vain their leader cursed and threatened. The force before them was too strong, the advantage of position all on the other side, and the rout continued. The retreating troops had crossed the creek, gained the ground on the other side, and fled onward to the stone church before their enraged officers could bring them to a stand. The enemy who had leaped from their own intrenchments were in full pursuit, and the battle closed around the church in a hand to hand conflict.

It already seemed inevitable that Willett's command should be cut to pieces, when the flanking party—with which Underhill had gone—was seen emerging from the woods to the northward. "Forward! Forward! Charge! Double-quick!" ran along their line. The men, with wild yells worthy of their savage foes, rushed to the charge, clattering up the slope of the clearing in a cloud of their own dust. The impulse of this new onset was too strong for the invaders who found themselves thus hemmed in between two foes, with no opportunity for their usual savage tactics.

The fortune of the day was now with Willett, but he bethought himself of a field-piece abandoned near the Hall, and called for vol-

unteers who should recover it. McKaye was the first man to offer himself for this work, and though subordinate to another, he fought desperately, almost recklessly, in the bloody miniature battle which raged around the old cannon. The prize was won at length, but just as the patriots were bearing the gun away in triumph, a whistling ball found its mark in McKaye's side, and the brave soldier fell.

It was after sunset, and the enemy, baffled and beaten, had fled to the woods, when Alan found his friend in the old wooden church west of the new structure. Here McKaye was stretched upon one of the decaying benches, his face turned upward to the evening light, and almost a smile relaxing his calmly set features. Gently lifting the blood-stained hand which pressed upon the breast, Alan found that it rested upon a small volume, which, had it been but an inch or two higher up might have saved a noble life. The book was an English Prayer Book. Had Evelyn given it? Did it hold some treasured violets?

Underhill could not look. He thought of his own written words, "He hath no spirit since. I doubt if he be the same man in the coming action."

(To be continued.)

Never Saw a Cow

A COLLOQUY OF THE EAST SIDE

"THERE'S a woman in town," said Mrs. Coogan, looking up from her washtubs, "what ain't known to them there societies as tells you how to clean your sink so's your kids wont get the fever. She ain't, so far as I hearn, on the side of them as wants to vote. She aint never once told me yet, and I'se seed her all of six times, as how I could make a penny do for a dime. She says she ain't practical—Lord bless her!"

"She says, says she: 'I'm what they call indiscriminating.'"

"On the day when she says them words she was standing here by that there place, what you and me calls a window. Under it two kids, mine and another, was playing."

"Jennie's awful stuck up," says one of 'em.

"Why fer?" says t'other.

"Cause she's seed things'—

"Humph, that ain't nothin'—so've I."

"What you seen?"

"What? Seen arrest of a fightin' drunk, less nor an hour ago, seen'—

"No—no. I mean t'other kind of things. She's seen grass, grass, lots of it, an' flowers, an' an'—"

"Humph, don't believe it! Where?"

"An' she's seed a cow, a cow, an' patted it—"

"She's foolin'—"

"She's tole me 'bout it—"

"So can I, a beast with two horns, four legs an' a tail, wot don't talk'—"

"Well, all on a sudden the woman standing by that there window grows white as these clothes 'll be when I gets through washing them."

"Have a glass of water, honey," says I.

"No, no," says she, "'taint that. Who are those children?" she says kinder sharp like.

"Why," says I, looking through the hole there, 'one of 'em's mine, t'other's drunken Mike's.'"

"How old be they?" says she.

"My girl's five, the boy's six."

"Are there many more like 'em?" she asks.

"Many more," says I, wonderin' if she was daft.

"I mean many more that have never seen a cow, nor grass," says she. "Many more that are hiding like those two in a dark alley to get out of the scorching sun," says she.

"Now, that's what struck that woman, what didn't have nothing to say to me about my garbage pan as something terrible."

"Well," says I, kinder shame-faced. "I aint seed a cow myself in fifteen years. And as for grass—well, there aint no scraps of it nearer here nor eight blocks, on the left hand side to the middle of the street."

"God!" says the woman, "it's terrible. I ain't rich," says she, "but in this here weather somethin' must be done to get the tenment kids into the country."

"How many of them is there," says she, "that aint never seen grass?"

"To calc'late closely," says I, "I guess there's a couple of thousand."

"And then she dropped all of a heap on that there chair."

"It may be indiscriminate charity," says she, "but them kids have got to get out! I'll take 'em in relays," says she, "the best I know how."

"My kid and drunken Mike's, they went, of course, on the first layout"

"Before they went my Mamie was forever asking embarrassing questions."

"What's a cow really like, ma?" she'd say.

"And she'd want to know its color and such. And then she got to talking about chickens, and I says, 'Never mind, child, they're fourteen cents a pound.' And she says, 'Real ones, I mean. I'm going to see real ones, with feathers—with feathers,' she'd say in her sleep, till she'd like to wake all the rest of us."

"Then she'd say, 'What kind of flowers will I see?' And it was more embarrassing when she got back, for I'd said roses on a guess, and, bless you, she seen all the other kind and not a rose."

"Well, my kid she talks about that there trip and nothing else."

"Outside she plays it, somehow. She calls it 'the country game.' She makes believe there's shade there under that old spoke stuck in the ground. She pretends it's a tree, and she finds some green calico somewheres what she's made into leaves. Look at 'em tacked up there. And that there puddle's their lake. Aint children queer?"

"She plays the new game with drunken Mike's kid and some of the others that went along, for that there woman said, 'I aint discriminating,' and she took all she could pile into the car without a question as to their pedigree. There was the milkman's kid next to the swillman's."

"Well, I know all about that trip as if I'd been there."

"Not a word says the kids when they gets there. They just stands and looks at the grass. There's miles of it, and there's flowers scattered on it."

"Go scamper oh it," says the woman. 'It's yours for all day, and pick all the flowers you want,' says she; 'they're yours, too'."

"But she can't get most of the kids to stir, and when she's getting unhappy over it one of 'em whispers, 'Coppers.'"

"Oh, there aint none here," says the woman, like to cry. And then whatever the kids don't do would fill a newspaper."

"When I'm expecting my kid back I gets out two of these here pans to hold the flowers she'd bring home, and—well, she's a queer kid. She brought one,"

"Ma," says she, "I couldn't pick 'em an' spoil 'em. I tried two, an' they spoilt. This one's spoilt a little, but its the only one," says she, "an' the rest's all right."

"That night when the kid's goin' to her corner in the room where we all sleeps, the whole kit and crew of us, she says, 'Ma,' says she, 'why can't we have 'em all the time—the trees, an' the cows? Ma, why can't we? An' the sun's cool there! Ma, why can't we have that sun here?"

"An' I says, says I, 'Well, honey, who-sover's to blame, 'taint the fault of the woman who took you to the country. 'Taint her fault, honey, though the societies says she's just ruining us with her indiscriminate charity. 'Taint her fault.'"

"Yer bet yer life 'taint, says the kid. And in her sleep she says, over an' over, 'The rest of the flowers is all right—'cept one—only one.'"—New York Journal.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Girls of St. Dorothy

BY ISOLA L. FORRESTER

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CHAPTER XIV.

ON THE BAY SHORE ROAD

IT was the day before Thanksgiving, and the girls of St. Dorothy were very busy preparing baskets of good things for those whose comfort they cared for. There had no lack of donations to the good cause. Mrs. Edsall opened her stores of jellies and preserves freely, and Mr. Hardy gave Virginia an order on the market in town for all the turkeys and chickens she wanted, while the more substantial and everyday necessities, potatoes and staples, and so on, were there in abundance.

The day was cold and sunless, with sure prospect of a heavy snowstorm coming on. Most of the baskets had been delivered to their destinations by means of Lad and Lassie and the trap, but a few more remained, and Nell said it was not necessary to have the horses just for so few baskets; that the girls could carry them all right. There were only the five charter members present, as it happened. The rest had finished their share of the good work and gone home. As they stood chatting over the last load, Mrs. Hardy glanced out of the window anxiously.

"Indeed, I don't believe you ought to go out, daughter," she said, seriously. "There is certainly a storm coming up, and Nell says it is a long distance to the little old lady's."

"Over a mile, Virgine," Eleanor added, as she slipped on her warm kid mittens, "and its way down on the Bay Shore road."

But Virginia only laughed, as she dropped a hasty kiss on her mother's white hair.

"As if I were going to help up to the last minute and then miss even the fun of seeing their faces when they see the baskets," she was wrapping her fur cloak closer around her, said, "Unless, of course, the girls mind walking a little slower, why, I mean to go."

Eleanor, too, looked anxious, but she gave Virginia the support of her arm, and waved her hand reassuringly to Mrs. Hardy when they left her on the veranda.

It did not seem such a long distance after all, walking from the bluff to town, with everyone laughing and talking, and the consciousness of doing good making them happy. All of the baskets were left with bright words of good cheer, until only one remained, the largest of all. It was for a little old maid of sixty, who lived all by herself on the opposite side of the river.

"No one will ever think of going to see her," Alice had said, when they were making out the list of those who were to be helped. So the daintiest basket of all was made up for Miss Keturah Pugsley. Mrs. Hardy had sent a plump turkey ready roasted, and a can of cooked cranberries, and there was a delicious fresh chocolate cake, and some pineapple preserves, and a pound of the finest tea, and other things besides.

"I am afraid it will be dark before we get back," Nell said, but Virginia overruled all

objections in her gay, willful way, and laughed at her for an old, fussy grandmother; so she won the day, and they crossed the river and walked far down the Bay Shore road, until at last the little white cottage was reached.

"Hope she won't be scared out of her wits over the surprise party," Laura chuckled, when they went softly around to the kitchen door, and she added, in an undertone to Alice who was next her, "I wish that Mollie were here to see the fun, too; don't you?"

Alice nodded. There was no time to answer, for Eleanor had tapped on the door, and they all waited breathlessly for a response. Silence for a moment, and then, instead of the slow, faltering step of old Miss Pugsley, there came the sound of a firm, quick footfall across the floor, and the door was flung open by no less a personage than Mollie Gray herself.

"Why, the idea!" murmured Evelyn in her surprised, lady-like way; but the others looked silent and sheepish. Mollie was the first to recover herself.

"Hello, girls," she said, "have you come to see Miss Pugsley? How nice of you!"

"Yes," Nell replied, "just a little Thanksgiving surprise party we planned," but the rest did not speak, so taken by surprise were they themselves. Then they all trooped after Mollie into the little house, and in the sitting room a second surprise awaited them.

There sat Miss Pugsley in her deep-seated wicker rocking chair, her feet warming cozily on a hassock before the plump Dutch stove, and beside her sat Madge Ferrall. Both glanced up at the doorway full of eager, rosy faces, in a startled way, and when Madge recognized them as the S. D. S. girls, she rose impulsively, as though to leave them in possession of the field, but Mollie was too quick for her.

"Only some of the girls come to see you, Miss Pugsley," she said cheerily, crossing to the gentle old lady's side; then, with her hand laid affectionately around Madge's shoulder, she added, "and girls, I think you all know Madge Ferrall, Tony's sister."

Laura and Alice nodded with an answering smile. Eleanor bowed gravely, an anxious look on her sweet, calm face; and as for the other two, not the wildest flight of imagination could construe the blank, far-away look on their faces to any acknowledgment of the introduction. In fact, at that precise moment Virginia suddenly remembered something in the basket which must be attended to at once, so Evelyn accompanied her to the kitchen, and Mollie fired up at once over the slight to her friend.

"Hadn't we better go?" Madge whispered, as the two stood in a shadowy corner and watched the gay group that clustered about Miss Pugsley's chair.

"Indeed, we'd better do no such thing," retorted Mollie. "I'm going to stay until the last gun's fired, or know the reason why!"

When Mollie put her foot down, as Dave

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said, there was no chance for anyone else, so the two stayed, while the S. D. S. girls bustled about unpacking the good things to eat and lavishing attentions on Miss Pugsley. But in spite of the roast turkey and pineapple, in spite of Virginia's smiles and radiant promises, it was little Madge whom the old lady called for at the last to come and see that everything was all right for the night, and to give her a farewell kiss.

"How well Miss Pugsley knows that girl," Evelyn said thoughtfully to Mollie, as they stood outside the door waiting for Madge.

"Well, I should say she did," replied Mollie, proudly. "Madge comes over every day after Tony is home to look after her mother, and she fixes up the place for Miss Pugsley, and reads to her, and Tony always splits her wood for her and carries it into the house. Guess she does know her."

"The idea," said Evelyn, and Nell added: "How nice of them, and it is such a long way over, too."

"Oh, no, it isn't," Mollie answered. "They just come over the railroad bridge. There's a little footpath between the tracks, you know."

"Ugh! I'd be afraid of trains," murmured little Alice, with a shiver.

"Your father was not a brakeman," Virginia said coolly, and Mollie wanted to box her ears; but Madge's appearance put an end to the conversation, and they all walked down the road in silence.

The ground was dry and frozen, but already a few stray snowflakes had begun to flutter down from the heavy, gray sky, and the daylight was fast fading.

"Wasn't it fun?" Laura said, as she danced on ahead of Evelyn and Virginia, "and what a lovely time she'll have tomorrow!"

"I don't think it was nearly as nice as we had planned," Virginia replied slowly; "some way, it seemed as though the other two spoiled our surprise, and as if they had done more for her than if we had given her a thousand turkeys. I'm sorry I came."

"We must hurry," Eleanor's clear voice said from the rear, "or we will be out in a storm sure, and it would be a serious matter down here on the bay shore at night."

"Nonsense—" Virginia began, but Mollie's words made her pause. She and Madge had stopped at the railroad crossing, and were ready to start down the tracks towards the bridge.

"Why don't you come with us, Nell?" she asked. "It's perfectly safe, and you'll be over the river in five minutes, instead of going way down to the red bridge."

"Oh, don't, Nellie," pleaded Laura and Alice, but Evelyn and Virginia laughed at their fears, and started ahead of all, arm in arm until they reached the bridge, where they had to go in single-file, Indian fashion.

The bridge was a long narrow one, barely accommodating the two tracks, and between them a planking about two feet wide had been laid as a footpath.

"See how easy it is?" Mollie said to Eleanor when they were half way across, and the latter nodded. She was too busy looking after Alice and Laura to talk. All at once a shrill whistle sounded on the still air, and all the girls stopped short, holding their breaths to catch the direction of the sound as it died away.

(To be continued)

How Grandpa Boiled Eggs

"IT is half-past eleven," said grandpa, "and the mason will not have the chimney ready before three o'clock."

"Then I suppose we must go along with a cold lunch," said grandma.

"Well," said grandpa after a moment, "Perhaps I can boil some eggs. I will try it."

"But isn't it too windy to make a fire out of doors?" asked grandma.

"I shall not need a fire," said grandpa.

"That sounds like a joke," said Edith.

"No Joke at all," said grandpa, "Come out and see. And bring the eggs," he added, "and a can with a tight cover."

When, a few moments after, grandma and Edith went out in the back yard, grandpa was putting some fresh lime into an old pail.

He took the can of eggs they brought and filled it nearly full of cold water. Then, fitting the lid on carefully, he set it in a hollow place he had made in the lime. Edith watched him curiously.

"Will the lime burn?" she asked. "Shall I bring the matches?"

"You forget," said grandpa. "I was not to use any fire. We'll start it with cold water."

"Now I know you're joking."

"Wait a moment," said grandpa, "and you'll see."

He poured in the water and put a board over the pail.

"Oh!" cried Edith, when in a very short time it began to bubble and steam as if a hot fire were burning under the pail. And "Oh!" she cried a great deal louder when a white creamy mass came pouring over the top and down the sides of the pail.

It did not last long. In six minutes the bubbling had almost stopped. So grandpa took a long iron dipper and gently lifted out the can, all coated with lime.

He rinsed it off, then opened it and took out the nice, white eggs, and when they broke them at lunch, they found them cooked just exactly right.—*Canadian Churchman.*

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Finance and Commerce

Dunn & Co. report failures in the United States, for the second quarter of the year, the smallest for the like period in twenty-five years. Bank clearings the last week show a gain over the same week last year of 39.5 per cent. These two items indicate, as well as anything, the present prosperous condition of business throughout the country. In fact there are very few complaints from any quarter. The only dissatisfaction is among laborers who feel they are not sharing in the general prosperity of their employers, and a few strikes are on, and more are threatened. These conditions usually follow a business revival, and are probably now due. So far, they have assumed active form only in isolated cases, and the great transportation interests, with their numberless employees, have not felt the pressure of demand for increased wages. It is not unlikely to come. The merging of many separate producers into one, which has been done to a great degree in many lines of trade, has thrown some out of employment. This naturally creates a dissatisfied class, and the sentiment against trusts is undoubtedly growing, and will receive aid and comfort from both political parties in the next campaign. These are conditions that are likely to affect the future. Now, business is moving along swimmingly. In the iron trade there is yet no abatement in the firm tendency of prices, but it can be seen that the production capacity is gaining on the demands for future, and will ere long probably run ahead of it, an authority stating it, "but the new orders accumulated do not equal the output of the works."

Prices continue strong for woolen goods. The market for raw cotton has advanced slightly, mainly on account of speculative buying in some in the south-west. In manufactured goods there is no pressure to sell. Production capacity in the south is increasing, and its competition with New England mills is severe.

Wheat has fluctuated within narrow limits, but the tendency of prices has been slightly downward. Receipts at primary markets are somewhat less, but still large, while foreign demand is by no means large, and stocks are accumulating at a time of the year when they should be decreasing. The European visible decreased sharply last week, however, which shows that supplies from Russia and the southern hemisphere are being depleted.

The key to prices is still the north-west spring wheat crop, and the next fortnight will be the crucial period. In the states of Minnesota and the two Dakotas, which practically produce the crop, the conditions are not wholly favorable. The crop is two to three weeks late, and very rank in growth. The best authorities say it can only mature well with good dry weather. It will stand neither heat nor moisture. The stock market has had a sharp rally, under good leadership, and a general outside speculative buying. Gold has gone out less freely, and at the moment the price of exchange continues below the shipping point.

Exports in Detail

A study of the details of exports from the United States during the fiscal year just ended, shows that every part of the world has evinced an increased desire for American products. Europe is the only part of the world which has failed to increase the amount of money paid to us for our products, and this is solely due to the plentiful supply of breadstuffs in that part of the world in 1899 as compared with 1898, and the

consequent decrease in price paid per bushel, thus making a slight reduction in our cash receipts from that part of the world. To Asia, to Africa, to South America, to Mexico, to Canada, and to the Hawaiian Islands and Oceanica, our sales have increased in quantity and value as compared with the phenomenal year 1898, the only grand division from which our receipts have been smaller this year than last being Europe, and even there the reduction is confined to the four countries, United Kingdom, France, Belgium, and Spain, and, as already indicated, is due to the fact that a large home supply of breadstuffs has reduced their payments to us for this class of our products.

To British North America the exports in the fiscal year 1899 will be in round numbers, \$90,000,000, as against \$85,000,000 last year; to Mexico, the exports will be about \$25,000,000, as against \$21,205,000 last year; to Cuba, the exports will be about \$18,000,000, against \$8,260,000 last year; to Puerto Rico, the total will be \$2,500,000, against \$1,500,000 in 1898, and to the entire West Indies group the total exports of the year will be \$35,000,000 in round numbers, against \$26,438,000 last year. South America, to which our sales in the past have not shown as rapid an increase as those to other parts of the world, show a slight gain in 1899, and will reach a total of over \$35,000,000, against \$33,821,000 last year. To Asia, the exports of the year will be about \$47,000,000, as against \$44,844,000 last year, China showing an increase of over 35 per cent., and Hongkong about an equal increase, while Japan, which purchased enormous quantities of raw cotton and various manufactured goods from us last year, has somewhat decreased her purchases in these lines, so that the total to Japan during the year will show a reduction of over \$3,000,000, compared with 1898, but an increase of \$3,000,000, compared with 1897. Oceanica shows remarkable gains, the total for the year being likely to exceed \$30,000,000, against \$21,991,000 last year, and to Africa the exports of the year are in excess of those of any preceding year.

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CURE FOR INSOMNIA.—Insomnia is a self-inflicted curse through the violation of nature's laws. The cause may be over-anxiety, planning for the morrow, thinking and worrying over the yesterdays and to days, but no opiate can remove the cause, even though it may bring sleep. If the cause is merely mental overwork, it may be quickly removed by relieving the brain of the excess of blood. Physical exercise is a panacea for about every ailment which human flesh is heir to. Therefore, stand erect, and rise slowly from the heels; descend slowly. Do this from forty to fifty times until you feel the congestion in the muscles of the leg. Almost instant relief follows, and sleep is soon induced. For those who are averse to a little work, I would recommend instead a bowl of very-hot milk (without so much as a wafer) immediately before retiring. The hotter the milk the better for the purpose. This will prove a better sleep producer than all the opiates known to medical science. It brings about an increased activity of the blood-vessels of the stomach, causing slight temporary congestion, which relieves the blood vessels of the brain. The hot milk is also quite-strengthening to the stomach.—*Ladies' Home Journal*.

NECESSITY OF COVER DURING SLEEP.—The object is simply this: Nature takes the time when one is lying down to give the heart a rest, and that organ, consequently, makes ten strokes less a minute than when one is in an upright posture. Multiplying that by sixty minutes, it is six hundred strokes. Therefore, in eight hours spent in lying down the heart is saved nearly five-thousand strokes, and as the heart pumps six ounces of blood with each stroke, it lifts thirty thousand ounces less of blood in a night of eight hours spent in bed than when one is in an upright position. As the blood flows so much more slowly through the veins while one is lying down, one must supply, then, with extra coverings, the warmth usually furnished by circulation.—*Popular Science News*.

It is well known that the nerves are directly affected by cigarette smoking—doubtless more so than by the ordinary cigar or the super-fragrant pipe. But it may not be generally understood that nerves of the teeth are actually killed by this indulgence. It appears from the testimony of a Brooklyn dentist that this is the case, and that young men are not the only sufferers. In at least one instance he discovered in the course of his professional service that a young lady of high character, one of his personal acquaintances, had entirely killed the nerves of some of her teeth in this manner. Commenting upon the frequency with which dead nerves were found in the teeth of young men, he said: "The result itself has been apparent to me and to all dentists for a long time, but the cause has been a mystery until very recently. For years the nerves of teeth in every other way perfect, have been found dead. A careful examination of a dead nerve found in an unexposed tooth, recently revealed the fact that it had been poisoned by nicotine, and thereby the mystery referred to was solved. Nicotine poisoning from cigarette smoking is killing the nerves in the teeth of smokers. It is a most serious state of affairs, although most people will not understand. They think a dead tooth is as good as a live one. They will find their mistake some day.—*Good Housekeeping*.

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tol, Va., in which field he served two years. After this he spent some time traveling in Europe, and on Dec. 1, 1884, took charge of Christ church, Richmond. In 1886 he married Miss Ida Vivian Pratt, daughter of Wm. Carter Pratt, of Caroline county. In the fall of 1890, Bishop Whittle appointed him diocesan evangelist in charge of forty counties in Southwest and South Virginia. He continued in this work till 1892, when he went to Trinity church, Portsmouth. Of his work there it is needless to speak. The results attained have been all that could have been expected. He was consecrated Bishop of Boise July 13, 1899.

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Notes of the World's Progress

A DECISION HAS BEEN HANDED down by Judge Truax, of the New York Supreme Court, having an important bearing on strikes. The decision declares that an effort on the part of a labor organization to prevent others from pursuing their trade or vocation is a conspiracy, and therefore unlawful. The case arose from an action brought by one association of steam-fitters to restrain other associations from interfering with the performance of work, and owing to the importance of principles involved, will likely be taken to the Court of Appeals, the highest judicial body of the State. Although the decision of Judge Truax applies only to associations, the question of an individual not being involved in the case, the essential principles are the same. Consequently the ruling could be applied to strikes in the event of organized labor attempting to prevent the operation of manufacturing plants or other industries by the employment of non-union men. Should the decision be sustained by the higher court, the power of unions would be limited and less effective.

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WHEN ALL HOPE OF SAVING THE American liner, "City of Paris," stranded on Manacle rocks, had been practically abandoned, three small tugs to the astonishment of everybody concerned, suddenly and easily pulled the great steamship into deep water. The owners, after exhausting the resources of prominent wrecking agencies, abandoned the vessel to the underwriters, and it was by them handed over to salvors. By blasting rocks under the bow and weighting the stem, the release of the vessel was accomplished. As the "Paris" cost something over \$2,000,000, the result will be a good profit for the salvors. Captain Watkins, of the "Paris," candidly acknowledges that an error in his reckoning was responsible for the stranding. As the scene of the wreck is a most dangerous vicinity, calm weather alone prevented a terrible disaster. It is a fact that in routes of great liners, safety is to a certain extent sacrificed to speed, and constantly recurring accidents emphasize the necessity for action which will render the safety of passengers paramount.

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THAT THE UNITED STATES HAS already accomplished a great deal toward the regeneration of Cuba, so far as healthful conditions in the island are concerned, is shown by the fact that there is less terror of yellow fever which each season heretofore has caused great loss of life. It is true the disease exists at the present time, but to nowise the extent that would have been the case had precautionary measures not been taken; cleanliness was not considered a virtue, and fever germs flourished in consequence. One of the first duties under the military regime was to scour unhealthy and pest-breeding places, and the result is already apparent. Prevention of the fever in Cuba will, in a great measure, protect cities of the South from the scourge.

ACCORDING TO THE REPORT OF the British consul at Barcelona, Spain has, in the loss of her colonies, suffered in little else than "honor." Under the terms of the treaty, Spain has the same entry rights in the Antilles and Philippines as the United States, and therefore will not lose commercially to the extent which otherwise would be the case. As the inhabitants of the islands speak Spanish and Catalan, Spanish manufacturers, with a thorough knowledge of requirements which years of intercourse have enabled them to acquire, will not be at a disadvantage, and will also have the advantage of cheap labor with which the United States cannot compete.

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FOREIGN CORRESPONDENTS HAVE found material for columns of matter in the extension of courtesies by Emperor William, of Germany, to boys aboard the French government naval training ship. The fact that some of the officers and boys were entertained aboard the royal yacht, is taken by observers heavy with diplomatic saturation, as an attempt on the part of the Kaiser to undermine Russian influence, and added importance to the incident is given by President Loubet in sending a letter of acknowledgment to Emperor William, in which the latter is given assurances of the most distinguished consideration. The whole matter may perhaps be taken as a straw indicating a desire on the part of both countries to bury their differences, and let bygones be bygones.

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ALTHOUGH PERFECTION IN AUTOMOBILE construction has probably not been attained, it is sufficiently advanced to render horseless vehicles thoroughly practical and useful. A test harder than ever before given, and which will amply demonstrate the durability of the machines under most severe conditions, is now being made in a trip from New York to San Francisco. The journey began last week, and the distance by road will not be far short of 4,000 miles. In France, where the construction and use of automobiles is further advanced than in this country, the greatest distance recorded in a single run is one thousand kilometers, or six hundred and twenty-one miles, and over roadways equivalent to American park boulevards. The machine will be put to its mettle when mountainous country is reached.

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WAR AGAINST POLYGAMY HAS broken out anew in Utah. This time the charge has been brought against Angus M. Cannon, president of the Mormon Church, and it is thought evidence sufficient to procure conviction can be produced. The difficulty in Utah is to get positive evidence of the practice of polygamy, and as the State courts are more or less under the domination of the Mormon Church, convictions are hard to obtain. In the present instance, the birth of a son to a polygamous wife of President

Cannon; and the filing of a certificate of birth, are the main points of the prosecution. Cannon has before served a term in the penitentiary, his conviction being secured under the Edmunds' Law. The election of Brigham H. Roberts to a seat in Congress has brought about a renewal of the agitation. Although there is a law in Utah forbidding polygamy, there is evident reason to believe it is not universally regarded.

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IT IS PROBABLE THAT IN NO ONE year other than the present have colleges been so prolific in conferring degrees. The reason is likely owing to past and present military and naval activity. Different degrees of bravery or distinction have been recognized by different degrees honorary. If there be a military or naval officer who cannot add an abbreviation to his name, it is pretty safe to assume his career has not afforded him an opportunity to earn recognition. It is stated that President McKinley can, with perfect propriety, write LL.D. in the rear of his name thirteen times.

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THE REPORTED ARRIVAL AT SEATTLE, last week, of a steamer having a ton of gold dust aboard, coupled with glowing accounts from the gold region, indicate that the richness of the Klondike exists elsewhere than in the imagination of enthusiastic prospectors. The most optimistic account is that there are twenty millions in dust awaiting shipment. It is, in the main, echoes of success that come from the country. Occasional reports of disaster and starvation incurred in the search for gold, are heard, but not much publicity is given those who return without riches but glad to have passed through perils and escaped alive. It is stories of rich strikes that furnish the best material for newspaper correspondents. Apparently authentic statements are in effect that nearly all promising claims are located, and while, for years, the Klondike will be a great gold producer, it will require abundant capital to secure wealth in any considerable amount.

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THROUGH THE OPENING OF THE seaport of Ekaterininsk, on the coast of Lapland, Russia obtains for the first time a seaport on the Atlantic Ocean, which is open all the year round, and is of great strategic importance. The work of preparation and construction of powerful fortifications has been accomplished quietly, newspapers having been forbidden to make any mention whatsoever. Heretofore Russia has maintained a fleet on the Baltic sea which was practically useless half the year, and which, in the event of hostilities with a maritime power, could be easily shut in. The construction of the new port has entailed the building of 600 miles of railroad, forming a connecting link with lines to St. Petersburg. The defences of Ekaterininsk are said to be as effective as those of Kronstadt, the most powerful naval stronghold in the world.

The News of the Church

Consecration of the Rev. Mr. Funsten

On Thursday, July 13th, the Rev. James Bowen Funsten was consecrated to the bishopric in Trinity church, Portsmouth, Va., of which he was the rector. Promptly at 11 o'clock, the bishops and priests, the latter numbering about 30, and the Bishop-elect marched from the parish house in their vestments, and entered the church through the lower door. Bishop Whittle, the presiding Bishop, was followed by Bishops Peterkin, of West Virginia; Waitaker, of Pennsylvania; Randolph, of Southern Virginia; Gibson, of Virginia; Paret, of Maryland, and Penick.

The service opened with the processional hymn, "O Zion, haste, thy mission high fulfilling." Morning Prayer was read by the Rev. Robert Gatewood, assisted by the Rev. Messrs. Angus Crawford, D. D., Robert Jett, Carl E. Grammer, D. D., and Z. S. Farland. Bishop Paret, of Maryland, preached a strong sermon, from the second chapter of the first Epistle to the Thessalonians. At the conclusion, the elected Bishop, vested with his rochet, was presented by Bishops Peterkin, of West Virginia, and Whitaker, of Pennsylvania, to the presiding Bishop, Whittle. The testimonials of the candidate for consecration, together with the commission issued for that service by Bishop Clarke, were read, and the candidate gave the required promise of conformity to the doctrine, discipline, and worship of the Church. Then followed the litany and prayers, after which the questions by the presiding Bishop. The Bishop-elect was then vested in the rest of the episcopal habit, and kneeling, the *Veni Creator Spiritus* was said over him, followed by the imposition of hands by presiding Bishop Whittle, and the co-consecrators, Bishops Randolph, Paret, Talbot, Cheshire, Penick, and Gibson. After the presentation of the Holy Bible, Holy Communion was celebrated. While luncheon was being served in the parish house, Bishop Funsten was warmly congratulated by those present.

Bishop Funsten preached his farewell sermon at Trinity church, Portsmouth, Sunday, July 16th. He was to leave for his missionary jurisdiction, Boise, this week, so as to be in the field by August 1st. His family will leave Virginia for the West in October.

The Church Abroad

Dr. Maurice Fitzgerald Day, who has been Bishop of Cashel and Waterford for 28 years, has just resigned his bishopric. The Bishop, who has entered on his 84th year, was the first prelate raised to the episcopate after the disestablishment of the Irish Church. He has been for more than half a century one of the first pulpit orators in Ireland.

Death of Bishop Tozer

The death is announced of the Rt. Rev. Dr. W. G. Tozer, formerly Bishop successively of Zanzibar, Jamaica, and Honduras. The deceased prelate, who has survived his two successors in Central Africa, Bishops Steere and Smythies, succeeded in 1863 the martyred Bishop Mackenzie. His first act was to transfer the headquarters of the bishopric to Zanzibar, where he began the movement which will, ere long, we trust, end in the complete abolition of slavery. The cathedral church, standing in the old slave market of Zanzibar, is a fitting symbol of this great work. In 1873, suffering from the effects of cholera and a hurricane, Bishop Tozer was fain to abandon his mission, and since then has worked as Bishop of Jamaica and Honduras, and has done parish duty in England, but always under disabilities due to the African climate.

Consecration of Bishops

On the Feast of St. Peter, three bishops for the work of the Church in distant parts, were

consecrated in St. Paul's cathedral. They were: The Rev. Henry Whitehead, as Bishop of Madras; the Rev. George Lanchester King, as Bishop of Madagascar; and the Rev. William George Peel, as Bishop of Mombasa. The Archbishop of Canterbury officiated. An unusually large number of bishops took part in the solemn rite of laying on of hands, including the Bishops of Durham, Winchester, Lincoln, Wakefield, Salisbury, Rochester, and Stepney, the Archbishop of the West Indies, the Bishop of Sierra Leone, and Bishops Johnson (late of Calcutta), Royston, Milne, Hornby, and Kestall-Cornish.

Commencements

St. Mary's Hall, Faribault, Minn.

The Commencement, June 13th, was preceded by a delightful *musical* on Monday evening. The choral chapel service on Tuesday was led by Bishop Gilbert. Bishop Whipple presided, and gave the medals and diplomas after his address. After the principal's reception, the *alumnae* met, with the Bishops as honored guests.

St. Katharine's Hall, Davenport, Iowa

The 15th annual Commencement took place June 13th. On the Sunday previous, Bishop Morrison preached the baccalaureate sermon at the cathedral, a large congregation being present. On Tuesday the graduation exercises were held in the assembly room of the school building. A very fine programme of vocal and instrumental music was given by the pupils of the school. Miss Jane Addams, of Hull House, Chicago, made a very striking address on "The modern social conscience." She spoke of the great thirst of the day for knowledge of the people; of realism in art and literature. She declared that all labor can be humanized and moralized, and that men and women of to-day are answering for themselves the question, "Shall we live merely as good citizens, or shall we live the broader life that uplifts our fellow-men?" "The test, not of our morality, but of our moral enterprise, will come in the treatment we give the poor, the poorest among us; those whose lives are hard and ungracious and unlovely, and without hope or anything of the good things of earth; those who are overworked and stunted in development, and dwarfed in mental and moral qualities, and without the advantages to be what they might be if they were cared for. The question with most of us to-day, in some form or other, is, 'What shall we do regarding these people? Shall we live lives that please us, or shall we refuse to be pent within such narrow limits, and live the larger and broader life that comes from paying heed to our social conscience?'" Six graduates received diplomas. St. Katharine's has enjoyed a year of great prosperity, and the outlook for the coming year is most encouraging. Miss Rice who has for so many years been principal of the school, and under whose able administration it has attained so high a reputation throughout the West, retires from the principalship, to the great regret of the trustees and of all who are interested in the school. She will be succeeded by Miss Mary Francis Buffington, a graduate of Vassar, and a woman who has had varied and successful experience in school work. Miss Buffington has been at the school and working with Miss Rice since January, and has already won the confidence and affection of the girls, and indeed of all who are interested in the prosperity of St. Katharine's.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Rev. Charles B. Ragbir is in this country, bearing credentials from Archdeacon Trotter, of Trinidad, B. W. I., and hoping to arouse interest in the work of the Church in that diocese among the Indian immigrants who come from Calcutta. He will be glad to speak on the sub-

ject in Chicago during the first two weeks in October.

The mission of All Angels, Berwyn, no less than the community itself, both of which he helped to build up, suffers loss in the sudden death last Sunday morning, of Mr. Perkins, for many years a resident there, and a native of Plymouth, Devon, England.

On Sunday, the 9th, there was blessed a solid silver Communion set, costing \$100, and subscribed for by all the communicants, to take the place of the vessels stolen a couple of months ago from the church of the Redeemer, Maywood.

The church of the Atonement, Edgewater, is soon to have a rectory, a valuable lot near the church having been secured. The vestry have recently added \$300 to the salary of the Rev. J. M. D. Davidson.

Holy Trinity Mission, Chicago

On the fifth Sunday after Trinity the Bishop made his visitation of Holy Trinity mission, confirming a class of 15 presented by the Rev. H. C. Kinney, who has labored patiently for over 15 years in this Stock Yards district, with the visible result of gathering a large congregation of young people. The adults, most of them workers in the large packing houses, are often compelled by the hard service of the world, to give up all seven days of the week to the earning of material food for their large families. In the afternoon the Bishop was accompanied by the Rev. Dr. Brown, who is in charge of St. John's, Lockport, to that distant suburb for another Confirmation.

Visit of Bishop Morrison

Bishop Morrison, of Iowa, on Sunday morning, preached in the church of the Epiphany to a large congregation, and confirmed for the Bishop of Chicago, at the Douglas Park mission, a class of 13, presented by the Rev. F. F. Beckerman who has charge there in connection with the parish of the Good Shepherd, Lawndale. A considerable portion of Monday was passed socially by Dr. Morrison at the Church Club, with those of his old clerical friends who are still in the city. He returned on Tuesday to his diocese, in which he will spend the summer.

Consecration of Rev. A. L. Williams

The consecration of the Bishop-coadjutor of Nebraska is now fixed for St. Luke's Day, Oct. 18th. Michaelmas Day being found inconvenient. The chief consecrator will be the Bishop of Nebraska. The Bishop of Chicago will be the preacher, and Bishops Edsall and Morrison will present the Bishop-elect. Other Bishops expected to be present in the cathedral, Omaha, on the occasion, are: Atwill, of West Missouri; Barker, of Olympia; Gilbert, of Minnesota; Millsbaugh, of Kansas; Nicholson, of Milwaukee; Seymour, of Springfield, and Spalding, of Colorado, who ordained Mr. Williams.

Choir Outings

St. James' choir had a most enjoyable outing, from the 3d to the 13th, at Bang's Lake, Ill.; that of Epiphany returned last week from their ten days' camping at Paw-paw Lake, Mich.; St. Andrew's returned from the Beulah Hotel on Lake Beulah, Monday morning; the choirs of Grace church, and of St. Luke's, Evanston, are still in separate camps at Lake Delavan.

All Saints', Ravenswood

Plans have been submitted and approved for its immediate enlargement. They provide for a considerable addition to the chancel, giving space for the choir stalls, and so increasing the seating capacity of the nave for a large choir room, and for a sacristy.

Movements of the Clergy

The Rev. Dr. Clinton Locke is spending the summer at his cottage, Lockhaven, at Wequetonsing, on Little Traverse Bay, having left the city early in June. Dr. Gold, of the Seminary, is at Bishopthorpe, Lima, Ind. Dr. A. W. Little left, a fortnight ago, for Castine, Maine,

his duty at St. Mark's, Evanston, being taken up to the middle of August by the Rev. F. W. Keator. The Rev. C. E. Bowles returned a short time ago, from a fortnight in Northern Wisconsin. The Rev. E. M. Thompson spent the last of his five weeks' vacation with St. James' choir at Lake Beulah. The Rev. Dr. Rushton returned from the North on Saturday morning, took most of the Grace church services on Sunday, in the absence of the rector and his assistant, and went again on Monday to the Lake Delavan camp of the Rev. D. F. Smith's Evanston choir. The choir of St. Peter's went to Rock Lake on Monday morning, where they will be joined by the rector, who, after a week in camp, will return to complete his month on the Massachusetts Coast. The Rev. A. T. Perkins, chaplain at St. Luke's Hospital, returns this week from a visit East of nearly three weeks. The Rev. B. F. Matrau will remain till the middle of September at Newton, Mass., where he is taking light duty for the Rev. Dr. Shinn, of Grace church. The Rev. C. H. Bixby left on Tuesday morning, by rail, for a week at Traverse City, Mich., with an old parishioner of his at St. Paul's; thence he goes into camp at Glen Haven till Aug. 9th. The Rev. John A. Carr left on Wednesday, for Montreal, whence he sails by the Dominion Line on Saturday morning, for a two months' visit to his aged mother at their old home in Scotland.

Good Work Done by Rev. Harold Morse

At the church of the Mediator, Morgan Park, the Sunday school has recently quadrupled in attendance under the vigorous superintendence of the Rev. Harold Morse, whose work among the young was so thoroughly appreciated when he was assisting at Trinity church, as is evidenced in the receipt this month by him and Mrs. Morse, of two elegant pieces of furniture, with a very affectionately-worded address, from the officers and teachers of Trinity's two schools, and of another appropriate present from the members of the Young Men's Club. The address concluded with these words: "It will be our earnest prayer that you will find in your new field of labor as many true and faithful friends as you have left behind in Trinity parish, and in the Sunday schools. Heb. xi: 24-26."

New York

Henry Codman Potter, D.D., LL.D., Bishop

The New York local assembly of the Brotherhood of St. Andrew met at St. Joseph's church, Queens, N. Y., July 15th, in joint session with the Long Island local assembly.

St. Thomas' Church, New York City

It is expected to have the work on the cloisters finished by autumn. The rector, the Rev. John W. Brown, D. D., who for two months past has been visiting his daughter in England, is expected home during the current week.

Memorial of Mrs. M. E. Boulton

To Calvary church, the Rev. J. Lewis Parks, D.D., rector, the Boulton family has given \$5,000 as a memorial of Mrs. Mary Elizabeth Boulton. The sum is to be kept intact, and the interest used, from time to time, for the expenses of the parish.

Morgan Memorial Parish House

At St. George's church, considerable additions are being made to the Morgan memorial parish house, at an expense of about \$30,000, in order to provide increased facilities for the work of the parochial organizations. A new story will be built, above the present top floor, increasing the height of the already tall edifice.

A Church Bell Stolen

The bell presented to St. James' church, Fordham, several years ago, by the Ven. Archdeacon Tiffany, D.D., and valued at about \$300 has been stolen. It had been removed to the churchyard for repairs, and was left there over night. The next morning it was missing. Two men have been arrested and held in \$1,000 bail each for trial, on the testimony of several witnesses. The bell, which was of bronze, is understood to have

been melted down and sold by the criminals for the price of old metal.

Rev. R. W. Kenyon Admitted to the Bar

The late rector of the church of the Archangel, the Rev. Ralph Wood Kenyon, has completed a course of law in the law department of the University of the City of New York, and has been admitted to the bar. He is about to open an office for law practice, but announces that he will continue to officiate as a priest, as opportunity for such duty offers.

Visit of Dean Stubbs, of England

It is announced that the Very Rev. C. W. Stubbs, D. D., dean of the cathedral of Ely, England, has accepted an arrangement to deliver a hundred lectures in America, during the coming season, beginning in the middle of October. The dean's subjects will be, "Shakespeare as a religious teacher," "James Russell Lowell," "Poetry and life," "Milton and the Puritans," "Shelley," "Charles Kingsley and Christian socialism," "Frederick Maurice," "Florence Nightingale," and a course of three illustrated lectures on Ely Cathedral.

The Tea Saloons

The Church Army is so encouraged by the results already accomplished by their "Tea Saloon No. 1," in New York, that they have undertaken a new venture, to be known as "Church Army Tea Saloon No. 2," which was opened July 10th, on Young's pier, Atlantic City, N. J., where thousands of people from this and other cities congregate during the warm season. Friends of the tea movement have fitted up the temperance bar at large expense, with handsome mahogany woodwork, and plate-glass mirrors. The tea bar in New York now has larger patronage than any of the liquor saloons around it. Expert tea makers, mixers, and bartenders, are kept busy, and large quantities of the tea in various combinations are taken away in cans for family use.

New Hospital Building

Drawings and plans for the new hospital building which, as already announced in the columns of THE LIVING CHURCH, is to be built by the munificence of Mr. J. Pierpont Morgan, for the Lying-in-Hospital, were submitted to the building department of the city July 11th, by the architect, Mr. Robert H. Robertson. The design provides for a magnificent brick, terra cotta, and limestone structure that is a departure in appearance from the usual style of hospital architecture. It is to be nine stories in height, and is to have a steel frame, making it thoroughly fireproof. The building will occupy the west side of 2d ave., from 17th to 18th sts., with a frontage on the avenue of 184 ft., and running back 82 ft. on 17th, and 165 ft. on 18th st. The main entrance will be on the avenue. The architect estimates the cost as exceeding \$300,000, all of which Mr. Morgan is to defray. Part of the site of the new structure was formerly occupied by the mansion of the late Hamilton Fish, Secretary of State under President Grant, and in which a number of historical events of that period took place. A marble tablet bearing the street and avenue names will be taken from this older building, and placed in the new, as a memorial of the historic site.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

For the remainder of the summer the services at old St. Paul's church, Philadelphia, will be in charge of the Rev. Thomas J. Taylor, of the City Mission.

The Boys' Brigade

Of Grace church chapel, West Philadelphia, started on the 13th inst. on their annual camping-out excursion. They go this year to the shady banks of the Brandywine, to remain there about 10 days.

The Rev. G. DeW. Dowling Married

At high noon, on Tuesday, 11th inst., in Grace church, Nyack, N. Y., Miss Sarah Adele Neill was married to the Rev. Gasherie DeWitt Dowling. The Rev. Franklin Babbitt, the rector,

officiated. Mr. Dowling who was recently ordained to the diaconate, will reside in Germantown, where he has a curacy.

Some Statistics of the Diocese

In addition to the statistics printed in THE LIVING CHURCH of May 13th last, the following may prove of interest: Whole number of clergy, 275; lay-readers licensed, 60; Baptisms (including 581 adults), 4,019; confirmed, 2,580; communicants, present number, 48,289; marriages, 990; burials, 2,819; Sunday schools and Bible classes—teachers, 3,224, scholars, 49,649; other school teachers, 98, scholars, 1,397

A Memorial Service

In the village of Crescentville, a suburb of Philadelphia, on Saturday afternoon, 8th inst., a handsome marble monument was dedicated to the memory of the private soldiers of that locality who served during the Civil War. The first address was made by the Rev. Linus P. Bissell, rector of Trinity church, Oxford. On Sunday afternoon, 9th inst., in Trinity chapel, Crescentville, a memorial service was held, attended by a delegation of Grand Army men, and an address was made by Major Reed. The Rev. Mr. Powell conducted the regular evening service (the chapel being in the parish of Trinity, Oxford), and preached an appropriate sermon.

Death of the Rev. E. G. Nock

The Rev. Edwin Gaines Nock, assistant minister of old Christ church, Philadelphia, entered into life eternal on the 12th inst., at his residence in Glassboro, N. J., after a brief illness of appendicitis. He was born about 41 years ago, and was a graduate of the General Theological Seminary in New York city. In 1873, he was ordered deacon by the Rt. Rev. Dr. Odenheimer, Bishop of New Jersey, and a year later was advanced to the priesthood, having served his diaconate at St. Thomas' church, Glassboro, N. J.; subsequently, and until 1884, he was its rector. From that date he was rector of Christ church, Adrian, Mich., for four years, when he returned to the East, and accepted an appointment as rector's assistant at old Christ church, Philadelphia, continuing in that position until the spring of 1896. A few months ago he resumed active work once more, and was connected with that parish at the time of his decease.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The church of the Incarnation, Brooklyn, the Rev. J. G. Bacchus, rector, will be closed during August, for repairs and decorations on the church and chapel.

Christ church, Bedford avenue, the Rev. Jas. H. Darlington, rector, will be open during the entire summer. The services are conducted by the assistant, the Rev. C. E. Cragg, but the rector frequently returns from the country to officiate on Sunday mornings.

The Queens and Nassau Clericus met recently at Rockville Centre, as the guests of the Rev. D. E. Nies, when the Rev. Wharton McMullin read a paper, entitled "Sermons versus calling."

Church of the Good Shepherd, Brooklyn

By the annual report, it is shown that there has been raised for all purposes in the parish during the year, the sum of \$15,568.73, the total balance on hand in the treasuries of all departments of the church being \$1,112.49. This exceeds any report in its history by more than \$2,000. The church will remain open during the entire summer, but there will be morning service only, at which different clergymen will officiate during the absence of the rector, the Rev. Andrew Underhill.

Semi-Centennial of Rev. Dr. Samuel Cox

The Very Rev. Samuel Cox, D. D., dean of the cathedral of the Incarnation, Garden City, celebrated on Wednesday, July 5th, the semi-centennial of his admission to Holy Orders. He was ordained July 5th, 1849, in St. James' church, Philadelphia. During his ministry of 50 years, Dr. Cox has spent about one year in travel, and for three months was incapacitated by illness. For

the remainder of the period he has been actively engaged in the work of the ministry. He began his ministry as rector of Christ church, Manhasset, and has been rector successively of the church of the Ascension, Philadelphia; St. Paul's church, Cincinnati, Ohio; Grace church, Bordentown, N. J., and lastly, at St. James' church, Newtown, where he remained 20 years. After six months spent in foreign travel, he was appointed archdeacon of Queens Co., and soon after, the dean of the cathedral. Dr. Cox's vacation of six weeks this summer will be spent with Mrs. Cox in an excursion to Alaska and the Yellowstone Park.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

All Sunday, and many week-day, services are continued during the summer in the Washington churches. At the church of the Epiphany, the regular morning and afternoon Sunday schools are closed, but a summer Sunday school is held at 10 o'clock, which the members of both remaining in the city are urged to attend.

Christ Church, Georgetown

The choir has been enjoying a ten days' excursion to Middleburg, Va.; 20 boys and a number of ladies and gentlemen, formed the party. On Sunday, in the little church at Alden, the choir rendered a choral service, which attracted a larger congregation than the building could hold. A concert was given during the week for the benefit of the church at Middleburg. St. John's choir is also absent on its annual visit to Piney Point.

Guild of St. Barnabas

The new home was informally opened on the evening of July 13th. The chaplain, the Rev. Alfred Harding, conducted a short service, and spoke a few words of congratulation on the auspicious beginning of this new work. The house secured is a very suitable and comfortable one for the purpose, and the rent for six months has been pledged by a friend.

Ohio

Wm. Andrew Leonard, D.D., Bishop

St. Andrew's Brotherhood

The local assembly had its June meeting in the guild room of St. Paul's church, Toledo, J. E. Heeth presiding. The rector, the Rev. W. C. Hopkins, conducted the devotions. The Sons of St. Paul, a juvenile society, attended, and the singing was hearty. The president talked on the junior branch of the Brotherhood, and was followed in the discussion by the Rev. Messrs. Alsop, Leflingwell and R. Heber Hoskin, and Messrs. Corvel and Thompson, of Grace church. After the business meeting there was music from the choir, and refreshments served by the St. Paul's Willing Workers, and then a general social.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

During the months of April, May, and June, the chapters of the Brotherhood of St. Andrew have been attending in turn the Monday evening services at the Rescue mission on Third ave., in charge of the Church Army. Among those participating were Ascension, Calvary, Good Shepherd, St. John's, and Trinity, of Pittsburgh; Christ, Emmanuel, and All Saints, Allegheny; Nativity, Crafton; Incarnation, Knoxville, and Epiphany, Bellevue. In nearly every case the rector of the church named accompanied the Brotherhood men, and made the principal address of the evening.

Diocesan Statistics

The Journal of the 34th annual convention has been issued. We glean the following from the report of the Committee on the State of the Church: Clergy in diocese, 80; parishes in diocese, 71; mission stations, 57; communicants 14,774; Confirmations, 952; Baptisms, 1,185; marriages, 269; burials, 606; Sunday school teachers, 840, pupils, 8,392; parochial contribu-

tions, \$274,152.83, diocesan, \$18,609.34, extra-diocesan, \$26,802.74, total, \$319,564.95; value of Church property, \$2,747,015.83.

Woman's Auxilliary

The number of boxes sent out during the year was 45, estimated value, \$3,505.93; money contributed, \$5,952.78; total, \$9,458.71. In addition to these amounts was the contribution to the United Offering of October, 1898, aggregating \$1,414.28, so that the women's contributions through the Auxilliary were almost \$11,000.

Massachusetts

William Lawrence, D.D., Bishop

The Rev. Theodore Sedgwick, of Williamstown, has recovered his health, and has resumed the charge of his parish. The missions at Blackington and Braytonville have been placed in charge of an assistant minister.

Following an early custom of the church, two priests from St. John the Evangelist, Boston, together with the vested choir and trumpeters, marched through the streets at the West End in solemn procession a few Sundays ago. When a pause was made, the crowd was addressed by Fr. Converse, with an invitation to the vesper service. This will be often repeated during the summer, and has made a deep impression in the neighborhood.

All Saints' Church, Chelmsford

A memorial organ has recently been given by Mr. F. F. Ayer, of New York. It is by James Cole, of Boston, and has two manuals and 16 stops.

Durrell Memorial Pulpit

In St. Thomas' church, Somerville, the new pulpit, which is part of the memorial to the late Rev. George W. Durrell, for many years the rector of the church, has been placed in position. It is of black walnut, with six panels, all hand carved, and is about eight feet high. The lumber was donated by George E. Baxter, and Robert Lawrence, for the past 20 years a parishioner, made the pulpit without cost and also gave a liberal amount of money towards the memorial fund. It is proposed to have in the centre panel an oval cross and crown, and underneath this is to be a silver plate bearing the inscription, "In memory of George Wells Durrell."

Death of the Rev. Dr. I. S. Hartley

The Rev. Dr. Isaac S. Hartley, rector of St. James' church, Great Barrington, died July 3d. He was born in New York city, Sept. 26, 1830, and was educated in the University of New York city and Andover Theological Seminary. After serving many years as a Presbyterian minister, he was ordained to the ministry of the Church in 1859, and in February, 1891, became rector of St. James'.

Anniversary at All Saints', Worcester

All Saints' church made much of the 21st anniversary of the Woman's Missionary Society, June 13th. Upon the same day met in the church the archdeaconry of Worcester. Morning Prayer was said by the rector at 9, followed by a celebration of the Holy Communion at 10:30, when Bishop Lawrence preached. Luncheon was served at the residence of the Hon. Edward L. Davis. The regular business session of the archdeaconry was held in the parish library. The chief topic of interest was the work among the Swedes. At 3 p. m., the anniversary service was held, when addresses were made by the Bishop of the diocese and the Rev. Drs. Huntington and Vinton. The afternoon tea was served afterwards in the Sunday school room, by the Woman's Missionary Society. The festival service took place in the evening, when the choirs of St. Matthew's, St. John's, and St. Mark's united with All Saints'. It was fully choral, and was conducted by the Rev. H. S. Longley. The Rev. Dr. Huntington preached the sermon. At the conclusion of the service, many of the old parishioners remained to greet their former rector, Dr. Huntington, in the chapel. It was a very happy occasion, and brought together a large number of Church people.

Virginia

Francis M. Whittle, D.D., LL.D., Bishop
Robert A. Gibson, D.D., Bishop-Coadjutor

The vestry have sold old St. James' church, Leesburg, which is one of the old Virginia brick edifices, to be torn down, the furniture, pews, etc., not being included in the sale.

Bishop Penick has resigned the rectorship of St. Mark's church, Richmond, and accepted a call to the charge of Christ church, Fairmount, West Va., the resignation to take effect Aug. 15th. An effort was made on the part of the vestry to induce the Bishop to remain, but he felt there was a greater field for work at Fairmount than in Richmond. The Church there has about 100 communicants but there are 4,000 workmen employed about the oil wells, and the city is rapidly growing.

P. E. Education Society

The trustees held their 77th annual meeting at the Theological Seminary, Alexandria, on June 20th, Bishop Whittle presiding. The secretary, reports 40 young men aided during the year, 30 at the seminary, and ten at college; \$7,800 has been expended, and \$7,355.06 contributed by churches and individuals. During the summer months the contributions are usually small, and as the society has run short this year to the extent of \$1,055, there is naturally an uneasiness as to the fall payments.

Albany

William Crosswell Doane, D.D., LL.D., Bishop

The Joint Commission on Marginal Readings of the Scripture, of the General Convention, began its sessions in the parish house of Bethesda church, Saratoga Springs, July 5th, and has just brought them to a close. There were in attendance, Bishops Dudley, of Kentucky; Gailor, of Tennessee; Davies, of Michigan; Niles, of New Hampshire, and Hall, of Vermont; the Ven. Archdeacons Carey, of Saratoga, and Binney, of Middletown, Conn.; the Rev. Prof. C. W. E. Body, D.D., D.C.L., of the General Theological Seminary, New York, and the Rev. Messrs. Geo. H. Sterling, of South Bethlehem, Pa., and Thomas J. Packard, of Rockville, Md.

Southern Ohio

Thomas A. Jaggard, D.D., Bishop
Boyd Vincent, D.D., Bishop Coadjutor

A Memorial Window for Mrs. Trimble

A magnificent chancel window has been placed in St. Mary's church, Hillsboro, by Mr. Ebenezer Buckingham, of Chicago, a brother of the late Mrs. Wm. H. Trimble, and her two nephews, the Rev. George B. Beecher and Mr. E. B. Converse, "in memory of Martha Buckingham Trimble and her sons, William, Clarence, Allen, and Ebenezer." The subject is the Ascension. The window is rich in color, and the drawing fine and realistic. A border of rare flowers surrounds the window, and a wreath of laurel with the names of Mrs. Trimble and her sons. At the top of the border is I. H. S., and a jeweled crown. The Saviour is looking down in holy benediction as He ascends from the clouds.

New Church for St. Paul's, Greenville

A debt of \$434.33 which has been owing on the rectory, has been paid, and steps are now being taken looking towards the building of a new church, to cost not less than \$5,000. The present church building is located near the railroad tracks, and is also greatly in need of repairs. The amount of \$3,000 in money and subscriptions has been secured toward the erection of the new church.

Church of Our Saviour, Mechanicsburg

A lot costing \$500 has been purchased, and a rectory costing \$1,500 will soon be erected thereon. Mrs. Sarah Guy has given a handsome brass ewer for the font, in memory of her sister, Mrs. Percy Moore. Miss Alice Guy has presented a beautiful brass altar book rest, in memory also of Mrs. Moore.

St. Paul's Church, Columbus

The Men's Club has obtained subscriptions to

the amount of \$1,500, which will be used at once in repairing the church building, enlarging the guild room, and adding an infant class-room and a kitchen.

New Jersey

John Scarborough, D.D., Bishop

The first joint service of the recently united parishes of the church of the Redeemer and the church of the Holy Cross, Plainfield, was held in the latter edifice, Sunday, July 2nd, under the rectorship of the Rev. W. Montgomery Downey, who officiated for a crowded congregation.

Oklahoma and Indian Territory

Francis Key Brooke, D.D., Missionary Bishop
Cheyenne and Arapahoe Indian Mission

On Trinity Sunday, the choir of Indian children at the Whirlwind Station, the Rev. D. A. Sanford, priest in-charge, appeared for the first time in vestments. The Indian Hope Association, of Philadelphia, had provided cassocks and cottas for the boys, and white capes with black skirts for the girls. The processional was "Onward, Christian Soldiers," followed by "Nearer My God to Thee" in Cheyenne. Holy Communion was celebrated, five full-blood Cheyennes, beside the Indian deacon, receiving the Blessed Sacrament. In the evening, the *Bonum Est* was sung in Cheyenne, in addition to hymns in both languages. The ten Indian children (six boys and four girls) sang well and looked well in their new vestments, much to the gratification of their parents and other Indian people. It may be remembered that the parents and grandparents of these same children were, a generation ago, among those wild, savage tribes that were such a terror to white settlers. The contrast is marked between the scenes of former days and what may be seen now—a congregation of Indian people met for the worship of God, and for instruction in His Word, the Indian children clad in seemly vestments of the Church as they sing praise to Almighty God.

Indiana

A majority of the Standing Committees have given canonical consent to the consecration of the Rev. Joseph M. Francis, the Bishop elect. The 30th consent was received just one month (30 days) after the day in which the testimonials were sent out. Throughout the diocese there is great and cordial satisfaction with the election of Mr. Francis.

Southern Florida

Wm. Crane Gray, D.D., Bishop

On Sunday morning the Bishop visited St. Andrew's church, Tampa, and confirmed a class of seven, in which were a Presbyterian, Lutheran, Methodist, Baptist, and Romanist. In the evening, he visited St. James' mission (colored) and confirmed nine. The service was choral, rendered in beautiful form by a vested choir of 30 voices.

Progress in the District

The Journal has just been published, and the various reports give evidence of a very satisfactory growth. The report shows that there are 81 parishes and missions, 32 clergymen, and 5,354 baptized persons. There was a gain in communicants over last year of 163; there were 406 Baptisms; 151 Confirmations; 174 marriages, and 162 burials. The value of the Church property is \$202,145, with an indebtedness of \$4,376, and the total contributions were \$20,368 36. The daily journal kept by the Bishop shows the vast amount of travel and work which devolves upon a missionary bishop. Every mission and parish is visited at least once each year, and some many times. The Bishop reports four new churches consecrated, and a number now being erected.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor
The Sheltering Arms, Minneapolis

Has received a donation of \$250 from Mr. Thomas Irvine, of St. Paul, and \$500 from Mrs. E. C. Whitney, of Canada. Funds are greatly needed to put the building in proper repair.

Daughters of the King

The diocesan assembly held their meeting in Christ church, Red Wing. The Rev. H. A. Chouinard delivered the address. Mrs. Krouse, of Minneapolis, was elected president and delegate to the national convention at Atlanta, Ga. Mrs. Weitzel, of Minneapolis, was elected secretary.

Open Air Church Services

The Rev. W. C. Pope, rector of the Good Shepherd, St. Paul, has begun a series of open air services and preaching on one of the leading thoroughfares every Monday evening during the summer months, on similar lines to those he conducted last year.

Connecticut

Chauncey B. Brewster, D.D., Bishop

Trinity College, Hartford

Prof. Stanley Simonds, of Hobart College, Geneva, N. Y., has been elected to succeed the Rev. Prof. Hart, D. D., D. C. L., at Trinity College. Prof. Simonds is a graduate of Harvard University, and took the degree of Doctor of Philosophy at Johns Hopkins University. He subsequently studied at Christ church college, Oxford, and the University of Bonn. He will take up his new duties in September.

Spokane

Lemuel Henry Wells, D.D., Missionary Bishop

The Seventh Annual Convocation

Held in All Saints' cathedral, Spokane, June 20-21st. After divine service, and his annual address, the Bishop called the convocation to order. In the absence of the Rev. J. Neilson Barry, the Rev. H. Norwood Bowne was appointed secretary. Reports from the various parishes and missions were very encouraging. It proved to be the most interesting convocation since the organization of the jurisdiction. The meeting of the Woman's Auxiliary was especially interesting. The Rev. J. Neilson Barry was re-elected secretary and registrar.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The press dispatches concerning the "Cash K Fund" of Omaha have brought to Dean Campbell Fair, the almoner, such numerous applications from all over the country that he wishes it understood that the "Cash K" benevolence is limited to Omaha. The anonymous donation sent to Dean Fair last year was \$2,000; this year the amount is very considerably larger.

Results of the Bishop's Episcopate

The Rev. A. L. Williams having accepted his election as Bishop-coadjutor, the active working of this diocese will, in the near future, pass into his hands. The fourteen years of Bishop Worthington's episcopate show increased facilities for aggressive work as the result of his wisdom and energy in Church extension. No less than 41 churches have been built within the bounds of the present diocese. Of the 12 churches now in Omaha, only two existed when his episcopate began. In addition to these are three new buildings which will be completed within a few months. Between the time of his consecration and the separation of the jurisdiction of the Platte from the present diocese, there were seven churches built within that territory, making a total of 51 churches erected since his consecration; 11 of these are large stone or brick churches, and, with the exception of four parish churches, they were all, with hardly an exception, ready for consecration at the time of their

completion—a fact due to Bishop Worthington's plan of offering a certain amount towards each building, with the stipulation that his donation would only be paid when it should extinguish all debt upon building and ground. Of these 51 churches, four are no longer in existence, one having been destroyed by a cyclone, and, as in the case of a second, replaced by a larger edifice; and two, built in unfavorable localities, removed elsewhere; but these are fully compensated for by the fact that four old churches have been practically rebuilt and enlarged. During the same period, 16 rectories and parish houses, and two guild halls, have been built, and two old churches fitted up as guild halls. More favorable sites than it was possible to secure upon first taking possession of the field have been obtained, and the churches moved accordingly. These additions to the plant of the diocese in 14 years and a half, represent a value of from \$450,000 to \$500,000, while the additions to Brownell Hall increase this amount by nearly \$150,000. This material growth has been met with a corresponding growth in spiritual matters, as evidenced by the large number of Baptisms and Confirmations. The spiritual life of the diocese was never better than at the present time.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

The Standing Committee has given consent to the consecration of the Rev. Arthur L. Williams as coadjutor of the diocese of Nebraska.

Newark

Thomas Alfred Starkey, D.D., Bishop

Death of the Rev. J. A. Nock

The Rev. Joseph Albert Nock died in Jersey City, July 9th. He was born in Ramapo, N. Y., in 1839; graduated from St. Stephen's College, Annandale, and received the diaconate in 1865, and the priesthood soon after. For several years previous to 1894, he was rector of St. Matthew's church, Jersey City, retiring from all active duty at that time, on account of illhealth. He leaves a widow and one son, the Rev. Albert Jay Nock, rector of St. James' memorial church, Titusville, Pa. The funeral services were held July 10th, and were conducted by the Rev. Wm. P. Brush. A brother of the deceased priest, the Rev. E. Gaines Nock, curate of Christ church, Philadelphia, died July 12th, at Glassboro, N. J.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

St. Philip's Church, Durham

Has just observed the first anniversary of the rectorship of the Rev. Sidney S. Bost. He expresses his gratification at the progress of the Church work, and the harmony in which it is carried on. During the year there has been a net gain of nine per cent. in the communicant list, which numbers 200. This church was organized as a mission in 1881, with 12 members.

Olympia

Wm. Morris Barker, D.D., Bishop

10th Anniversary of the Rev. B. O. Baker

June 18th, the Rev. Brookes O. Baker, of St. Paul's church, Port Townsend, during the course of the service referred appropriately to the fact that the day marked the beginning of his 10th year as rector of the church. The number of communicants has increased more than four times, 95 persons having been confirmed, and 275 baptized. There have been 75 marriages, 113 burials, and the Holy Communion has been celebrated nearly 1,100 times.

North Dakota

Samuel C. Edsall, D.D., Bishop

St. Paul's Church, Grand Forks

Mr. James F. Elton and Mr. Albert A. Addison, sons of esteemed parishioners, both active workers in the parish, and young men of great promise, have applied to Bishop Edsall to become postulants for Holy Orders.

Editorials and Contributions

THE old maxim that "The Bible, and the Bible only, is the religion of Protestants," is sharing the fate of many another half-truth. Half-truths are the most perishable of errors. Their initial velocity is astounding, they flash, flame, and soar; but their zenith is soon reached, and with waning coruscations they descend to darkness and oblivion. The very minds which rejoiced in their pristine brilliance, now despise their darkening trail. We have before us a letter from one who has a high position in Eastern literary circles but has never bowed the knee to the Baal of the ultra-criticism, nor been eager to deliver the old Faith over into the cruel custody of "broad" invertebrates. He writes: "In this part of the country the Bible is no longer authority with any body of Christians. Men make their own creeds, or rejoice in not having any." Such is the honest opinion of one who, as justly as any man in America, is entitled to respect for his knowledge of drifts and tendencies.

WE do not think we exaggerate the situation when we insist that the once popular half-truth of Protestantism has done quite as much to discredit the Bible as the conceits and vagaries of self-sufficient criticism. It was once personally dangerous for a man to call in question the first, as it is now getting to be so to call in question the second. Now none so poor as do reverence to the pitiful half-truth of the Bible as the sole basis of religion, and in the reaction from it, multitudes are throwing their Bibles away. Perhaps it may inspire us with some comfort to hope that a like fate may ere long await the destructive criticism which is now making kindling wood of the faith of many. Half-truths and whole errors are alike mortal, and in due time will writhe in pain and die amid their worshippers. But God have mercy on the men who have destroyed the faith of others, and led so many of the youth of the Church to look askance at the truths which have been the source of all the blessings they enjoy! It is time for believers to arouse themselves, forget small differences, and band together to fight these insurgent Aguinaldos of Rationalism.

THE resignation of the pastor of Calvary Presbyterian church, Harlem, and the decision of the trustees to sell the property and dissolve the organization, are commented on in Presbyterian circles in New York as events of no ordinary significance. They are regarded as practical indications of the decline of Presbyterianism in the great metropolis, and this decline is traced to the influx of liberalism. Dr. Chambers says, that if ministers may no longer preach an inspired Bible, their authority is gone. There is no longer any need of ministers. They are lecturers and interesting speakers, nothing more. "Men," he says, "have come to think and speak disrespectfully of the Bible. They don't see the need of going to church as they used to." Dr. Atterbury, of the Park Avenue church, who is set down as belonging to the radical wing, nevertheless bewails the present condition of things. "Presbyterianism in New York," he says, "is pass-

ing through sad experiences." It is not to triumph over our fellow-Christians that we refer to these things, but for the warning that is in them. It is supposed that to give up "theology," and become liberal, that is, loose and indefinite in matters of belief, will fill churches and give the old denominations a new lease of life. The case of Presbyterianism in New York does not bear this out. It would be well for us to profit by the experiences of our neighbors.

A SPEECH of Lord Rosebery's, at the opening of a parish room at Epsom, draws out some sarcastic and, we must say, well-deserved comments from *The Church Times*. His lordship took occasion to make some remarks of the usual description on the present condition of things in the religious world. It was better, he said, to engage in practical works of brotherly love than to contend for points of ceremonial. The inference, of course, was that the ritualists neglect such works. He then proceeded to enlarge on the utility of a parish shelter at Epsom, "where the races bring inevitably in their train vagabonds who represent the failure and hopelessness of destitution." The significance of this is seen when we remember that Lord Rosebery himself is one of the chief promoters of these races which so "inevitably" tend to increase the misery and degradation of his fellow creatures. The position is like that of the saloon-keeper commiserating the wretchedness of his victims. As *The Church Times* remarks, there is surely something Pecksniffian in a principal promoter of "the noble sport" lecturing on St. Paul and the Church's duty.

MR. Richard Bagot, an English Roman Catholic, has recently published an article in which he declares his conviction that England will never become Roman Catholic. He gives four reasons for this: an invincible repugnance to compulsory confession; traditional hostility to the papal domination; the miserable condition of Ireland, and the robust Protestantism of the bulk of the nation. No doubt other reasons might be added, but they will fall easily under one of these four heads. Not only does Mr. Bagot not believe that England will ever become Romanized, but he combats Cardinal Vaughan's sanguine boast that Rome is making rapid headway. He does not believe she is making any headway at all. "Far from progressing, Roman Catholicism in England," he avers, "has for several years been stationary, if not losing ground." It is certain that for a long time no notable conversions to Romanism have taken place. The only names of men generally known are those of Rivington and Maturin. Of eminent laymen, there are almost none. The fact is that the Vatican decrees have formed almost an insurmountable barrier. Mr. Bagot thinks it a mistake to imagine that the Ritualists give the Roman Communion any vantage ground. In fact, it was among the old Tractarians, before Ritualism was thought of, that the English Church suffered important losses. We have seen, now and then, in Roman newspapers, lists of names of converts in which dates are not given, but those who are familiar with the matter, observe at once that the majority go back forty or fifty years.

Lessons in Religious Liberty

RECENT reports from England indicate that the conqueror of the Soudan, Lord Kitchener, has been so good as to withdraw his prohibition against missionaries of the Church of England coming into the region in which he is now supreme. The attitude of these English governors towards Christianity affords matter of curious study. The Christian religion, as all history shows, is the most powerful promoter of an enlightened civilization the world has ever seen. It might be supposed that from motives of the highest policy, if nothing else, such a governor would do all in his power to encourage the coming of Christian missionaries at the earliest possible moment. A fair consideration of the history of English rule in India and the policy of hampering the work of the clergy and obstructing the progress of Christianity, might suffice to teach better lessons. When we take into account the atrocious character of the Mohammedan rule in the Soudan, the argument in favor of introducing more enlightened influences is immeasurably strengthened. But, on the contrary, the Sirdar, while excluding the religion of his own people, has been collecting Christian money for the endowment of what will be, to all intents and purposes, a Mohammedan college at Khartoum. The "sacred law" of the Koran—a law which sanctions that very slave trade, the iniquities of which formed one of the strongest reasons for the conquest—has been deliberately re-established. These measures, so well calculated to inspire the Arabs with the idea that their religion is the one most respected by their conquerors, having been carried through, the Sirdar withdraws his prohibition, and virtually says to the Christian missionaries that they are at liberty to try what they can do as teachers of a religion distinctly opposed to that which the English government has seen fit to make the religion of the State. Christianity is thus stripped of whatever prestige might have been given to it if it had appeared to the people from the beginning as the religion to which their conquerors were devoted, and which they would foster to the utmost of their ability. This may be none the worse for Christianity, but that it augurs well for the English government of the province is open to grave doubt. That the English should do nothing to promote that religion to which they profess to be devotedly attached, is calculated not simply to increase the contempt of the Moslems for Christianity, but to arouse the suspicion that their rulers are conscious of a certain weakness. This is inevitable in such cases in dealing with inferior races or barbarians. One can only look on with wonder to see an old mistake again repeated.

BUT this is not the whole of the story. It is a mistake to suppose that the Soudan has, through all these centuries, ever been exclusively Moslem. A well-informed writer in *The Contemporary Review* throws light on this subject. He gives an interesting history of the region extending from the confines of Egypt on the south to Abyssinia, from the introduction of Christianity in the fourth century to the present time. The story derives additional force from the fact

that, favorable as it is to the influence of Christian rule, it is compiled almost entirely from Moslem writers. Two prosperous Christian kingdoms flourished there for many centuries. The Church acknowledged the primacy of the Patriarch of Alexandria, and its bishops were consecrated by him. Moslem historians and travelers were lost in astonishment at the prosperity and the enlightenment of these kingdoms, and the magnanimity of their rulers. There was an age-long conflict with the Mohammedan rulers of Egypt, and from the twelfth century onward, the latter gradually encroached upon the Soudan. Little by little the country was subjugated, the churches, which numbered many hundred, were destroyed, and the Christian inhabitants put to the sword. The upper kingdom maintained its existence till the beginning of the sixteenth century. Still, though conquered, Christianity never entirely died out. In the seventeenth century, one hundred and fifty churches were still in existence. In 1886 there were seven churches in the diocese of Khartoum, but in that year the bishop was expelled, and succeeded in escaping with a band of nuns to Cairo. He was an old man, and has since died. A single priest left behind at Khartoum, maintained the rites of religion as best he could. He was obliged to disguise himself as a salt merchant and minister to the remnants of the Christian flock in secret. Then came the day of deliverance in the establishment of the English rule, but the unfortunate Christians soon found that it had no meaning for them. The Sirdar being absent in England collecting money for his Moslem college, his representative has ignored all appeals for the restoration of the sites on which their churches stood. Even repeated supplications to allow their new bishop to proceed to Khartoum have been treated with contempt. This is the latest chapter in the history of a Christian Church which endured through centuries of ruthless Mohammedan persecution. It was reserved for the Christian English to add the finishing touch. Such is the present attitude of Christian England towards the Christian religion in Upper Egypt. And all this is in the name of an enlightened liberality!

ANOTHER instance of this amazing species of liberality comes to us from India. This time it is not from a "Sirdar," or viceroy, but from a prince of the Church! "One of the first acts of the new Metropolitan of India," says *The Church Times*, "has been to write to the Bishops of India and Ceylon, suggesting that special services should be held in connection with the Queen's birthday, and adding the hope that other religious bodies, 'whether Christian or non-Christian,' would unite with the Church on this occasion." A Christian bishop recommending his pagan neighbors to assemble in their temples, and fulfill the accustomed rites of thanksgiving to their various gods! What idea can such a man have of the Christian religion? Imagine him as a missionary. He may argue: "Your gods are without understanding," or they are "devils and no gods"—if St. Paul is to be followed—to which they would naturally reply: "But on a certain occasion you desired us to pray to them."

IT appears that the Bishop of Colombo found himself unable to respond to the request of the Metropolitan. He and his

diocesan committee registered a protest against action which was "intended to imply unity with non-Christian systems in religious worship, or prayer," and proceeded to denounce the "idolatrous rites" and "supposed deities" of the pagans, as "dishonoring to God." Everything which happens in the Empire comes back to the English Parliament, a body which, just now, is more than usually earnest in matters of religion. Thus, while it is hard to understand what Parliament has to do with the acts of bishops in conducting their work among the people of a heathen country, we cannot be surprised to hear that it was proposed to ask a formal question touching these affairs. It might easily be imagined that the "Church," as well as the "Nonconformist" conscience, might incite some member, with more zeal than discretion, no doubt, to request to be informed why a Christian bishop permits himself to use language which implies that paganism and its rites are capable of unity in worship with the Christian Church. But, in fact, the question it was proposed to ask was one intended to express indignation at the illiberality of the Bishop of Colombo! How the question was received and answered we are not yet informed. But it is a curious fact that it seemed to emanate from the same faction which has of late been so keen to suppress "idolatry and 'superstition' in the Church of England, in the interests of a pure Protestantism.

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The Ethics of Ordination

FROM BISHOP HUNTINGTON'S CONVENTION ADDRESS, 1899

IN the whole history of religions, even of the Christian religion, it may be doubted whether the errors and injuries pertaining to questions ecclesiastical and theological have not been as disastrous in their nature as those pertaining to morality. The relations between these are intimate and complicated. But if we take only the qualities of integrity and veracity, the deviations will be found to be almost as subtle and seductive in the region of dogma and devotion as in ordinary practical life. There is not a disputed doctrine in religious controversy of so much real importance to the kingdom and righteousness of Christ as truthfulness. There is not a point of ritual so vital to Christian character as honest dealing with it, by speech or by symbol.

Attention may well be directed just now to this aspect of Church discipline. I ask you, therefore, to consider the ethics of ordination.

One of a thousand men seeks a commission or warrant in our ministry. Assume that he has the common qualifications required. Where the solemnity is made as impressive as it can be, he is asked by the bishop whether he believes that he is called of God, and he solemnly answers: "I think so." Under the canonical provisions, the law being conformed to, with particular engagements spoken and written, he is publicly ordained, and he is so certified. The entire transaction is indisputably of the nature of a contract. It must be construed, as all legal contracts are construed in courts of civil law, by the terms specified, understood in one and the same sense by both the contracting parties; i. e., by the mind and will of the man ordained fairly expressed on the one hand, and the mind and purpose of the

Church ordaining, acting through the bishop, as explicitly uttered on the other. It is strange, and it is unfortunate, that, in most secular discussions of the subject, this contract-character of the transaction has been so rarely held in view. On both sides the transaction as a whole is voluntary. No citizen can claim ordination as a right. No bishop can claim a man in his diocese for the ministry. Among the numberless useful and honorable callings in the wide world, this man decides that, while nine hundred and ninety-nine go into other employments, with their various opportunities, risks, duties, he will be a clergyman if he can. There is not the least constraint or outward obligation upon him, nor is the Church in the least obligated to make a clergyman of him. What the Church gains in the contract is a workman in her service, pledged from the outset and afterwards to the specified objects for which the Church exists in her doctrine, her discipline, and her worship, a benefit she realizes only as the other contracting party continues faithful in these particulars, not according to his own ideas, notions, views, or opinions on religious matters, but as the matters are stated in the Ordinal, in the Book of Common Prayer, and the Canons. Whatever powers, privileges, immunities, opportunities, or honors may be had in his life by being an ordained minister in the Protestant Episcopal Church, he gets by the ordination, and he can get them in no other way. To have sought and obtained orders, therefore, while holding beliefs which were not held, but were discredited, by the consenting authorities ordaining, and which would have stopped his ordination if he had been known to hold them, would have been fraudulent, and the contract would, of course, be void.

In a case supposed, at a subsequent time, owing to altered phases of faith on account of new studies, or fickleness, or interesting intellectual ventures, this minister finds that he is out of agreement with what he believed, and was understood to believe, when he took his orders and pledged himself to mind them. It is not necessary for the present purpose to enter at all into the causes of that shifting of views, or the comparative correctness of the opinions cast aside, or adopted. The confessed change itself, in its relation to his pledge, is the fact to be dealt with. And here is just where confusion, misjudgment, public scandal, false accusation, and bitter offence come in. The simplicity of the man's soul is apt to be damaged, and character suffers.

What ought to be done? One of two things may be rightly done. Proof being brought that there is teaching inconsistent with the standards, Creeds, Prayer Book, and legislation of the Church, the honor of the Church may be vindicated by a judicial procedure; and this cannot be complained of by anybody as a breach of kindness or courtesy or goodwill or liberality, because truth is greater and more sacred than personal or popular sentiments.

Another way for this minister in doubt is to acquaint the bishop who ordained him, or some ecclesiastical authority, with the convictions on which he has reason to believe that his mind has deviated from what was the mutually understood meaning of his ordination vows, or in respect to what he reasonably supposes any considerable number of persons in the Church believe him to have so deviated, and to ask for an unpreju-

diced investigation of his mind as to the doctrines in question.

To a large degree, public agitation and discussion of this subject are undoubtedly due to prevalent ideas as to the nature and limits of liberty. By many strong minds, absolute liberty has been pronounced one of the two or three characteristic distinctions and glories of mankind, along with reason and will. Within the modern period, it has wrought marvels, organized revolutions and insurrections, explorations and colonies. The passion has died down in an age of prosperity, and flamed up again in a reign of tyranny. An Apostle extols a "liberty in Christ," speaking of a particular form of freedom in such terms that his pupils have sometimes interpreted them as allowing them to take liberty with the authority of Christ Himself. Certain qualities and conditions of this American Republic, we all know, have engendered a national enthusiasm for independence such as would not have been manifest if the national existence had begun peaceably, with a shipwreck, a commercial emigration, or a swarming of population. It is pre-eminently the American poet of emancipation who predicts that God will "take the sun out of the sky," "ere freedom out of man." Nevertheless, whenever wisdom and experience shall have learned and taught what freedom is for, what its objects and benefits are, what its just and necessary limitations must be, how it must be adjusted and proportioned with other powers and privileges in order that it may be beneficent or even safe at all, then a better judgment than now will prevail in several departments of thought and life, in philosophy and in institutions. Religion and common-sense will be affected by the depth and width of this reform.

For example, a boundless diffusion of a popular sentiment that liberty is the foremost good and glory of the earth, and that there cannot be too much of it anywhere; that restrictions upon it are an impertinence or a despotism everywhere; that authority is not only inconvenient but insufferable, and that "Thou shalt not" must be expunged not only from the Decalogue, but from all civil and ecclesiastical statute books as well—these ideas will not only inevitably undermine all organized Christianity, but will disorganize society itself, and put government at an end.

On the contrary, however, some obedience in the Church and in the ministry appears to have been inseparable from the faith, order, and power of the Christian ages, and has survived to this day. At the cost of inestimable labor and endurance, the form of this ministry has been established and has been kept essentially as it still is. Ancient and abiding, its objects, explicitly avowed from the first, are as well known as the institution itself. Persons of certain specified qualifications, tested by open and definite examinations, are admitted into a share in its privileges. Every step is taken by published rules. If the candidate is refused admission to Orders, or if after admission he is disciplined or deposed by a process which the law demands, how can the rejection or deposition be denounced or sneered at with such terms as tyranny, bigotry, or intolerance? Might it not reasonably be supposed that a fair-minded, law-respecting community would rather approve the enforcement of law in the common interest of justice and honesty, quite irrespective of the religious

opinions involved? Might not common-sense inquire of the party rejected, or ejected, why he did not stay out with the nine hundred and ninety-nine, or why, having come mistakingly in, and discovering his alien position, he did not go quietly and contentedly out? One might imagine that, even apart from the moral sense, the business world and the newspaper world would think it for their interest not to admire lawlessness, or to applaud the covenant-breaker.

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Bishop Tuttle on the Missionary Council

IN such a gathering together from Oregon and Florida, from Maine and Texas, from California and Virginia, there is an emphasizing of two precious thoughts: 1. That this Prayer Book Church of ours is American all through and through, and wants in the combined strength and flexibility of her national organization, to go wherever the flag goes, to proffer, in American loyalty, American spirit, and American heartiness, the sacred treasures which she holds in trust for the needy souls of men. 2. That however in a sense, a diocese may be complete in itself, it still is only one of many, and that the one is of very narrow make-up if it takes not in the many; and that it cannot live its own right life, nor grow its own best growth, but by thinking, hoping, aiming, working lovingly, with the many. Diocesan selfishness is as bad as parish selfishness; parish selfishness is as bad as individual selfishness, and individual selfishness is so bad an enemy to Christ's cause and Christ's love that no other can be named worse.

God help us, in the nation, in the Church, in the diocese, in the parish, in the home, in the heart, to forswear selfishness. So we can best please the Saviour, and best follow Him, putting our poor steps quite into His very footprints. So we may make the world a little the happier and the better in our swiftly passing days. So a little bit of tender sadness may come into it when we go out of it. If we could know that, it would touch our hearts with a sweet gratefulness.

"Look up and not down." There is faith.

"Look forward and not back." There is hope.

"Look out and not in." There is charity love, missions. "And lend a hand."

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Letters to the Editor

"THE MARRIAGE WAS PERFORMED"

To the Editor of The Living Church:

In so correct a journal as THE LIVING CHURCH, we read, in the news columns, that a marriage was "performed" by the Rev. Mr. So-and-So. Is the word "perform" a proper one to use in connection with the ceremony of marriage? We say Holy Orders were administered, Holy Baptism was administered or celebrated, the Holy Communion was celebrated, etc. The word "perform," in connection with any of these, would sound strange and irreverent. The expression had its inception with those who deny the sacramental nature of the marriage rite, and should be relegated to them by Churchmen universally.

Markdale, Ontario.

"Perform" is a Prayer Book use as applied to the conducting of services; but certainly is not to be preferred in the case above noted. "Solennized" is the special term used for Holy Matrimony, in the Office, yet is seldom used elsewhere.—Ed. L. C.]

SUITABLE MODELS FOR CHURCHES

To the Editor of The Living Church:

A paragraph in your paper, several weeks since, as to certain characteristics of a rural church of our Communion then consecrated, attracted my attention. It was constructed of "pasture stones," and, if my memory is not at fault, its design was adapted from the New England farm house, or at least a former type thereof. The "pasture stones," being the formation of nature, seemed to convey much that was good, but the source of the design suggested a paradox upon the structures that should be employed for God's worship.

A lady, since visiting the locality, has kindly supplied me with a photograph of it. It is a "curb roof" treatment, that embodied in local farm houses of past generations and recently popular for the modern barn. Leaving out defective orientation, and the garish use of the Latin cross in window ornamentation, I am impelled to ask why such a building should form the design for a church? An old tent, a threshing floor, or an upper room, are not inappropriate when better accommodations are lacking. Cannot the authorities set over us guide vestries by suggestions or advice when the true uses of a church are to be considered? It is said almost every church in a western diocese has both a deep choir and rood-screen. The reason can be understood. There are architects who would not, either, fall back upon a shire court house for a model.

G. W. K.

New York, July 6, 1899.

CHURCH TEACHING

To the Editor of The Living Church:

It is with great satisfaction that I see the subject of Sunday school work so frequently brought before the people; let us hope with good results to both pupil and teacher.

As a Sunday school worker I have observed many defects in methods; among them, that one hour's instruction (?) on Sunday morning (not by trained or chosen teachers, but often by any one who could be induced to sit there and hear a lesson) is all the religious advantages God's little children receive during the entire seven days. Often this teaching is of a very superficial character, and without any spirituality at all; limited to the simple reading of a lesson the children had never heard before, and then asking questions on it.

I am aware that most of this is due to an utter lack of co-operation on the part of parents, who, though helping their children patiently through secular lessons, and compelling their attendance at school, will relegate the future soul development and the foundations for the future religious structure, to the one hour at Sunday school, without even inquiring into the nature of such instruction. Could not this evil be greatly obviated by the regular attendance upon teachers' meetings, where teachers themselves might learn how to teach.

Under such training does the child gain a complete knowledge of the doctrine and teaching of the Church? Does the tender soul receive everything necessary to its development into Christlikeness, into abounding faith, and deep reverence for the sanctuary, and all holy things, into an intense, personal love of God? Does it, in short, prepare the child for Confirmation and the Holy Communion?

When the children graduate, as it were, from the highest class, why is there no Bible class to hold and interest them? I have seen many a fine boy and girl come Sunday after Sunday in this case, and finding nothing to do, drop away at last to spend the morning hours where no holy influence reaches.

When such are finally brought to Confirmation, and the minister does not fully instruct them in regard to the spiritual significance of the rite, and the sacrament following, what becomes of the uncertain young soul left to itself? It wanders upon the dark mountains, where sooner or later, if not brought back, the wolves must find it.

I once saw a young girl of nineteen weeping

and trembling in the churchyard before service on the day of her Confirmation, and on asking her what was the matter, she replied that she was so frightened because she was going to be confirmed, and had no idea what it all meant. I asked if she had not attended the Confirmation class, and she replied yes, but was only told to memorize her catechism. She went to the Confirmation, but I never saw her at Communion. Another instance once came to my notice where children were only taught to memorize their catechism. It was of a young miss of sixteen who came to the Communion. She gazed about at the people, and on kneeling before the sacred altar was watching over her shoulder those who were awaiting their turn, also watching each person who received the sacred elements. The child was innocent; she had not been instructed.

Is it not the blessed privilege, as well as duty, of every minister of God to teach his people in all those things? Is it not the blessed privilege of bishops to teach the ministers under them?

Souls, trembling at the place where two roads meet, and harried with divers temptations, do not care to hear about the Higher Criticism. Their minds should be led away from such things, to contemplate the exceeding riches of the love of Christ and the beauty of holiness.

I was in the Church for twenty years and more before I knew of the Real Presence of our Saviour in the Holy Communion. Since then it has a most blessed and awe-inspiring and heart-warming significance. All these years I have missed this beatitude, this meeting with Him in the Communion. Why do our priests withhold the vital things of life from us?

Christ's sermon on the mount teaches and deals only with vital questions.

Alexandria, La.

ADA G. CHENEY.

THE ACTORS' CHURCH ALLIANCE

To the Editor of *The Living Church*:

The clergy are asked to join an Actors' "Church" Alliance, of which one of our Bishops is president, and a Unitarian minister is vice-president, whilst several Jewish rabbis are enrolled members. Can such an alliance be designated a "Church" alliance? The English Church and Stage Guild is composed exclusively of members of the Anglican Church. D. D.

Personal Mention

The Rev. J. H. Appleton has taken summer charge of St. Paul's church, Brooklyn, Greater New York. The Rev. T. D. Bratton will move to St. Mary's School, Raleigh, N. C., on July 17th.

The Rev. Frederick Burgess received the honorary degree of Doctor of Divinity at the recent Commencement of Brown University.

The Rev. Canon Bywater and family are spending the month of July in the Rocky Mountains. Address, Manitou, Colo.

Bishop Whitehead has appointed the Rev. John W. Burras, lately of the diocese of Central Pennsylvania, to the charge of St. George's church, Pittsburgh, and St. Timothy's Mission, Esplan, Pa. Mr. Burras entered upon his work in both places on the first Sunday in July.

The Rev. J. Thompson Carpenter has taken summer charge of Gloria Dei church, Philadelphia.

The Rev. Wm. Sheafe Chase has taken summer charge of Trinity church, Cottage City, Martha's Vineyard, Mass.

The Rev. Frederick I. Collins has taken summer charge of the church of the Messiah, Providence, R.I.

The Rev. G. Herbert Dennison is passing a fortnight's vacation at Atlantic City, N. J.

The Rev. P. Gavan Duffy sailed for Europe on the S. S. "New York," July 12th.

The Rev. H. M. Dumbell has gone for the summer to the Adirondack Mountains.

The Rev. E. P. Green has resigned the rectorship of Grace church, Plymouth, and the church of the Advent, Williamston, N. C., to go into effect Sept. 12th.

The Rev. Stephen H. Granberry sailed for Europe July 4th.

The Rev. A. E. George has gone for two months to Nansett Beach, North Eastham, Mass.

The Rev. Chas. W. Homer has received the honorary degree of Doctor of Divinity from the University of Pennsylvania.

The Rev. David Howard has resigned the charge of

Grace church chapel, West Philadelphia, Pa., to take effect August 1st.

The Rev. D. D. Hetter has entered upon his work as curate of St. Paul's, Peoria, Ill. He will have especial charge of St. Stephen's mission. Address, 1908 S. Adams st., Peoria, Ill.

The Ven. Archdeacon George C. Hall has just received the honorary degree of Doctor of Divinity from St. John's College, Annapolis, Md.

The Rev. Joseph F. Jowitt should now be addressed St. John's church, Stillwater, N. Y., having resigned from his previous charge of Trinity church, Schaghticoke, N. Y.

The Rev. James Le B. Johnson will take his vacation at his cottage at Elizabethtown, in the Adirondack Mountains.

Bishop Littlejohn, of Long Island, sailed on the North German Lloyd steamship "Bremen," for Germany, on July 13th.

The Rev. Clarence H. Lake has changed his address from Black Hall, Conn., to Baker City, Ore., having accepted work there, beginning with June 1st.

The Rev. Emil Montanas has been transferred to the diocese of Michigan, and is now rector of St. John's parish, Saginaw.

The Rev. J. S. Moody, archdeacon of West Missouri, is spending July and August with his family at Green Mountain Falls, El Paso Co., Colo.

The address of the Rev. Armand DeRosset Meares is No. 11 Melrose av., Hyattsville, Prince George Co., Md. (Diocese of Washington) P. O. Box 95.

The Rev. Albert A. Morrison, Ph. D., is to pass his vacation at Brielle, N. J.

The Rev. Wm. D. Morgan is in summer charge of Christ church, Brooklyn, N. Y.

The Rev. Landou R. Mason will sail for England some time in July.

The Rev. Wm. Prall, D. D., Ph. D., has gone for the summer months to his cottage at Dark Harbor, Islesboro, coast of Maine.

The Rev. Lindsay Parker, Ph. D., will spend the summer at his country house, "Shore Acres," in New Brunswick, Can.

The Rev. Edward M. Parrott has temporary charge of the church of the Mediator, Kingsbridge, New York city, during the absence of the rector.

The Rev. Samuel Borden Smith, of Irvington, N. J., has accepted the rectorship of the church of the Holy Trinity, Swanton, Vt.

The Rev. Summerfield E. Snively, M. D., has gone to his cottage at Watch Hill, R. I., for the season.

The Rev. Wm. Short has sailed for England.

The Rev. Sumner U. Shearman received at the late Commencement of Brown University, the honorary degree of Doctor of Divinity.

The Rev. C. Ernest Smith, D. D., sailed for England, July 8th.

The Rev. Thomas J. Taylor has summer charge of St. Paul's church, Philadelphia, Pa.

The Rev. R. R. Upjohn will be in charge of St. John's, Bayonne, N. J., during the summer months. He should be addressed at 296 Clinton st., Brooklyn, New York City.

The Rev. Wm. Morrow Washington, Ph. D., has entered upon the charge of Calvary church, Ashland, Ky., with adjoining missions.

Ordinations

On the 6th Sunday after Trinity, in the church of the Crucifixion, Philadelphia, Bishop Whitaker admitted Joseph E. Tucker to the sacred Order of Deacons. The candidate was presented by the Rev. Henry L. Phillips, rector of the church, and the sermon was preached by the Ven. C. T. Brady, archdeacon of the diocese.

At St. Paul's church, Spring Hill, Ala., on Friday, July 7th, the Rt. Rev. R. H. Wilmer, D. D., advanced to the sacred Order of the Priesthood, Gardiner Leigh Tucker, M. A., John Coleman Horton, M. A., and Howard Rutherford Walker. The sermon was preached by the Very Rev. Gardiner C. Tucker, dean, and the candidates were presented by the Rev. Joseph L. Tucker, D. D., respectively the father and uncle of the Rev. G. L. Tucker. The Rev. Douglas C. Peabody read Morning Prayer and assisted in the laying on of hands.

In St. Paul's cathedral, Cincinnati, Ohio, on Sunday, July 2d, Bishop Vincent advanced the following clergymen to the priesthood: The Rev. John Howard Melish, of the Associate Mission; the Rev. Ralph P. Smith, assistant, Trinity church, Columbus; the Rev. Lawrence Idleman, church of the Good Shepherd, Norwood; the Rev. Charles F. Chapman, church of the Atonement (Riverside), Cincinnati; the Rev. Frank Vinton Baer, church of the Good Shepherd, Mechanicsburg; the Rev. David Arnold Schaefer,

Trinity church, Hamilton. The presenters were the Rev. Messrs. Alexis W. Stein, John Haight, R. R. Graham, Julius W. Atwood, and A. C. McCabe, Ph. S. The sermon was preached by the Rev. Julius W. Atwood.

In Christ church, Springfield, O., on Sunday, July 9th, Bishop Vincent ordained to the diaconate: Messrs. George Bundy, Z. B. T. Phillips, and Albert N. Slayton. The presenters were the Rev. A. C. McCabe and the Rev. H. M. Denslow, of Indiana. The Rev. Mr. Bundy will be placed in charge of St. Andrew's mission for colored people in Cincinnati; the Rev. Z. B. T. Phillips will become precentor of St. Paul's cathedral, and the Rev. Albert N. Slayton, assistant at Trinity church, Columbus, succeeding the Rev. Ralph P. Smith who has accepted the rectorship of St. Phillip's church, Cincinnati, and who will enter upon charge of the same on Sept. 1st. The sermon was preached by the Rev. W. W. Steel, of Philadelphia.

Died

HARTLEY—Suddenly, July 3d, at Great Barrington, Mass., the Rev. Isaac S. Hartley.

KNIGHT—At Panama, May 26th last, of yellow fever, Herbert Knight, eldest son of the late Bishop of Milwaukee.

LAMB—On Saturday, July 8, 1899, William, youngest son of Maria D. W. and the late Edward Lamb, of Brooklyn. Funeral services Monday evening, July 10th, at East Orange, N. J. Interment in Evergreen Cemetery.

"Safe home at last!"

Where evening shadows never fall.

Where Thou, eternal Light of Light.

Art Lord of all!"

NOCK—In Jersey City, N. J., on Sunday, July 9, 1899, the Rev. Joseph Albert Nock.

NOCK—Entered into rest on the morning of July 12th, at his residence, Glassborough, N. J., the Rev. E. Gaines Nock, assistant at old Christ church, Philadelphia.

"Grant unto him, O Lord, eternal rest, and let light perpetual shine upon him."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the p. esbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

THE church at New Richmond, Wis. (St. Thomas' church), was totally destroyed in the tornado which nearly wiped out that town, on June 12th. Nothing whatever remains, excepting a hole in the ground, and a mass of wreckage about it. Altar, vestments, seats, and everything, hopelessly gone. Nor was there any tornado insurance. We ask for help to rebuild, and begin our work anew. Money can be sent to the missionary-in-charge, the Rev. W. A. HOWARD, JR., Star Prairie, Wis. (P. O.), or to the BISHOP OF MILWAUKEE, Milwaukee, Wis., who has been on the ground, has seen the awful destruction, and who will guarantee this appeal.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each, The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

A CHURCHWOMAN, nurse would like position to care for invalid or infant, in city or country. Address, "W," care THE LIVING CHURCH.

WANTED—A curate, tutor, or lay-reader, to teach young boy and assist in mission work. Small stipend, but comfortable home and interesting field. Address, RECTOR, Marysville, Kansas.

WANTED.—A position as governess for small children, or companion, by an educated and refined young Churchwoman. References, full and satisfactory, furnished. Address, CLIO L. LEE, Manor, Travis Co., Texas.

The Editor's Table

Kalendar, July, 1899

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| 2. 5th Sunday after Trinity. Visitation
B. V. M. | Green. |
| 9. 6th Sunday after Trinity. | Green. |
| 16. 7th Sunday after Trinity. | Green. |
| 23. 8th Sunday after Trinity. | Green. |
| 25. ST. JAMES, Apostle. | Red. |
| 30. 9th Sunday after Trinity. | Green. |

"If de sun git up berry early, and go to bed before he git up, it's a sign it rains before soon."—*(Negro) Signal Service Notes.*

Pen-and-Ink-Jings

DR. TALMAGE, in *The Interior*, claims that he is not an egotist nor a sensationalist. To the question, "How do you fill your pews Sunday night?" he replies: First, by preaching the most powerful evangelistic sermon that his brain can produce. Second, by having plenty of light. "Religious gloom always means religious stupidity." Third, by having the right kind of music, and that is, "congregational singing worth going a mile to hear." "I have always felt," he says, "that the people came, not so much to hear me preach, as to hear my people sing." Of course there is a good leader and a good choir, but he insists upon having absolute control and direction of the leader, the choir, and the music.

THE dispatches announce that the government of Egypt intends to prohibit intoxicating liquors in the Soudan. Mohammedanism made this a prohibition district long ago.

MANY admirers of the Arctic explorer, Nansen, will be interested to know that he has bought a large group of farms lying on the borders of Telemarken and along the banks of the Sorkje River, in Southern Norway, and has become a Norwegian squire. With these lands he purchased for his private residence a summer hotel, and at the same time acquired the right to hunt and fish in the Numedal district for twenty-five years to come.

SUCH movements as the one so well described in the following extract from *The Congregationalist*, do much to upset and counterbalance the theories of Prof. Markham, in his poem, "The Man with the Hoe:"

The newest of the educational establishments of Oxford has for its object the furtherance of the education of the working classes. Ruskin Hall has been founded by two American admirers of the master—Mr. Walter Vrooman, of St. Louis, Mo., and Mr. Charles A. Beard. The idea is to make it possible for workmen of every degree to spend at least one year at Oxford, to put within their reach opportunities of sharing, in high branches of education, leisure to pursue such studies as interest them, and a sojourn among elevating and beautiful surroundings. Then they may use what they have acquired as they will, but it is hoped that many will go back to their trade, and that the general tendency of the movement will be to leaven the working classes of England with men who will bring to their daily work wider minds and artistic perception. When the time at Oxford is over, the men will be expected to supplement such educa-

tion as they have acquired there by attendance at university extension lectures. For men of simple tastes, board, lodging, and washing can be provided for ten shillings per week. No alcoholic liquors are permitted on the premises. A sympathizer with the movement has made a donation of one hundred scholarships of £6 per annum. Some employers have given men special leave of absence, and offered to keep their places for them.

IN April last Dr. James Martineau celebrated his ninety-fifth birthday. A writer in the London *Daily Chronicle* says: "The once erect form is now bent with age, the fine head of dark hair is gray and white; the splendid memory is no longer clear and keen as in days of yore, but the lines of deep thought are still visible on his noble brow; the winsome smile is still there, and though the eyes have lost something of their wondrous lustre, the spirit within is bright and trustful as ever."

THE centenary of the birth of Honore de Balzac was celebrated in May. The copyright on the works of the great novelist will expire in 1900. Preparations are already begun by Paris publishers for large editions of his works.

THE increase in postoffice receipts, says *The Youth's Companion*, will this year be sensationally large, according to the present estimates of the department in Washington. In some branches of the service receipts are twenty-five per cent. greater than they were a year ago. In the last fifteen years the postoffice business of the country has doubled in volume. This indicates not only our direct growth in population, but the increase in the number and size of our newspapers and other publications, as well as a great growth in the habit of letter writing.

JOHANN STRAUSS whose death in Vienna occurred early in June, "was" according to the Boston *Transcript*, "above everything else a composer both for the classes and the masses." "Unlike many composers of popular music, he was admired by the illuminati of the musical world, no less a light than Wagner writing of him: 'A single Strauss waltz surpasses as much in grace, delicacy, and real musical conception, most of the laboriously composed foreign productions, as the Vienna St. Stephen steeple rears itself above the hollow pillars of a Paris boulevard.'" On an autograph fan belonging to Mme. Strauss, beneath one or two bars of "The Beautiful Blue Danube," is this inscription: "Unfortunately not by me. Johannes Brahms."

THE New York *Tribune* tells the following story: The pastor of a church in Chicago, on leaving his study, which is in the rear of the church, one day last week saw a little girl friend of his talking to a stranger. "What was that man saying to you, Madge?" he asked, as he came up to her. "Oh," said she, "he just wanted to know if Dr. C — wasn't the preacher of this church." "And what did you tell him?" asked the pastor. The girl drew herself up with an air of great pride. "I told him," she answered with dignity, "that you was the present incumbent."

THE *Church in China*, a bi-monthly magazine published by our missionaries in Shanghai, has the following: Not long since, an English captain on one of the Yang-tsz River steamers attempted to seize the baggage of a ticketless native passenger in payment of his fare. The man burst into tears as one of the ship's officers threatened to take away from him a little covered basket, which was all the baggage he possessed, and piteously cried: "Oh! do not take that; that is my grandfather, and I am taking him home to bury him. Have mercy upon me! Have mercy upon me! And I will raise the money somehow, but do not take my grandfather!" "Your grandfather, eh! Ah! good joke that," roared the captain, and shouts of laughter went up from the foreign officers and passengers. "Take off the cover of that basket quick, before you go overboard." The man obeyed the order, and to the horror of the bystanders, uncovered the crumbling fragments of a human skeleton. It was his grandfather's mortal frame literally and truly! His body had first been coffined for a long while, and then the bones were gathered and put into a jar for transshipment to the ancestral tomb: the jar had given place to a basket, and here they were! The skipper heaved a sigh. "Give the poor wretch a free ticket," he said, "and tell him to bury his grandfather in peace."

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Notes From "Eaglesnest"

IV.

FISHING is reputed to be a most peaceful pastime, but how does it strike the fish! It is like the case of the early bird that gets the worm, but how is it with the worm? I am inclined to think, however, that fish have no feeling, and that in the taking of fish-life there is no pain or repulsion. The finest sensibilities need not be disturbed by the "taking off" of piscatory captives. Some of the Apostles were fishermen, with the net, and many of the gentlest of our human kind have been fond of angling. I have good episcopal authority for the theory that the feeling experienced by fish on being taken from the water is that of exhilaration. The breathing of the air produces an ecstasy, as when we inhale "laughing gas." This is shown by the excited motions which follow the transference from aqueous to aerial environment. It may be true that fish do not breathe at all in the air, as they have no lungs, but they are immersed in air, and somehow feel the influence of it. At any rate, that is the opinion of my Bishop, and he ought to know.

But, as the boy said when he was reproved for fishing on Sunday, "Who is catching any fish?" I have long since given up baiting the hook and twirling the spoon in these waters; but just now my neighbor, Mrs. Clark, sends me a thirteen-pound lake trout, caught by deep-water trolling in sight of my door! And this is only her second summer here. Over at Elk Rapids, in June, there is fine bass fishing, and further inland, in the small streams, brook trout can be had by those who are willing to work hard and risk their lines and lives among the snags.

Fifteen years ago a small party of us caught two hundred and fifty brook trout

one day in Rapid River, but it would be hard to get one half that number now. We staked our tent, I remember, on the site of an old logging camp, and the mosquitoes were terrific. The utmost vigilance could not keep them out of the tent. We needed no rising bell to awaken us at dawn. During the daylight, as well as the dark, their attacks were vicious and incessant, and in spite of the dopes and antidotes that were freely applied to exposed surfaces, we were almost as speckled as the trout we caught. "Joe Minnie" was our guide, a clever half-breed, a kind-hearted and jolly old soul (may he rest in peace!); it would be telling tales out of school to say how many of the catch came in on the end of his own line. I shall never forget how we laughed and laughed around the camp fire, as Joe, in his queer French and English, told us his bear story and acted it out so cleverly. I have forgotten the story, or I might help out with it what I fear is a rather dull letter.

I would amend the old saw about catching the hare before you cook him; as to trout, cook them, and cook them properly, as soon as you catch them. No one ever cooked them, I firmly believe, as Joe Minnie did. The process was simple, but the results were indescribably felicitous. The speckled beauties (I intended not to say "speckled beauties," but let it go this once!) should be placed in the skillet on edge, as they swim; not laid down flat and dried on both sides, but packed like sardines, one against the other, until the hot pan is full, quite full, so they are closely pressed together. Not too much fat, nor too little; not too hot a fire, but hot enough; not too much salt, but just the right sprinkling; a steady hand, a discriminating eye, a decisive act at the exact instant when the right shade of brown is secured on the under side, and the whole mass is turned, reversed like a griddle-cake, to be cooked on the other side. In the serving, gently divide the cake according to the number of guests. Ah! you may have heard "songs without words"—now you taste them! You will never order brook trout at a restaurant or hotel after this. Let the memory of Joe Minnie's unapproachable achievement live on, undimmed and undisturbed by taste of kitchen-flavored fish.

C. W. L.

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A Great Sermon in Two Words

AN OLD CRUISER'S REMINISCENCES

IT was in the early fifties, during a cruise on the west coast of Africa. Another calm and quiet Sunday at sea. Hours of thoughtful contemplation on imaginary home conditions, more than four thousand miles away; abroad on the wide expanse of waters, and, for the time, wholly absent-minded. Hark! the boatswain's whistle. "Here, there; fore and aft! All you men who wish to do so, go below, and join in prayer for Jack Powell." Poor Jack Powell! I was one of the company who went below and joined the assembly around his cot.

There are times when the cords of sailors' hearts let loose all their proverbial, but misjudged, "hardness." Of this, nothing could be more convincing than the tears which bedimmed every eye at the thrill felt when "Peace to this ship and to all that dwell therein," struck home in the unutterable "amen" of every one of Jack Powell's comrades there assembled.

The service for the Visitation of the Sick,

and especially the prayers for the very sick, "when there appeareth small hopes of recovery," as provided in our Prayer Book, as ordinarily rendered by a clergyman, with which most persons are more or less familiar, are singularly impressive for their admirable adaptation; but to *feel* their impressiveness, be cut off from the sacred services of the Church and her official administration, be deprived for months and years of the sound of sacred words, but cherished in your memory, and whispered in the closet, then at the boatswain's call join an assembly at the cot-side of a dying sailor, and "Peace be to this ship and to all that dwell therein," even though uttered by a layman, will strike with a force which reflects the mind to the Prince of Peace, and impresses the heart with a quality to feel that there is a reality in words which only requires a realization of the occasion which gives them utterance.

Jack Powell had been a favorite in the ship's company from the time we had sailed from New York, nearly two years before. He had been severely ill for several weeks, while on the way up towards the naval station at the Cape du Verde Islands, from the coast of Guinea, and for the last week he was unable to make his wants known by speech. In a ship's company of several hundred persons, there are always some turbulent spirits, some skeptical minds, and, sometimes, openly declared infidels, ever ready to express their contempt for religion. Our company on this occasion was no exception. And when the word was passed for all who wished, to go below to prayers for Jack Powell, "I bet nobody goes," was spoken with a snarl loud enough to be heard and located by all who were in the vicinity of the open ward-room hatch. But it was an admonition in the reverse order. Everybody went that could be spared, for the time being, from his station. Even the Commodore (for ours was the flagship) had his chair brought and seated himself by the main hatch, in plain sight and hearing of the service by the sick man's cot.

As before intimated, our would-be parson was a layman—the doctor who had carefully watched the progress of the illness of the favorite seaman, for whom all felt sympathy. Powell's condition, before he lost the power of speech, had been intimated to him by the doctor, but he manifested a disinclination to converse on what appeared to be the most probable and not long-deferred result of his illness. Several of his comrades, of whom there were constantly some around his cot while he was speechless, had talked of his case as if he could not comprehend their words, and the doctor had cautioned them about this, because, he suggested, Powell might be in possession of his hearing and mental faculties, though unable to speak.

When all were assembled for prayers, the doctor approached the sick man's cot, and said: "Powell, I have already told you of your condition; that I thought it very doubtful whether you would ever be any better. I think you are now near unto death. You have heard me caution your messmates while you have been unable to speak in reply to their remarks; and you have heard the boatswain's call, which has assembled your shipmates around you; and, though you are unable to reply to my words, I think you may be able to understand them; and, as you can move your eyes, you can signify your will whether we shall pray for you or not. If yes, turn your eyes to the right; if no, to the left. Powell, shall we pray for you?"

"Yes, sir," was the quick reply, and loud

enough to be heard by every one present, and up the hatchway to those who sat around. It was the most impressive and the greatest sermon I have ever heard.

Jack Powell died about two hours afterwards. "Yes, sir," were the only words he uttered during the last week of his life. In the afternoon of the same day his body was committed to the deep, with the Prayer Book service for the burial of the dead at sea. The funeral was only less impressive than the service at the bedside of the dying seaman.

It is within the knowledge of the writer that the commodore and two other officers of the ship who subsequently became communicants in the Church, soon after the end of the cruise, attributed their first profound conviction to that end to the influence of Jack Powell's sermon. Moreover, the influence was widespread and lasting on the ship's company, as evinced by their better attendance on, and participation in, the Church service, from that time on to the end of the cruise.

A. N. B.

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Book Reviews and Notices

Church Lesson Books. By the Rev. J. A. Regester, S. T. D. New York: James Pott & Co. Price, 15 cts. each.

This is a series of four lesson books for Sunday schools. Dr. Regester has, in our judgment, done much to solve the question of intelligent instruction for the children of the Church, without being too diffuse, yet avoiding the charge of lack of interest. The four volumes embrace the Catechism, the Creed, the Church Year, and the Sacraments. In the first of these, the catechism is given with an explanation of words and phrases, a feature that commends this volume to us very highly. The words explained are printed in heavy type, and, as the author says, the explanations are simple enough for every child to understand. With this book in hand, any one with ordinary powers of winning children's affection and attention, can teach the catechism. The other volumes are arranged in the form of a reading lesson on the subject, followed by questions whose numbers correspond with similar numbers in the lesson. By this means the pupil can readily learn the answer and understand its meaning. One great objection we have to all other books and plans for Sunday school teaching, is that the Catechism, the Church Year, the Faith, and Sacraments, are treated as if of no consequence, while some one's exegesis of a portion of Scripture is magnified. Let our children be taught in the Church's way and by the Church's catechism, and then whether they know who Joshua or Ruth was will be of minor importance, so far as their loyalty to the Church is concerned. We commend Dr. Regester's system as simple, inexpensive, and, best of all, Churchly.

George Muller of Bristol, and His Witness to a Prayer-Hearing God. By Arthur T. Pierson. New York: The Baker & Taylor Company. Illustrated. Price, \$1.50.

There are surely few people interested in philanthropy who have not at some time or other heard of the remarkable life of George Muller, the founder of the Bristol Orphanage. This book traces his career and work from his childhood to his death. The remarkable answers to prayer, as illustrated in the erection and sustenance of the orphanage, are sufficient to convince the most unbelieving skeptic. Mr. Muller's life is portrayed with the love and devotion of an earnest friend. That there should come such a change between the boyhood of Muller, which was wild and unbriiled in its wilfulness, and the self-sacrifice and piety of his manhood, is but an illustration of what the history of Christianity has witnessed again and again. God often chooses as the vessels in which to convey His blessings to man, the very lives that appear at first the least worthy. In

the case of George Muller the marvels of prayer are exhibited. With this as his daily weapon, he brought from God blessings on his work which seem to read like fairy tales. Such a life does more to convince the world of the truth of Christianity than can be measured by the mind of man. The book is well worth the study of any one. It is well printed and beautifully illustrated.

The Century Magazine. Vol. LVII. Nov., 1898-April, 1899; 960 pages. Illustrated. Price, cloth, \$2.75; gilt top, \$3; half Russia, \$4.

The names of Sampson, Shafter, Sigsbee, Hobson, Greene, etc., are a guarantee of first-hand accounts of the chief events of the West Indian and Philippine campaigns. "Lowell's Impressions of Spain" deal with a period when peace prevailed even in Cuba; while military prowess is celebrated in Prof. Wheeler's notable series of historical studies, of which Alexander the Great is the theme. James Bryce, writing on England's colonial experiments, presents the observations of one who is not only a student of the art of government, but also an experienced parliamentarian, cabinet officer, and traveler. Equally "expert," in their several ways, and of equal popular interest, are Walter Wellman's account of the beginning of his expedition, "On the way to the North Pole"; Paul L. Ford's "Many-Sided Franklin"; John C. Van Dyke's "Old English Masters," accompanying Cole's engravings, and Charles Henry Hart on "Gilbert Stuart's Portraits of Women," with engravings by Henry Wolf. Among the serials are Mr. Crawford's "Via Crucis," and Mr. Stockton's fantastic tale, "The Vizier"; and among the many admirable illustrations, the first in order is Miss Beaux's frontispiece portrait of Dr. Weir Mitchell.

This Church and Realm. Some Difficulties of the Day Examined. By the Rev. C. E. Brooke, M. A. London: Rivington's. Price, 1s. 6d.

Last Lent Mr. Brooke delivered a series of lectures in his church, St. John the Divine, Kensington, London. They attracted such wide attention that he has consented to publish them in book form, under the title, "This Church and Realm." The subjects of the lectures will at once suggest their importance. They are: I. Canonical Obedience and Church Courts; II. The Ornaments Rubric; III. The Eastward Position; IV. Vestments; V. Incense; VI. Reservation. Mr. Brooke in a clear, logical manner gives the legal aspect of these questions, and brings to bear on them a great deal of careful research into the history of the Church since the Reformation period. The book should be in the hands of every one who desires to know the Church's law and practice on these subjects.

In Memory of the Rev. Thomas McKee Brown, M. A., Pastor, Teacher, Priest. Sermons, etc., Together with Brief Biographical Notes, Letters, and Resolutions. Published by request. New York: E. & J. B. Young & Co. 1899.

We are very glad this little book has been published as a timely remembrance of the priest and the man whom so many held in high reverence and esteem. The sermons preached in connection with his obsequies, and the notes descriptive of the latter, are welcomed by Fr. Brown's friends. The little volume is illustrated by excellent views of both the old and the new St. Mary's—both the result of the faithful life work of the consecrated, devoted priest who has passed within the veil. Let the supplication he so often made for others be offered for him:

"Eternal rest grant him, O Lord,
And light perpetual shine upon him."

A Dictionary of the Bible, Dealing with its Language, Literature, and Contents, including the Biblical Theology. Edited by James Hastings, M. A., Ph. D., with the Assistance of John A. Selbie, M. A. Vol. II. Feign-Kinsman. New York: Charles Scribner's Sons. Imperial Octavo. Pp. 870. Price, cloth, \$6.

The appearance of the second volume of this notable work within about a year of the publication of the first, is creditable both to editors and publishers. The fullness, comprehensiveness,

and scholarly character of the work need not again be emphasized. It is more than a dictionary, it is an encyclopedia. One need not depend upon it for his theology, for in that field it cannot be expected to be either consistent or Catholic. It is for vast and valuable information in a wide range of research that we commend it. While it defers too much to modern "critical" views, it is moderately conservative in the most important matters relating to faith and interpretation.

Diet in Illness and Convalescence. By Alice Worthington Winthrop. Illustrated. New York: Harper & Brothers. Price, \$1.50.

"Diet in Illness and Convalescence" is founded on "Diet for the Sick," published by Messrs. Harper & Brothers in 1885. As that admirable book is out of print, and as there is none which exactly fills its place, Mrs. Winthrop has incorporated its essential portions in a work which shall include also the later ideas on the science and practice of dietetics. The plan upon which the book is edited is clear, and the subjects follow each other in their natural order; the more important divisions being "Diet in Different Diseases," "Receipts for the Sick and Convalescent," subdivided with "Drinks," and "Foods"; "Bills of Fare for Convalescents," and an appendix, containing extracts from standard works on important health topics (Influence of Alcoholic Liquors), is added. The additional illustrations are by Miss Millicent Johnson.

"The Conception of the Priesthood in the Early Church and in the Church of England," is the correct title of the book by the Rev. W. Sanday, D. D., LL.D., reviewed in our columns last week.

The great biographical edition of Harper's Thackeray has been completed by the appearance of the thirteenth volume. It is a great work, well done. Mrs. Ritchie has brought the author home to our hearts, and given him a place in the family circle. Without a formal biography (in deference to the great author's wish) she has given us many sided views of him—snap shots, but full of truth and life. She was his companion and literary helper, and no one so well as she could give the world a glimpse of his life, habits, and character. All lovers of Thackeray will be grateful to his daughter and to the publishers for this monumental edition of his works.

Periodicals

Harper's Round Table helps us to an outing, even if we have to stay at home. The July issue takes us canoeing and camping and tramping and riding on a rail, and we cool off with a game of base ball among the Arctic whalers. "The Battle of the Apprentices," is a true story of a naval encounter which has never before been written upon. The boys of the captain's gig, from several English merchantmen, met and vanquished with oars and boat hooks a mob of angry watermen in whale boats in the harbor of Iquique, Chile, in 1888. The story is well told, and has a spirited illustration.

Good Housekeeping is conducted "in the interests of the higher life of the household," and at the same time we may add, is "none too good for human nature's daily food." We do well to associate "good housekeeping" with good things to eat, but it means much more. Good health, pleasant surroundings, domestic economies of all kinds, are intelligently discussed in this family magazine. It is both entertaining and helpful. In the current number we have a good Fourth of July story, by Maria Allen Kimball; "Women Who Have Made the World Better," by Mary Sargent Hopkins; "Vacationing in the Rockies," by Annie Curd; "Fashions and Fabrics," "The Best Way," "Advice to Housewives," etc. The series on "Home Science," beginning with Domestic Architecture, by Mrs. Barton Smith, president of the Atlanta Woman's Club, promises to be of exceptional interest and value.

Opinions of the Press

La Patria (translated)

CUBA LIBRE.—If any shadow of doubt could remain as to the absolutely imperious necessity of the expulsion of the old Spanish regime in order that Cuba might have true liberty and progress, it must vanish when one analyzes the series of phenomena developed before our sight day by day. We are eliminating traditional impediments, and getting rid of the apparently impassable obstacles which four centuries of evil training in political administration had thrown in our path. In these days of fruitful, though silent, work, we learn of the most radical reforms when they are published in *The Official Gazette*, without being preceded by a magnificent conglomeration of oratory and colored fire. An order of six lines, with a very short preamble, will represent some bold and beneficent measure. One might say that for us a thin sheet of paper separates the mediæval world from the nineteenth century, and oftentimes the writing is not indispensable to enable us to pass from darkness to light.

The Angelus.

THE IRREPRESSIBLE CONFLICT.—The New York clergy who are generally sound in the Faith, though their loyalty is not so conspicuous as the noisy attacks of Broad Churchmen on the Faith, are not going to let the matter drop. Soon after the sacrilege of May 14, about 40 clergy, representing large city parishes, men of High, Moderate, and Low Church types, had an earnest conference. The discussion, which was quite general, was to the effect that it was felt that the American Church was sound at heart in its belief that the Bible was the Word of God, but that the advancement of Dr. Briggs to the priesthood had laid the Church open to the accusation that it was tolerant of unbelief in the Bible, and that it had paved the way for the admission of heretics to the ministry of the Church, and that something had to be done to vindicate the Church's faith in the Bible, and to keep false teachers out of the priesthood. It was urged that the clergy and laity must get together, lay aside all minor differences, and take their stand upon the foundation principles of the Christian religion, faith in the Bible, the Incarnation and the Trinity, and earnestly contend against the encroachment of Broad Church teaching in the American Church. The first step was taken in the appointment of a committee to consider and report at a future meeting the wisest course to pursue, the idea of those present seeming to be that a Church-defence society should be formed, to include both clergy and laity, and to circulate literature on the fundamental principles of the Christian religion, as it is held by the Catholic Church. The feeling in favor of some such course was general, but the suggestions as to detail were many and various. A number of speakers said that prominent laymen in their parishes felt deeply the slur which, they said, had been cast upon the Church of not holding faith in the Bible as essential, and that they were pressed by these laymen not to permit the Church to stand accused of not believing in Holy Scripture. It was said that this feeling is deep and widespread among representative laymen in New York, in parishes of all types of Churchmanship, and a disposition to act vigorously was manifested by those present.

The discontent with the present administration of affairs in the diocese of New York will show itself at the meeting of the convention of the diocese, on the last Wednesday in September. The convention will then elect a Standing Committee, and it is understood that an effort will be made to retire from that committee all the members except the Rev. Dr. Morgan Dix, George Macculloch Miller, and George Zabriskie. The matter has been informally discussed by about forty of the priests of the diocese, and they have agreed to oppose the re-election of the Rev. Drs. Thomas R. Harris, Octavius Applegate, and J. S. Shipman, and S. Nicholas Kane, and Herman C. von Post. Their action will be calculated as a rebuke to the Standing Committee for passing the papers of Dr. Briggs, and thus permitting his ordination as a priest.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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XXII.

IT was the spring of the year 1783. The broad waters of Lake Ontario were rioting in the sunshine, scattering their gold with spendthrift hands as though confident in the promise of the summer days to come. Far overhead, spreading their white wings against the sky, flocks of wild geese were sailing northward, sure harbingers of longer days and warmer skies. Up and down the lake, as far as eye could see, the heavily-wooded shore was beginning to put on the tender greenness which comes so late in these latitudes, and is doubly precious to the eyes which have yearned for it through the long, ice-bound winter.

Along this northern coast, and into the chain of lesser lakes called the Bay of Quinte a party of voyagers had made their way in one of the clumsy batteaux used for such navigation. Two or three trappers there were, making their way up from Montreal, where they had exchanged their pelts for gold, one or two soldiers returning to far-off frontier posts, and one who might have been taken for a traveling missionary, though the character of face and dress was somewhat belied by a military bearing. This priest-soldier spoke little more than the silent Indians who poled the boat, but, in spite of the continual talk of the others, his eye took in every curve of the shore, every change in the timbered country beyond.

"See," said one of the Indians, breaking his long silence by the English speech peculiar to the Iroquois, "there are the northern settlements of my people, the Mohawks."

"And none too soon," replied one of the traders. "Two hundred miles of this lake coasting is dull business when one is impatient for the woods. I can not breathe aright until I am in the forest again."

"My breath is not difficult when 'tis scented with the good French liqueurs of Montreal, or drawn in the presence of her pretty maids," said another.

"Are these settlements, then, from the Mohawk Valley of New York?" asked a third. "'Tis a region we French knew well in the Indian wars. 'Tis said it hath suffered much of late."

"Aye, it hath suffered," replied Alan Underhill, the soldier-priest who had spoken little. "The fair shores of the Mohawk are stripped as a vine when the vintage is done." He was fastening his cloak as he spoke, and his eyes seemed to count the flattening waves which lay between him and the shore.

"But those who have had their way in this matter, and can count the most of scalps? Surely, there are some victorious to whom the spoils belong?" asked a soldier whose persistence might have showed him half a Scot.

"Yes," replied Underhill; "since the peace hath been signed there are those who have heart to sow again the fields, and our women are busy at the spinning of the woolen and the flax, but it will be long years before the valley shall see the old prosperity which it hath sold to buy a

dearer liberty." He made ready, as he spoke, to leap from the boat, which was being pushed in to the shore.

"Good," exclaimed the Frenchman; "I like thy spirit, comrade, and I lick not the hand of King George more than thyself." But Underhill had already sprung to land, and the answer passed unheeded.

Through the forest clearing, guided by one of the Indians, Alan struck out on foot for his father's plantation at New Johnstown. Past the thrifty settlement of five hundred houses or so, past the little wooden church where Mr. Underhill now preached in Mohawk and administered from the vessels once in use at Fort Hunter the Holy Elements to his reunited flock, he hurried. Then the well-tilled acres of the priest's plantation came in sight, and Alan hastened on as though his feet were winged.

A few days later a young man and woman were walking by the tossing waters of the lake. A serene sky stretched overhead, though light-whipped cirrhus clouds somewhat screened the sunshine which lapped the beach above the water-mark, as the incoming tide, below.

"Evelyn," said Alan, looking into the sweet face, more thoughtful and more wistful than of old, "tell me now, for I can wait no longer, is there any reason why our marriage should not be immediate? Remember, dear one, I have served as long as Jacob for his Rachel."

"Aye, but Leah was his first reward," and a sparkle of the old playfulness came back into the girl's face. Then she added, with a ring of sorrow, "Your Leah lies by Champlain's waters, Alan, for I know she was yours in heart."

Alan was silent a minute. There were many memories to be choked back. Then he said: "You will not keep me waiting longer, my Rachel?"

Evelyn stretched out her hand with the old childish gesture, and put it within his. "It is yours when you will," she said simply.

"Thank God!" was all she heard of Alan's whispered reply, but his hand tightened upon hers with a quite painful pressure as he drew her closer.

Presently he said: "Evelyn, 'tis a great comfort that my mother knew our happiness and rejoiced in it. Do you think that she pined for the valley home; that the exile was the hastening of her death?"

"I know not; she was always uncomplaining, but the persecution there, the hardships and privations here, must all have had their weight. But above all, I believe, the disappointment that Griffith failed to return caused her to give up heart."

"We must not judge him," said Alan, presently, though his voice was stern. "Griffith was made of less rugged stuff than we others."

"Aye," said Evelyn, with a somewhat bitter emphasis, then she asked: "How did he look, Alan? You said he was present at your ordination in Edinburgh?"

"He looked well, and well-favored as ever, but sorrow hath left some traces, and no doubt conscience sometimes has its sting. There was one other I saw whom you will readily recall, Captain Dalton."

"Indeed, the brave captain who ran away from his last tryst with us! I knew not on which side of the water he was to be found!"

"Nor I, and yet it eased my mind to see him. 'Twas at the last encounter with Sir

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John's bravos that I, myself, wounded a young officer in the attack at the church. I noted even then his dashing appearance and long, flowing black hair. When the conflict was over and the enemy withdrawn, I found him on the ground, still breathing. 'Let me remove you to camp,' I entreated, 'I insure you kind treatment.' 'Never, with such a black rebel as you; I will perish here,' was his reply. Later, I saw such a scalp with long black hair in the possession of an Oneida Indian, and knew his fate. A fear long haunted me that the officer was Captain Dalton." Evelyn shuddered.

"Tell me of our friends in the valley," she said. "What of Juvrouw Myndert?"

"Ah, know you that she has a lover?"

"Who, then, is the happy junker?"

"'Tis no junker, but the new domine at Caughnawaga chapel who, report saith, has already lost three wives. To see him and Katrina together reminds one of nothing but a pair of well-filled partridges. 'Tis said the domine is a rare hand at courting."

"Out on such a Bluebeard! And how fares Dame Cairnewas and her 'Sandy'?"

"The former, well; to speak of the latter is to tell another tragic tale."

"I must hear it, Alan."

"'Twas when Rensselaer was following Sir John's retreat—the same summer that you left the valley. McKaye and I were in a fever that he made such slow work of it. At the Fort Hunter ford he stopped, quite dismayed, by the force of forty men he found there. We implored him to give us leave for the attack. 'I like not these rifts,' he said; 'tis unwise to risk what you know not.' He was assured that every man in his command knew the place, and for very shame he yielded. The paltry force was soon driven away from the ford, and then the baggage wagons served for a fine bridge in the shal-

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low water. Sir John, seeing our commander had hardened his shell for a real battle, put himself in good position, protected by the bend you must remember, while Brant's Indians took to their usual hiding in the woods—ah, Evelyn, the details of such a field are not for you. 'Twas hardly fought, but we won the day, and our boys gave decent burial to the dead. One poor fellow we found, head downwards, across the tree-stump where a Seneca's knife had cast him. 'Tausend duayvill!' cried Dirck Myndert, at my side, 'tis Sandy himself, and he's choking,' for the blood spurted from his mouth as we raised him. 'No,' gurgled poor Cairnewas, in ghastly mockery of Dirck's speech, 'tis not joking at all, but it's maybe dead earnest,' and then his poor mangled body lurched forward, and he was dead indeed."

It required some moments to soothe Evelyn's agitated horror after this tale, and then Alan asked abruptly: "But, dear one, tell me, am I free from the old pledge to work in the Mohawk Valley? Our people are here now, and my duty to my father is here."

Evelyn responded according to Alan's wish, but Mr. Underhill refused to accept the sacrifice.

"Nay, Alan," he said, "I am sufficient for the wants of my red children here, and as I go up and down among them, from the St. Lawrence to the Niagara, I am happy in my work. A wanderer such as I must dispense with the sweet offices of womanly love, and George, thank God! has grown to be my right hand, and will be both son and daughter to me. The persecuted and down-trodden Church in the valley hath greater need of thee."

Mr. Underhill indeed seemed quite content with his work, though he was perhaps inclined to dwell on the darkest side of the dark experience which had whitened his hair before his time. With the Johnsons he held no intercourse whatever, but until the day of his death his own loyalty never faltered, and he considered that the Church had suffered in her separation from the English State.

The wedding of Alan and Evelyn took place in June in the little Mohawk chapel, which was crowded with devout and curious onlookers, both white and red. Grief and gladness were mingled on that summer wedding day as were the lights and shadows which flecked the nodding fields. But as the sun rode still in his blue heaven above, so deep and abiding peace brooded even in the hearts whose saddest memories no lapse of years nor future joy could ever quite efface.

And then the hour of embarkation came, the hour which was to bear away the two made one, into that far shining stretch where sky and billows met.

The last good-byes were said bravely, the last words floated across a widening reach of water, while the hands stretched backward in farewell were lengthened by the falling shadows until they almost touched those others on the shore. Mr. Underhill and George were left standing on the beach, but Love and Youth in the boat passed out into a wider world.

[THE END.]

FROM SOUTH DAKOTA.—"We like THE LIVING CHURCH very much indeed, and do not know how we should get along without it. We have no church here, and the paper has to take the place of the church so far as is possible."

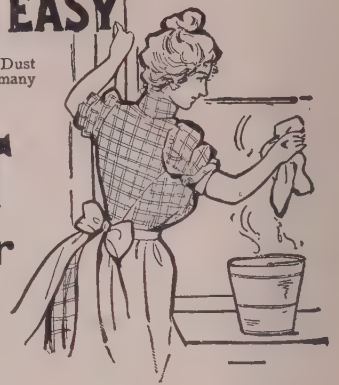
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A Plucky Crew

THE story of the narrow escape of the bark Hesper, of this city, in a hurricane, and the pluck and skill of the captain and crew in sailing her to Kiao-Chau, China, is now told fully for the first time.

During the storm the Hesper became waterlogged. All the provisions were spoiled, and the deckload shifting, gave the vessel a list to port that took her main sail under water. The cabins were flooded, and Captain Sodergren and his wife had to live in a tent made out of a spare sail, and rigged up on the deckload of lumber. When the opportunity came, the Captain and his wife would not leave the ship, and the crew manfully stayed by them, so for a whole month they lived as best they could, and sailed the waterlogged hulk 1,450 miles in to safety.

Nineteen days after the disaster, when the transport "Pennsylvania" showed up, the sailors would have deserted the Hesper in a body had Mrs. Sodergren accepted a proffered passage to Nagasaki; but she positively refused to leave her husband and he would not leave his vessel, so all hands stayed by the bark. The officers of the "Pennsylvania" say it was one of the bravest and pluckiest acts they ever saw performed on the ocean. There was a vessel practically a wreck and unseaworthy—another storm would assuredly have sent her to the bottom—yet the captain would not give up the ship, the wife would not leave her husband, and the crew would not desert the woman.—*San Francisco Call.*

AT a military bazaar an officer thought he fancied a certain article exposed for sale at one of the stalls, and he was certain he fancied the lady who presided at the stall. He remarked, therefore, that he thought that particular article very pretty. The lady said:

"Yes, it is very pretty. My mother sent it."

"Ah, really," pursued the officer, determined to discover the name of the owner of the eyes that had bewitched him—"really, let me see—I think I have met your mother. Her name is—"

"The Queen of England," answered the lady.

The officer did not wait for the fancied article.—*Spare Moments.*

The Living Church

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THE CAMBRIDGE SCHOOL FOR GIRLS, Cambridge, Mass.

The school is now in its eleventh year. Mr. Arthur Gilman, the director, after eighteen years of service, resigned his position as regent of Radcliffe College to give his entire attention to the Cambridge School. The aim is to fit the studies to the peculiar wants of every individual girl, along the broadest lines. For this purpose, the teachers are numerous and the classes small. The Cambridge School Club recently gave two exhibitions, one by the art classes, the other by the physics and chemistry department. The work in the former was excellently done; the latter attracted much interest. On one table was arranged the work of the younger class, girls of eleven and twelve, who had been etching on glass, making starch from potatoes, dyeing various fabrics, and manufacturing their own salt. On the other tables was the work of the older girls in photography, the making of soap, baking powder, and essences, and in the testing of candy for impurities, the testing of soap for the proportion of fats, and the testing of dyes.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Girls of St. Dorothy

BY ISOLA L. FORRESTER

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CHAPTER XV.

A BRAKEMAN'S DAUGHTER

"IT'S the 5:10 for Allegan," Mollie said, when all was silent again, "just leaving the station in town."

"But what shall we do," Eleanor asked, trying to keep her voice steady, so as not to frighten the two little ones.

"Step over on the right track," Madge said quietly. "It will pass you all right then."

Something in her gentle, steadfast tone inspired confidence in the girls, and without a word they stepped from the foot path to the right hand track and waited. Not a word was spoken, save by Virginia who said, half laughing, half in earnest, with her keen glance fixed on the clouds of smoke rising between the station and the bridge.

"I wonder if the bridge will tremble more than we will."

They could see the shining disk of the headlight, far, far off, when suddenly its whistle was answered by another from the bay shore, and this time even Mollie's face whitened, as the danger of their position flashed upon her.

"Run back," cried Madge, "back to the shore. We can get there if we hurry," and catching Alice's hand, she set the example.

Nell followed with Laura, and Mollie was just behind Evelyn. There was no time for tears or screaming. All eyes were on the narrow perspective of the bridge showing dimly ahead, all ears strained to catch the rumble of the trains, and they started to run as they had never run before, when a low, sharp cry made Mollie who was last, stop and turn.

It was Virginia. In the excitement her lameness had been forgotten, and now, she stood a helpless, wavering figure on the foot path, her fur cloak fallen from her shoulders, and her hands pressed against her breast as she stared at the coming headlight just in sight.

"Madge! Madge!" shouted Mollie with all her might. She knew how readily that brave little heart would respond, and as she ran back to Virginia's side she felt the bridge tremble and shudder beneath her.

"Go back," Virginia cried imploringly, when she saw who it was, "never mind me, Mollie. Go back, quick."

"Not much," Mollie gasped as she reached her side, "we can carry you."

"No, we can't," Madge said hurriedly, as she came up with them, "there isn't time." She gave one glance at the bay shore where the second train was rounding the last curve, and then laid her hand on Virginia's arm. "Lie down," she said, "full length on the planking, and shut your eyes."

There was no time to question or argue, and Virginia was dizzy and faint already.

"Lie still now," continued Madge, tucking her skirts around her closely, so that they should not catch in the wheels. "You and I, Mollie, next."

Her voice was quiet and resolute as if all three were safe in the little green house, and when the two trains flashed on the

bridge, none of the many passengers they bore knew of the frail human lives lying there on the planking just out of reach of the wheels. The bridge framework throbbed and shook beneath them. There was a deafening roar and rumble, so terrible as it passed them with the dazzling lights and the great black shapes speeding by like devouring monsters, that Mollie thought they were going to die anyway, and she closed her eyes with a queer thought of what Dave and Art. would say, and a feeling that death was not hard after all when it came so swiftly. And then before the thought had passed from her mind, the peril was over, the bridge had ceased to tremble, and when she raised her head Madge was sitting up, her head bent over Virginia.

"She has fainted," she said. "Lift her head on my lap, Mollie."

Mollie pulled off her mittens, and lifting the fair, pretty head tenderly, laid it in Madge's lap.

"Now call the others," Madge said. "I will stay here with her."

"Oh, Madge, I can't leave you," Mollie exclaimed, looking down at the prostrate, silent form, and then at the grave, white little face above it. "What if—"

"There aren't any more trains," Madge interrupted shortly. "We will be all right. Hurry!"

It must have been her fancy, Mollie thought as she turned away, but she imagined she saw a look of pain on Madge's face. The snow was falling faster every minute now, and her head was reeling with the sound of the whirling wheels, but she pressed on bravely.

When Mollie's cry for Madge rang out, Eleanor thought it was to see if she were safe. No thought of the truth crossed her mind at all. There was only the longing to save the two little ones who clung to her, and Evelyn, light and fleet of foot, was too far ahead to hear. It was only when the end of the bridge was reached, and the four girls leaned back against the earth embankment at the side of the track, panting for breath, but safe, that Nell missed the others.

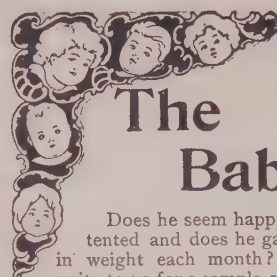
"Evelyn," she cried, "where's Virgine?"

Evelyn gave a frightened glance back at the bridge. The Allegan train from Ottawa was already upon it, and the rumble of the south-bound express sounded on the ground.

"There!" she exclaimed, pointing to the bridge, her face pale and scared. "They are back there."

Eleanor dropped the children's hands and tried to reach the track, with a wild notion of signalling the express; but even as she started, it dashed around the curve, passed them, and was on the bridge.

"Mollie! Mollie!" screamed Laura frantically, but the rest sank on their knees and hid their faces. It seemed to Nell in that horrible moment as though she could hear the agonized shrieks of the girls above the roar of the trains, and almost catch the sound



The Baby?

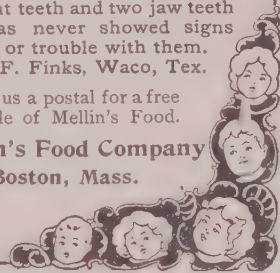
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as the wheels crushed out their lives, and then—it was over, and they were alone in the dusk and softly falling snow.

"Come, come quick," Eleanor said, rising unsteadily, "we must find them." Her voice sounded so hard and queer that it stilled the children's weeping, and with white, frightened faces they followed her. The snow was so thick now that it cast a blur over everything, but Eleanor started unhesitatingly along the bridge.

"Wasn't Madge Ferrall with them, too?" she asked suddenly, and Evelyn nodded, not trusting herself to speak.

"Mollie said she was brave," Nell began, and then the tears rushed to her eyes, and she stumbled blindly, a sob choking her voice at the name of Mollie—wilful, true-hearted, fiery Mollie.

"Oh, Evelyn, Evelyn, what shall we do?" she faltered. "Think of what we shall find there—what shall we—"

She paused abruptly, for Laura had bounded past her to meet a form emerging from the mingled haze of snow and smoke and twilight, a strange form that stumbled and hesitated, and then pressed on.

"Mollie, Mollie, darling Mollie," Laura cried, clasping her arms about the form, and at the glad, joyous welcome, Mollie's strength seemed to return.

"Yes, yes, we're all right," she said, in answer to the half-uttered words on Nell's lips. "Madge is yonder with Virgine. She fainted. Come and help us."

"All right!" Nell could hardly realize the blessed truth. No awful death, no ghastly discovery, all safe! She followed Mollie as if in a dream. It was all so unreal, their being out there in the loneliness and darkness. Even the terrible tragedy that had threatened three lives a minute before, now seemed part of the dream, in the peaceful silence that reigned. But the reality forced itself upon her when they reached the spot where Madge sat with Virginia's form beside her.

"She isn't hurt," Tony's sister said, reassuringly. "If Mollie and Nell can lift her, and carry her across the bridge, you can take her to our house."

"Oh, of course we can lift her," Mollie returned. "Just raise her head from your lap, Madge."

"I can't," Madge said in a low tone, "my arm is hurt."

Mollie gave a quick exclamation of surprise, and with tender hands raised Virginia's head from the little heroine's lap.

"Hurt?" she echoed, "hurt? And here you stayed all alone with Virgine, O Madge, Madge."

"We can take Virgine," Nell said; "you help Madge."

The sober-faced procession started on its way, Eleanor and Evelyn carrying Virginia, with what help Alice and Laura could give, while Mollie brought up the rear, supporting Madge, pale-faced, but without a tear in her big eyes, although one arm hung loosely and helplessly at her side.

"I think, Mollie," she said, as they neared the end of the bridge and the light from the window of the little green house came in view, "some one ought to go ahead to tell them, Tony and mamma. She might think it was me, you know, they were bringing home; she's been nervous since they brought papa home that way," and Mollie sent the word on to Laura who sped ahead to break the news and smooth the way.

(To be continued.)

A Gentle Horse Breaker

NEXT to Alexander the Great, who in his youth subdued Bucephalus, perhaps the most famous of all horse-breakers was John Rarey, the Ohioan, who died at the age of thirty-eight, after having amassed a fortune by his skill.

With the awakening of his mental energies, the boy realized that there was something wrong in the prevalent method of breaking horses. His childish soul recoiled at the cuffs and blows with which drivers were wont to subdue their animals. Throughout his school days the subject of his compositions was "Man's Best Friend—the Noble Horse."

The turning point in his boyhood came on his twelfth birthday. His father, now an extensive dealer in horses, presented to him an unbroken pony which the lad proceeded to train after his own ideas. Little attention was paid to his maneuvers with the pony until neighbors began to flock to the farm to see the animal's almost human antics. The boy had trained the pony until there seemed to be nothing beyond the quadruped's intelligence. But while family and neighbors applauded, the result was attributed to the pony's abnormal cleverness, rather than to the boy's skill in training.

His success with the pony encouraged him to undertake the education of his neighbors' untrained horses. Gradually he found himself master of a prosperous and attractive business. For miles around his boyhood home, pupils sought instruction in his method of training. All this came about while he was still in his teens. In stature he was a medium-sized youth with a well-proportioned figure, wiry and active rather than muscular. His complexion was almost effeminately fair. His hair was flaxen, his eyes large and gray. In manners and speech, as boy and man, he was always a gentleman. When not engaged in conquering a fractious horse, his fair face had the kindly repose of a poet's. Observation in the animal world early convinced him that the horse had intellectual endowment in harmony with man's. He soon learned that his greatest successes were the result of kind treatment, firmness, and perseverance. Colts, however wild, he observed, allowed cows, sheep, and other domestic animals to associate with them unmolested. Young Rarey cultivated a close friendship with the wildest colts, and his kindly advances were never repulsed. Not unfrequently, they gave demonstration of positive delight. —St. Nicholas.

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Finance and Commerce

BANK clearings show the exchanges of the country last week to have been nearly 61 per cent larger than last year, and 75 per cent greater than 1892. Outside of New York they were 87 per cent larger than 1898. Returns of railroad earnings for June show large gains on every hand. Failures are reported by R.G. Dunn & Co., "the smallest ever known."

Shipments of boots and shoes are also the largest on record for the season. Quite a speculation has appeared in wool, and sales for two weeks were 22 million pounds, or almost equal to 1897, when buyers were anticipating new import duties. Cotton is steady in price for raw material. The government gives the condition of the growing crop July 1st, 87 as against 91 last year, and we have had reports of floods in Texas since, but speculative buying is so far poor. Demand for manufactured cotton is good. Exports of cotton for June were slightly more than last year. Unprecedented activity in the iron trade continues, and stocks are reduced to barely current needs. Production is rapidly expanding, and a period of accumulating supplies is doubtless near at hand. Several threatened strikes have been amicably adjusted, the demand of the laborers for higher wages being granted. In the copper market exports are still restricted, and the tendency is toward lower prices.

Wheat is still dull and the price is dragging. Receipts at primary markets are very heavy, and the buying for export is poor, resulting in increased visible stocks at a period when they are ordinarily decreasing. The government report for July 1st indicates a crop of 522 million bushels, with reserves in farmers' hands of 65 millions. Corn has ruled rather firm. Receipts at primary markets have been large but are decreasing, but demand, both foreign and domestic, is good, and stocks are decreasing. The government indicates a crop of about two billion bushels. Interior stocks are small. Provisions have been active and strong, scoring a fairly sharp advance in price. Receipts of hogs are large, but the demand is unprecedented, and the market has had the support of strong speculative buying by packers and dealers who generally look for still higher prices.

For the month of June the figures for our national foreign trade show an excess of exports over imports of 35 million dollars, against 43 million last year, and for twelve months the excess of exports was 530 millions, against 615 in 1898.

In financial circles the tendency is toward higher interest rates. The legal reserves in the New York banks got down to five million dollars. Last week there was an increase, but it was at the cost of a considerable contraction in loans. The expanding business of the country requires money, and interest rates are sharply advanced abroad. The Bank of England rate has been advanced to $3\frac{1}{2}$ per cent., and the rate of exchange is again dangerously near the export line. Stocks in Wall st. have been advanced sharply under good bull leadership, and a general country buying.

Chinese Currency

THE recent reports which indicate that the Chinese coins known as "cash" are disappearing because of their appreciating value, and that silver coins are to fill the vacancy thus created in the currency of China, lends special interest to a statement recently prepared by the Treasury Bureau of Statistics regarding the currency of China. The money of China, it says, is uncertain as to quantity and quality. No accurate estimate has been made of the amount of money

in circulation in the empire, while no accurate statement can be made to-day of what its value will be to-morrow. Based upon silver, its value fluctuates with the changes in the market price of silver. The copper "cash," valued at about one-tenth of a cent, is the actual circulating medium, while the tael is the nominal standard for larger sums, it being merely a given weight of silver, and not a coin. Actual silver circulates in two forms, the "dollar" and the "sycee." The dollar was originally the Mexican dollar, and became a popular and generally accepted form of currency wherever obtained. So convenient was it, that large quantities were imported for use as currency. More recently, however, mints for the coinage of dollars purporting to be of weight and fineness equal to Mexican dollars, have been established, not by the central government, but by the authorities of the various provinces, and the result is that the rivalry between these provincial mints has reduced the weight and fineness of the "dollars" which they issue, until the provincial silver "dollars" are looked upon with distrust. Additional mints, however, are being established, the machinery for them being from the United States. Some half dozen of the cities of China now have their mints for the coinage of "dollars," and work is in progress upon local mints in other cities, so that by the end of the present year, according to a recent issue of *The North China Daily News*, at least ten different kinds of silver coins purporting to be "dollars" will be upon the market. In addition to this uncertainty, may be pointed out the fact that the "tael" differs in various cities and provinces, the weight of silver recognized as a "tael" being greater at some points than at others. Even the "sycee," which is an actual quantity of silver cast in the form of a shoe, with the weight written upon it in Chinese characters, is somewhat uncertain as to its value, both by reason of the constant fluctuation in the price of the silver which it contains and the uncertainty as to the fineness of the silver utilized.

All efforts to learn the exact fineness of the standard silver used in the "sycee" have been unsuccessful, though the estimates put the rate at ninety-seven one-hundredths, which is considerably in excess of the American coin, which is ninety one-hundredths fine. The "sycee" is merely an indefinite quantity cast in the form of a woman's shoe, its actual weight being determined by agents or officers appointed by the merchants to weigh the "sycees," accuracy and integrity on their part being insured by actual physical decapitation of those who are found dishonest. Even the "cash," a copper and zinc coin about the size of our 25 cent piece, having a square hole in the centre for convenience in stringing quantities of them together, varies greatly, both in fineness and weight, in some cases 1,000 of them being equal to a "dollar," while in others nearly 2,000 are required to equal a "dollar." Gold coin is practically unknown in China, no coins of this metal being made at the mints; and gold coins of other countries have seldom, if ever, circulated, though the value of the metal is fully recognized, and gold, whether in coin or bulk, proves a medium of exchange upon determination of its weight and fineness when occasion requires.

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BEWARE OF MANUFACTURERS WHO ATTEMPT TO SELL A WORTHLESS IMITATION. SEE SIGNATURE.

JOHN DUNCAN'S SONS, AGTS., NEW YORK.

How to Pack Cut Flowers

IN the first place, cardboard boxes should not be used on any account. Wooden boxes are slightly heavier, but the extra postage is well laid out in the certainty that the parcel will not be crushed in transit, as so often happens to cardboard boxes. The boxes should not be more than five inches in depth, except in the case of those employed for large flowers, such as lilies, when they may be a trifle deeper. From two and one-half inches to four inches is the most useful depth. Shallow boxes suitable for this purpose can usually be obtained from any grocer for a trifling sum. The box, before the flowers are put in, should be lined with a sheet of cotton-wool, and a sheet of tissue-paper above, taking care that it fits nicely into the corners and round the sides. Then the box is ready for the flowers, which should be placed row after row until there is a layer of flowers, fitting one into the other, all over the bottom of the box. A great mistake is commonly made in putting more than one layer in a box, and in crowding the flowers one on the top of the other. This is quite fatal, and if packed in this manner, they can never travel well. The rows must be as close together as possible; the flower-heads of each row should lie on the stems of the row immediately preceding it, so that when the box is finished only flowers are to be seen, and none of the stems are visible. Tight packing is much to be recommended; the parcels are roughly handled, and unless they are closely packed, the flowers will shift to one end of the box.

The flowers having been carefully arranged, another sheet of tissue paper should be placed over them, and enough cotton-wool to fill up any space that may be left. One layer of wool is generally enough. If the box has a loose cover, a nail should be put on each end, to prevent the corner of the lid slipping in on the flowers and crushing them. There is one point to be particularly observed. No flowers ought to be packed immediately they are gathered, but they should be placed in water some hours beforehand. The reason of this is that the flowers may have time to suck up sufficient water to last during the journey, that they may not flag so quickly. For the same reason, in hot weather flowers last much better if gathered in the early morning, after the cool of the night dews. In the summer-time, if needed for sending away, they should be cut the night before, and placed in soup plates or jars in some cool, dark room or cellar.

It is not generally known that maidenhair and other delicate ferns can be made to last for some days by immersing the fronds completely in water for about twelve hours before using them. Again, poppies, which are generally short lived, may be relied on to last for a reasonable length of time if the stems are slit down one side with a pen-knife. This may be a useful hint for those who are fond of these charming and fashionable flowers.—K. M. D. in *The Queen*.

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The Living Church

Laudate Dominum!

BY MARGARET WINSLOW PEARSON

O, let the earth be joyful, and give praise unto the Lord!

Let all creation—Man and Nature—strike the self-same chord,

Till, like the sound of mighty waters, and the tempest's song of strength,

It shall ever grow in volume, and shall span the heaven's length,

To reach our Lord in glory, Who bends low in love to hear

The hopes and aspirations of the nations to Him dear.

O, praise Him for His goodness, for His love, and for His truth—

For crowned wisdom of old age, and strong warm blood of youth.

O, praise Him for the beauties and the glories everywhere—

For rushing rivers, solemn seas, and lands so wide and fair.

O, praise Him for the springtide with its promises of love,

And its wondrous resurrection—proof that we shall dwell above.

O, praise Him, tender blossoms, as you star the meadow broad,

Each tiny bud a tribute to the wisdom of its God.

O, praise Him, gentle breezes, making ripples of the grass;

The slender blades have felt your breath as silently you pass.

O praise Him, deep-toned thunder, as amid the clouds you crash!

O, praise Him, forked lightning as out from heaven you flash!

O, mighty, restless ocean, as you rush to meet the shore,

Sing to the music of your waves His praise forevermore.

O, sing to Him, cathedral—matchless beauty in repose!

Carv'd and sculptur'd, tier'd with arches, till thy slender spires arose

To grace the blue horizon, and to glorify the earth, That has ever seemed the nobler since the first day of thy birth.

O, sing not to the skies alone, but to the Christian race,

Who, looking on thy grandeur, shall despise desire base,

And long like thee to soar above where all is bright and pure,

Where things of beauty never die, but always shall endure.

O, reach forever upward; make me nobler, more divine!

This, this, thy message evermore: "O Lord, the praise be Thine!

Whenever in thy vast dim heart sweet music softly swells,

Until it fills each recess with a mellow sound that dwells

Upon each warrior's carved tomb, upon each column gray,

And lingers o'er the altar, till it faintly dies away;

When pealing forth upon the air with clear, triumphant sounds,

Till thou, O great cathedral, art too narrow for its bounds—

Then with the thrilling music comes the dream of other years,

A vision of the early Church, and all her hopes and fears,

A time when men unflinching faced death by fire and sword,

And meeting death, could still sing on their praises to the Lord.

Those days have passed, but still our Lord lists to the humblest prayer.

O, praise Him, little children, with your hearts so brave to dare!

O, praise Him, when you gaze at night with wonder-widened eyes

At twinkling stars—God's flowers of night that blossom in the skies;

O, praise Him, when your rosy mouths have kissed some treasure gay,

And baby hands have plucked in joy the first rare buds of May.

O, sing to Him, fair maidens, with your golden dreams so bright!

Each coming moment seems to bring some sweet and fresh delight.

Upon the fragrant summer air let clear young voices ring!

In joy and truest gladness chant praises to your King!

O praise Him, all who lose the way and struggle with the night,

Emerging from the darkness purer, greater, for the light.

'Tis His dear love that brings you back into the guarded fold;

At your return the angels sing their praises manifold.

O sorrow, hiding your bright face beneath a mask so grim

That not until the future shall we find the hope within—

Let all who know you praise Him, for you ever come in love,

A blessing in disguise sent down by Him who dwells above;

For ever to the saddest life there comes an angel bright,

To drive away the shadows dark with soft and radiant light.

Praise Him, O king and ruler, from your trembling heights of fame!

Prince and beggar, bow in worship at the mention of His name!

O praise Him, every pilgrim along life's checkered way!

O praise Him when the shadowy eve shall close life's little day!

O praise Him for the love He bears to this our fatherland,

And pray that He may keep us always in the hollow of His hand.

O glorify and praise Him until the last Grand Day,

When mortals' praise will mingle with the angels' mighty sway

Of heavenly voices—O melodious song sublime!

Our homage here is but the dawn before the sun's full time.

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Notes of the World's Progress

THE RESIGNATION OF SECRETARY Alger so long deferred, has greatly relieved the tension of the political and military situation. One can easily sympathize with his determination not to resign under fire, but it became day by day more evident that to yield to this determination meant simply to prolong indefinitely his tenure of office. For the fire would not cease, nor did it slacken. The country had become thoroughly convinced that a change of head, if not of heart, was necessary in the War Office, and the press, in its unremitting attacks, was but expressing the opinion of the people of, at least, the incompetency of the secretary. From the time of the "round robin" issued by the officers in the Santiago campaign, to the "round robin" of the Manila correspondents, the mutterings have been both loud and deep. It became at last no longer a question of politics, but an element of national preservation. Hardly ever has a man holding high office in this country met so universal condemnation as to both morals and methods. To such far-reaching criticism even the "man of iron" at last must yield.

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SOME OF THE CAUSES OF THIS WIDESPREAD distrust are not obscure nor far to seek. Between the army in the field and the people left at home, the bond of relationship and sympathy furnishes a system of wireless telegraphy which is wondrously effective. What Tommy Atkins feels and thinks may be crudely and roughly expressed, but it goes very far towards forming, or at least moulding, public opinion. And when he tells what he thinks of malarial camps and putrid rations and shoddy clothing and pestilential transports, the people begin to ask where the responsibility for these conditions should be placed. In this case, wherever the line of investigation was taken up, it led ultimately to the War Office, not traceable always to the Secretary, but generally to some official in close and intimate relations with the Secretary. The investigation of the "embalmed beef" charge was the beginning of the end. Though this resulted in a technical victory for Secretary Alger, the victory was so costly as to be equivalent to defeat, and in fact brought on his overthrow. The sacrifice of Gen. Egan was generally understood to be the desperate endeavor to lighten a sinking ship, and since that event the public has waited with more or less of patience for the result now at last attained.

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IT IS AN ENCOURAGING SYMPTOM in the financial world that the promoter of trusts has begun to find greater difficulty in pursuing his profession. Capital, especially that of the real investor, is becoming more cautious, and is questioning more earnestly whether or no the prevailing price of water be justifiable. And the speculator, who depends ultimately on the real investor for his own profits, seems to have taken the alarm. Consequently for these, new stock

has become strangely heavy, and the promoter has begun to tread more cautiously. Recently, several of these trusts have been compelled, on finding that stocks issued on, say, a hundred million basis, were unsalable, to reduce the issue to seventy-five or even fifty million, and even then to fail in finding purchasers. It is barely possible that the trust madness may thus heal or regulate itself. Some years ago England was the favorite market for this class of stocks, but after being bitten several times, John Bull declined to have anything further to do with this kind of trap, and lately the market has been closed. It is to be hoped that our own people will learn as well their lesson. But "something for nothing" is still our national *ignis fatuus*.

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AT THE TIME OF WRITING, THE street car strikes are still going on in Brooklyn and in Cleveland, and apparently are as far from settlement as ever. In fact, as is usually the case, the dispositions of the opposing parties in these contests are becoming so embittered as the war goes on, that the danger increases that the fight may degenerate through lawlessness into anarchy. There is danger also that these disturbances are but symptoms of a more general unrest. It is certain that there is among laborers an increasing discontent. It is felt, whether justly or unjustly we do not feel competent to decide, that capital has not been ready enough to share with labor in the unexampled prosperity of the past year, that it has waited, and is waiting, until it shall be compelled to restore the scale of wages which prevailed before the late depression; that in the meantime it is monopolizing all the profits. The relations between the employer and the employe, never cordial to the extent of unselfishness, are daily becoming more strained.

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STILL ANOTHER FAILURE IN THE line of communistic endeavor may be recorded. The property of the Ruskin Colony, at Ruskin, Tenn., is advertised for sale, the colony abandoned, and its members scattered. This scheme was originated some years ago by an organization of the disciples of John Ruskin, not disciples in art so much as in socialistic theories and practice, and now it has gone the way of its predecessors. Communism with religious enthusiasm as a mainspring has some chance of success—until the spring weakens—but communism with only socialistic theory for its basis is foredoomed to rapid disaster. Man at his best is a selfish animal, and pre-millennial conditions militate strongly against his reform from this selfishness. To love our neighbor as ourself is indeed the ideal of the perfect life, but when you attempt to reduce that ideal to corporate practice, the lazy man, the loafer, and the fraud are apt to interfere with the financial standing of the corporation. It is best to confine to individual action, for the present at least, this standard of the higher life.

ALTHOUGH ENGLAND HAS SERVED formal notice upon France that the time has arrived for the final settlement of the long standing dispute concerning the rights of the Newfoundland fishermen, still no one need infer that the two nations are on the verge of war. Not even the gathering of a large naval force in the neighborhood would warrant this immediate conclusion. The agitation would seem rather to be a diplomatic move from which no speedy issue is expected. A closed question is a diplomat's abhorrence, inasmuch as it is no longer available in the discussion of offsets. So long as a grievance exists it may be very valuable to stave off any claim which the other nation may make, and thus may be made to stand for much more than its real value. The worth of the Newfoundland fisheries is about equal to the present value of the Alaskan seal industry, which last the United States nevertheless have found convenient to use in the game of diplomatic bluff.

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REPORTS SCANTY AND OCCASIONAL as they have been from the beginning, would fail to justify the opinion that the Peace Conference at the Hague will achieve any desirable result, or perhaps any respectable failure. It was from the start, foredoomed. However desirable the end proposed might be, the source from which the proposal came was an insuperable obstacle to its attainment. There is something ludicrously incongruous in the idea of the Power which is the most completely armed of all, proposing to others less equipped the mutual disarmament of their forces. Thus all should be equal, and the lion and the lamb should lie down together. It reminds one rather of the ancient partnership between the lion and the wolf, or was it the fox? At any rate it now appears that no nation is willing to play fox or wolf to Russia's lion. To change again the zoological figure there is among English-speaking peoples, a distrust, dating perhaps back to the Crimea, of "the bear that walks like a man."

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WHEN THE CONFERENCE MET IT very soon became evident that it was in no sense a love feast. Delegates from different nations were as wide apart in their thoughts and desires as they were in their languages. Each had his own scheme, and each apparently had a plentiful lack of interest in that of his neighbor. What the United States wanted, was England's abhorrence, and *vice versa*. What France desired, Germany loathed, and so on. There does not appear thus far any subject on which complete and cordial agreement has been reached, and the conference at present seems to be a complete fiasco. There is no immediate prospect that it will do much toward solving the appalling problem of the age. Expenditures for warlike purposes continued on the present sale, will bankrupt every European nation, but no one dares to retrench for fear of being swallowed by his neighbor. And there you have it, and it is going to stay with you.

The News of the Church

The Church Abroad

Brotherhood of St. Andrew

The annual conference of the Brotherhood in England was held at Birmingham, on Saturday, June 17th. Among those present were the Rt. Hon. Earl Nelson, vice-president; G. A. King, Hon. Treas.; Captain Malony, R.E., John Tenant, and Hubert Carleton, Gen. Secretary, besides some 60 or 70 delegates representing chapters from all parts of the country; other national Brotherhoods were also represented, the Archbishop of the West Indies and the Rev. C. H. Coles representing the West Indian Brotherhood, and the Rev. E. V. Stevenson, of Toronto, the Canadian Brotherhood. The day began with the celebration of the Holy Communion in St. Martin's, the parish church, at 8 A.M., the celebrant being the Rev. A. J. Robinson, the rector of Birmingham. At the breakfast which followed, the Archbishop of the West Indies addressed the delegates. The Rt. Hon. Earl Nelson, vice-president (a new president not having been elected since the death of Mr. G. A. Spottiswoode, the late president), delivered an address on some aspects of the work. In the afternoon the delegates listened to addresses pertaining to the practical working of the chapters in the parishes. Mr. S. F. Hughes, Exeter College, Oxford, spoke on the devotions of the chapter, its Bible class, and its corporate union; other speakers included E. J. H. Lanham, St. Mary's chapter, Southampton, and the Rev. E. V. Stevenson. Between the afternoon and evening conferences, a Quiet Hour was spent in St. Martin's church; Rev. M. B. Furze, Jr., dean, Trinity College, Oxford, gave two devotional addresses on personal service, with silent prayer between. At the evening conference, Mr. W. F. Robinson, New College, Oxford, read a paper by Mr. Harold Cutting, Hon. Secretary for the London diocese, dealing with the subject of organizing local unions of chapters—there are already four such unions in England. The Gen. Secretary then gave an address on "The training of the Brotherhood man." The conference although a quiet, almost informal meeting together, was a great success, and was indicative of the steady and sure progress which this movement is now making in the Church of England.

Missions in Prisons and Workhouses

The eight days' Missions which have been conducted by the special missionaries of the Church Army in the prisons of England and Wales during the last two years, have proved so successful that the council resolved last month to offer to the 500 Boards of Guardians throughout the country, the services of these missionaries for similar Missions in the workhouses, the entire cost, as in the case of the prisons, being borne by the Army. It has already been arranged to hold these services at more than 100 workhouses, and the council of the society are hoping for great things from this new branch of their work.

Gifts to St. Paul's Cathedral

Two massive candelabra will shortly be placed in position at the entrance to the nave of St. Paul's cathedral. One of the bronze pieces is the gift of Mr. Douglas Murray, in memory of his father, a prebendary of the cathedral, and the other has been presented by the members of the decoration committee. The subject matter has been taken from the first chapter of Genesis, the underlying motive being *Benedicite, omnia opera*. At the angles of the base, the white, yellow, and black races of mankind are represented by three figures. On the sides of the base, in low relief, are represented "Sin"—Eve eating the forbidden fruit; "The Punishment"—Adam's mortality implied by his labor; and "The Atonement"—Christ's Crucifixion. Beasts and birds occupy positions beneath the earth which is covered with flowers and girdled by the sea. The firmament is represented

by a fiery column, around which angels are moving. Above are archangels who support the rose, from which springs the cross, surrounded by stems for the lamps. The candelabra are mounted on massive slabs of Irish fossil.

Church Work in the Philippines

THE Brotherhood of St. Andrew has just had its first mail advices from the party sent to Manila in April for work among the soldiers of the United States army in the Philippines. Mr. John Howe Peyton, the leader of the party, writes of a conference of clergy and representatives of the Brotherhood of St. Andrew, held in Manila, May 31st. There were present the Rev. Chas. C. Pierce, D. D., chaplain in the regular army; the Rev. David L. Fleming, chaplain of the 1st Colorado Vols.; the Rev. J. L. Smiley, and the Rev. Hugh Nethercott; Messrs John Howe Peyton, W. H. J. Wilson, and George A. Kauffman. Chaplain Pierce was chosen chairman, and the Rev. Mr. Nethercott, secretary. After the Brotherhood party had presented its credentials from the ecclesiastical and civil authorities in the United States, Mr. Peyton explained that he and his party had been sent to the Philippines for the purpose of rendering spiritual assistance to such soldiers as were not under the care of chaplains, and at the same time to endeavor to carry the Church and her teachings to the people of the islands. Chaplain Pierce described the work that he had undertaken among the English-speaking and native residents of the city. A plan of campaign for the future was then outlined. In accordance with this, Mr. Pierce, Mr. Nethercott, and Mr. Wilson will remain in Manila, and continue to develop the work of our Church among the soldiers, English-speaking residents, and natives. The Rev. Mr. Smiley will go into the field with the soldiers, and have charge of the large service tent brought by the party from San Francisco. Chaplain Fleming who is about to return with his regiment to the United States, placed at Mr. Smiley's disposal a small service tent given him by the army committee of the Brotherhood in San Francisco. Mr. Peyton will spend his time between Manila and other points, endeavoring, in addition to work among the soldiers, to ascertain what opportunities may exist for regular mission work under the direction of the Church authorities in the United States.

A large house has been rented in Manila just across the street from the principal barracks. The upstairs rooms will be used as Church headquarters, while the lower floor will be used for a chapel. On account of the high prices of all supplies, it has been impossible to equip the chapel in as Churchly a fashion as might be desired. It has been necessary, for instance, to construct an altar by breaking up old packing boxes and using the planks. There will be daily Morning Prayer in the chapel, with celebrations of the Holy Communion on Sundays in both Spanish and English; Morning Prayer in English, particularly for the English and American residents, and an evening service especially for the soldiers. Thus the "Anglo-American Mission of the Holy Trinity" begins its work in Manila.

The dispensary which Chaplain Pierce opened some months ago has been moved to the mission house, in order that all Church work may be concentrated as closely as possible.

A Church building fund has been established, and aid is urgently asked from Church people in the United States. The American clerical and lay workers will have the co operation of a number of the leading gentlemen of the congregation, as a provisional missionary committee, in carrying on the mission work.

Mr. Peyton writes that he has found between 1,800 and 2,000 sick soldiers in the city. Much work will accordingly be done in the soldiers' hospitals. "We all feel buoyant with hope," says Mr. Peyton in conclusion, "and certain

that our coming here was by Divine appointment. I wish that we could have a force of workers somewhat commensurate with the demands of the situation. There is an enormous field, giving every promise of a rich harvest for the Church."

Information concerning this work may be obtained from, and contributions towards its maintenance may be made to, John P. Faure, Treasurer, Brotherhood of St. Andrew, 281 Fourth ave., New York.

Trinity College Commencement

THE Commencement exercises of Trinity College opened with prayers, in Christ church, Hartford, on Wednesday, June 28th, after which the procession, consisting of the faculty, students, alumni, and invited guests, proceeded in the rain to Parson's Theatre. Beside the President on the stage, was Bishop Brewster. After the orations were delivered, and before conferring the degrees, President Smith announced the award of the Holland prizes scholarships, which have an income of about \$600 each, to the students attaining during the past year, the highest standing in their respective classes: In the class of 1900, to Simon Lewis Tomlinson, of Hartford; in the class of 1901, to Francis Raymond Sturtevant, of Hartford; and in the class of 1902, to Anson Theodore McCook, of Hartford.

The honorary degrees conferred were as follows: *Master of Arts*, Jeremiah Mervin Allen, Hartford; *Doctor of Laws*, B. Lawton Wiggins, M. A., vice-chancellor of the University of the South, Sewanee, Tenn.; *Doctor of Canon Law*, the Rev. Samuel Hart, of the class of 1886, late professor of the Latin language and literature; *Doctor of Divinity*, Rev. Henry Harrison Oberly of the class of 1885, rector of Christ church, Elizabeth, N. J.; Rev. John Humphrey Barbour, of the class of 1873, professor of the literature and interpretation of the New Testament in the Berkeley Divinity School, Middletown, Conn.

The large dining room of the United States Hotel was filled at the annual dinner of the Alumni Association. An orchestra furnished music. President Smith, who has completed 16 years of service as president of the college, was called to respond to the toast, "Trinity College," and the loving cup was passed around. After saying that the college had completed 75 years of work, he gave the history of the loving cup, the gift of a member of the class of '31. He said the college has lost Professor Hart and has gained Professor Babbitt. It has also gained \$30,000 from the will of its friends, a new department of electricity, and a new building.

The Rev. Dr. Webb spoke for "The Church," and said that Trinity was the best Church college. W. H. Gage, of '96, responded for "Our country," having served in the war with Spain in the Michigan Naval Reserves. He described the conveying of six hundred marines under the command of Col. Huntington, Trinity, '64, the force which made such a record in the first of the work. Reference was made to the record of Lieut. Clarke Churchman. Dr. T. Gardner Littell, of Delaware, the third of whose sons was graduated this year, responded to the toast, "Our sister colleges." He said that he knew of but one college, and that was Trinity. It was the place where an all-round education was taught. The Rev. Dr. Buckley, of Waterbury, spoke to the toast of "Dr. Samuel Hart." He spoke of his earnest work for the college and its students. The loss of Dr. Hart was one of the greatest losses the college has sustained since he first knew it. Other toasts followed.

At 12:30 P.M. the previous day, came the ceremony of breaking ground for the new natural history building, to be built in line with Jarvis Laboratory and the south end of the college building. The president offered prayer, then took a spade, and after a few words of explanation

nation in regard to the building, said: "In the name of the Father and of the Son and of the Holy Ghost, the Holy and Undivided Trinity, I begin this work". After a short responsive service, the doxology was sung, and the president pronounced the benediction. The building as to ground dimensions, is to be about 100 feet square.

The service of the unveiling of a tablet, erected by his classmates, in memory of Clark Churchman, '93, second lieutenant 12th infantry, U.S.A., who died for his country at El Caney, Cuba, July 2, 1898, took place at 4 P. M. Dr. Hart conducted the entire service, with the exception of the reading of the lesson and the delivery of the address, which were done by Professor. F. S. Luther. The ceremony of unveiling the tablet was performed by the Rev. George H. Wilson, '93, of Southington, representing Lieut. Churchman's mother who was present at the exercises. The service was very beautiful. The tablet was placed on the wall fronting the entrance to the chapel.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The cathedral choir is taking its annual outing at Bang's Lake.

The Rev. A. T. Perkins who intended returning to his work at St. Luke's Hospital last week, has been detained in the East by indisposition.

The Rev. Percival McIntire, rector of the church of the Redeemer, Hyde Park, has gone to Arverne-by-the-Sea, Long Island, for his summer vacation. Mr. Henry T. Chace, lay-reader of this parish, will say the services in the absence of the rector.

Services in the church of the Holy Communion, Maywood, during the absence of the Rev. J. A. Carr, mentioned in our last issue, are being taken by Mr. Albertson, who has been officiating as a lay-reader for 20 years; a priest will administer the Eucharist at least once a month.

A very handsome tablet is being placed in the church of the Redeemer, South Park, to the memory of the late Rev. F. B. Dunham, under whom the mission was founded 10 years ago, who built the spacious parish house, and died four years ago, the first rector of the parish.

Relief of Aged and Infirm Clergy

The annual meeting of the directors of the society was held in the Church club rooms, on the afternoon of the 21st, when the following officers were elected: President, D. B. Lyman; vice-president, J. H. L. Quick; secretary, F. J. Le Moyne; treasurer, F. F. Ainsworth; finance committee, Messrs. G. D. Boulton, F. T. Haskell, F. J. Le Moyne, and D. B. Lyman. The directors chosen at the convention were arranged in classes, to serve as follows: For one year, Messrs. W. B. Conkey, Le Moyne, and A. J. Walker; for two years, Messrs. E. D. Brigham, Haskell, and Quick; for three years, Messrs. G. P. Blair, Boulton, and Lyman.

Brotherhood of St. Andrew

On Thursday evening, the 20th, the regular quarterly meeting of the local council was held at the Church Club. Though no special business was transacted, something was done in the way of arousing interest in the forthcoming annual convention at Columbus, Ohio, in October next.

A Swedish Mission

The tentative mission among our citizens of Swedish nativity residing in the vicinity of Humboldt Park, started a few months ago under the direction of Mr. Alex. Brunner, licensed as a lay-reader, and which may be regarded as an offshoot of our flourishing St. Ansgarius' parish, appears to be thriving. A Sunday school, with an attendance of 30, has been conducted at 2 P. M. weekly, in the Presbyterian church, corner of Humboldt Boulevard and Courtlandt st., and a regular service held at 3 P. M., with congregations varying in numbers from 40 to 50. The constant attendants now feel so sure of their ground that they are petitioning for the formal organization of a mission, and they have given

proof of their faith in its permanency by naming a definite sum as the minimum of their contribution for the support of the Church's ministrations.

Church of the Atonement, Edgewater

On Sunday, the 23d, the Bishop held his visitation, confirming a class of 12 presented by the Rev. J. M. D. Davidson, with one from the church of the Redeemer; the rector left on Monday for a month's vacation in California, the Rev. R. W. Hewitt, late of Moline, taking his duty part of the time.

New York

Henry Codman Potter, D.D., LL.D., Bishop

On July 23d, the Bishop consecrated St. Paul's church, Chester, the Rev. J. H. McGuinness, rector.

Mr. George D. Arthur, for 20 years churchwarden of Trinity church, Scarborough, died July 17th, at an advanced age. He was formerly a banker in New York, but had retired from active business since 1876.

The rector of St. Paul's church, Rome, the Rev. Robert J. Nevin, D.D., LL.D., has arrived in New York from Italy. He comes to officiate at the marriage of President Grant's granddaughter, Miss Julia Dent Grant, to Prince Cantacuze, and will stay for some time at Newport prior to the event.

St. Ignatius' Church, New York

Some of the contemplated improvements announced in THE LIVING CHURCH, will be temporarily postponed, pending the raising of further funds, in order that when undertaken, the work may be carried through without indebtedness.

Gift to St. Paul's, London

Mr. J. Pierpont Morgan, the liberal vestryman of St. George's church, New York, has made an offer to the dean and chapter of St. Paul's cathedral, London, to place in the great church a complete electric lighting plant at a cost of about \$25,000. The offer has been accepted.

Open-Air Services

At St. James' church, the Rev. E. Walpole Warren, D.D., rector, the experiment has been tried of preaching in the open air to the poor in crowded streets. One of the parish clergy, the Rev. J. Morris Coerr, has used a wagon as temporary pulpit for this purpose, and preached fully vested.

Grace Church Fresh-Air Work

The first party of mothers and children sent out by the nursery of Grace church to enjoy the Summer Home, returned to the city July 15th. The same day a party of 55 children were sent out, 30 from the Day Nursery, and 25 from Grace Settlement; also 20 mothers with infants have gone to the Home.

Actors' Church Alliance

There was a large gathering in the parish house of St. Chrysostom's chapel, of the Actors' Church Alliance last Wednesday evening. The vicar, the Rev. Thos. H. Sill, presided, and speeches were made by several clergymen, among them, Canon Knowles, who was very happy in his remarks. Songs and recitations were given by the dramatic members of the Alliance, and the first social of the new organization ended with refreshments and dancing. The rooms were crowded, and a large number became members. The first regular monthly service will be held (D. V.) in St. Chrysostom's chapel, on Sunday evening, Oct. 15th, at 8 P. M.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Rectorless Churches

An unusually large number of churches are wanting rectors. Among these may be named: Church of the Holy Apostles; (old) St. John's; free church of St. John, Frankford road; St. Barnabas', Kensington—all of Philadelphia; and

Christ church, Eddington. Grace church chapel, West Philadelphia, after July 31st, will need a vicar.

St. Peter's Church, Great Valley

Is one of the old colonial churches, and was one of the six congregations admitted into union with the first convention of the diocese in 1785. For several years past, as no report from the parish has been received, its name has not appeared in the list of churches printed in the convention journal. Its last report stated that the sittings, 250 in number, were all free, and the property, valued at \$12,000, free of incumbance.

Poor Children Made Happy

From the very heart of the city slums, 60 little children were taken to Fairmount Park, on the 18th inst., under the chaperonage of two of the women lay helpers of the City Mission. The party was gotten up by the Rev. Dr. H. L. Duhring, superintendent, who supplied the funds for the outing. A substantial luncheon was given the children. It is proposed that these outings be given every Tuesday during the heated term, provided the funds can be raised.

A Kindly Churchwoman

A large number of aged men who have seen better days, residing in the Masonic, Odd Fellows', Hayes' Mechanic, and Old Men's Homes, were given a trip down the river to the head of Delaware Bay, on Thursday, 10th inst, on the steam yacht "May," owned by Mrs. Van Rensselaer, a prominent and benevolent Churchwoman who welcomed them on board, but was obliged to return home on account of illness in her family. The Misses and Mr. Fell accompanied on the trip the guests who were in charge of the Rev. Dr. H. L. Duhring, of the City mission. Ample provision was made for the entertainment and comfort of the aged guests, and a fine luncheon was served on board the yacht. It was a day of delight to the old men who highly appreciated the pleasant outing. It is the intention of Mrs. Van Rensselaer to give the newsboys and bootblacks a similar excursion down the Delaware.

Dr. T. S. Rumnëy's Golden Jubilee

The rector of St. Peter's church, German town, celebrated his golden jubilee of 50 years in the ministry, on Sunday, 16th inst. A memorial Eucharistic service at 7:30 A. M. was followed, at a later hour, by Matins and an historical sermon by Dr. Rumnëy of his half century of ministerial duty. A graduate of the Alexandria Seminary, he was ordered a deacon July 13, 1849, by Bishop Meade, and advanced to the priesthood April 22, 1850, by Assistant Bishop Johns, both of Virginia. He had charge successively of Cople parish (two churches), where, among the children catechised by him, was the late coadjutor-Bishop, Dr. J. B. Newton; St. Mark's, Lewistown, Pa., where the present Bishop of Cairo, the Rt. Rev. Dr. Hale, was a boy in the parish, son of the rector's warden; St. Peter's, Uniontown, Pa.; Grace church, Whiteplains, N. Y.; Christ church, Germantown, and St. Peter's, where he has passed 26 years of pastoral service, and has been its only rector. There were very large congregations at all the services, and the music was elaborate and well rendered by the vested choir. The sum asked for to defray the expenses of the city improvements to the church property was received, and the debt wiped out. The choir presented the venerable rector with a beautiful crayon representing "Easter Morning," organist Staton making the address, to which Dr. Rumnëy feelingly responded. Many former parishioners were present at all the services, especially at the early celebration of the Holy Eucharist.

East Carolina

Alfred Augustin Watson, D.D., Bishop

The Church people at Belhaven having no church building, and using the schoolhouse in the town for a place of worship, have formed a guild, composed of the ladies of the parish, who

will devote their energies to the raising a sum of money sufficient to erect a plain house of worship. The Norfolk and Southern R. R. Co. have given two fine lots for this purpose, and the guild has already \$50 in bank. Services are held monthly by an evangelist in this town.

Alabama

Richard Hooker Wilmer, D.D., LL.D., Bishop
H. Melville Jackson, D.D., Bishop-coadjutor

A large vested choir has recently been installed in Trinity church, Florence. The ladies of the parish have given the vestments to the choir.

The Sunday school children of Trinity church, Mobile, have already contributed \$160 to procure vestments for the male choir who have been in training for the past five months. They will also help to pay for the removal of the organ to the floor of the choir in the church.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

In the absence of the rector, the Rev. E. H. Coley, the services in Calvary church, Utica, through July, are in charge of the Rev. E. C. Hoskins.

During the repairs and improvements in Grace church, Utica, services are held in the chapel, and are conducted by the Rev. John Arthur.

Convocation of the Fourth District

Met in St. Paul's church, Syracuse, the Rev. Dr. H. R. Lockwood, rector, July 6th, the dean, the Rev. P. N. Meade, presiding. The usual routine business was transacted, including the apportionments for parishes and missions, and the stipends for missionaries for the present conventional year. The following officers were elected: Secretary, the Rev. H. G. Coddington; members of the Executive Committee, the Rev. Dr. Lockwood and the Rev. W. De Lancey Wilson; delegate to the Board of Missions, Mr. George C. McWhorter.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

At St. John's church, Beltsville, Prince George's Co., Md., on Wednesday, July 19th, the Bishop of this diocese, the Rt. Rev. Joseph Cheshire, D.D., was married to Miss Elizabeth Lansdale Mitchell, daughter of the rector of the parish, the Rev. Walter A. Mitchell, who solemnized the marriage.

St. Mary's School, Raleigh

Church people in the various Carolina dioceses are rejoicing in the acceptance by the Rev. T. D. Bratton, of Spartanburg, S. C., of the rectorate of St. Mary's School, in succession to the late lamented Rev. Dr. Bennett Smedes. The alumnae of this famous institution, founded by Dr. Aldert Smedes over half a century ago, are scattered all over the land, and possibly no one agency has done so much in the entire South towards moulding the lives of the daughters of the Church along the lines of the Catholic Faith as this noble school situated at Raleigh. The Smedes, father and son, did for the South what their great-hearted relative, the late Dr. De Koven, would have accomplished for the Church's sons in the Northwest, had his saintly life been spared.

Anniversary of Rev. Dr. M. M. Marshall

Wednesday, July 12th, marked the 25th anniversary of the pastorate of the beloved rector of Christ church, the mother parish of Raleigh. A special service was held on Wednesday evening, which was attended by a very large congregation, not only of his own flock, but by many representatives of the various denominations. Dr. Marshall was assisted in the service by the Rev. Dr. Pittenger, rector of the church of the Good Shepherd. The altar was vested in festal hangings, and was adorned with lights and flowers. The rector made a brief address, in which he spoke feelingly of the ties that had bound priest and people, and recounted some of the blessings that the congregation had enjoyed

as a parish during the past quarter of a century. He concluded with a short summary of Baptisms, Confirmations, marriages, and burials, during that period of time. After the service, the senior warden read a letter of congratulation on the part of the vestry, which was signed by all its members, and suitably engrossed. Afterwards, Mr. James Iredell Johnson, on behalf of the congregation, made a presentation of a gift in silver to mark the anniversary. Dr. Marshall was deeply moved by this tender recognition of his long service by the vestry and congregation, and it was with difficulty that he could express in words his sense of gratitude. The gift of silver comprised a bowl and waiter of repousse pattern and very fine workmanship. The bowl bears the following inscription:

Presented to Rev. M. M. Marshall, D. D., by members of Christ church parish, Raleigh, N. C., in grateful commemoration of twenty-five years' faithful ministrations among them as priest, pastor, and friend. July 12th, 1874-1899.

July 12th being also Dr. Marshall's wedding anniversary, the inscription selected for the waiter was:

M. M. M. M. S. M. July 12th, 1866-1899.

An incident of the commemoration that was much appreciated was the omission by the Presbyterians of their usual service for that evening, in order that their pastor and congregation might be able to attend the services.

Michigan City

John Hazen White, D.D., Bishop

At a meeting of the Standing Committee of the diocese held in Elkhart, July 11th, consent was given for the consecration of the Rev. A. L. Williams to be Bishop-coadjutor of Nebraska, and of the Rev. Joseph M. Francis to be Bishop of the diocese of Indiana.

Howe School, Lima

At the annual Commencement of Howe School, Dr. Clarence J. Blake, of Boston, Mass., delivered the annual address upon the "Value of discipline." Dr. Blake is a liberal benefactor of Howe School, and has made provision for extensive improvements in Blake Hall for next year, also the addition of a well-equipped infirmary. Bishop White presented the diplomas to the members of the graduating class, and took occasion to refer to the year's work as the most successful year Howe School has ever had. At the annual meeting of the board of trustees held the same day, improvements in the property were ordered to the extent of \$5,000.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

St. Matthew's, Homestead

On Friday evening, July 21st, the cornerstone of the new church was laid by the Bishop, with appropriate ceremonies. Other clergy taking part in the service were the Rev. Messrs. C. L. Bates, William Thompson, and L. F. Cole. Addresses were made by the Rev. Messrs. Rosenmuller, Heffern, W. J. White, and the Bishop. The vested choir furnished the music. The new church is situated at the corner of Eighth and McClure sts., this very central location having been secured to take the place of the lot on the hill upon which the old church was situated. The building will be of brick, and in connection with it, and adjoining the rear end, will be a commodious rectory, the whole superstructure to cost about \$12,000. This promising work is the outcome of a mission started in this place some 14 years ago by the rector of the church of the Good Shepherd, Pittsburgh, the Rev. D. C. Peabody, now of Mobile.

Newark

Thomas Alfred Starkey, D.D., Bishop

St. Paul's, East Orange, Freed from Debt

The Rev. John W. Williams, rector of St. Paul's church, East Orange, read a letter to the congregation, Sunday, July 16th, from Mr. Walter Kerr, treasurer of the building committee,

stating that through the generosity of Mr. F. Pearsall Campbell, of Roseville, the mortgage on the church property, amounting to \$5,000, had been paid off, and that the church was now free from debt. The service, after the announcement, partook of the nature of a thanksgiving.

New Jersey

John Scarborough, D.D., Bishop

Fall and Winter Visitation List

OCTOBER

11. Evening, Christ church, Newton.
15. Morning, church of the Mediator, Edgewater; evening, mission of the Good Shepherd, Fort Lee.
17. Evening, St. Luke's church, Phillipsburgh.
18. Afternoon, St. James' mission, Hackettstown.
21. Afternoon, Holy Trinity Mission, Hillsdale.
22. Morning, church of the Holy Communion, Norwood; afternoon, church of the Atonement, Tenafly.
28. Evening, mission of St. John the Divine, Hasbrouck Heights.
29. Morning, Grace church, Rutherford; afternoon, St. John's church, Passaic.

NOVEMBER

5. Morning, Trinity church, Totowa, Paterson; afternoon, St. Peter's mission, Clifton.
8. Evening, St. Agnes' mission, Little Falls.
12. Morning, Christ church, Pompton; afternoon, Butler.
15. Evening, St. John's church, Newark.
19. Morning, Christ church, Ridgewood; afternoon, St. Mary's church, Haledon.
26. Morning, St. John's church, Bayonne; afternoon, Calvary church, Pamrapo.
30. Evening, St. Andrew's church, South Orange.

DECEMBER

3. Morning, St. Paul's church, East Orange; evening, All Saint's church, Orange.
10. Morning, St. Stephen's church, Millburn; afternoon, St. George's mission, Maplewood.
17. Morning, Grace church, Newark; afternoon, Christ church, Newark.
21. Evening, Trinity church, Irvington.
24. Morning, St. Alban's mission, Newark.
27. Evening, St. Paul's church, Jersey City.

JANUARY, A. D. 1900

7. Morning, St. James' church, Newark; evening, St. Thomas' church, Newark.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

Brotherhood of St. Andrew

The regular bi monthly meeting of the local council was held in the Epiphany Sunday school room on Monday evening, July 17th. There was a large and enthusiastic gathering of men who listened to a spirited address from the Rev. Arthur S. Lloyd, on the words, "Where there is no vision, the people perish." Short addresses were also made by several of the local Brotherhood men. Very encouraging reports were given of the services being held each Sunday at Colonial Beach on the Potomac, by members of the Brotherhood from Washington. During the brief business meeting, the president of the council, Mr. Frank Evans, explained the efforts being made to secure a large attendance at the annual convention to be held at Columbus, Ohio.

Albany

William Crosswell Doane, D.D., LL.D., Bishop

New Organ for Bethesda Church, Saratoga

Friends of the rector, the Rev. Dr. Carey, have presented a new organ, costing \$10,000. The donors are Mr. and Mrs. Spencer Trask, and it is expected that it will be put in place in the fall. Bethesda church has a fine vested choir, and a new organ will be of great service to the musical part of the services.

Church of the Holy Cross, Troy

A very choice set of embroidery has recently been presented. It consists of a centre piece and orphreys for the white silk altar frontal, the handiwork as well as the gift of Miss H. F. Rousseau whose skill and devotion have in similar ways been repeatedly expressed at the church of the Holy Cross.

St. James' Church, Fort Edward

Bishop Doane made his annual visit to this parish June 10th. He confirmed a class of seven presented by the rector, the Rev. Robert Scott. A large congregation listened attentively to the clear and practical discourse of the Bishop on the work of the Holy Spirit. After the service, the Bishop had a conference with the wardens of the church, and met individually those confirmed.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The Hall Vacation School has been opened in the Hall Memorial House of Holy Trinity parish, Brooklyn, and is proving quite a success, 188 boys and girls having registered the first day.

The Church Bible Association, of which the Rev. Robert Weeks is president, met recently, with Mr. Weeks, at Riverhead. A paper was read by the Rev. H. E. Wellman, printing of which was requested for general circulation as peculiarly suited to help the faith of those readers of the Bible who have not the time or means to pursue the learned investigations necessary to meet the allegations of the higher critics.

Brotherhood of St. Andrew

The summer meeting of the New York and Long Island local assemblies was held in St. Joseph's church, Queens, L. I., on Saturday, July 15th. At the afternoon session, addresses were made by Dr. Wm. C. Sturgis, of New Haven, Conn., and Mr. Wm. T. Heffer, of New York, the subject being "Bible classes," followed by an interesting discussion. In the evening, a public meeting was held in the Queens Lyceum, at which, after an address of welcome by the Rev. G. Wharton McMulin, Dr. Sturgis spoke on "Why we use the Prayer Book," and Mr. Silas McBee on "Why we have bishops," the subjects being summed up in an able address by the Rev. Dr. H. C. Swentzel. Two hundred delegates were entertained at supper by the ladies of St. Mary's guild. The afternoon conference was presided over by Mr. William Braddon, and at the evening meeting, Mr. John W. Wood acted as chairman. In every way, the occasion was most successful.

Maine

Henry Adams Neely, D.D., Bishop

The Rev. H. L. Wood, rector of Trinity church, Saco, Me., is conducting an afternoon service each Sunday in July and August, at Bay View House, near Old Orchard.

Oklahoma and Indian Territory

Francis Key Brooke, D.D., Missionary Bishop

A four-roomed house has been purchased at South McAlester, to be used as a rectory. At Wagoner, money has been gathered to move the church to the front of its lot, and to place a tower entrance in front.

All Saints' Hospital, South McAlester

Important improvements are in progress. A tank for water, a force pump, movable bath tub, and pipes for drainage, are being put in place. Outside help will be needed. The work of the hospital demands that it be materially improved in its facilities this summer.

Maryland

William Paret, D.D., LL.D., Bishop

Church Home and Infirmary, Baltimore

The 41st annual report shows in every respect an increase over last year's work. Financially, the year has been a prosperous one, closing with a small balance. More than \$7,000 has been added to the Home's funds from two legacies. During the year 385 inmates (including 40 children) were cared for. Among those admitted were five of our clergymen, all of whom had the privilege of private rooms without charge.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Bishop, at the recent convention, spoke as follows of his work in Europe: "Our duty in Europe is not missionary—that is to say—we have churches in the great capitals, not that we may convert Romanists to our Reformed Church, but that we may bring the comfortable ministrations of the Church to our resident Americans and our tourists who are temporarily abroad. We have some very handsome church edifices, an excellent corps of clergymen, a large constituency, and a satisfactory work. I was deeply touched by the eagerness with which young men and women who had come from our State of Ohio, and were studying art, medicine, or music in European schools, sought me out, and claimed me as their own. It comforted them to see their Bishop, and to receive his advice, or his welcome and encouragement. It relieved their lonesomeness, and it deepened their affection for the Church. And people of the religious denominations also came to me, with their claim on a relationship that I was only too thankful to accept. I have journeyed far, and at times with some degree of weariness, but I hope that as a result our American churches in Europe have been blessed, and our people united. The convocation at Nice, in April, was intensely interesting—a small convention, and a union of hearts and service in the Lord's work."

The North-east Convocation

Met at Boardman, the Rev. W. Fred Allen, rector, July 10th and 11th. On Monday, Evening Prayer was said, and the Bishop preached a missionary sermon. On Tuesday, at 7:30 A. M., Holy Communion was celebrated by the Bishop. The clergy took breakfast together at the rectory. At 9:30 Morning Prayer was said, after which the business session was held, the Bishop presiding. Bishop Leonard spoke on the changing of the convocational system so as to make it more effective for missionary work. Archdeacon Abbott explained that the new system now under consideration would be a great help to the diocesan missionary board in recommending appropriations for mission stations, appointments from parishes and missions for diocesan missions, and also in suggesting men for appointment to mission parishes. The convocation as a missionary body was discussed by the Rev. Messrs. Ingham, Kell, and Allen. Reports of missionary work were made by the Rev. Messrs. Ingham, Allen, Atwater, Kell, and Lafferty. The Rev. H. M. Ingham invited the convocation to Trinity parish, Jefferson, for its next meeting, which was accepted. The Rev. Geo. P. Atwater read an excellent paper on the subject, "Our attitude to the separated brethren." In the discussion which followed, all the clergy took part. An excellent lunch, and, later, tea were served under the trees on the rectory lawn, and were thoroughly enjoyed. At 7:30 evening service was held, when the Ven. A. A. Abbott and the Rev. Robt. Kell spoke on "The offertory as an act of worship." The archdeacon said the closing prayers and pronounced the benediction, thus closing one of the most delightful meetings of the convocation.

Kansas

Frank Rosebrook Millsapaugh, D.D., Bishop

The Church at Dwight Freed from Debt

The Rev. David Brooke, as lay reader, deacon, and priest, for many years has served this mission. He built, several years ago, by great exertion, a little church and house combined, but had to borrow of the Church Building Fund \$300. This has been a great burden to him. A noble Churchman in the East heard from the Bishop of the aged missionary's anxiety, and the other day sent him a receipt from the C. B. F. Commission for the whole amount. If the giver could have met the receiver when the Bishop informed him, he would have said: "Verily, it is better to give than to receive."

South Carolina

Ellison Capers, D.D., Bishop

William Euston Home, Charleston

Has been the recipient of a handsome silver Communion service of five pieces, from the Rev. Isaac S. Hartley, D.D., of Great Barrington, Mass. On a visit to Charleston he was invited to hold a service in the beautiful little chapel connected with this noble charity. The Rev. Mr. Hartley was a relative of Mr. Euston, the founder, an Englishman who made his fortune in Charleston, and dying without issue, left his estate to found and support an institution which would give a home to aged couples and indigent ladies. Already 30 odd cottages have been erected and occupied, and from time to time more are to be added.

St. Thomas and St. Denis, Wando

The Rev. R. J. Walker, priest-in-charge, reports \$500 in bank for a new chapel on the seashore, which the parish hopes to build soon. The Ladies' Guild, the vestry, and the congregation generally, are all helping in the good work of the Church here, which is reaching and interesting Methodists, Presbyterians, and Baptists, in the vicinity. Bishop Capers has just made a visitation here, and confirmed a young lady, celebrated the Holy Eucharist, and preached two eloquent and spiritual sermons. The degree of D. D. was bestowed on the Rev. Mr. Walker recently.

Iowa

Theodore Nevill Morrison, D.D., Bishop

Triennial Report of Rev. H. H. Morrill

The parish at Clinton has for three years past been in charge of the Rev. H. H. Morrill. During that period he has officiated at 43 funerals, baptized 156 persons, presented 152 for Confirmation. The total expenditures, including the building and furnishing of the new stone church, are \$21,000.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

St. Luke's Church, Kalamazoo

This church, the Rev. R. R. Claiborne, rector, has been presented with an elegant brass and oak pulpit, brass processional cross, and two double seat carved oak clergy stalls. The endowment fund, amounting to considerably over \$20,000, will be increased by a legacy of \$500 from the late Mrs. Silas Hubbard.

The Church in China

FROM THE *North China Daily News*

The work that is being done by St. John's College, Shanghai, under the able staff to whom the guidance of its destinies is confided, is a larger one than appears on the surface. In St. John's and other colleges is being prepared the leaven which will bring about, we hope, the rising of a new China. The immediate future of China is dark enough, but it is impossible that a great homogeneous people, intelligent and energetic, should be permanently divided up among alien Powers. It does not seem that the partition of China, if it be continued as now appears inevitable, can be permanent. The young men who are now having an invaluable portion of Western culture superadded to their inextinguishable Chinese nature, will acquire a true patriotism with the other Western virtues in which they are being instructed, and, as we pointed out the other day, a man or a body of men will arise among these young men who will reconstruct their country from the ruin into which it is now falling. If these young men do not then forget the teaching that they are now receiving at St. John's and similar colleges, the country that they will reconstruct will be worthy to take its place among the great nations of the world. Ingratitude towards their teachers has never been a trait of the Chinese character, though it has been sometimes imputed to the island people to the eastward.

Editorials and Contributions

THE death of Mr. Ingersoll is announced. We contemplate the event without other feeling than one of sympathy with his family whom he loved with all the ardor of a very affectionate nature. We drop a tear of regret when we think of a life perverted from its destined aim, but we also pray that he may find a better immortality than that of which he wrote but a few weeks ago—probably his last words:

"Immortality,
With its countless hopes and fears beating against
the shores of time and faith,
Was not born of any book, nor of any creed, nor of any
religion.
It was born of human affection, and it will continue to
ebb and flow
Beneath the mists and clouds of doubt and darkness
as long as love kisses the lips of death.
It is the rainbow hope, shining on the tears of grief."

May he have already discovered the deeper truth that human affection is but the imperfect reflex of the love of God!

MR. INGERSOLL was born in Western New York. His mother, a lovely character, died when he was four years old. His father was one of the sternest and most uncompromising of Puritan Calvinists, and his family discipline was one of rigor and severity. He belonged to the race of men, now passed away, who would not spare the rod in training the youthful mind to acquire the love of the Westminster Catechism. Reared without the influence of a mother's gentleness of love, Ingersoll's early regimen prepared him for severe reaction against the paternal belief. It has always been to us a source of pity that he should have identified Christianity with that travesty and corruption of it which Calvinism is,—a mistake which has created many unbelievers, and which gave him great influence over thousands of men who listened to his brilliant invective, who had themselves been reared under a system against which their better nature revolted. Perhaps we may confess that the career of Mr. Ingersoll as a lecturer tended to good, at least in the sense that it tore up by the roots that malign philosophy which so many Protestant bodies have identified with the very essence of the Gospel, but which, happily, they are now seldom preaching and scarcely believing.

MR. INGERSOLL was a destroyer, not a builder. Had he known by processes of careful investigation the true genius of Christ's religion, he would possibly have discriminated more justly, and while launching his thunderbolts against error and corruption, have championed the Gospel of Divine Love and Sweet Reasonableness. Many years ago a vestryman at Peoria remonstrated with him on account of his iconoclastic spirit. "Yes," said he, "I feel less satisfied with going about the country killing gods than I would if I had something to set up in their place." But here stepped in that Moloch of covetousness which grinds to dust beneath its iron heel many a man's honest inner convictions. As *The Times-Herald* says:

The mistake of Ingersoll's life was the adoption of agnosticism as his mission, from which it degenerated into a mercenary profession. He had no new gospel to preach. He merely maintained a negative, exhausting his eloquence and

satire in knocking the props from under the faith of his Christian countrymen.

Whatever new light may now have dawned upon his immortal spirit, whatever enchantments of prejudice may now be dissolved, the influence of Mr. Ingersoll's words will continue to draw many away from the faith of Christ; but it will be a vanishing influence, for its power was due less to what he said, than to the captivating manner in which he said it; less to his coarse, but genial, invective, than to his strikingly attractive personality.

WE happened to pick up a secular paper of May 16th, in which there is a telegram from Providence, announcing that the Briggs affair had brought to the Presiding Bishop "a vast amount of correspondence and many telegrams." Of course the Presiding Bishop had no more official relation to the ordination than the Pope of Rome, but there are a good many people who have somehow contracted the impression that there is a kind of dim analogy between His Holiness and our president of the House of Bishops, when, in point of fact, whatever may be argued by his advocates in favor of Roman supremacy, nobody, of any of the several if not numerous types of Churchmanship among us, would seriously claim for our Presiding Bishop anything in the way of authority, except what is given him in the written Constitution and Canons of the Protestant Episcopal Church. He occupies an honorable position, but his duties are largely clerical. He is a bishop chosen under a rule to preside over the assembled bishops, and in the interim to perform certain official functions which are designated in the Constitution and Canons, and no other duty belongs to him. Should he exercise personal authority over and beyond the written law, he would be guilty of an act of usurpation. No one knew this or expressed it more emphatically than the late Bishop of Connecticut, and probably the time is ripe for a careful consideration of this whole subject. The question naturally arises:

Is there a process of evolution under way in this Church, by which the presidency of the House of Bishops is to become archiepiscopal, with primate powers?

God forbid!

UPON the subject of the consecration of Dr. Funsten as Bishop of Boise, we have only to say that we regret that it should have taken place at this time. We agree with those who consider that when the declination was so far accepted as final as to have led the Presiding Bishop to make it the ground of official action, to the extent of issuing a formal summons to the House of Bishops to fill the vacant bishopric, a situation was created which made it extremely doubtful whether the consecration could properly take place without a new election. The Presiding Bishop has announced that eleven bishops out of the whole number indicated their disapproval. The Bishop of Springfield filed a formal protest. To offset this, it appears that others were equally emphatic in favor of the consecration. We have no means of knowing how many did not express themselves at all. It really did not seem that it could do any harm to delay the matter until the coming meeting of the

House of Bishops, when it might have been thoroughly threshed out. As it is, this affair clearly indicates a direction in which legislation is needed, and no doubt some measure will be brought forward looking to the settlement of such questions, before the revision of the Constitution and Canons is completed. The action which has been taken in this case settles nothing.

IT is reported in a daily paper that Bishop McVickar, referring to the opponents of the Briggs' ordination, said: "They can howl if they desire, but that is all that it can amount to." Of course Dr. McVickar is too courteous a person to have indulged in such Bowery language, nor is it necessary that he should repudiate it. But it is well to repudiate the opinion that those who deprecate the action of the Bishop of New York belong to those departments of the animal kingdom which depend mainly on howling for self-defence. Perhaps, further, it may be pointed out as a token at once of weakness and of arrogance to use such a term, whoever did it. This Church has a good many more than 7,000 who have not bowed the knee to the Baal of Broadism, and they are not howling. They are mostly waiting in great quietness and confidence to see whether our bishops have the courage of their convictions in this great crisis; and still further, whether those who do not expect much from that quarter will themselves, being priests, rise to the emergency.

THE ethics of subscription is a subject which will forge to the front in times like these. If it does not attract the attention of the ostrich editors who hide their heads in the sands of optimism and so dispose of a great crisis, it does impress the mind of the secular editor. The *New York Sun* for instance, has been astonished to find that men are willing to swear allegiance to that which they distinctly repudiate as necessary factors of the Christian Faith. "'Tis true, 'tis pity; and pity 'tis, 'tis true.'" The *Sun* says: "However artfully Dr. — may fight shy of the irresistible conclusion of his own criticisms, honest intelligence is bound to reach it. His proper place, manifestly, is outside the Christian Church, and among its assailants." That is the secular verdict. Why is it not also the verdict of all honorable men? The Church has room and range for "many men of many minds," but no room for men who do not hold the Catholic Faith in its integrity as interpreted by the Church. We heartily agree with the words of Bishop Potter, as we find them in the *New York Tribune*, Feb. 15, 1895:

It ought to be clear enough, even to the most interrogative mind, that a divine society which claims to rest upon "most certain facts," cannot consent that any one who is clothed with authority to teach and bear witness to these facts, shall surrender or impugn or disparage them, until the body that has commissioned him has authorized him to do so. His office and authority, first, last, and all the time, are representative, and when the time comes that he finds himself requiring a larger liberty than his official obligations concede to him, common honesty would seem to require that he should seek it outside, not inside, of a fellowship to which his vows and promises, in the matter of what he shall teach and hold, are both definite and explicit.

A PRIEST who has been embarrassed in the burial of the dead by the insistence of relatives that Masonic rites should be introduced, asks for suggestions as to how unseemly friction may be avoided. As a rule, when Masonic ceremonies are desired in the burial of a Churchman, they follow the committal at the grave, and there is no friction. When the priest has concluded the service his responsibility ends; what follows does not concern him. In the case cited by our correspondent, it seems that the Masons objected to having their ceremonies in their proper place after the committal at the grave; they could not consent "to bury a man who had been buried already." As the family preferred Masonic burial to Christian burial, they had their choice and the priest retired. He showed a large charity in having prayers with the afflicted people before leaving them, having come twenty miles to bury their dead and being then repudiated. This is a case in which we think a "weighty cause" existed for reading the committal at the house, and giving way to the demand for Masonic rites at the grave.

—X—

The Church and Biblical Criticism

THE Church can afford to maintain serene composure in the face of the critical contentions of scholars in the field of Holy Scripture. In so far as the theories of these scholars are based upon disbelief of the supernatural and of its miraculous manifestations, they have no meaning for the Church of Christ. The same is true when the critics reject that view of inspiration which is a part of the Christian tradition, and refusing to admit its special character, identify it with the "inspiration of genius" as seen in the sages and poets of the nations. The Church also declines to allow the individual, however learned, to exercise the right of rectifying the sacred canon, and of pointing out to her what books she should receive and what exclude. Her methods of interpretation, in like manner—her application, for instance, of a spiritual manner of exegesis, and her apprehension of the symbolical significance of Old Testament events and institutions—are hardly open to the intrusion of the critical spirit. She learned from Christ and the holy Evangelists to search in the Scriptures for Christ, beginning with Moses and all the Prophets, and she saw this method applied by St. Paul and by the first Apostles. However useful she may find what is now called the "historical method" for certain purposes, she will never substitute that or any other purely secular exegesis for that to which the Holy Spirit guided her from the first. The early representative of this secular or "common-sense" exegesis was Theodore of Mopsuestia, unpleasantly associated in the Christian mind with heretical pravity. In recent times the professed adherents of this exegesis as the exclusive method of interpreting Holy Scripture, have astonished us by efforts of the "historical imagination," in which facts are moulded or created in a manner which could hardly be outdone by the most extreme and whimsical devotee of mysticism.

NO doubt the critical analysis of the Old Testament books has its own interest, but its importance has been absurdly overestimated. If we could be assured beyond

the possibility of doubt that all the books of the Old Testament as we have them, are the outcome of compilations from many and various documents, even to the minute piecing together of sentences, words, and phrases, as some of our critics claim—witness the Polychrome Bible—we fail to see how the doctrine of inspiration is in the least affected. The inspiration of St. Luke in composing his Gospel was never called in question because he describes himself as carefully tracing out the facts which he records, and implies that he made use of previous documents as well as oral information. Whatever interesting indications of this kind may be brought to light, the Church will continue to hold that in and through the Old Testament holy men of old spake as they were moved by the Holy Ghost. The human voice and pen may be defective instruments, the materials of ink and parchment subject to all sorts of vicissitudes, and copyists may blunder; yet in and through whatever there may be of defect, inadequacy, or imperfection, the Word of God is everywhere uttered. Even in alterations, transpositions, and repetitions, and in an apparently new sense given in translation—of which there are examples in the Greek New Testament as compared with the Hebrew—the Holy Spirit may preside and make His own that which the critic charges to human blundering and misapprehension merely. It must ever be remembered that in these matters we are moving in the world of the supernatural, that to the Church the Bible is not "like any other book," and is not to be treated as such. To her it is always and everywhere the Word of God. The condescension of the Infinite to association with the finite is, and must ever remain, a mystery. This mystery necessarily attaches to the relation of the divine and the human elements in Holy Scripture, and it is one which no efforts of criticism can ever hope to solve. Men may deny, but they cannot explain.

A RECENT number of *The Critical Review* affords some interesting examples of the present spirit and tendency of criticism in certain regions of the Old Testament. For a long time there has been a settled determination to deny that any of the Psalms were written before the Exile, and especially that any of them were composed by David, "The Sweet Singer of Israel." Many and various reasons more or less ingenious were alleged in support of this proposition so opposed to the ancient and universal tradition of the Jewish people and their literature. But Professor Robertson, of Glasgow, an Old Testament scholar of no mean learning and ability, in the Croall Lectures of 1893-'4, has taken issue with all this, and shown to the satisfaction of unbiased minds that there was abundant room in the earlier age for the rise of such compositions as the Psalms. What he has set himself to do, and what he has succeeded in doing, is to break down the presumption the "advanced" critics have endeavored to create, and to show that the presumption is really the other way. But now comes Canon Driver to tell us that this is of no avail unless Professor Robertson can inform us distinctly what Psalms are pre-exilic. To most people, however, it will seem a matter of some importance to have refuted the assertion that "none of the Psalms could have been written before the Exile." Canon Driver takes Professor Robertson to task for not doing

what he did not undertake to do, in order to minimize what he did do. It is significant also that the Canon has to admit that other critics had already arrived at substantially the same results with Robertson. He does this, to be sure, in order to detract from the originality of the latter, but nevertheless betrays the fact that conclusions which Cheyne *et al.* have treated as final, are by no means so settled as they would have us suppose.

ANOTHER feature of Old Testament criticism for some time past, has been the denial of the "predictive" element in prophecy. This, for many ages, formed one of the most convincing arguments for Christianity. Early Christian history makes it evident that it played the largest part in the rapid progress of the Church among the Jews of Jerusalem. No argument so effectually silenced the adversaries of the Faith. But now comes modern criticism, and tells us that there was nothing in all this. It is, perhaps, well to say that this has been the teaching of "certain" critics, rather than of "the" critics, since there are few points on which they all agree. Still, it seems true that those who have chiefly held the public ear of late, have been those who minimized or explained away the predictions of the prophets. But in the long run it is impossible to blink the plain facts of the case, and some leading scholars, sufficiently opposed to supernatural conceptions, have felt the difficulty, and attempted to meet it by admitting some kind of extraordinary foresight. Of late a reaction has set in, and it is beginning to be admitted that the foreknowledge of the prophets can only be explained as having its source in divine illumination. One of the latest evidences of this is a monograph from Dr. Giesebrecht, of the University of Gottingen, who expresses a firm belief in the supernatural origin of Hebrew prophecy. Surely, in view of all these ups and downs of criticism, the Church can well afford to possess her soul in patience and go on unconcerned with her work of saving souls, using the sacred Scriptures as she always has used them, unshaken in her conviction that they are in very truth the Word of God.

—X—

The Assault on Holy Scripture

FROM THE CONVENTION ADDRESS OF THE BISHOP OF LONG ISLAND

I HAVE spoken of the advancing knowledge of our own time and of God's use of it in pleading His cause. There is one phase of this knowledge—the self-styled Higher Criticism of the Canonical Scriptures of the Old and New Testament—which I may not pass over in silence; but of which I would speak plainly, and yet in such terms as will exempt me from imputations of prejudice or dogmatism. Neither time nor space is allowed me to go into details. I wish simply to indicate the wise and safe attitude of mind on the general subject. As teachers of the truth, we desire to know the whole truth, and to be seekers after it until we find it; but, because we are such, it is part of our responsibility to see that we are not deceived or misled. The new learning has been enterprising even to audacity, and venturesome even to rashness. The modesty and caution of true science have not been reckoned among its virtues. From the older learning it has not asked for hospitality, but for unconditional surrender. It may be true

that the old tradition regarding the canon of Holy Scriptures needs in some parts "the refiner's fire" and "the fuller's soap"; but it does not follow that it has no real authority and deserves to be treated as a tangled "mass of rubbish." Correction and destruction are not equivalent terms.

Of some things we have a knowledge not open to challenge, and these are the things which enable us to foretell the final outcome of the critical rationalism of our time. We know that God will take care of His own cause on earth, and that an essential part of His cause is the integrity and veracity of the Record of His revelations to man. How He will do so—whether by a more profound and reverent scholarship, or by now undreamed-of discoveries among the hidden annals of a far-off past, or by imparting to the moral side of human reason a clearer and deeper insight of spiritual truth, or by any among a thousand other possible means—it is not for us to say. We know that by the Christ's sure promise the Holy Spirit dwells in His Church as its Teacher and Guide, and that as such He will lead it into the way of all truth, and give it a right judgment in all things pertaining to the ends for which it was established, and especially to its office as the divinely appointed keeper of the oracles of God.

We know that the Saviour's image and superscription are cut too deeply into the face of the world's life ever to be obliterated by the acids of critical learning. We know that the graving tools of history and revelation, so long used for this purpose, cannot be cast aside. We know how vainly, during all the Christian centuries, the rough, "estranging seas" from the outer ocean of the world's thought have dashed against "the Rock of Ages." We know, too, that the God-man, Christ Jesus, who came down from heaven for us men and our salvation, cannot be dislodged from the Scriptures which testify of Him and which are, in a sense, bone of His bone and flesh of His flesh. We know, moreover, that, in spite of all the confusing voices of the hour, these Scriptures, from the germinal promise given to man in the beginning, to its final fulfillment by the coming of the Son of Man, witness to him with a unity, continuity, and cumulative distinctness impossible of rational explanation except as effects of supernatural direction. Knowing these things, what matters it if some tell us that the earlier parts of the Sacred Record are to some extent compilations of myths and legends of primeval man; or that a certain book of prophecy turns out to be an historical fiction; or that another one has a triple instead of a single authorship; or that though we have the four Gospels written by Evangelists who companied with Jesus, we have not the very words of Jesus, but differing reports of what He said; or that the book which closes the drama of the ages, and pictures the City of God with the Lamb throned in the midst thereof, is an amalgam of once detached Apocalyptic visions? I say, what matters it if such things, many of them not yet proven, are claimed by the new learning? The sun is not less the source of light and heat because of a few newly discovered spots on its disc. What is organic is not the less so because of the shifting or loss of this or that individual particle. So with the Record of the Word of eternal life—the Wisdom of God put in finite form for human use. Let us not doubt, but steadfastly believe, that God has revealed Himself to man at sundry times and in divers

ways; that He has inspired chosen men to make an infallible record of these revelations; that Christ's body—the Church—is the pillar and ground of that record; that her witness will not fail or herself "be removed," because "God is in the midst of her," and that, as members of that body, "the Lord of hosts is with us; the God of Jacob is our refuge."

"Arise, O God, and plead Thine own cause."

— X —

Letters to the Editor

A PLEA FOR THE CHILDREN

To the Editor of The Living Church:

In your excellent paper it has been lately stated that it is a "burden" to children to attend Church services, in addition to Sunday school. Now your correspondent "Y. Y. K." reprimands the clergy for their merciful shortening of our over-long services by baptizing at a different time from the regular Morning and Evening Prayers, and I see in another paper a statement that some prominent sectarian minister has declared that Churches, in general, have arranged things with little, or no, regard to the character, wishes, and interests of children. These statements remind me that, during a ministry of thirty years, it has been a never-ceasing source of wonder to me to observe how thoroughly children are ignored in most arrangements of the Church. One would suppose that the gray-beards who arranged the services, and almost everything else, never were children themselves, or else have utterly forgotten how children feel and act. My own memory as to my childhood is clear, and I can say, without exaggeration, that if I had been given my choice to attend an Episcopal service when I was ten years old, or to take a whipping, I should have chosen the latter, provided that the blows did not draw blood. That was in the sad old times when the clergy felt compelled to have Morning Prayer, Litany, a long, dry sermon, and the Holy Communion, and, perhaps, Baptism, too, all at one time, and the secular papers were saying; "The Episcopal Church does not know how much it is losing by its long services," etc., etc.

After all, who and what are these children? I should like to state three facts which most of our elderly men seem, from their conduct, to be unaware of; *i. e.*, children have immortal souls; they are to be men and women in five or ten years, and they are now forming habits that are likely to be life-long. If, say fifty years ago, our Church had made such rules as these: No service shall ever exceed one hour in length. The sacraments shall always be administered as separate services. Sermons shall never exceed twenty minutes in length, and shall be expressed in the simplest possible phraseology, and with many illustrations and anecdotes. Church music shall be as simple and melodious as possible. Choirs shall always, when possible, consist of at least a dozen persons, whether children or adults, and shall be encouraged to sing with rapidity and enthusiasm. Well, if such eccentric rules had been made and enforced, the writer firmly believes that two other very eccentric things would have followed; *i. e.*, children would have enjoyed attending Church services, and would have attended in large numbers; and further, the Episcopal Church would have swept over the land like a prairie fire.

U. P. Z.

CHURCH MUSIC AND CHOIRS

To the Editor of The Living Church:

"Great care must be taken not to magnify and make too prominent the music in the worship of God's house. I have a feeling that oftentimes too much is made of it; it is too much talked about; too much advertised; too much praised and commended; too much expected of it, sometimes even by the pastor himself."—BISHOP OF OREGON.

The above clipping has just come to my attention. I have heard several rectors express

the same fear that music would become the chief attraction in our Church services, and it has always been a puzzle to me why it should be a cause for fear. It is very seldom that we hear any fear expressed by any of the clergy that an ornate and beautiful ritual—a service pleasing to the eye—would interfere with or distract the worshiper in his devotions. Why then should beautiful music be more harmful? Why should pleasing the ear be more harmful than pleasing the eye?

To me, and in fact to the great majority of mankind, beautiful music is the "opea sesame" to the deep recesses of the heart. How many a poor sinner has been drawn to a church to hear the music, and then when some beautiful hymn or anthem has opened his heart, words filled with the love of Christ have found lodgment therein and turned him from a downward course. It seems to me that any means so innocent, so inspiring, so heart-penetrating, as beautiful music, should be welcomed rather than frowned upon, as a means of drawing those who walk in paths of darkness, into the house of God.

It is a widespread complaint among ministers of the Gospel in these days, that they are losing their influence in drawing people within the sound of their voice. Why then should they turn the cold shoulder upon such an innocent and effective means of bringing people into the temple—people who would never enter its doors except for the attraction of music—where they can be told of the love of their Father in heaven.

To say nothing of the power of music to draw sinners within the sound of the Gospel, it is an inspiration and comfort to the Churchman himself. How uplifting, how near heaven is the devout soul drawn by the grand harmony of some beautiful anthem or hymn. How inspiring the same ought to be to the clergyman himself, and when both clergyman and worshiper are under this spell of inspiration, a flood of divine blessing is poured upon both, and something of heaven is brought down to earth. Who will say that the world is not better for that grand, that incomparable, production, the "Messiah"? Christ never seemed so real to me as when I was under the spell of the beautiful strains of that heaven-born song of the Redeemer. If we are to keep real life in our churches, music—the most beautiful we can get—must be one of the features of the services.

Minneapolis, July, 1899.

CHURCHMAN.

THE ACTORS' CHURCH ALLIANCE

To the Editor of The Living Church:

Permit me to say a word in answer to "D.D.," in your last issue. Self-respecting, earnest men do not, as a rule, trouble themselves with critics who are afraid to sign their names, but as I have reason to believe my D. D. brother is the same who wrote recently a long, captious letter to the *New York Sun*, under the *nom-de-plume*, "A Protestant Episcopal Clergyman," I deem it necessary (to save further perversion and willful misconception) to say a word in defence of a movement that has magnificent possibilities for good, and, to say the least, deserves serious and intelligent consideration.

In the first place, Bishop Potter is the president; so far, that is true, but the Unitarian minister is not the *first* vice-president, but the *second*, the first office being held by F. F. Mackay, Esq., president of the Actors' Society. As for several Jewish rabbis being enrolled as members, I only know of one; to wit., the eminent Rabbi Silverman, of Temple Emmanuel, New York, and this gentleman represents his brethren on our council. This council consists of twenty members—ten from the Churches and ten from the stage, and seven out of the ten constituting the Church section are Churchmen, and, for that matter, so are the majority of the dramatic section; and with the president and secretary Churchmen, in addition, what could we wish for more?

Our critic is wrong again when he speaks of the Church and Stage Guild in England being composed exclusively of Churchmen; but I will agree with him if he means the Actors' Church Union, of which the Lord Bishop of Rochester

is the head. I am English-born, but I have sense enough to know it is impossible to work on the same lines in this country where there is no State or dominant Church, and where all denominations are equal before the law. Why, then, have we no right to the word "Church" Alliance taken in its widest sense? Are not all baptized persons members of Christ's Body—the Holy Catholic Church, of which in this country the P. E. Church is the heart and solid centre—the nucleus of the Church that is and "that is to be," when our Blessed Lord's prayer for unity (not uniformity) shall have received its fulfillment?

As for the Jews, we must remember there are many, particularly managers, in the dramatic profession, and the Gospel is to be preached to "every" creature; are we to leave out of our calculation the great race of which our Lord Himself was a member? Shall we carp and cavil in these times and conditions at a movement which may induce Jews to attend Christian services when they see fit to do so, and which, above all else, recognizes the essential brotherhood of all God's children?

The chasm between these two great life forces, the devotional and the dramatic, has existed long enough, and if in our attempts to bridge it, we have adapted our plan to conditions as we find them, is it not the only sane way to attain success, and should it not appeal to all clean-hearted and clear-headed men and women to "come over and help us"?

REV. WALTER E. BENTLEY,
Sec'y. A. C. A.

624 E. 179th st., New York, July 22d, 1899.

Alarming Ritualism

WE gather from the *Christian World* that there is a very decided movement among the so-called followers of Wesley in the direction of Ritualism. In a paragraph in that journal it is stated that in a Wesleyan meeting house at Bedford there are all the features of a church—choir stalls, railed off sanctuary, vested altar with ornaments, a large reredos, a lectern, and many crosses. The preacher is said to change his place during the service, reading the Church Prayer Book from his stall, and the lessons from the lectern, preaching from the pulpit, and then placing the alms on the altar. We are not surprised in the least, especially after the recent evidences of a newly-developed taste for "man-millinery" in the once simple and unadorned Methodist sect. Indeed, we fear that the taste is infecting a much larger community, for we notice that a large section of the Dissenting press has been in ecstasies over Mr. Price Hughes' get up at the Prince of Wales's levee. Glowing paragraphs have dwelt with rapture upon Mr. Hughes' knee-breeches, his shoe-buckles, his cassock, and his gown—that habit which a Spanish Ambassador once admiringly reported to be the Dominican dress retained by the English clergy! One paper, we observed, seemed to regret the fact that Mr. Hughes was not further adorned with lace ruffles, like those worn by the Moderator of the Scottish Establishment at Assembly time, the cost of which is said to be £60. We have known "ritualistic" priests sent to prison, with the approval of the Protestant press, for wearing a vestment which might have cost a couple of sovereigns, but it seems that, if only you call yourself a Protestant, you can indulge in any amount of man-millinery, from silver shoe-buckles and knee-breeches, up to costly ruffles. To us, however, with our simple, almost Puritan, taste, this craze for personal finery on the part of our Dissenting brethren, is nothing less than an alarming sign of the times, not to say the thin end of the wedge.—*The Church Times*.

Personal Mention

The Bishop of Delaware is staying at Cape May, N. J.
The Bishop of Duluth will spend the month of August at his cottage on the Upper Chateaugay Lake in the Adirondacks. His address will be Merrill, Clinton Co., N. Y.
The Rev. R. Heber Barnes has resigned the rector-

ship of St. John's church, Northern Liberties, Philadelphia.

The Rev. C. A. Brewster, with his family will go to Eaglesmere, Sullivan Co., Pa., July 25th, for the vacation season. Address accordingly.

The Rev. John G. Bacchus, D. D., is spending the summer in the Berkshires.

The Rev. P. H. Birdsall has just returned from a visit to the coast of Massachusetts.

The Rev. Geo. M. Breed, Ph.D., will be at the Kendallwood, Richfield Springs, N. Y., during August.

The Rev. W. W. Battershall, D. D., is spending July and August at Southampton, L. I.

The Rev. Ralph Birdsall will spend the month of August on the coast of Massachusetts.

The Rev. Harry I. Bodley has accepted the rectorship of St. Mark's church, New Britain, Conn.

The Rev. C. R. D. Crittenton is spending his vacation at the Hundred Island House, Lake George, N. Y.

The Rev. James Caird is at his country house at Brunswick.

The Rev. R. R. Claiborne, rector of St. Luke's church, Kalamazoo, Mich., is spending his vacation on the Pacific Coast, and will return home about Sept. 1st.

The Rev. R. W. Dow has accepted charge of St. John's church, Laconia, N. H.

The Rev. John L. Egbert will spend the month of August, with his family, at the "Wachusett House," Wachusett Mountains, Princeton, Mass.

The Rev. H. L. Everest has received the Bishop's appointment as priest-in-charge of St. Paul's church, East Springfield, diocese of Albany.

The Rev. Edward Henry Eckel, rector of Christ church parish, Williamsport, Pa., will have charge of St. John's-in-the-Wilderness, Eaglesmere, during the month of August.

The Rev. Edgar A. Enos, D. D., and family are at Watch Hill, R. I.

The Rev. Henry R. Freeman and family are at Schroon Lake, N. Y.

The Rev. Francis Goodwin sailed for Liverpool on the White Star steamship "Teutonic," July 12th.

The Rev. Geo. C. Houghton, D. D., sailed July 12th for England on the White Star steamship, "Teutonic."

The Rev. F. G. Jewett, Jr., is at his country house, just outside of Albany.

The Rev. T. Gardiner Littell will spend three months in the White Mountains, at Jefferson.

The Rev. Walter H. Larom and Mrs. Larom returned from their visit to Mrs. Larom's home in England, July 2d. They are pleasantly located at Paul Smith's, in the Adirondacks, for the summer.

The Rev. F. St. George McLean and Mrs. McLean are spending their vacation abroad.

The Rev. Eaton W. Maxcy, D. D., will spend the month of August at Providence, R. I.

The Rev. Richard H. Nelson is spending vacation in New England.

The Rev. W. H. Osmond has resigned the curacy of the church of the Ascension, Baltimore, and accepted the rectorship of St. Matthew's church, Oakland, Md.

The Rev. Luther Pardee having assumed charge of the cathedral of SS. Peter and Paul, Chicago, desires to be addressed at the Cathedral Clergy House, 18 South Peoria st., Chicago, instead of 90 Pine st., Chicago, as heretofore.

The Rev. L. W. Richardson, LL.D., is at Saranac Inn, N. Y., for the summer.

The Very Rev. W. L. Robbins, D. D., is spending his vacation at his camp in Maine.

The address of the Rev. William Schouler will be, until further notice, care of Baring Brothers, bankers, London, England.

The Rev. George F. Smythe received the honorary degree of Doctor of Divinity at the recent Commencement of Kenyon College.

The Rev. Dudley D. Smith has sailed for a tour abroad.

The Ven. C. C. Tiffany, D. D., has sailed for Europe.

The Rev. Canon Tibbits has sailed for a brief sojourn in England.

The Rev. J. Ogle Warfield and Mrs. Warfield are being entertained by friends at Asbury Park, N. J.

Official

STANDING COMMITTEE, DIOCESE OF OHIO

Met June 9th, at Cleveland, Ohio, and organized by the election of the Rev. Ed. W. Worthington, president, and the Rev. Frederick B. Avery, secretary. The following were recommended for ordination to the diaconate: Robert LeRoy Harris, Raymond H. Ed-

wards, Harry St. Clair Hathaway, Thomas Robert Hazzard, Joseph E. Tucker, and Charles W. Nauman; for ordination to the priesthood: George Parkin Atwater, Charles Wm. Baker, Wm. Edgar Hull, John Henry Fortescue Cole, Henry Dayton Stauffer, and David Wilson Thornberry.

Ordinations

On July 17th, the 7th Sunday after Trinity, Bishop White, in Trinity cathedral, Michigan City, admitted to the sacred Order of Deacons, Mr. Josiah Otis Ward. The preacher and presenter was the Rev. Lawrence T. Cole, Ph.D., archdeacon of the diocese. Mr. Ward has been a student of the Western Theological Seminary, and his examination reflected great credit upon that institution as well as upon his own honest work.

Died

THOMPSON.—Entered into rest, at Western Springs, Ill., July 21st, 1899, Mrs. Frances S. Thompson, beloved wife of G. T. Thompson, in the 60th year of her age.

"Rest eternal grant to her, O Lord, and let light perpetual shine upon her."

WEST.—At his home, near Pungoteague, Va., Monday, July 17th, 1899, at 1:40 A. M., General Mitchell Wellington West, in his 85th year. Funeral services at St. George's church, Accomack Co., Va., of which he was vestryman for many years.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

NEXT Ephphatha Sunday (Aug. 20th) rapidly approaches, with the usual reminder to parishes within the limits of the Mid-Western Deaf-Mute Mission that offerings are needed to meet its expenses.

The REV. A. W. MANN,
General Missionary, Gambier, Ohio.

THE Lake Superior copper country is on the boom. New mines are springing up on every hand, and the Church is offered a wonderful opportunity of winning souls for her Master. Two missionaries are to begin work in six of these new locations on Sept. 1st, and instead of being the last to enter the field, the Church is to be the first. We are able to promise each missionary six hundred dollars a year salary; but it is necessary that they should have houses in which to live, if they are to exist in a country where all the necessities of life are most expensive.

Five hundred dollars will build both houses, and we confidently appeal to the general Church for assistance in procuring homes for these men who are willing to sacrifice so much for Christ and His Church. Remittances should be sent to the BISHOP OF MARQUETTE, or to the Rev. J. E. CURZON, district presbyter of the Copper country, Houghton, Mich.

Church and Parish

WANTED.—By a Churchwoman of experience, a position as matron in a school for girls. Address MISS E. W., care of THE LIVING CHURCH.

WANTED.—Supplying work for August or longer. Address T., care of LIVING CHURCH.

A RECTOR of parish having full choral services, wishes to recommend his organist to good Church position; thoroughly competent as organist and trainer; satisfactory in every respect, but needs more compensation. Address CANTICLE, care of LIVING CHURCH.

ORGANIST and choirmaster's position wanted by experienced Churchman, within 100 miles of Pittsburgh. Address DECANI, office LIVING CHURCH.

The Editor's Table

Kalendar, July, 1899

2. 5th Sunday after Trinity. Visitation
B. V. M.
9. 6th Sunday after Trinity.
16. 7th Sunday after Trinity.
23. 8th Sunday after Trinity.
25. St. JAMES, Apostle.
30. 9th Sunday after Trinity.

Green.
Green.
Green.
Green.
Red.
Green.

Hazy weather is thought to prognosticate frost in winter, snow in spring, fair weather in summer, and rain in autumn.

A SUBSCRIBER writes: "I was glad to see your protest against applying the word 'christening' to the ceremony of naming a vessel when it was launched; fancy, too, the idea of using it in connection with new clothing, and even animals! A few days ago, I asked a little girl the name of her pet cat. 'We kissed her Susan,' said the child, 'but we changed his name to Solomon, because he knew so much.' Though it may be a bit out of season to speak of it, does the sign 'Xmas' seem to carry with it quite the reverence we should have for the holy day and Name, as well as the joyous feeling almost everybody has for it as a holiday? In fact, does it not bring the blessed festival nearer what my own little child called it when, in writing to her grandma, she said they had recently had a 'hollerday'?"

— x —

A PREACHER in Omaha has been discoursing, as the papers report, on the ethics of sleeping in church. He is said to be very "progressive," and seems to have progressed so far that he is hard pushed for a subject. His congregation must also be far gone in the line of progress since they can do no better than go to sleep when their progressive pastor preaches. In his somnolent sermon he said:

I regard it as a compliment to my integrity, and indisputable evidence of confidence in the soundness of my theological views, to have prominent members of my congregation go to sleep in their seats, and thus rest during my discourse.

The text was about the young man who went to sleep while St. Paul was preaching, and fell out of the window and was killed. The Omaha preacher does not seem to have drawn the moral which the text suggests.

— x —

Pen-and-Ink-lings

IT is needless to say that the following bit of sarcastic pleasantry from *Life* does not apply to the management of our own Missionary Board: "I want to be sure," said the aged philanthropist, "that my money will, after my death, remain in this country where I made it, and the home of my adoption." "Have you thought of any way this can be fully assured?" inquired his lawyer. "I have," replied the philanthropist confidently. "I am going to leave it to a foreign missionary society."

THE debt of Columbia University, incurred in the removal of its site to Morningside Heights, says *The Independent*, is simply enormous, being \$3,750,000, with an annual interest of \$150,000, at four per cent., besides \$800,000 current expenses. The annual expenditure would be a fine endowment for

many a college, while the interest on the debt would run half a dozen colleges that are doing very useful work. The University will manage to get its debt paid by the same sort of generosity that has raised the money for Barnard College, the woman's adjunct to the University.

WE make our windows fit, we pad our doors, we shiver at a draft, we surround ourselves with woolen curtains, dusty carpets, and fluffy, luxurious upholstery; we breathe the same air over and over again, and then we wonder that we are not strong and vigorous, says *London Hospital*. The fact is, we are daily using up the exuberant vitality with which nature has provided us in struggling against artificial conditions. How powerful for evil, how deteriorating these conditions are, is shown by the fact that their mere removal gives back to the consumptive that vitality which enables him to overcome the seeds of disease within him. Fresh air is not a thing to be taken in little doses once a day, but a thing to live on.

THE Rev. George D. Grundy, vicar of Hey, near Oldham, England, has recently celebrated his sixtieth anniversary of his vicarage. He is ninety-two years old.

MR. JACOB A. RIIS, writing of the tenement house blight of New York, and of the wretched apologies for homes to be found therein, says:

Years ago, roaming through the British Museum, I came upon an exhibit that riveted my attention as nothing else had. It was a huge stone arm, torn from the shoulder of some rock image, with doubled fist and every rigid muscle instinct with angry menace. Where it came from, or what was its story, I do not know. I did not ask. It was its message to us I was trying to read. I had been spending weary days and nights in the slums of London, where hatred grew, a noxious crop, upon the wreck of the home. Lying there, mute and menacing, the great fist seemed to me like a shadow thrown from the gray dawn of the race into our busy day with a purpose, a grim, unheeded warning. What was it? In the slum the question haunts me yet. They perished—the empires those rock-hewers built, and the governments reared upon their ruins are long since dead and forgotten. They were born to die, for they were not built upon human happiness, but upon human terror and greed. We built ours upon the bed-rock, and its corner-stone is the home. With this bitter mockery of it that makes the slum, can it be that the warning is indeed for us?

IN the programme of a late ordination occurs the line: "Before benediction, collect for newly ordered deacon." Is the word *collect* there used, a noun or a verb?

IN such a building as the Congressional Library, it is especially interesting to find a room set apart for the use of the blind. It is a large square, forty-eight feet each way. Harmonious shades of pale blues, greens, and umbers are the colors of the decorations, and of the rugs on the floor. Deep window recesses let in abundant light and air. There are book shelves, screens, desks, chairs, and a grand piano which is a great source of delight to the sightless visitors. Upon one afternoon in each week an hour of music is given here by artists and singers who may happen to be in Washington. On other after-

noons, the hour is devoted to reading aloud, and many men and women of national reputation have engaged in this labor of love. Books in raised characters, for the blind to read to themselves, are provided. Not least appreciated in this room are the flowers and plants which are kept there.

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Notes From "Eaglesnest"

V.

SINCE writing that my eagles had disappeared, I have heard that one of them was shot, and the other soon left the scene of her bereavement. Mrs. Rushmore who has lived in the old mission house for more than twenty years, told me the sad story of the killing. The man with the gun—

"They are neither man nor woman,
They are neither brute nor human,
They are ghouls!"—

smote the noble bird in his flight, and brought him crippled into the water. Even then the brave eagle made a heroic battle for life. Several miles, with one wing broken, he struggled against wind and wave to reach the shore of the west bay, and there was another man with a gun who did him to death. I suppose he has been taxidermatized, and with hideous glass eyes is staring out of a glass case in some museum. If it had not been for the man with the gun, these emblems of American freedom and power would have been circling above our waters and winging the deep blue of our sky, perhaps for half a century. Out upon thee, thou slaughterer of beast and bird who have as good a right to live as thou, and perhaps are of more value to the world!

I have seen recently some comments of extravagant praise of a poem on "The Man with the Hoe." I read the poem a few months ago, but cannot get at it now. I remember there was above it Millet's picture of a man leaning on a hoe, looking rather tired; and the poem went on to say what a poor, degraded creature he was, and how he had been brought to his degraded condition by other people who ought to have treated him better, and not forced him to such a desperate condition that he would have to work with a hoe and lean on it when he had his picture taken. That is not exactly the way the story is told in the poem, but that is the gist of it.

I have not much sympathy for the man with a hoe. I have seen many a time when I gladly would exchange places with him; when I envied him his peaceful waking hours and nightly balm of restful sleep. What is the matter with the hoe? Does the poet think a gun is better? The hoe is one of the instruments of civilization; the weapon by which weeds are killed; one of the means of sustaining life, of feeding the world, of turning the wilderness into a garden. May I be worthy to have a hoe carved on my tombstone, if I die on shore! "The Man with a Hoe" should lift up his head, and not look so discouraged.

I remember seeing an old man working in his garden with a hoe, some fifty years ago. I was a lad then, not brought up to manual labor, but having an occasional spurt of it, which was painful. I felt very sorry for the old man with a hoe, and as he stopped for a minute to wipe the perspiration from his brow, I climbed up till I got my chin over

the fence-top, and expressed my sympathy. "It must be awful hard for you," I said, "having to work in the hot sun. I wish you didn't have to work, don't you?" And what was my surprise at his answer, as he turned his kindly, smiling face upon me. "My boy," said he, "I am never happier than when I am at work. I love to work. You couldn't hire me to be idle." Love to work! The idea was new to me. I could scarcely believe the old man was in his right mind. Two things, at that period of my life, seemed to constitute happiness—not to be compelled to do anything, and not to have to obey anybody. Yet that was an absolutely wrong and harmful view of life! Employment and obedience are the great qualifiers of character, the first conditions of happiness in this world. How little the lad knew of the realities of the life just ahead of him; and how little the man knows of that which is soon to come to him! Well it shall be for both if they walk by faith and not by sight.

C. W. L.

—X—

Augustin Daly's Bible

SINCE the death of Augustin Daly, some references have been made to his remarkable expanded copy of the Bible, but no account has been given—indeed it would be scarcely possible to give one—to show what a wonderful work it really is. The account which is here given is furnished by Henry Blackwell, to the New York *Tribune*, who mounted all the pages, arranged the plates, and bound the volumes.

Mr. Daly spent many years in collecting the plates which were to accompany, or rather, were chiefly to make up the work. He then turned them over to Mr. Blackwell to be arranged and bound. It was a tremendous piece of work, and while Mr. Blackwell was about it, Mr. Daly frequently sent him more plates, while the binder collected a considerable number himself. There were in the end about 8,000 plates, and in assorting and arranging these, Mr. Blackwell declares he spent no less than 1,800 hours before a beginning could be made with the actual binding. This took all of his spare time for two years.

In the course of his work he read the whole of the Bible through four times, and he thinks that when he got through he could have passed a good examination in theology. He arranged the plates by subjects, and when he found so many of a single subject that he did not care to place them all together, he scattered some of them about, placing them at passages containing more or less direct references to the subjects.

The next care was the text. The Douai version was used, and the edition was one printed in Dublin something over one hundred years ago. Two copies were used, because every page had to be mounted by itself on special paper, so that one side of each leaf was lost. Some of the pages were much soiled. In order to get them all cleaned, and uniformly so, Mr. Blackwell took the books all to pieces, and boiled the pages, just as a washer-woman would boil clothes. Then he hung them on the clothes line in the back yard, and sat smoking his pipe and watching them while they dried, the other members of his family, and the neighbors, being all the time filled with due horror at such treatment of a valuable book.

But the pages came through the process sound and clean, and then came the work of mounting them, and finally of binding. They

were bound into forty-two volumes, in half white levant, with vellum sides. Sometimes there is a considerable amount of text in a volume, and sometimes there is extremely little, according to how many plates have to accompany it. The Gospel of Matthew, for instance, takes three or four volumes, and the Lord's Prayer alone takes a whole volume. This volume, of course, contains only one leaf of the regular text of the book, but it also contains the prayer in 150 languages, besides the many plates.

Each of the volumes has a title page with a water color drawing by Eugene Grivaz. Mr. Blackwell estimates that the whole work must have cost Mr. Daly not less than \$25,000.

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Book Reviews and Notices

The Case for Incense. Submitted to his Grace the Archbishop of Canterbury on behalf of the Rev. H. Westall. New York: Longmans, Green & Co. Pp. 173. Price, \$1.

This celebrated case is exciting widespread interest, and is no doubt one of the critical phases of the Oxford Movement which has been going on for the past fifty years. It is indeed strange that of the six points of ritual which have been contended for, the last one to win popular approval is the one which has the most solid basis of Scriptural and ecclesiastical authority, and which has been most free from abuse in the past. While all the others have been widely adopted, there are as yet only three hundred parishes in England in which incense is used. It is high time that the pros and cons of the argument as to the use of incense should be brought before the public. In this volume, which contains the arguments and evidence submitted to his Grace of Canterbury, we have an abler and fuller presentation of the grounds for the use of incense in the Church of England than has ever been given to the world before. We think that the friends of incense have made out a very strong case, and we do not see how the major part of their contention can be disproved or denied. The legal aspects of the case are very clearly brought out, both by Mr. Westall and his lawyers, and they are very interesting reading. But the main interest of the volume lies in the opinions of the experts called in to testify. These embody a large amount of valuable information which has not before been easily accessible. Their testimony covers the following points: "Early History of the Use of Incense," the Rev. W. H. Frere; "Its Use in the Orthodox Eastern Church," W. J. Birkbeck; "Theological Value of Incense," Dr. H. R. Percival and the Rev. Darwell Stone; "Evidential Value of the Rubrics," the Rev. E. Geldart; "Use of the Censer," the Rev. T. A. Lacey; "The Edwardian Inventories," W. H. St. John Hope; "Post-Reformation Use," the Rev. W. H. Frere; "Incense under the Prayer Book of 1549," the Rev. T. A. Lacey. These articles constitute an exhaustive treatment of the whole question. We recommend a careful study of them by all intelligent Churchmen, lay and clerical, and an honest effort to digest and weigh the mass of learned evidence which they present. This is one of the burning questions of the day, on which all thoughtful people ought to be well informed.

The Rights of the Church of England Under the Reformation Settlement. A Letter to the Lord Bishop of Winchester. By Viscount Halifax. New York: Longmans, Green & Co. Pp. 62. Price, 50 cts.

In this brief volume that splendid Churchman, Lord Halifax, who, at the head of the English Church Union, is battling so valiantly for the ancient rights and liberties of our Mother Church, has stated, in their clearest and most convincing form, the grounds upon which he and his followers take their stand. He contends that the character of the existing courts for the decision of spiritual matters is not only inconsistent with, but directly contradicts, the arrangements

contemplated by the Reformation Statutes which provided that spiritual cases should be decided by spiritual persons. To this fundamental principle he urges an immediate and full return, claiming for the Established Church of England a degree of liberty equal to that which has always been granted to the Church of Scotland. It is difficult to see how a claim so just as that which he expresses in the following words can for a moment be denied: "All matters affecting the doctrine of the Church, the administration of the sacraments, and the worship of the Church, shall be decided by the Church herself. No Christian can be content to see the authority given by Christ to the episcopate left in the hands of a committee of lawyers. The Church cannot surrender her rights in such matters. If at any time her officers have professed to surrender them, it was an act on their part *ultra vires*." These are the immutable principles for which Lord Halifax and the E. C. U. are contending. It seems passing strange to us in America that they should ever have been surrendered or withheld. Every wisely directed effort toward their re-establishment must command our most hearty sympathy.

The Jacksonian Epoch. By Charles H. Peck. New York: Harper & Bros. 1899. Price, \$2.50.

The period covered by this book, from the battle of New Orleans to the succession of Mr. Tyler to the presidency, brings before us some of the most striking situations and distinguished men which our country has seen. There is a dramatic interest through it all. "Old Hickory" lives again; Henry Clay speaks to us and we feel his personality; the Harrison Campaign with its log cabin, its coon, and its hard cider, all are there. The book is rich in its pen portraits of the men of the times, and also in its masterly analysis of the stirring events which then took place. This readable volume will be found an admirable help in securing a vivid impression of the men and movements which made the Jacksonian Epoch a pivotal period in the history of the United States. It will fasten in one's memory the very semblance of the times, and make the politicians and the patriots of the past, for us, living creatures. One cannot but smile a little after perusal of the book, at the din and turmoil of those days, and the disasters prognosticated, now all past and over. It will help one to look more calmly at all sorts of complications in the present, which will as surely have their solution, and will also, in their turn, pass away.

The Sixth Sense, and Other Stories. By Margaret Sutton Briscoe. New York: Harper & Bros. Price, \$1.25.

The story which gives the title to this collection of short tales is charmingly original. It has all the subtle inner feeling of Hawthorne, and deals with the mysterious power of love to awaken a soul to its full consciousness, and the plenitude of its powers. On the background of a soldier's life, and his supposed death on the field of Gettysburg, is woven the romance of a young girl, unloved and lonely, who allows the bereaved mother and sister of the hero to believe that she was engaged to him. She is folded in tenderest sympathy to the hearts of the bereaved. She comes to live with them. She wears the weeds of a widow, and the whole community accepts the situation. A new world of love and sympathy is opened up to her, though the very horror of her situation, based upon a lie, gives to her an uneasiness at times, when she would fain confess all. But these very perturbations are taken as tenderest assurance of the reality of her loss, and how truly she is one with mother and daughter in their common loss. At last the son returns. He was picked up from the battlefield. He raved in fever. He forgot his name, and it was not until the prison pen had opened before him, at the close of the war, that he rallied sufficiently to seek once more his home. Then the *dénouement* takes place, and there are few scenes in fiction stronger and more dramatic than that in which she makes her confession to the soldier, returned from the dead to expose her lie. Through all

the powerful scene, one sees how in her, though through her lie, the "Sixth Sense" of womanly love has been aroused, and that she has been ennobled in the process. As is fitting, in all love dramas, happiness comes to both, and "all ends well." There are eight other stories, also well worth reading.

Children's Ways. Being Selections from the Author's "Studies of Childhood," with some Additional Matter. By James Sully. New York: D. Appleton & Co. Price, \$1.25.

Nursery Ethics. Second Edition. Price, \$1.

From the Child's Standpoint. Views of Child Life and Nature. A Book for Parents and Teachers. By Florence Hull Winterburn. New York: The Baker & Taylor Company. Price, \$1.25.

We wonder sometimes how children ever succeeded in growing up to a useful maturity in the days when so little was known and said about them. We must at least admit that the children of this generation ought to excel all that have lived before, for there were never so much time and talent expended in studying their nature and needs and ways, as now. They are weighed and measured and watched and tabulated at every stage of physical and mental development. They are analyzed and classified, and dissected and described, with microscopical minuteness. Professor Sully's "Studies of Childhood," which attracted much attention a few years ago, was a valuable collection of material, to which thousands of observers contributed, and in which thousands of readers have been interested. It classified the phenomena of child-life, mainly as indicating the process of intellectual development, and was illustrated by many child stories. The "Children's Ways," noted in the title above, is an abridgment of the larger and more psychological work, adapted in style to the general reader.

Mrs. Winterburn's books are not at all "scientific," but they are eminently sensible, and all the more refreshing and helpful because they are evolved from sympathetic insight, rather than observation and analysis. We may doubtless learn something from the latter method, but the former has served the world well all through the ages. It is fortunate for humanity that a kind Providence has not made education and development to depend altogether on science. But teachers and parents, especially those who are young, should be thankful for the suggestions of wise and practical women, like the writer above noted, from whom they may learn in an hour what may save them from mistakes which will perhaps unhappily affect the entire lives of children committed to their care. "From the Child's Standpoint," relates to the instincts, ideas, and temperament of childhood. The writer does not tell us of exterior signs of these, but shows us the very heart and inner life of the young child. In "Nursery Ethics," as the title implies, she vindicates the rights of children to be treated according to their nature, and warns against the blunders and abuses to which they are subjected through ignorance, custom, and unsympathetic temper. This book is exceedingly valuable to all who have any relation to young children; it cannot be commended too highly.

The Student's Life of Paul. By George Holley Gilbert, Ph.D., D.D., Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. New York: The Macmillan Company. 1899.

The aim of the author is first to present a life of the great Apostle to the Gentiles, "entirely apart from a study of his theological teachings, which has not hitherto been done"; and, we may add, Prof. Gilbert does not altogether succeed in doing it, either. Secondly, the author endeavors to present the facts in as simple and scientific a manner as possible; and, thirdly, to present the material in an accessible and usable form. We are glad to say that the objects sought are, in the main, successfully attained. The critical work is close and searching, if not always pervaded by that reverent spirit towards the sources, and especially the Acts, which we should prefer to see. There are a great many instances of this free treat-

ment of St. Luke's writings, and even of St. Paul's, that might be noticed, but *en bono*? It is the fashion of the school to which the author belongs, and the fashion will pass. In other respects this study of St. Paul's life and work possesses decided merits. As a study of the facts of St. Paul's work, his movements from place to place, his connection with others, and the scenes of his many labors, it is clear and concise, well thought out, and always interesting, if not always convincing. Three appendices, on "The Sources," "The Chronology of St. Paul's Life," and the vexatious question of "The Churches of Galatia," are not the least valuable portion of the work. The author is "up to date" with the leading German critics in admitting the Epistles ascribed to St. St. Paul, even "certain parts" of the Pastoral Epistles. This is quite encouraging. We may be able to save the whole of our New Testament after all, when the great critics have finished crying *Peccavi*. Prof. Gilbert agrees with Bishop Lightfoot and other eminent scholars in supporting the North Galatian theory, that the Galatian Churches were in Galatia proper.

Scripture Worthies: Their Characters Viewed in a New Light. By the Rev. P. Spencer Whitman, D.D. Chicago and New York: Fleming H. Revell Company.

What is the special new light in which the author views the Scripture worthies of whom he writes, we have failed to discover. Some of his conclusions seem to us very far-fetched, and in no case is there any light shed on the characters, that is unfamiliar to Churchmen who have been taught to see in the Old Testament foreshadowings of the New. We therefore find nothing in this book deserving of any special commendation, while there is much that stamps it with mediocrity.

INQUIRY is made by "a grateful reader" as to an edition of Little's "Reasons for Being a Churchman," that is less expensive than "the two-dollar one." There is no two-dollar edition. The cloth bound volume is sold for one dollar, and there is an edition in paper covers selling for fifty cents. "I cannot think of any book," our correspondent says, "that is more interesting and instructive in Church doctrines. Let us have a less expensive edition that can be more widely circulated." Address the Young Churchman Company, Milwaukee.

Books Received

THOMAS WHITTAKER

Christian Science: What It Is, What Is New, and What Is True About It. By the Rev. William Short, M.A. Introduction by the Rt. Rev. Hugh Miller Thompson, D.D., LL.D., Bishop of Mississippi. With appendix. 25c.

SMALL, MAYNARD & CO., Boston
Phillips Brooks. By M. A. DeWolfe Howe. 75c.

FLEMING H. REVELL COMPANY, Chicago
Memory Talks on Spiritual Power. By R. A. Hutcherson. \$1.

The Problem of Human Suffering. By Vernon C. Harrington. \$1.

LONGMANS, GREEN & CO.
Instructions upon the Revelation of St. John the Divine. By the Rev. Cresswell Strange. \$2.

The Christianity of St. Paul. By the Rev. S. A. Alexander. \$1.25.

Unity in Diversity. By Charles Bigg, D.D. 80 cts.
The Case for Incense, Submitted to his Grace the Archbishop of Canterbury on Behalf of the Rev. H. Westall. Together with a Legal Argument and the Appendices of the Experts. \$1.

D. APPLETON & CO.
Plant Relations. By John M. Coulter, A.M., Ph.D. \$1.10 net.

Uncle Sam's Soldiers. By O. P. Ausin. 75 cts.

FUNK & WAGNALLS COMPANY

John and His Friends. By Louis Albert Banks, D.D. \$1.50.

THE YOUNG CHURCHMAN COMPANY, Milwaukee
Leading Persons and Periods in English Church History. \$1.

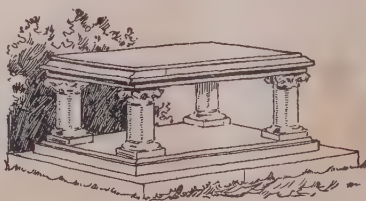
Opinions of the Press

Christian Intelligencer (Ref.)

REFORM THE SUNDAY SCHOOL.—The severe indictment and condemnation of the Sunday school by the Rev. Pelham Williams, D.D., of Greenbush, Mass., has done a service to the Sunday school cause, in directing attention to some of the defects and weaknesses of the institution. Few, if any, we imagine, will be inclined to follow the lead of Dr. Williams in seeking the abolition of the Sunday school, or go to the length he has in condemnation of it. In fact, the defects and failures of the Sunday school so trenchantly and unqualifiedly presented by Dr. Williams are an argument, not for the abandonment of the institution, but for its improvement. There is no doubt that the Sunday school, despite the excellent work done and the magnificent results achieved, has in some cases been allowed to usurp unduly the place of the Church, and been an excuse for the neglect of parental instruction. It is well to have attention called to these things, and in so far Dr. Williams has done a far-from-harmful service by his iconoclastic assault. The result will be most healthful if it leads to greater care in the selection of teachers, the employment of only such as are competent, the explosion of the idea that the Sunday school is "the children's Church," the causing of parents and teachers to emphasize the paramount importance of church attendance for children as for adults, the revival of religious instruction in the home, and the relegation of the Sunday school to its true place as the supplement, and not the substitute, for religious instruction by parents.

Harper's Bazar

A FOOLISH EXPERIMENT.—An experiment has lately been tried in one of the public schools of Milwaukee, and by its opponents pronounced a failure. The aim of its originator, Mr. R. J. O'Hanlon, was this—to introduce into the school life of the child a form of training which would equip him for the duties of citizenship on his entrance into the world of grown-up men and women. A form of government was therefore introduced into the school, which was modeled upon that existing in the city of Milwaukee itself. A mayor was appointed, aldermen were elected, a constitution adopted. There were judges, policemen, comptrollers, and no end of other officers. The best principles of the best governed were laid down, and the boys and girls—there were no distinctions of sex—were set about governing themselves. But the amount of chaos and corruption that ensued brought protests from the parents, and even the scholars themselves. Studies were neglected, and bribes given and taken. Instead of a lesson of self-government being acquired, all the evils of the most corrupt form of municipal government were practiced. Mr. O'Hanlon, not discouraged, says that only the prejudices of a community were against him; that, given a longer time, his system would have proved itself. "It is the height of absurdity," he says, "to make the school an autocracy, and to substitute an external conscience for the right of self-control." But, with votes bought and sold for peanuts and pennies, the parents cried halt—time enough to learn how bad municipal government might be when necessity for action confronted him!



MONUMENTS

Now is the time to discuss the erection of Artistic Memorials. Photographs submitted on request of Churchly designs recently completed.

J. & R. LAMB, 59 CARMINE ST., NEW YORK

The Household

A Changed Parish

BY CHARLOTTE WHITCOMB

"Of course we must attend church in the city," said Mrs. Macy.

"Of course," assented Mr. Macy.

"It will make Sunday a day of work, instead of a day of rest, to rise early enough to get the children ready and get to church in time. It is an hour's ride on the street car, is it not?"

"Forty-five minutes, unless there are accidents or other hindrances."

"The children can only occasionally attend vespers, and none of us will be able to attend early Communion."

After a thoughtful pause, Mr. Macy said: "I'm afraid we made a mistake settling in this suburb, Mary; if we did, it is not too late yet to rectify the mistake."

"But this roomy house, and the large grounds and the pure air are so desirable for Daisy, John. We shall not mind the effort to get to church when we get used to it. I think it will be rather pleasant in the summer. We can so often drive up there, too."

"On the other hand, we must miss many services, especially during Lent," said Mr. Macy. "However, now that we are here, perhaps we would better make the best of it. A year of it may be a good discipline for us."

Mr. and Mrs. Macy, with their two children, Philip, a boy of sixteen years, and Daisy, a delicate girl of seven, had come from a large, western cathedral city, and taken up a residence in a suburban village in Eastern Minnesota. Matters of business had forced the removal on Mr. Macy, but as it had seemed to be only a change from one pleasant city to another, it had not been regarded as a hardship.

On their arrival they had found it impossible to find a house in town to suit them, except at an enormous rent, and when this beautiful place in Riverton was offered them at a rental quite within their means, it appealed so strongly to Mrs. Macy, she urged her husband to take it.

They came on a Monday, and the following Saturday found them comfortably settled, and Sunday they had attended service in the picturesque little chapel of St. John's, a few blocks from their new home.

It was cold weather in Minnesota. The thermometer marked 20 degrees below zero, but the sun was so dazzlingly bright, the sky so blue, and the snow so pure and sparkling, that the world of Riverton seemed very beautiful to the Macys who, warmly clad, and thoroughly comfortable from their well-heated and well-ventilated house, enjoyed the walk and the day.

Arrived at the chapel, there was only a narrow footpath through the snow from the street to the door. Inside, two or three people, the only arrivals, stood over the registers, as the place was very cold. The officiating clergyman who lived in the city, had not yet appeared. Everything had an untidy, neglected look. Tattered books and hymnals littered the pews, the aisles needed sweeping, and everything was dusty.

After waiting fifteen minutes in the cold for the opening of service, Mrs. Macy became concerned for Daisy who sat shivering by her side, and sent her home with Philip, resolved to stay herself to see what the prospects were for a Church home here for herself and family.

The clergyman, a discouraged-looking man, preached a good sermon, though he evidently suffered from the cold. People dropped in until, as Mr. Macy found by actual count, there were forty present. The first chant was read, but later a lady appeared, and led the few faltering voices with the organ. At the close of the service, the rector announced that owing to the inclemency of the weather, and because there were so few children present, there would be no session of the Sunday school. Then the people, except two or three who waited to speak to the rector, hurried out of the vault-like building and away.

The conversation recorded took place between Mr. and Mrs. Macy on their return home. That very evening the elders of the family attended service in the city and returned, having enjoyed the ride on the warmed and lighted car, and congratulating themselves that they were not, after all, out of humanity's reach.

A month passed. The young Macys found themselves quite at home in the city Sunday school; Philip went up every day also to school with a crowd of Riverton boys and girls, there being no high school in the village. Being detained one day by errands, he found himself returning without any of his schoolmates, and seated in the street car just behind two university students from Riverton whom he knew slightly, but esteemed highly as earnest, manly young fellows. They were both members of a flourishing denominational church in Riverton, and were discussing Christian Endeavor work.

Said one: "It seems a pity that now the Episcopal church is closed, all those children are not attending Sunday school anywhere. It seems to me we ought to extend an invitation to them to come into our church for this winter; they can return to their own when it re-opens."

"I doubt," was the answer, "if their church re-opens. It was all they could do to keep going last summer before the Grays left, and now this new family, the Macys, are going up town, they have given up discouraged."

"I wonder at so many of them going up town. If they'd all stay and work together, they'd be all right."

"Well, it looks as if they were an ease-loving lot. They would rather go up town to an elegant church, 'cushioned and cosy and warm,' than to take hold and make this chapel a home for themselves and the many unable to go to the city."

"My! but what a chance for some one with the real Christian Endeavor spirit. That young Macy now! A little of the spirit of helpfulness and of giving, instead of selfishly getting and keeping!"

Philip could not endure hearing any more. With heightened color and a very erect carriage, he rose and left the car ahead of the young men. When he arrived at home his father and mother had not left the luncheon table. Philip had been more than annoyed at the freely expressed opinions of the young men. He had never before heard his family or his Church criticised, and with a deep sense of injury he repeated to his parents what he had unwillingly overheard.

To his surprise, neither his father nor mother seemed indignant. His father said: "Maybe they are right. They should know the situation, as they live here."

Said Mrs. Macy: "I hope they are right. I should rejoice if we might have an active

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church and good service here. It would be so much better for us all."

That afternoon Mrs. Macy went on a round of calls, returning similar courtesies received from her new neighbors. At dinner she said:

"I was surprised to find so many Church people. They tell me there are between thirty and forty families of communicants here, but like ourselves, all who are able go to the city to church."

"No wonder they cannot have a resident rector and a well-kept church" said Mr. Macy, "all the available funds go to town! But," continued he, "I have a bit of news, too, good news, I think. The chapel here has been closed for two Sundays, through the rector's having taken another charge. But the Bishop has appointed a young man in Deacons' Orders to come here and keep the church open a month, and to look the situation over, and see what can be done. The part that is specially good news is that the young man in Deacons' Orders is Philip's old high school teacher, Mr. Holland."

Philip cried: "Hooray! Good! Good!" while Mr. Macy said: "And he is to come so as to be here next Sunday."

"We must entertain him here!" said Mrs. Macy.

"And the church must be made at least habitably warm and decently clean," said Philip. "I will see what I can do towards making it so."

Clad in overalls and armed with a snow shovel, Saturday morning saw Philip hard at work. A clean-cut wide path was made from the street to the church door. The help of two other boys was secured, and the building was thoroughly swept and dusted, the litter cleared away, and everything put in order. Mr. Macy carried over an abun-

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dance of fuel, and a good fire was kept up all day Saturday and during Saturday night. Sunday morning saw the little chapel clean, warm, and inviting.

Allen Leonard, a talented young musician, was persuaded to play the organ, and though the singing by the choir was timid and faint, it was supplemented by such a volume of sound from the pews that it seemed as if the Scriptural injunction, "Let all the people praise Thee," was fully observed, for, strange to say, the pews were pretty well filled.

Whether it was because the Bishop was to be there, or the news had spread that a resident rector would begin his services, or the unwonted bustle about the chapel Saturday had awakened curiosity, no one could say, but almost all the communicants in the village were out to church; they were quite all out to the parish meeting, which was held the next evening, when, with the Bishop's advice and assistance, ways and means were discussed, pledges were made by the city-going people to remain at home, and by all to try what faithfulness and devotion to their own home church would accomplish.

The Bishop afterward said of this meeting that it stood apart in his memory as a parish meeting apparently quite free from the self-seeking, place-making spirit. Those who had been attending service elsewhere seemed so conscious of having neglected their duty, they insisted on the old officers keeping their places, promising to assist in every way, and the few who had borne the burden until discouraged, were so glad and grateful for help, that they were ready to take hold with renewed vigor, or to give up to new hands.

Of course with such a beginning it is easy to foresee the progress. Mr. Holland settled in Riverton and remained after he was made a priest, and proved, as almost any clergyman does who has the support and confidence of his people, the right man in the right place.

About two years later, Philip Macy who had become a student at the State University, was invited by one of the young men who had discussed him in the street car, to attend a "Christian Endeavor Rally," with any of the members of St. John's church

who were interested in Christian Endeavor work.

Phillip's reply explained the situation exactly when he said: "If I should bring those who are interested in Christian endeavor work, the entire church would come, for we are a Christian endeavor parish. We have so many endeavor rallies of our own to attend, in our guild meetings, choir rehearsals, pastoral aid meetings, St. Andrew's Brotherhood, benevolences, parish visiting, social meetings, missionary meetings, and Sunday school study evenings, that it would be impossible to find an hour when those interested in Christian endeavor work would all be disengaged."

A LADY who adored a certain preacher took the late Archbishop Magee to hear him. "Oh, what a saint in the pulpit!" said the lady, as they were going home. "And, oh, what a martyr in the pew!" added the Archbishop.

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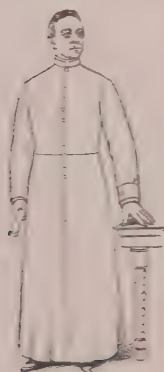
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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XVI.

A GUEST IN THE LITTLE GREEN HOUSE

IT was dark in the little house when Tony came in from work, and he tiptoed softly across the kitchen floor, lit a lamp, and then went to the lounge. Mrs. Ferrall was fast asleep, and he passed on to the sitting-room, and whispered, "Madge."

There was no reply, and a look of disappointment came over his face. It was so late that he had thought surely she would be home by now, but he started to work getting supper with a will. The fire was bright, the tea kettle bubbling itself into a rage, and the table set, when he went for about the tenth time to take a look for Madge out of the side window. The latter commanded a fine view of the long bridge, but to-night it was so dark and snowy outside he could not see very far.

He had heard the trains go by fully ten minutes before, and it did seem queer that Madge should loiter so Thanksgiving Eve when she knew how much she was needed at home.

All at once he caught sight of figures, a dark, straggling mass, moving from the direction of the bridge. He shaded his eyes, and pressed his face against the pane to see who they were. Not the girls; no, there were too many of them. It looked as though they were carrying some one. Like a flash came the dread of a certain possibility. He paused irresolutely, trying to drive the dread back, when suddenly there was a quick, light tap on the front door, and his heart seemed to leap into his mouth. Madge must be hurt. He passed the sleeping figure on the lounge again, and with fingers that would tremble in spite of himself, opened the door.

"It's only me," Laura said softly, her eyes bright with excitement. "The girls were on the bridge when the trains passed—"

"Is that Madge they're bringing?" Tony asked, his big eyes wide and staring.

"No, no; it's Virginia—Virginia Hardy, you know her," Laura reassured him. "She fainted, and Madge said to bring her here."

Tony never said a word as he turned back into the house, only there was a queer, happy little smile on his face, and his heart felt like a balloon, now that the weight was gone.

So it happened that Virginia was brought as a guest to the little green house, and laid in state on Madge's white bed, in the cosy little chamber off the sitting-room, while its owner went out to the kitchen and showed herself as a living, breathing girl to the anxious mother.

By the time Virginia had regained consciousness, Tony was speeding up town on a double mission: First, to find Dr. Sanford, and send him to the relief of Madge; and, second, to let the Hardys know of Virginia's condition. Both were well fulfilled, and when Mr. Hardy and he drove up to the little green house in the big covered carriage, Dr. Sanford's old gray horse and buggy were there already.

It was an interested group who stood

around Mollie while she told the story of those perilous moments on the bridge, and Mr. Hardy's arm was clasped closely around Virginia, and his face paled at the thought of how nearly he had come to losing her. "And then I found the girls, and it was all over," Mollie concluded, and while the others clustered around her with eager queries, Mr. Hardy went quietly over to the lounge where the little heroine lay. No one, save he and Madge, knew what he said, but when he left her to go back to Virginia, there was a glad look on the little oval face that made it almost beautiful.

Dr. Sanford had been bending over the couch, too, touching her wounded arm with light, deft fingers. She did not wince at the pain or cry; only a tremor ran over the slim little form, and she closed her lips tighter.

"And what about this young lady?" he asked, with a twinkle in his dark, merry eyes. "How did she fracture her arm and bruise it like this?"

"Why, I don't know," Mollie exclaimed. "I didn't know it was as bad as that, Dr. Sanford. Madge didn't cry."

"Didn't she?" repeated the doctor dryly. "Well, it is. Tell us how it happened, Madge?"

Madge gave a startled glance at the circle of faces around her, and flushed hotly. She was not used to the role of heroine and being the centre of attraction. "There isn't anything to tell," she said falteringly. "I just happened to see that Virginia's fur cloak was lying half on the ties, and I was afraid it would catch in the wheels, and draw her under, too, so I put out my hand to pull it back, and the train came, and something hit my arm, and—and that's all."

"The iron steps just about came low enough to strike the forearm between the wrist and elbow," Dr. Sanford said gravely to Mr. Hardy, and Tony who was next to Madge, bent his head, and kissed her right then and there before all the girls.

"The sooner you girls get home and cool down, the better," continued the doctor, "or I'll have the whole Sisterhood down with nervous prostration; and, besides, Madge must be quiet."

Full of anxious solicitude now and loving sympathy for her whom they had so lately decried as unworthy to be a St. Dorothy girl, Evelyn and Virginia clustered about the couch with the other girls to say good-night to Madge. Virginia was the last, and as she bent over to kiss Madge, the latter saw the tears in her blue eyes. She did not speak, but there was more conveyed in her kiss and handclasp than in the others' words.

"Room for all of you in the carriage," Mr. Hardy said. "Mollie, you and Evelyn take Virginia on the back seat and keep her warm between you, and these two little ones can



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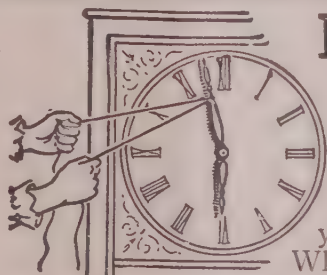
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do the same for me on the front seat. Wait a second, doctor, I want to see you."

Dr. Sanford paused as he was stepping into his buggy, and there was a brief, low-toned consultation between the two gentle men. The girls did not know the import of it then, but when Mollie heard the last words, by accident, as Mr. Hardy turned away, she thought she understood their drift, and was happy over them for the sake of her favorite.

"Because she saved Virgine."
(To be continued.)

At the Vaughan Teachers' Rest

BY ABBY STUART MARSH

THE fee charged, large or small though it may be, never covers the faithful physician's services. For his is the earnest and untiring effort to keep abreast with the discoveries of science and the progress of the day; his is the self-sacrificing disregard of seasons and hours; and his is the untiring patience with poor, human nature at its weakest and frailest.

Even so, be the salary large or small, the work of the earnest teacher can never be fully repaid. Love and heart work cannot be bought and sold; and the true teacher, aside from her often expensive technical education, and the natural aptitude requisite for imparting knowledge, must put of herself, heart and soul, into her work. Unlimited patience, untiring vigilance, and an unflinching attention to details, must be hers. And beyond all this, she must be able to love not only young life and child life in the abstract, with its "trailing clouds of glory," but she must be able to love individual children, and sometimes unattractive children; and so to love them, as to teach them to make themselves attractive. Truly she must love and work as in His Name who, himself becoming a child, hal lowed all child life, or her work will be in vain. Then, too, and perhaps hardest of all, she must be herself, just as far as possible, what she would have her charges become. Were it to-day necessary, would not these thoughts explain the need and existence of a teachers' rest?

Thirty-four miles from New York, on the west bank of the Hudson, between West Point and Haverstraw, is such a "Rest," truly what its name implies; home accommodations for twenty or more teachers. Comfortable rooms, a pleasant parlor, and a dining-room cool even in the heated season, are here to be found. The daily papers, new books, and magazines, with shaded porches, easy chairs, hammocks, and a summer house, make reading a delight to the tired teacher whose association with books during the school year is often an upright and correct attitude both for herself and her pupils.

There is the original house, a two-story, rambling cottage, and the Comstock cottage, built through a legacy from Miss Louise Comstock, in this way the largest contributor to the "Rest." These are surrounded by two or three acres of fruit and shade trees, lawns and flowers. In the freshness of a June day, the place is very beautiful; the song of the birds in the intervals of their nibbles at the ripening cherries, the sweet perfume of the rose and the syringa, the fine views of the placid Hudson and its well-wooded banks, with a soft background of distant mountains, make a charming whole. Here is the liberty and freedom of a cultured home, with only the simple regulations which good taste and refinement suggest for the comfort of all.

The "Rest," a memorial of Dr. Vaughan, principal for a time of the Episcopal Female Institute of Philadelphia, has been in existence since 1875, and has most acceptably carried on its work of furnishing rest and refreshment to tired teachers. One of the best testimonies to the success of the work is that many of the guests return from year to year. Suggested by the hospitality of Dr. and Mrs. Vaughan to temporarily-disabled teachers, the work is the

beautiful outcome of a kindly thought which, like a pebble, sank deep in the waters, while the circles made by the motion go on ever widening and widening. Incorporated in 1880, that the property acquired at first through the generous aid of Madame Clement and her daughter, might never be alienated from its purpose, "the Rest" has the imprimature of the Church, Bishop Potter being visitor, Mrs. A. T. Twing, president, and Miss Clement, secretary and treasurer of the board of managers.

Like the doors of the Church, the Rest is open to ladies of all forms of the Christian Faith. The thought is that it shall never outgrow the dimensions of a home, and yet that it shall afford rest and shelter to as many as possible.

The surrounding country, with its historic associations and beautiful landscape views, is exceedingly interesting, and many a pleasant drive can be enjoyed in the comfortable family carriage. West Point, with its many interests, past and present, in the life of our country, is but ten miles distant, and can be easily made the objective point of a day's excursion. The "Treason House," recalling Major Andre's sad fate, was pointed out on our first drive. Indeed there are many quaint objects of interest near at hand—the Italians at work in the quarry at the Cove; the white sails on the river; and in the evening, the lighted steamers plying their way to and from the city, flashing lights upon either shore, call the family to the porch as they pass. For those who enjoy the quiet comforts and pleasures of a refined home, I can scarcely imagine a more pleasant retreat.

It may seem strange that this beautiful work has been advertised so little, and that it is not more widely known. Its patronage has come by one well-pleased occupant telling another, and teachers and their friends coming again and again. Before and after the days of school vacations, and for longer and longer periods each year, the Rest is open to other ladies needing such quiet refreshment, that the hospitable thought from which it grew, may, planted as a tiny seed, bear beautiful fruit for the blessing and healing of those who work in the vineyard of the Master.

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The Trade in Flour

THE millers of the United States, like its manufacturers generally, have made their banner record in the fiscal year 1899. While wheat, corn, oats, cornmeal, oatmeal, rye, and, in fact, all lines of breadstuffs, show a reduction in exportation, by reason of the decreased demand abroad, flour alone shows an increase, and not only an increase, but reaches the highest point in the history of flour exportation. For the fiscal year, the total exportation of flour is over 18,000,000 barrels, representing over 80,000,000 bushels of wheat, while no preceding year in the history of our exportation shows as great an exportation of flour. While flour is not included with manufactures in the general classification of the Treasury Bureau of Statistics, being retained under the general term, "breadstuffs," the fact that American labor and the results of American enterprise enter into its transition from wheat to flour, and thus prove advantageous to labor and business enterprise, adds to the satisfaction with which Americans will note the steady growth in the exportation of flour, even in the face of the reduced demand abroad for breadstuffs. The shortage in breadstuffs in other parts of the world in 1897 and 1898 caused, as is well known, a general advance in prices, and the better crops of the year just passed resulted in lower prices and less demand for our breadstuffs. This fact accounts for the reduction in our exportation in other lines of breadstuffs, and that flour exports should have continued to increase, in the face of the reduction in other lines, is especially gratifying to those interested in seeing American labor participate as largely as possible in the profits of American exportations.

The average price per bushel of wheat exported during the fiscal year 1899, was 74.77c., and the average price per bushel for the wheat exported in the form of flour, was 87.67c., calculating that $4\frac{1}{2}$ bushels of wheat are utilized in the production of a barrel of flour. This adds 12.9c. to the amount of money received for each bushel of wheat sent abroad in this form, thus bringing to American industry over \$10,000,000 during the year, as a compensation to the enterprise which transformed the 80,000,000 bushels of grain into the 18,000,000 barrels of flour exported.

While there is a gratifying increase in the exportation of flour in every direction, the most strongly marked growth is toward the Orient. The exportations of flour to Hongkong in the year 1899 will considerably exceed 1,000,000 barrels, while in 1889 the number was but 378,634. Flour for Hongkong goes mostly to China, though considerable quantities are shipped direct from Hongkong to Japan, the Philippines, and various islands of Oceania. To Japan direct our exports of flour have grown from 19,677 barrels in 1889, to about 225,000 in 1899; to all Asia, from 418,353 barrels in 1889 to about 1,750,000 barrels in 1899. To South America the growth has been less rapid, the total for 1889 being 1,068,167 barrels, while that for 1899 will be but a little more than the figure of a decade ago. Germany, to which we sent but 13,009 barrels of flour in 1889, takes in 1899 nearly 500,000 barrels, this being a large increase over last year. Netherlands, to which we sent but 92,260 barrels in 1889, took, in 1898, over 1,000,000 barrels, the figures for 1899 not being yet completed. To the United Kingdom our exports of flour in 1889 were 5,271,244 barrels, and in 1899 will exceed 10,000,000 barrels.

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HOW TO KEEP CUT FLOWERS.—It is often hard to get flowers, but when obtained it is still more difficult to keep them in a satisfactory condition. To arrange them tastefully and effectively requires time and thought. The immediate removal of one fading flower will often preserve the others. Every morning flowers are taken from the vases and, beginning with the stems, refreshed by a bath of pure water—two or three minutes being long enough for the immersion—then taken out and sprinkled lightly with the hand. The water should be changed every day, and the water used for sprinkling must be fresh and pure.

Sunshine resting on cut flowers is very injurious, and the room in which they are kept should be cold rather than warm. Gas saps the very life of delicate blossoms, and a bell-glass placed over them at night will be found an excellent protector.

But measures for the preservation of flowers should be taken before they reach the house. There is a great difference in their lasting powers, but the most fragile ones may be kept in excellent condition for forty-eight hours, if gathered before the sun can stare them out of countenance, and placed at once in tepid water. Those which show any signs of drooping should be dipped head foremost in cold water and gently shaken. Flowers that have traveled a long distance are speedily revived by this treatment.

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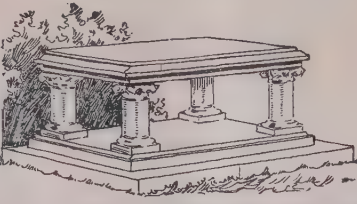
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For additional Schools, see page 320.

The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

STRIKES IN DIFFERENT SECTIONS of the country prove the existence of a spirit of unrest in the ranks of organized labor, which is extremely unfortunate. In Chicago at present writing, upwards of 20,000 men are out, owing to differences which to the observer seem trivial. While in some instances labor has just cause for contention, in but too many cases disturbances arise, seemingly from a desire on the part of the walking delegate to earn the salary drawn from the Union which he represents. Last week in Chicago, three temporary injunctions were issued at the instance of employing corporations, restricting strikers from interference with the operation of plants, and as an important question is thus raised, it will likely be determined whether a striker is to be permitted to prevent a non-union laborer from earning his living, provided he wishes to. There can be no question of the right of workmen to quit if there be real or imaginary cause for dissatisfaction, but it is another matter when they attempt forcibly to prevent the operation of a plant.

— x —

IF IT BE TRUE, AS REPORTED FROM Stockholm, that Russia has notified the foreign minister of Norway and Sweden that those countries will be held responsible for any criticisms by Swedish or Norwegian officials, of Russian policy in Finland, subjects of these kingdoms may well wonder if they are shortly to be placed in a position similar to that of Finland. It is a strange condition when an autocratic government denies the right of free speech to subjects of another country, and hardly in line with the attitude assumed by Russia when that country invited other nations to a peace conference. It may be the report is incorrect if not, it is but a short step to interference with other functions of Norway and Sweden.

— x —

IT WAS AMONG THE POSSIBILITIES that when, in pursuit of business, men of this nation should cross the border into Mexico, trouble of some sort might arise. With the Mexican people themselves, we have had no serious disturbance for fifty years, but the development of mining interests on the border, and the consequent influx of Americans have brought about an outbreak of the Indians of the neighborhood, not against the Americans who have disturbed them, but against the Mexican government, with which they have held peaceful relations for many years. The Indians have gone on the war path, and much blood will probably be shed before the uprising is finally quelled.

— x —

GOVERNOR CHANDLER, OF GEORGIA, has made an appeal to the people of the State, irrespective of race or condition, to unite in putting an end to mob violence. In making the appeal, the governor expresses the belief that the only way to restore peace and tranquility, and bring to an end

the lawlessness that has been manifested in different parts of the State, is for the people to uphold the courts, and aid them in bringing all criminals to speedy justice. In urging this course, it is argued that the ordinary process of law is sufficient to punish all crimes, that judges are pure and incorruptible, that juries are composed of upright and intelligent men, and that the interests of white men and negroes alike demand that mob violence be not tolerated. The attitude of Governor Chandler should be upheld by every upright and loyal citizen of the State. It is a blot on civilization that outrages in which the innocent frequently suffer with the guilty, should usurp legal process.

— x —

ON THE EVE OF HIS RETIREMENT from the cabinet, Secretary of War Alger issues a statement in defence of his official acts, the same being called out by an article in the *London Times* accusing him of making incompetent appointments and squandering large sums of public funds. The statement is very conservative, merely dealing with the charges of the *Times*, and not entering into questions which have been the basis of investigation. Inasmuch as the Secretary has resigned, and his connection with the department has been completely severed, the future, rather than the past, is a matter for public concern. Prompt and effective action by the department will remove all cause for criticism.

— x —

THE TRIPARTITE COMMISSION SENT to Samoa to investigate recent disturbances, and recommend a peaceful and practical solution of the difficulty, has returned to the United States, and a report of their investigations, embodying also a draft of a proposed new form of government, has been submitted to the three Powers involved, the United States, England, and Germany. The Commission reports that it has temporarily abolished the kingship, which for a time at least removes the cause of contention between the opposing factions. In place of the kingship, it is proposed to create a system of government analogous to that of the Fiji Islands, to erect administrative districts, for each of which a native chief will be responsible. It is also proposed to have an administrator appointed by a disinterested power, who, with representatives of the three interested Powers, will form a legislative council. Abolishment of consular jurisdiction is recommended, also more rigid enforcement of customs and regulations.

— x —

LAST YEAR'S EXPERIENCE IN THE art of drawing on imagination for facts appears to have still further demoralized the daily press of this country, or perhaps it might be better to say, its more yellow representatives. Last week we were treated to an elaborate account of an interview with Admiral Dewey, in which he was made to violate all his traditions as well as all the

courtesies of his position. This "lie with circumstance," represented him as uttering the deliberate statement that our next great war would be with Germany. One can hardly imagine the possibility of a sane man making a statement of this sort, or any but an imbecile giving credit to it when made. But times are hard and news are scarce, and reporters' wages must be earned, and papers must be sold. There was no great danger of any serious damage being done by such a story, and the great admiral promptly contradicted it, and so war is not declared. One of the most serious problems for us to meet and solve is this irresponsible power and use of the public press.

— x —

ACCOUNTS CONTINUE TO ARRIVE (authenticity not guaranteed) of large returns from the Klondike. They may be true and they may not. It is possible that the modern Argonauts are faring better than their ancient brethren, and returning not merely with whole skins, but bringing a few clippings from the golden fleece. Granting this, it might be well, if it were possible, to have a balance sheet struck, and published, by which the truth might be comprehended that vastly more wealth has been spent in endeavoring to reach the gold fields of Alaska than has ever been dug from their soil. Even at the present claimed rate of output, it will be many years before the books can be balanced. With very few exceptions, the only ones who have been made wealthy by these discoveries are the outfitters and the transportation companies. And still the great army of the credulous takes up its line of march, and starts to seek the rainbow's foot, consoling itself for present hardship by dreams of wealth beyond human experience. There is as yet no law for the adequate punishment of those who entice fools to exercise wrong judgment.

— x —

VERY LITTLE THAT IS RELIABLE can be obtained concerning the Alaska-British Columbia disputed boundary. Some intemperate speech has been uttered by officials high in position in Canada, and some uneasiness has been manifested lest this might be the forerunner of unpleasantness between the mother country and the United States. It can probably, however, be assumed that this language, if authorized at all, is merely a move in the diplomatic game. Though not a vital necessity, it would doubtless be a great convenience could the treaty now existing be so interpreted by England and accepted by the United States as to give England control of a seaport on the Alaska coast. But it is hardly worth going to war for, and we may confidently expect that the good sense of both countries will intervene to settle the question fairly and equitably. It would be a curious comment on the late gush of friendship between these two cognate nations, should hostilities arise over so contemptible an issue.

The News of the Church

Canada

Summer School for Clergymen

The summer school held in Trinity College school buildings, Port Hope, has been well attended by the clergy, many of whom have spent short vacations there. Much interest has centered in the addresses of the Rev. Dr. Peters, of St. Michael's church, New York city. Provost Welch, of Toronto, has given some very good lectures on the critical study of the pastoral epistles. The daily programme for the summer school is: Chapel 7:30 A. M. After breakfast, from 9:30 to 12:30, three lectures by specialists. The afternoon is given up to outdoor exercise, and evening chapel is at 8 o'clock. An informal lecture by one of the specialists is given afterwards.

Diocese of Toronto

The Bishop of Toronto sailed for England the second week in July. It is said that while there, he will endeavor to find a new principal for Trinity College school. Before his departure, the Bishop was presented with a check sufficient to cover all his traveling expenses. St. Peter's church, Toronto, sends nine members of its congregation to the diocesan synod. The Bishop of Moosonee is spending part of his furlough in Toronto. Much anxiety was felt about him some weeks ago, as his party was several days overdue on the way down from his far-away diocese. The delay was owing to the illness of the Indian pilot. The diocesan synod closed on Saturday morning, June 24th, after a four days' session. The Bishop's charge was very full, dealing with most matters of interest in the diocese. There are 189 clergy, of whom 155 are engaged in parochial work. In this connection, the Bishop said: "I have traveled through the length and breadth of this diocese, and never before have I seen more faithful, active, effective work being done by the clergy, nor have the parishes ever been so fully manned."

Diocese of Huron

The Bishop held a Confirmation at Trinity church, Watford, July 2d, and one at the Indian reservation on Walpole Island lately, on which occasion the largest class of candidates in the history of the mission was presented. Bishop Baldwin, in his charge to the Huron Synod, notices with thankfulness that the official returns for the year just ended show a solid and substantial increase in contributions all along the line. The diocesan Woman's Auxiliary's work was commended as expanding every year, also that of the Brotherhood of St. Andrew. The Bishop held 12 Quiet Days in the year, two in Toronto, and 10 in the diocese. Two ordinations have been held and two churches consecrated. The number of Confirmations held during the year was 81, and the number of persons confirmed, 1,817. The proposal now before the Huron Synod, having for its object the reduction of the superannuation allowance to aged and infirm clergymen, is much deplored.

Diocese of Ontario

The business session of the synod commenced June 27th, in St. George's Hall, Kingston, the Archbishop presiding. A proposition that in future the synod should only meet once in two years, was lost after a lively discussion. The voluntary contributions to the mission fund have decreased during the year more than \$700. A hearty vote of thanks was tendered to the Bishop of Ottawa for his kindness in holding Confirmations during the Archbishop's absence in the winter.

Diocese of Niagara

A large number of clergy were present at the annual clerical picnic at Niagara Falls for the rural deanery of Lincoln and Welland. The tenth annual prize-giving for Ridley College school was held June 29th. A large addition is to be made to the school buildings during the holidays. The Bishop has been spending some of his vacation at Gloucester, Mass.

Diocese of Quebec

There was a large and representative gathering of clergy and laity at the dedication of the see house, Quebec, which has only lately become the property of the diocese by purchase. The service used was the one drawn up by Bishop Hall, of Vermont, for the dedication of his own see house at Burlington, Vt. The report of work done on the Labrador coast last winter in the missions there is very encouraging. At the service at the convocation of Bishop's College, Lennoxville, the sermon was preached by the Bishop of Niagara. The Bishop of Quebec sailed for England July 8th. Archdeacon Roe will act as commissary during the Bishop's absence.

Diocese of Rupert's Land

The synod meeting on June 23d in Winnipeg declared against prohibition, only five delegates voting in favor of it. Total abstinence personally was approved of, but even this as an amendment, was deprecated by Archbishop Machray. He approved of it *per se*, but did not approve of it going on the records. The Archbishop presided at the synod missionary meeting, and spoke of the steady progress made in the diocese; 13 churches and two mission churches have been opened since his return from England, and all but two of them opened free from debt.

Diocese of Calgary

Three honorary canonries are to be created in the pro cathedral church of the Redeemer, Calgary. The Bishop's object in calling them into existence is to mark his sense of the extension of Church work in the diocese during the 12 years of his episcopate. The sum of £2,700 is still needed to complete the bishopric endowment fund.

Diocese of Fredericton

The synod of the diocese was opened at Chatham, July 4th. The annual convention of the Canadian Brotherhood of St. Andrew will be held this year in St. John, Aug. 24th-27th. Bishop Kingdon will deliver the charge to the convention. Bishop Hall, of Vermont, will address the meeting on the evening of the 25th, and Bishop Courtney will deliver the final sermon. Among those expected to be present are Dr. Ker, of Grace church, Montreal, and Mr. John Wood, general secretary of the Brotherhood in the United States. The Rev. R. P. McKim, of St. Luke's church, St. John, intends having a large wagon fitted up, and will hold meetings in the open air in different parts of the city. A quartette will lead the singing, and a small organ supply the music. Bishop Kingdon consecrated Trinity church, Mace's Bay, in June.

Diocese of Montreal

Many of the city clergy are away on their vacations. The Bishop is conducting his annual visitation tour in the eastern townships. Canon Norton, of Christ church cathedral, was presented with a purse on his departure for England, by members of his congregation. The cathedral branch of the Woman's Auxiliary have erected at the grave of their late president, Mrs. Norton, a beautiful white marble memorial cross, upon which is carved a small "Auxiliary" cross with inscription. A memorial tablet has also been erected in the chapel of the church at Laprairie, in memory of the late Ven. Archdeacon Lonsdale, the second clergyman who served at Laprairie. The church of St. James the Apostle, Montreal, is closed for some weeks, while the chancel is being rebuilt and enlarged. Services are held in the adjoining schoolroom for the present.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Bishop of Chicago will be chief consecrator in the consecration of the Rev. Joseph M. Francis as Bishop of Indiana, which is appointed for St. Matthew's Day, Sept. 21st, in St. Paul's church, Evansville. This, with the con-

secration at Omaha on Oct. 18th, will make 16 such holy functions participated in by the Bishop of Chicago, who has already officiated in more consecrations to the episcopate than any other living member of the House of Bishops in America.

The Rev. Leonard B. Richards, of Jacksonville, Ills., was a visitor on Sunday at Christ church, Woodlawn, the duty in which he takes during the next few weeks, in the absence of the rector.

Vacations of the Bishop and Clergy

The Bishop and Mrs. McLaren expect to leave about Aug. 10th, for a trip down the St. Lawrence as far as Quebec, thence to New York, to meet their son from Mexico. The Rev. T. A. Snively is on vacation; the Rev. T. D. Phillips and C. Scadding left on Monday for three and four weeks' holiday, respectively, in Canada, with their wives, going first to Toronto, and then the latter to the Muskoka lakes; the former to visit friends and relatives in Kingston, Ottawa, Montreal, Three Rivers, and Quebec. The Revs. W. C. DeWitt, Pardee, Wolcott, and Williams left by boat on the 2d for Mackinac, where Mr. and Mrs. Williams will remain for a week, and then the Bishop elect, with the Rev. C. H. Bixby, will join the rest of the party in the camp on Rowe Island, in the Lizards group, close to the north shore of the great "Unsalted Sea," Lake Superior. The Rev. F. M. Gregg is in the South.

Dr. Locke's Seventieth Birthday

On Monday, July 24th, the Rev. Dr. Clinton Locke celebrated his 70th birthday at his summer home, Lockehaven, in We-que-ton-sing, on Little Traverse Bay. This anniversary was quite an event in the little hamlet. From three until six in the afternoon, Dr. and Mrs. Locke received the congratulations of their friends. The broad porch and the lovely lawn of their cottage were crowded with people. Many letters and telegrams were received from Chicago and elsewhere. The doctor was the recipient of many valuable gifts, and of quantities of beautiful flowers.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At St. Bartholomew's church, the cadets under command of Maj. George McVicar have gone by the steamer "Idlewild" to Sands Point, on Long Island Sound, for a week's encampment.

Death of Judge O. T. Coffin

The senior warden of St. Peter's church, Peekskill, Judge Owen Tristram Coffin, died July 21st. He was for 24 years Surrogate of Westchester Co. In 1837 he graduated from Union College, and his *alma mater* conferred on him the honorary degree of Doctor of Laws later. The burial service was held at St. Peter's church, July 24th.

Services for Actors

At St. Chrysostom's chapel, of Trinity parish, the Rev. Thomas H. Sill, D.D., vicar, arrangements have been made in connection with the Actors' Church Alliance, by which services will be held at days and hours convenient for the attendance of actors. The chapel is conveniently located to the principal theatre centre of the city.

The Squirrel Inn

The deadlock between the Church Temperance Society and the city authorities over the opening of the proposed Squirrel Inn still continues, the issue being whether this is a hotel or a lodging house. The society has \$12,000 on hand with which to begin the work as soon as the city government permits a mere technicality to be adjusted.

New Rector for St. Mark's

The vestry of St. Mark's church, has chosen to the rectorship, vacant by the resignation of

the Rev. Dr. Rylance, the Rev. Loring W. Batten, Ph. D., and he has accepted. Dr. Batten is at present professor of Old Testament literature in the Philadelphia Divinity School, having held that chair for 10 years, in succession to the Rev. Dr. John P. Peters. Dr. Batten has been instrumental in building up several churches in and near Philadelphia. He was born in New Jersey in 1854, graduated from Harvard University in the class of '85, and from the Philadelphia Divinity School in 1887.

Consecration of St. Paul's, Chester

On the Feast of St. James, as noted last week, the Bishop consecrated this handsome new church. Four years ago, the Rev. Wm. E. Maison, now of Ogden, Utah, but then of Goshen, N. Y., began services in Chester. His successor in Goshen, the Rev. Geo. C. Betts, continued the work until, in October, 1897, the Rev. J. Helmes McGuinness, rector of St. John's, Arden, took charge. Under his administration the church was built and the parish organized, and finally the entire property, which is valued at \$5,000, cleared of debt. The clergy of this parish conduct two parishes and two mission stations.

New Edifice for Church du Saint Esprit

This parish, the Rev. Alfred V. Wittmeyer, rector, which, as recorded in THE LIVING CHURCH some time ago, sold its former edifice and site for \$200,000, has been completing plans from designs by Messrs. Brun & Hauser, for a new church building in French Gothic style. Land has been purchased for \$55,000 on E. 27th st., near Madison ave., which is an improvement on the old site, but it is possible that this purchase may be treated as an investment, and land secured in a vicinity likely to be more permanent in its availability as a site for a church primarily intended for the French-speaking population of the city. An objection also, is the nearness of this site to the Madison Square Garden, a great place of public amusement. One object of leaving the old church building, was to procure a sinking fund of about \$65,000, the interest of which is to be used in maintaining a home for French girls recently arrived in this country, and to carry on missionary work.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Bishop Whitaker made an address at the funeral service of the late Arthur M. Burton, for 18 years the first and only president of the "Law and Order Society," whose remains were laid to rest on Tuesday, 25th ult.

Bishop Whitaker who had been passing a few days with personal friends at Elberon, N. J., returned to Philadelphia during the last week in July, and sailed from New York on the 29th ult., by the steamer "Statendam," for Rotterdam. Thence he will proceed to Switzerland and spend three weeks among the mountains, and, before his return in October, will pass a week or two in Paris.

Mission of St. John the Divine

As was stated in THE LIVING CHURCH of July 1st, a lot has been purchased for this mission, upon which it is proposed to erect a fine group of buildings for Church purposes. The first portion, to be built at once, will be a commodious parish house, plans for which have been prepared by George Natress & Son, architects. These show a well-arranged group of class rooms for the Sunday school, library, and infant class room on the first floor, with a large, well-lighted hall in the second story, which will be for the present utilized as a chapel, and capable of seating 300 persons. The present front on 25th st. is simply a plain looking brick, set back 16 ft. from the street line, and will ultimately give place to a handsome exterior of ecclesiastical design, in harmony with the church, and extending to the "building line" of the street.

Proposed Union of Parishes

On account of the finances of St. John's church, Northern Liberties, the vestry has appointed a committee of conference, at the sug-

gestion of the wardens of the church of the Advent, with a view to a union with that parish, and possibly providing for a service in the German language. St. John's dates from 1816, and the Advent was admitted into union with the convention in 1842. Both are situated in the old district of the Northern Liberties, and are about a half mile apart. The character of the neighborhood where St. John's is located has undergone many changes, business houses having supplanted old-time residences, while the Advent's surroundings are quite the contrary. Each church has a seating capacity of 600; but the younger church has 346 communicants enrolled, while St. John's has no more than 143. The Advent reported, May 1st an endowment fund of \$2,339.87, and St. John's has recently received \$1,075 for the same purpose, and in about a year will increase this sum (from a residuary legacy) \$5,000 to \$10,000. As was stated in our last issue, the Rev. R. Heber Barnes has resigned the rectorship of St. John's.

Tennessee

Thomas Frank Gallor, D.D., Bishop

The Rev. George S. Robinson, of Chattanooga, recently made a visit to "Harriman Missions." On Monday, July 17th, in St. Andrew's church, Harriman, he celebrated the Holy Communion in the morning, and at night said Evensong and preached. Wednesday, in Christ church, Rugby, he solemnized a "double wedding," which was quite an event in the beautiful rural church. Wednesday night, in Quintard memorial church, at Glen Mary, he said Evensong and preached to a large congregation of coal-miners and their families. Thursday morning, he celebrated the Holy Eucharist and baptized four children. Friday, in Christ church, Rugby, at 7:30 A. M., he celebrated the Holy Eucharist, and also later at 11 A. M. The congregations were good, and showed much interest, and are looking forward to an early visit from the Bishop. There is evidence of revived activity in the mountains of East Tennessee.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

Fifteen Years' Rectorship—Rev. C. O. Pruden

On Sunday morning, July 16th, the Rev. C. O. Pruden, rector of Banister parish, Pittsylvania Co., which includes Emmanuel church, Chat-ham, St. John's, Mt. Airy, and Christ church, Piggs, gave a synopsis of his work in the parish since he became rector 15 years ago. His report was highly gratifying to his congregations. The present number of communicants in the three churches is about 300, an increase of nearly 40 percent. since he first took charge.

St. Thomas' church, Clarkton, has been rebuilt, and is now a pretty, comfortable, and substantial building, a testimony to the zeal and energy of Mrs. T. B. Clark. St. Luke's church, Clover, is about to undergo repairs, which have become a matter of necessity if the building is still to be used. These two churches, together with Christ church, Mt. Laurel, are in charge of the Rev. G. O. Mead who has a good rectory opposite the church at Clover, with two acres of land attached. The distance across the parish is 35 miles.

Farewell Service for Missionaries

On Sunday, July 16th, a large congregation gathered at Christ church, Norfolk, at 6 P. M., the object being a farewell service for those about to go forth as missionaries—the recently consecrated Bishop Funsten who goes to Idaho; the Rev. B. L. Ancell, to China; Dr. Edmund L. Woodward, to China, as a medical missionary, and Miss Neely, who also goes to a foreign mission. After Evening Prayer, Mr. Ancell spoke on "The righteousness of Christ and His religion." He was followed by Dr. Woodward who said that he would carry with him the Gospel as well as medicine to the Chinese mission. The closing address was made by Bishop Funsten who spoke of the joy it gave him to go to his new field.

Mission Services

Mr. J. R. Matthews who is pursuing his studies at Oxford University, England, preparatory to taking Holy Orders, and is well known in Virginia for the very successful Missions he has conducted in various churches in the two dioceses, began a Mission at Mt. Laurel and Clover, during the week ending July 16th, and at Clark-ton during the following week; he began a Mission also on Friday, the 21st, at Museville, concluding it on the 28th.

Bishop Funsten and family left Portsmouth Friday, July 21st, for Caroline Co., where they will spend the next 10 days, after which the Bishop will leave for his new field of labor in Idaho.

Lexington

Lewis W. Burton, D.D., Bishop

With reference to the ordination of the Rev. John A. Chapin, recorded in our issue of July 8th, the Bishop writes: "It was a peculiarly touching feature of the service, that the father and the son communicated the people, among whom the latter had grown up, with a record for uprightness all through his life. It added a pleasing zest to the occasion that nearly all the ministers of the city occupied special pews in the congregation, evidently delighting to do honor to the learned rector of the Nativity who dwells with them as a brother in unity of spirit. Altogether the day was an ideal one, full of the sweetest sentiment, and with nothing to mar the practical order of the services. It will be long fondly remembered in the parish as one of the bright associations of the beautiful church, and will reinforce the rector in his earnest efforts to advance the spiritual interests of the kingdom in his community."

Laying of Corner-Stone at Ashland

A year ago, July 18th, Calvary church, Ashland, Ky., was destroyed by fire. On the 21st of this July, the corner-stone of the new edifice was laid by Bishop Burton, assisted by the Rev. W. M. Washington, Ph. D., minister-in-charge, and by the Rev. Messrs. Hampton, of Iron-ton, Ohio, and Gibson, of Huntington, W. Va. The Rev. Mr. Hampton was the beloved rector when the former church building was erected, 11 years ago, and appropriately made the address on this occasion, being introduced by the Bishop. Dr. Washington announced that the contents of the present corner-stone are practically the same as those of the former. Indeed, the old corner-stone has been used as a base for the new. The architect, Mr. Geiske, of Ceredo, W. Va., has made a beautiful design, Churchly in every respect, yet comparatively inexpensive, so that it is likely that the generous wish of the former pastor, the Rev. Mr. Hampton, will be realized, and "the glory of this latter house shall be greater than of the former."

New Site for the Ashland School

As far back as the council of 1898, Bishop Burton foretold the probable necessity of the removal of the Ashland School for Girls to some more central and typical point in the diocese. This has been made possible by the transfer to the diocese of Lexington, by an aged citizen of the rich and beautiful county of Woodford, of his property in Versailles, in exchange for an annuity equal in amount to a fair rental, and necessarily limited in the term of years through which it must run. The property consists of six acres, eligibly situated, with two commodious houses upon it. The last council of the diocese received the property upon the terms mentioned, and committed it for school purposes to a board of trustees, consisting *ex officio* of the Bishop of the diocese; its chancellor, Mr. John F. Shelby, of Lexington; the president of the Woman's Auxiliary, Miss Mary E. Harrison, of Frankfort, and the rector of St. John's, Versailles, the Rev. A. C. Hensley. These four exercised the power given them by the council, and added to their number, Mrs. Johnson N. Camden, of Woodford Co.; Mr. H. N. Hills, of Gambier, Ohio, and General Fayette Hewitt, of Frankfort. At their last

meeting at Versailles, July 5th, the board arranged for a contract with Mr. H. N. Hills, by which the latter undertook to conduct a diocesan school for girls upon the property in Versailles, without financial burden upon the diocese. The well-known ability of Mr. Hills as a school organizer, his great success in administering Kenyon Military Academy and Harcourt School for Girls, at Gambier, guarantee to the many probable patrons of a high-class institution in the Blue Grass region, that the school at Versailles, when it opens Sept. 13th, will meet all their reasonable expectations.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
ML N. Gilbert, D.D., LL.D., Bishop-coadjutor

Bishop Gilbert officiated at the opening of the sixth triennial convention of the National Association of the Deaf, on the morning of July 11th, with the Rev. A. W. Mann as interpreter. The Rev. Mr. Koebler, pastor of All Souls' church for the deaf, Philadelphia, presided until his successor was chosen.

The Rev. H. P. Nichols, for seven years rector of St. Mark's church, Minneapolis, preached his farewell sermon, after which the congregation received the Eucharist, and all those who were confirmed during the time Mr. Nichols was rector, went forward in a body to bid their friend and pastor farewell.

The rector of Holy Trinity, Minneapolis, the Rev. Stuart Purves, with his choir boys, camped out at Bald Eagle Lake for ten days, and spent a very enjoyable outing.

Dr. Wright's Work in St. Paul

On the 8th Sunday after Trinity, Bishop Gilbert confirmed a supplementary class of 10 adults at St. Paul's church, St. Paul, presented by the rector, the Rev. John Wright, D.D. This makes 66 confirmed within two months. On the 9th Sunday after Trinity, the Rev. John Wright, D.D., completed his 12th year as rector. As the vestry has granted him a year's leave of absence, he delivered his farewell sermon, before a crowded congregation. In the evening, the choir was composed largely of past and present members. A festal Evensong was creditably rendered. The doctor, in a few touching words, addressed the choir and congregation, in place of a sermon. The Sunday school children presented the rector with a handsome leather case for his vestments, with his name engraved in letters of gold. Dr. and Mrs. Wright expect to put in a year's travel abroad, principally on account of Mrs. Wright's poor health. He leaves his church in splendid condition, the appointments are perfect, and a good substantial endowment behind it—the fruits of 12 years' faithful service and great personal sacrifice. His absence from the city will be greatly felt by all classes, especially the poor, amongst whom he has so faithfully labored. The Rev. Harvey Officer will look after the spiritualities during the rector's absence.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

On his way to the St. Paul convention, the Rev. A. W. Mann interpreted for the Rev. E. G. Richardson, at St. James' church, on Sunday evening, July 9th. Over 30 deaf-mutes were present in the congregation. The text of the sermon was, "In that day shall the deaf hear the words of the Book." On the return journey, a similar service was held at Christ church, La Crosse.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop
Festival of St. James' Church

The parish of St. James, the Rev. James W. Clark, rector, observed the Feast of St. James by a series of services, beginning with choral Evensong on the eve. At the early Celebration on the festival day, a goodly number of parishioners were present. A pleasant social gathering in the parish house followed the services. The choir boys of the church of St. Michael

and All Angels have just returned from a two weeks' outing in the Alleghenies. They took part in the Church services of the neighborhood, and left an excellent impression among the people with whom they sojourned.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop
Election of a Bishop-Coadjutor

On Monday, June 19th, Bishop Peterkin issued a call for a special council, "for the purpose of electing a Bishop Coadjutor, and to transact such other business as may be brought before them." The council accordingly assembled in Christ church, Clarksbury, on Thursday, July 26th. Divine service was held, the Rev. J. A. Ingle, missionary to China, preaching the sermon. Immediately after service, the council was called to order, Bishop Peterkin presiding. A quorum being present, the council was declared ready to proceed to business. Sixteen ballots were cast before the Rev. W. L. Gravatt, rector of Zion church, Charles Town, was declared duly elected Bishop-Coadjutor of the diocese, and the election made unanimous. It has not yet been decided where the Coadjutor will make his home. Huntington has made an offer, which it is reported will be accepted. For several years it has been apparent that the work in West Virginia has been too arduous for Bishop Peterkin. He has done it all, never neglecting a duty, but the work has been too hard to be kept up. He needs rest, and the election of a Bishop-Coadjutor will secure it for him. For a time it was proposed to lighten his labors by a division of the diocese, the Little Kanawha river to be the dividing line, but after consideration at one or two meetings of the council, that plan was abandoned.

Arkansas

Henry Niles Pierce, D.D., LL.D., Bishop
Wm. M. Brown, D.D., Bishop-Coadjutor

St. Paul's, Batesville

On St. John's Day, the anniversary of his consecration to the episcopate, Bishop Brown visited Batesville, the Rev. Caleb B. K. Weed, rector, and celebrated Holy Communion, the Rev. R. W. Rhames preaching. On Sunday the Bishop preached both morning and evening to large congregations, and at the evening service confirmed a class of nine persons, this being the second class presented from this parish during the Bishop's first year in the diocese. At the morning service the Bishop blessed three memorials placed in the church since Easter—a solid silver and jeweled chalice and paten, memorial of the late Rev. Caleb Alexander Bruce, by whom the present church edifice was built; the service is very handsome, and was made from silver, gold and jewels, given by the parishioners in the churches at Helena, Marianna, Forest City, Newport, and Batesville, of which the late Mr. Bruce was rector; a black walnut hymn tablet memorial of Mrs. Elvira Fowler Boyd, a teacher, who entered Paradise in February last; an altar service book, in remembrance of the ordination to the priesthood of the Rev. Caleb B. K. Weed. A branch of the Woman's Auxiliary to the Board of Missions has been formed, and the work in the parish is in a prosperous condition, the outlook generally being very encouraging.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop
Institution of Rev. L. G. Morris

On Sunday, July 9th, the Rev. Lewis G. Morris was instituted rector of Christ church, Pittsford, by Bishop Walker. The Ven. Archdeacon Washburn was the preacher. The work in the parish has, under God's blessing, prospered in the last few months. The Rev. Mr. Morris accepted a unanimous call, and began his work with the Lenten season. He found the parish in a crippled condition financially, with a debt of over \$800; there was considerable division of feeling and a good deal of indifference to be encountered. Immediately upon taking up his

work, Mr. Morris set about reorganizing the various parochial societies and establishing new ones, all of which have since done good and faithful work. An early celebration of the Holy Communion on Sundays was instituted, and is unusually well attended. Since Easter, nearly \$500 of the debt has been paid. Mr. and Mrs. Tracy Nelson have presented a re-table and a credence in memory of their daughter. The various colored hangings have been given by the Parish Aid Society. St. Cecilia's Guild, composed of little girls, presented a beautiful altar-desk. On June 4th, the Bishop visited the parish and confirmed 12 persons. This parish, which has had so many troubles and disasters in the past, seems now to have entered upon a new era of existence.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

A delightful reception was given in the parish house of St. Luke's church, on Wednesday evening, July 5th, in commemoration of the 10th anniversary of the rectorship of the Rev. Daniel Duroe. The parish has prospered very greatly, and the last year has witnessed the enlargement of the church, the payment of all indebtedness upon it, followed by its consecration, and the erection of a well-equipped and commodious parish house.

North Dakota

Samuel C. Edsall, D.D., Bishop

The choir boys of St. Paul's church, Grand Forks, were given a four days' outing in camp at Detroit Lake, Minn. On Sunday the choir sang in the pretty St. Luke's church in the village. Bishop Edsall, who was at the lake with his family, preached in the morning, and the Rev. A. T. Gesner, of Grand Forks, in the evening. The church was insufficient to hold the congregation which attended these services, and a number listened at the windows outside. During the outing the Church people of Detroit furnished an abundance of provisions every day. The party took with it a professional cook, who volunteered his services free during the expedition, so the boys enjoyed an excellent table. It is hoped that the choir outing may hereafter be an annual occurrence, granted as a reward of merit.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Mr. John D. Lloyd, organist and choirmaster of St. Paul's pro-cathedral, Springfield, Ill., for the past nine years, has resigned his position, and accepted that of organist and choirmaster of Emmanuel church, Cleveland, Ohio, in succession to Dr. Frederick Rogers. Mr. Lloyd enters upon his new work early in September.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

The Rev. Wylls Rede, D.D., has resigned the rectorship of the church of the Incarnation, Atlanta, having been appointed by the Bishop general missionary of the diocese. The Rev. H. B. Dean, late a resident of Albany, Ga., was called to succeed Dr. Rede, and took charge immediately upon Dr. Rede's resignation. Mr. Dean will also become a prebendary of the cathedral.

Parish House of St. Thomas', Thomasville

The new building described in our issue of May 13th having been completed, the formal opening was made the occasion of a special service. The Sunday school, choir, and congregation having gathered in the church, passed in procession into the large hall of the parish house, singing "Onward, Christian Soldiers." A shortened form of Morning Prayer was said, with an address by the rector, the Rev. G. S. Whitney, who gave a review of the history of the parish from its foundation in 1867. The congregation then returned to the church, and Holy Communion was celebrated. The parish has also acquired the large corner lot adjoining the church for the future building of a new rectory. It was the gift of a few generous friends.

Progress in the Diocese

From the Bishop's address delivered recently in the cathedral, Atlanta, we take the following: Since March, 1892, 4 parish churches and 3 chapels have been erected, as well as 36 mission churches; 6 churches have been restored; 3 buildings have been acquired as gifts, making a total of 52 buildings in the past seven years; 5 of these buildings replace others destroyed by tornadoes, and two by fire. The value of property acquired in the missions alone will probably equal \$65,000; within this period 1,100 persons have been confirmed.

With the Ojibways

A LETTER FROM MRS. MORRISON, WIFE OF THE BISHOP OF DULUTH

You will see by the Bishop's report that we have ten mission stations among these Chippewas or Ojibways, as they are sometimes called. Most of these missions are ministered to by native deacons who hold service and preach in their own tongue. Two white priests are among them also. All this Indian work is under the charge of an archdeacon, subject, of course, to the Bishop. Next summer, God willing, another Indian will leave Seabury Divinity School, prepared to go to his red brothers with the Gospel. He will be sent to the 4,000 who as yet have not had any teaching or preaching, heathen, savages almost, but peaceable and ready to be taught, only so ignorant, so dirty, so filled with superstition, and so tied to their low pleasures, that patience untold is needed to conquer them. That they can be conquered I can testify, for I visited the most isolated and very poorest of the missions, and there found a people kindly disposed, hospitable, comparatively clean, reverent in church, and devout in receiving the Sacrament. In fact, the Bishop says he never visits an Indian station without finding a class prepared for Confirmation, which is more than can be said for the white missions.

Here, at Cass Lake, where in 1853 the tribe, under pressure of hunger, proved cannibals—we were entertained in the little parsonage, stayed over night, and held council with a chief and other Indians, and were as safe as at home. I shall never forget the drive to Cass Lake from Leech Lake, 15 miles right through the woods, pines, pines—Jack pines and Norway pines! How lovely they were, with their tall boles rising up in straight grey masses, clustering often like granite pillars, giving a grand cathedral effect, while the boughs, arching high overhead, made the true Gothic aisle, as we drove through. Underneath, it was pretty rough, the only road being one made by a lumber box-wagon driven over the pine tree roots, and the wagon we were in was the only one in the reservation. Coming out upon the bank of the Mississippi (it rises near there in Lake Itasca) just at sunset, we found the Rev. George Morgan, our Indian deacon, waiting for us with his mission canoes of birch bark. It was such a lovely scene! The red rays of the sinking sun shining across the still water, and through the tall wild rice growing in the water there, the trees overhanging the low banks of the river, and casting purple shadows beneath their masses, and the picturesque birchen canoes gliding noiselessly, as the Indians knelt and silently paddled us over the river.

Landed on the other shore, Mr. Morgan sent one of his little boys to ring the church bell to tell the people "the Bishop had come," and on we walked to the parsonage. This is a log house, containing one room only. It possessed for furniture two double beds, one cushioned Boston rocker, a few wooden chairs, two tables, a cupboard, a cooking-stove, a trunk, and a wash-tub, which latter did duty also as a cellar. Right side up, it was a wash-tub; inverted, it became a cellar, and at least hid from view the left over food from the table, and the uncooked food for the next day or meal.

Mrs. Morgan, a young Dakota Indian, gave us a warm welcome with hand and face, though she does not speak English; our archdeacon, how-

ever, interpreted, and told us of her affectionate greeting. She Makous was neatly dressed in turkey red, with braided hair tied with black ribbon. Two other women were there helping her, both of whom were confirmed that evening. When we had been there but a few moments, an Indian, *Nitta-we-jah-bo*, came to the door with three wild ducks in his hand, an offering for the *Great Black Robe*, as they call the Bishop. Then two dear little girls came in from a tent near by; they were bare-footed, bare-legged, and brown-skinned, but their dark blue dresses were clean, and I found they liked stick candy as much as white children do. One little brownie has a name which, when translated, means "Little White Bird." One of the girls who was confirmed has a name meaning "Sky goes sailing all round."

The supper which was served us was very good, Mrs. Morgan having been taught in one of the schools under government supervision. It consisted of fried white fish, warmed potato, poached eggs, bread and butter, blueberry pie, and canned blue berries. A nice white cloth was on the table; and although there was no cream for the coffee, there being no cow on the reservation, we enjoyed our meal, all the more that it was a Christian meal, for when the Bishop asked the blessing, every one in the room stood and responded a clear "Amen!"

The little church is of logs, and was out of repair, but has since been put in order by a lady in New York. Four were confirmed that night. Mr. Morgan read the service in the Chippewa tongue, and the hymns were sung in Chippewa. The Prayer Book and some hymns have been translated for them by our faithful archdeacon, Mr. Giffilan. Most of the Indians there still wear their blankets, and it was a strange sight to see the long, backless benches peopled with these odd, half-crouching figures, with unkempt hair, and blankets drawn up over their ears. But they were all reverent, and many responded; some sang. They think a great deal of their church, and even some of the heathen come there to sit on the back seat, and listen, and keep warm. Who can tell how much of the truth may glimmer in upon their darkened hearts?

The Bishop preached by an interpreter, and after service we all went over to the parsonage, when the old chief and other Indians gathered round, smoked with glee the cigars the Bishop gave them, and then solemnly one of them made a formal address to the Bishop, after shaking hands very formally with us all. He was very picturesque as he stood there, a typical Red man, fine featured, erect, brown-skinned, and dignified; hair braided still in the scalp lock, and blanket over his shoulders, his hands lightly clasped before him, head well up, and body slightly swaying as he spoke; and he spoke well, too, telling of the history of the mission and its present needs, and bidding the Bishop welcome on his first visit there.

Meantime, Mrs. Morgan and her two assistants were attending to the wants of the household. They sat upon the floor with a big dishpan between them, and, by the light of a lantern swung from a beam overhead, picked and cleaned the ducks, while to add zest to the scene, a lively little kitten sported about them, grabbing at a leg or a wing that might happen to project over the edge of the pan. Well, when speeches were made, pipes smoked, and ducks picked and in the pot, the conclave dispersed.

A sheet partition divided the room in two, and we were very comfortable for the night. The rain outside pelted against the window panes, making us glad that we were well housed.—*Spirit of Missions.*

Opinions of the Press

The Congregationalist

LUXURY AND EDUCATION.—Many of the costliest edifices in the land belong to colleges and universities. Millions of dollars are asked for buildings and equipments, where only

thousands used to be expected. A large proportion of those who go out from these institutions probably never afterwards will occupy so expensive houses as are provided for them by private or public benevolence during their student days. Relatively, also, the cost to the students themselves of supplementing what is thus furnished to them is much increased. Yet where all are beneficiaries, distinctions between rich and poor have grown to be as marked in some universities as in the outer world. Young men and women are there estimated much less than formerly according to their intellectual attainments and moral character, much more according to the money they spend. It is a question worthy of the gravest consideration, whether lavish gifts to higher institutions of learning tend to accomplish the ends for which those gifts are presumably made—the cultivation of high types of Christian character.

The Church Times

ROMANISM IN ENGLAND.—In our leading columns the question is discussed whether the Roman mission is making progress in England. The conclusion that such is not the case is based on an article in the *Nuova Antologia*, from the pen of Mr. Richard Bagot, an English Romanist, long resident in Rome. In his opinion, the Vatican is nursing a strange illusion if it supposes that England is moving along the path that ends in reconciliation with, or submission to, Rome. It is interesting to find that Mr. Bagot's conclusions are borne out by the Registrar-General's marriage returns, in regard to which it should be remembered that the strong discipline of the Roman Church secures that the vast majority of the marriages of Romanists are solemnized according to the Roman rite. To come to figures: in 1853, Romanist marriages were 51 in the thousand; in 1857, they were 46; in 1867, they dropped to 44; and in 1897, to 41. Thus, in a period of 44 years, during the latter part of which the number of converts to Romanism has been rated as high as 600 a month, there has been a fall from 51 to 41 in every thousand marriages, and this in spite of the enormous growth of population.

The Outlook

OUR DEPENDENT PEOPLES.—We assumed that the Indian had not the capacity for self government; but until very recently we have made no systematic attempts to endow him with that capacity. We have shut him up in reservations, have left him to himself, have excluded him from the forces which were operative in developing manhood in all free American communities, have left him to his own savage self-control, barely exercising enough government over him to prevent him from hurting others, and, except where Christian philanthropy has, at great disadvantage, done something to create in him that equanimity, and give to him that reason and prudence which would enable him to do as circumstances require, he is much the same savage to-day that he was when Columbus discovered America. In so far as he has been left free to exercise his inalienable right of self-government, he has remained a savage. In the case of the negro we went to the other extreme; we assumed that he possessed the equanimity which would enable him in any situation to be reasonable and prudent, and to do what the circumstances might require, and so we gave him what we called the right of self-government, without first making any effort to endow him with the capacity of self-government. The consequence was that he suffered at first under the self-inflicted evils of a carpet-bag rule, and is now suffering under the evils of a reaction, the issue of which no man can foresee. This much, however, is certain, that unless his white neighbors in the South see that the end of all good government is self-government, their community will fail in accomplishing its true ends, because those ends are not understood. In the Philippines we are in danger from a disregard of both principles. . . . What we have to do is to govern the Filipinos as to develop in them the capacity for self-government.

Editorials and Contributions

THE Epworth League is angry because the Attorney General of the U. S. whose decision was in favor of the army canteen as against the irresponsible saloon, is not dismissed from his portfolio. "The members of our committee are ready to a man to condemn Mr. Griggs, and if some of them have their way, which is not unlikely, this convention will unite in requesting a Methodist President to accede to the wishes of a great Methodist society." It is a matter of regret that a body of Christians which is popularly credited with a good deal of involvement in secular politics, should commit itself through its Epworth League to such an indefensible position. When did Mr. McKinley become a Methodist President? That he is a Methodist we do not doubt, but as President of the United States he is neither Methodist, Baptist, Roman Catholic, nor Dunker, and as President, he is oath-bound to administer law according to the terms of the Constitution, without any religious test whatsoever. What would our Methodist friends have said if the Roman Catholics had dictated to the late Chief Justice Taney as to his decisions in law, on the ground that a Catholic Chief Justice should accede to the wishes of the great Roman Church?

THE spread of the divorce curse is one of the signs of prevalent degeneration. There is great need of stringent legislation and its courageous application. The consecutive polygamists, when of the rich and fashionable class, do not hesitate to bribe their way into alleged matrimony, and there are other kinds of bribes than that of money. There are also men who will take the bribe. As the Church includes many of the rich class, rich only in this world's goods, it is particularly incumbent on our bishops and clergy to show forth a fearless devotion to the law of God, and to determine at any expense to make the law of the Church conform to the law of God. It is enough to make angels weep to see the standards lowered by concession to animal lust. The end of natural marriage is the death of religion. Religion, in upholding this sacrament, will save both marriage and religion. The faith of the Gospel is no more at stake than its ethics are.

BY the testimony of those who are in position to speak positively, there is an increase in the number of ministers seeking admission to the priesthood. There is also grave reason to fear that some of our bishops are very indifferent to the requirements of the Canons, and very eager to welcome men who had better stay in the nests where they were hatched, so far at least as our Catholic Orders are involved. It is a delicate question to touch, because so many of our clergy spent the earlier part of their lives in modern bodies not having Apostolic Orders. But we happen to know that many of them deplore, as deeply as any of us can, the easy pathways of transition which are now provided for men who ought, in all conscience, to know something of the customs and usages and nomenclature of the Church whose Orders they seek. Undoubtedly, if the facts were presented, they would equally deplore the lack of careful scrutiny of antecedents, especially with respect to moral character.

This Church may be very roomy, but it has doors and tylers, and is not big enough to take in cowans and eavesdroppers whence-soever they come. It would seem to be well, therefore, if the tylers should take up their staves and guard the entrance with fearless fidelity. They shall thus spare themselves the now frequent pain of having to depose so many misfits and goats from our Orders.

OUR readers will find in another column an extract from *The Church Eclectic*, on "Responsibility for Ordination." We commend it to the consideration of rectors or priests, upon whose judgment the Church has placed the first responsibility. Standing committees and bishops also would do well to consider how weighty a matter it is, and what serious consequences are sure to flow from unadvised action on their part. But we confess that editorial protests against prevailing laxity and disregard of law, at once in its letter and in its spirit, are not a promising method of dealing with this increasing evil which, unless arrested by some process more stern, threatens to deteriorate a large fraction of our clergy, until "the cloth," the good suffering with the bad, will fall into contempt. We believe that this subject ought to be treated by the venerable Order which has most to do with the matter, and for which the Church prays God to "so guide and govern the minds of Thy servants, the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of Thy Church."

WE are glad to note in the Journal, that the House of Bishops has appointed the Bishops of Kentucky, New York, and Albany to prepare the Pastoral Letter of 1901. May we suggest to these respected fathers that they consider this question of responsibility for ordination, and that they hesitate not to utter solemn protest against those of their Order who are to a large extent responsible for the apparent inundation of unfit men. Perhaps also we may venture to suggest that while remonstrating with their brethren and with the standing committees, they might consider to what extent theological seminaries should show their disapproval and indignant protest. The evil is so glaringly on the increase that self-preservation comes to the front, and demands even more positive measures than the dignified but often too placid language of a Pastoral Letter.

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Mission Schools In Japan

A JAPANESE newspaper, lately at hand, gives an account of the proceedings of the "Higher Educational Council" in April last. Some of the measures proposed in this council have a serious bearing on Christian missionary work in Japan. What is called a conservative reaction is at present going on. The striking peculiarity of this movement is that it is an attempt to fight against Western ideas through institutions borrowed from the West. There is a department of education apparently modeled upon the French system. The specific object of the council is to work this system in the interests of paganism, or at least in such a way as to obstruct the spread of Christian-

ty as much as possible. This came to light most distinctly in a measure relating to private schools. Foreigners not conversant with the Japanese language are not to be allowed to become teachers of anything except foreign languages or special courses in special schools, and of schools intended exclusively for foreigners. Every founder of a school must have a teacher's license, and no foreigner is to be allowed to found a school except for foreigners. There is also a clause prohibiting religious education and ceremonies in private schools. The effect of all this upon Christian missionary work is clear. It amounts to the destruction of the mission schools, or at least to the loss of the religious character, without which there is no reason for their existence.

A N editorial, together with several letters from correspondents, in the *Japan Times* of April 28th, makes it evident that the significance of the proceedings of the Educational Council is well understood. The *Times* deplores the encouragement given to this policy by those high in authority. It does not believe, however, that the present ministers of State will accept this programme of exclusiveness. The Rev. Arthur Lloyd, of our own mission, writing to *The Spirit of Missions*, also thinks that the present ministry will not accept the recommendations of the council. But the council will have a longer lease of life than the ministry, and its policy may triumph in the end. Mr. Lloyd hopes the storm will blow over, but he adds to this his conviction that "the days when a foreigner can hope to control a Japanese school are numbered. Our Japanese brethren must more and more assume the burdens of school management." He further says: "If we have to stand by and see our schools go into the hands of our Japanese brethren, it will only be a sign that God has other work for us to do." This is to dismiss a rather serious matter much too lightly, for what is contemplated involves a revolution in educational affairs which is calculated to be a great embarrassment to missionary work.

IT is to be feared that the idea of dismissing religious instruction from the schools is likely to be only too congenial to some of the "Japanese brethren" referred to. But it must be remembered that the mission schools were founded by means of Christian gifts and for purposes of Christian education. It is quite certain that except so far as they may be endowed, the support of Churchmen could no longer be obtained if their character should be changed. That the danger is no visionary one is plain to those who know anything of the experience of those Christian bodies who have outstripped themselves in the prevailing craze to put everything into the hands of the Japanese converts. It is, we believe, well known that in certain cases, schools founded and endowed through missionary boards in this country, have become entirely secularized. We have in mind an instance of this kind, a college founded in the interests of Christianity, in which the Japanese element gradually becoming dominant, to the exclusion of foreigners, the Christian religion has ceased to count for anything. We fear it is only too true that, with some notable exceptions, the common run of Japanese converts, even such

as have been appointed catechists and have been admitted to Holy Orders, are not yet so sound in the Catholic Faith or so habituated to the life of the Church that they can be trusted with the management of affairs. There is danger of the emergence of a mongrel phase of religion which, under the specious name of Japanese Christianity, may jeopardize the essentials of the Catholic Faith and Order. Several generations must elapse before a Christianity of a firm and settled character can be looked for among this restless and versatile race. We feel sure that the wise and thoughtful men whom the Church has placed in charge of this important work, will not allow themselves to be cowed by the present outcry against "foreigners." So far as religion and education are concerned, nothing can be clearer than that the so-called "conservative" movement has its source in the heathen cults which are endangered by the vigor and attractiveness of the Christian religion. It is suicidal to yield anything to such influences, even in the most indirect way. It is difficult to see how a community with any title to the name of Christian can be formed in such a country as Japan, without schools in which the converts may bring up their children in the faith necessary to salvation.

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Forgotten Offices of the Prayer Book

BY EDW. WM. WORTHINGTON

IT is undoubtedly a fact that three offices of the Prayer Book have fallen into general disuse: The Visitation of the Sick, the Churching of Women, and the Institution of Ministers. A fourth might be added: The Visitation of Prisoners. But upon the three first named we may particularly dwell, for it seems not to be realized how seriously individuals, parishes, and communities are losers by the neglect of these gracious provisions of the Book of Common Prayer.

* * * *

The Office for the Visitation of the Sick is framed in recognition of the Church's duty to minister righteously to those "in the valley and shadow of death," who are either to return through providential recovery to a chastened and more serious discharge of the responsibilities of this earthly life, or else are to pass on to that abiding place where "there is an account to be given unto the Righteous Judge, by whom all must be judged, without respect of persons."

It is not an easy matter for the conscientious priest to perform what he knows to be his entire obligation toward those in sickness whom God from time to time entrusts to his spiritual care. He may sympathize, and plead earnestly for their recovery, if in accordance with God's will. This he must do, and will do tenderly. But how shall he help them to that repentance which befits even the holiest and best of men, and how shall he bring them to the putting of "their full trust only in God's mercy," with hope of salvation, not through human merit, but through the blood of Christ?

Unwisely, and too generally, it is felt that the mention of sin and of repentance must be excluded from the prayers of the sick room. I do not believe, however, that this is so much the desire of the sick themselves as of mistaken friends.

At least we may remind ourselves that we have to do with peculiar conditions at the present time. There is little realization of

the nature of sin, and not much belief in the necessity of repentance, even among those who are professedly Christian people. No one defends this as in accord with what God has revealed; but it is general. It is a delusion which beguiles men through their years of prosperity and health, and follows them even to the sick-room, the antechamber of death.

But the Church must be true to such men; and how can this be done better, and more acceptably to the men themselves, than in the use, as occasion offers, of the Visitation Office, which puts the matter right and straight, helps to find help, and comforts with that consolation which is not foundationless?

The belief seems to prevail, to some extent among the clergy, that the Visitation Office is coldly formal, too wearisome as to length for even occasional use, and too insistent upon that which may be taken for granted. These impressions are not well grounded. And, if it be said that this office is designed for sinners, who that is a Christian will not reply: "God forbid that otherwise than as a sinner I shall be regarded, and dealt with, and ministered to, in my final sickness, and at the hour of death?"

In view of the issues that are involved, and the neglects that are possible, in view of the loose notions that prevail with regard to the nature of sin and the necessity of repentance, in view of the temptation which remains to bring men an easy consolation rather than the help most needed, may it not be more than probable that the Church and the Church's children have suffered a distinct loss in the almost universal disuse of the Prayer Book Office for the Visitation of the Sick?

* * * *

Even more emphatically may it be said that the banishment of the Churching Office is a signal disaster.

In this beautiful provision of the Prayer Book, the Church and the Home clasp hands in holy union, and are united in the devout giving of thanks for a specific blessing, vouchsafed under the shadowing protection of God. The Churching Office witnesses to the honor and the dignity of Christian motherhood. In an age when society too generally commends marriage in proportion to the degree in which it is wholly or approximately childless, this office of the Prayer Book, in addition to the value of its chief purpose, should be esteemed as a plea for domestic righteousness and a much-needed reiteration of the Psalmist's declaration that "children are a gift and heritage that cometh of the Lord."

The reasons alleged for the banishment of the Churching Office do not remain, or are not found to be serious, within communities and parishes in which its restoration to use has been permanently accomplished. And, on the other hand, how great the blessing! Who can estimate the extent to which marriage is made sacred, Christian motherhood is exalted, and the highest interests of the home are safe-guarded, wherever this Prayer Book provision is valued and its use stands as an established custom?

The noble words of Bishop Coxé upon this subject deserve careful consideration:

The neglect of that beautiful provision for sanctifying and glorifying maternity, "the Churching of Women," is discredit to our civilization. It used to be observed most sacredly by virtuous women of all conditions in life, as a tribute to their own self-respect; by

the lowly, as a token of their honorable marriage; by the affluent, as evidence of their refined and elevated views of the dignity of motherhood. To such motives a truly devout woman adds her sense of gratitude to God for the greatest of blessings, for the answer to her prayers, and for her high vocation to be the educator of an immortal soul. It seems incredible to me that any woman can attach degrading associations to such a solemnity. But, perhaps, this is one consequence of the neglect of a duty which, if observed conscientiously, would forever banish the false modesty and the gross ideas which are prevalent among too many. Until Christian women honor themselves and glorify their own condition in the use of this most becoming office, it cannot be expected that such vices will cease to prevail. The remedy is with yourselves. Let the Church's daughters do in all things as the Bride of Christ teaches them to do, and they will find a rich reward in the blessed effects that will follow in the household and in the community.

No observant moralist can close his eyes to the fact that our present-day civilization is threatened with dissolution through home demoralization, laid bare in the ominous records of the divorce court. There are communities in which it even seems as if the Church and the home are themselves divorced, one from the other. How shall they be brought again into such union that the Church may resume the exercise of its divinely appointed power to influence and to sanctify the home? A single and complete answer cannot be given to so great a question. But this, perhaps, is deserving of some serious consideration: That forgotten office of the Prayer Book, in which mothers rejoice to acknowledge their dependence upon God, let it be revived and restored to use everywhere, that the home and the Church may again clasp hands, in thankful recognition of Him "without whom nothing is strong, nothing is holy."

* * * *

Like the other two, the third neglected office of the Prayer Book is designed to exercise helpful influence within an area of life in which there is "present distress."

Very earnest thought has been turned of late to the question: "Is there room in the ministry?" Few are found to deny the fact that within the Church the actual relationship of pastor to people, and of people to pastor, is far below what might be wished, and is widely divergent from what the Church's polity leads us to expect with some degree of confidence. There may have been a letting down in two directions,—of the clergy, perhaps, as to self-sacrifice, enterprise, and devotion; and of the laity, perhaps, as to considerate loyalty toward those who "watch for their souls, as they that must give account." It seems certain that the unhappy conditions which exist are not to pass away speedily. How shall they pass away at all, unless by general consent we resolve to accustom ourselves to the thought and the influence of a high ideal, ever before us, of what ought to be the mutual relationship between pastor and people?

We have that high ideal, embodied and excellently formulated for us, in the Prayer Book Office of Institution of Ministers into Parishes.

But why, in gatherings of Church people, clerical and lay, does the mention of the Institution Office, and the suggestion of its possible use, provoke a smile? Not because it is a childish or pedantic office, but rather because we have so far drifted away from all earnest and sustained devotion to its princi-

ples, that the use of this office in connection with the induction of a minister into his cure, seems to give promise of something entirely beyond that which even the most sanguine feel privileged to expect.

The Institution Office brings the Bishop into the transaction, and proceeds upon the principle that he is to his clergy the source of their jurisdiction within the diocese. This really does seem a little strange and somewhat startling to minds that have accustomed themselves to regard the parish, rather than the diocese, as the ecclesiastical unit.

The Institution Office seems to take it for granted that the man instituted intends (God willing) to remain awhile, and that the congregation also expects him to remain. The "good-day and good-bye" idea, and the experimental idea of awaiting only the as-yet-undetermined verdict of like or dislike, have no place in this portion of the Prayer Book. The Institution Office brings the priest into his newly appointed cure as one "not shorn of authority," and encourages him to make good this claim through the exercise of godliness, humility, and diligence.

Furthermore and especially, the Institution Office reminds both pastor and people that the mutual relationship into which they enter is a very sacred thing, requiring and deserving the prayers of all concerned.

Does it not seem a pity that so excellent an office, this provision of the Prayer Book, emphatically needed in "the present distress," should be unused, discarded, and practically forgotten?

* * * *

A considerable portion, then, of our Book of Common Prayer has suffered temporarily the fate which befell the Law anterior to the days of Josiah (II Kings xxli). Where in the Church are Hilkiah and Ahikam and Achbor and Shaphan and Huldah, who shall bring it out again and restore it to honorable use?

— X —

Responsibility for Ordination

FROM *The Church Eclectic*

THE increasing number of depositions from the ministry, the considerable number of the clergy who seem unadapted to the work of the ministry, the alarming number of those whose doctrinal position seems to vary from that of the Church's standards, the occasional instances of crime among the clergy, and the occasional cases of ordination of those who seem out of sympathy with the Church's life and the Church's doctrine, all these suggest a careful consideration of the safeguards which the Church has thrown around her ministry, with a further question as to their sufficiency, and an endeavor to place the responsibility for the manifold evils resulting from these causes.

* * * *

It is clear that there has not always been that sense of responsibility attached to the actions of all those concerned with the ordination of candidates, or so many mistakes could not have been made. When there are clergymen blandly denying that they hold to the "tri-personality" of God, or ever did hold to it, or declaring that we really cannot tell where the Word of God is to be found, it seems incredible that vestry, rector, bishop, examining chaplains, and standing committee, can all have carefully weighed the matter as they are required to

do by the canon, and have been so egregiously deceived. It is not sufficient to lay the blame on the man himself, on the ground that he signed the canonical declaration and took the ordination vows upon himself. The intellectual eccentricity which permits a man holding such views to take upon himself the canonical declarations and the ordination vows, and to use the Church's Prayer Book, and yet consider himself honest, is less to be wondered at than is the apparent lapse of sanity on the part of those appointed to guard the entrance to the ministry.

These various authorities are not to shift the responsibility upon the individual, but are to exercise their own discretion. To be willing to sign a declaration or to take a vow which one cannot *ex animo* accept or perform, constitutes a moral disability which it is the function alike of the bishop and the standing committee to discover; while it also constitutes a theological disability which bishop, standing committee, and examining chaplains ought to have been able to find.

The Church suffers, and will continue to suffer, from the strange lack of a sense of responsibility on the part of those who are so explicitly charged with responsibility by the canons. Parishes are wrecked by incompetents, and faith is wrecked by heretics, who would have found no place within the ministry of the Church if vestries, rectors, bishops, examining chaplains, and standing committees—and priests, as well, who present the candidates for ordination—had been mindful of their responsibilities.

— X —

Letters to the Editor

THE DECLARATION ON THE MARRIAGE LAW
OF THE CHURCH

To the Editor of The Living Church:

In receiving and arranging the names of clergymen who signed the Declaration on the Marriage Law of the Church, which was recently sent to all the clergy, a few names were unfortunately omitted. More than fifteen hundred names came to the committee on postal cards, and then they all had to be alphabetically arranged and printed. The owners of some of the omitted names have written to the committee. Others who did not sign at first, have written since the publication of the list, wishing their names might appear as signers. The list therefore ought to be corrected by the addition of seventeen names. Only one clergyman has indicated that he wished his name to be removed, the Rev. J. P. Du Hamel. Will you have the kindness to publish this, with the seventeen names to be added? They are alphabetically arranged so that clergymen who wish to do so can insert them in their printed lists.

Ayer, J. Cullen, Jr.	Lightbourn, Jno. S.
Fortescue, John H. W.	McCarthy, C.
Fortin, I. C.	Phelps, B. R.
Hall, Chas. Mercer.	Short, C. L.
Hayes, Wm. Edw.	Sloggett, Rich'd L.
Holst, J. Russell.	Stewart, Smith J.
Hoskins, E. C.	Thorn, Wm. B.
Hoyt, G. F. G.	Yardley, Thos. H.
Jenner, A. Geo. E.	ROBERT RITCHIE,
Phila., July 25, 1899.	Chairman.

THE BAPTISMAL RUBRIC

To the Editor of The Living Church:

The letter in a recent number of THE LIVING CHURCH, entitled, "Is It Rubric Breaking?" by "Y. Y. K.," calls attention to a subject which I think is worthy of further consideration.

The rubric directing that Baptism be administered at Morning or Evening Prayer "immediately after the last Lesson," is perfectly plain

and free from ambiguity, so that nonconformity therewith cannot be due to a legitimate interpretation of the rubric as meaning other than what the words declare. Reasons can be given, of course, why the administration is relegated to an obscure and non-rubrical time, the principal one being that of convenience, thereby not prolonging the service at Morning or Evening Prayer. But this and other reasons assigned for disregarding the rubric are of little or no weight when considered in the light of the very weighty reasons there are for conforming to the rubric.

Baptism is the act wherein its subject is "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," and the whole theory of the Church, as expressed in the words of the office and the rubrics, is that the grafting of new stock into the living vine is not only an act of public importance and interest, but of great teaching value to those who witness it. Not only does the rubric direct the administration to be at Morning or Evening Prayer, but the presence of the congregation is implied in the words of the office, and in the Baptism of Those of Riper Years is explicitly mentioned: "Well-beloved, who are come hither desiring to receive Holy Baptism, ye have heard how the congregation hath prayed," etc.

Owing to the very prevalent practice of administering Baptism at other times, many Church people (to say nothing of strangers casually or occasionally present) seldom witness it, thus being deprived of participation in the ceremony, and consequently failing to be taught the great truths of Holy Writ so plainly enunciated in the Baptismal Office; for in the administration of Baptism the Church appears as the teacher, setting forth a perpetual object lesson of Christian truth and duty. If this office were generally used at Morning or Evening Prayer the Bible doctrine of Baptism would be kept continually before the people, their minds would be instructed thereby, as they are intended to be by the office itself, which cannot be so effectively done in any other way, and thus a great addition would be made to Christian intelligence and apprehension of the significance of Baptism. The baptized portion of the congregation would then be "remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him," while those having children whose Baptism has been deferred would be reminded of neglected duty, and thus perchance be led to its performance.

As the order for Morning Prayer trains the worshippers in habits of reverence, and familiarizes to them Holy Writ, so the Baptismal Office would inculcate and make familiar wholesome theology.

C. E. B.
Dorchester, Mass.

"CHURCH TEACHING"

To the Editor of The Living Church:

In your issue of July 22d, there is an article under the above caption, making serious charges against a rector, his bishop, and his whole corps of Sunday school teachers. The article is written in such a way as to avoid responsibility, and yet to destroy good names. It is dated in my parish, and thus adroitly attempts my injury.

Permit me to say that if it is intended for the parish in which it is dated, so far as it reflects on the Bishop or on my corps of teachers, it is thoroughly unjust, or if it is intended to mean me in its charges relative to pulpit teaching and in the instruction of candidates for Confirmation, it is not true in a single instance or particular.

I trust that this will suffice from me.

HERMAN C. DUNCAN,
Rector of St. James.

Alexandria, La.

Personal Mention

The address of the Rev. Robert W. Andrews is Ari-ta Machi, Wakayama, Japan.

The Rev. D. C. G. Adams will spend the summer months at Clinton, N. Y.

The Rev. Dr. Reese F. Alsop and Mrs. Alsop have

sailed for Digby, Nova Scotia, where they expect to spend the next two months.

The Rev. Geo. Brinkerhoff Richards is seeking rest at Muskoka.

The Rev. Geo. Buck has temporary charge of Christ church, West Haven, Conn.

The Rev. W. M. Bottome has sailed by the American liner, "New York," for foreign travel.

The Rev. Llaus Parsons Bissell received the honorary degree of Doctor of Divinity at the recent Commencement of Hamilton College.

The Rev. W. W. Bellinger, rector of St. Mary's, Brooklyn, has accepted the rectorship of Grace church, Utica, N. Y., to take effect Oct. 14th.

The Rev. Dr. L. W. Batten, professor of Old Testament Literature and Languages in the Philadelphia Divinity School, has accepted the rectorship of St. Mark's church, 2nd Ave. and 10th street, New York city.

The Rev. J. Neilson Barry has accepted the charge of Trinity church, Spokane, Wash., and enters upon his duties in October.

The Rev. Wilmer Parker Bird has sailed for Germany.

The Rev. Julius G. Bierck is to spend the summer months in visiting the English cathedrals, and sailed July 22d, on the steamship "Belgenland."

The Rev. F. W. Clift will spend his vacation in Canada.

The Rev. H. E. Cotton sailed on the steamer "Rotterdam," July 15th, for a foreign tour.

The Rev. G. C. Carter sailed for Europe July 15th, on the steamship "Campania."

Bishop Doane, of Albany, is visiting Newport, R. I.

The Rev. Charles Donohue has resigned the position of assistant minister of St. Mary's church, Brooklyn, N. Y.

The Rev. W. Montgomery Downey will be away from his parish during the month of August. All communications addressed to Plainfield, N. J., will be promptly forwarded.

The Rev. I. C. Fortin is to have charge of St. John's church-by-the-Sea, Old Orchard Beach, Me., for the month of August.

The Rev. Dr. Foster, of Marietta, Pa., has been granted two months' vacation, and a friend has provided his expenses for a trip to Europe. He sailed from Liverpool, August 5th, with his family, and will spend his time in England and Ireland, where his family will remain for a year.

The Rev. E. Eugene Griggs will send the summer months at Candor, N. Y.

The Rev. R. W. Grange, D.D., will spend the month of August at the home of his father, Muncy, Pa.

The Rev. Julius E. Grammer, D.D., is summering in Asbury Park, N. J.

The Rev. G. Berkeley Griffith has accepted the curacy of the church of the Holy Trinity, Philadelphia, Pa.

The address of the Rt. Rev. Chas. R. Hale, D.D., Bishop of Cairo, is care B. F. Stevens & Brown, 4 Trafalgar Sq., Charing Cross, London, Eng.

The Rev. J. Belton Haslam, curate of St. Edmund's, Milwaukee, has accepted a call to become assistant at St. James' church, Vancouver, B. C. He will leave shortly for this new field of work.

The Rev. S. E. Hanger is spending his vacation in Vermont.

The address of the Rev. R. W. Hewitt is changed to Albion, Ia.

The Rev. J. Marchant Hayman has been spending the month of July at Eagle's Mere, Pa.

The Rev. Braddon Hamilton is summering at Newport, R. I.

The Rev. W. M. Hughes, D.D., is visiting Narragansett Pier, R. I.

The Rev. Charles A. Jessup will sail for England in August.

The address of the Rev. John C. Jetter is 200 Mason st., Milwaukee.

The vacation of the Rev. W. Everett Johnson is being spent at Evergreen, Col., where he is conducting mission work, and endeavoring to organize enlarged Church activities.

The Rev. E. L. Jenner has sailed for a tour abroad.

The Rev. J. D. Kennedy has gone to his summer cottage near Bolton, Lake George, N. Y.

The Rev. Francis S. Lippitt has temporary charge of St. Andrew's church, Rochester, N. Y., during the absence of the rector.

The Rev. Dr. Frederic E. J. Lloyd will spend the month of August in the jurisdiction of Bishop Brooke, at whose request he will conduct two Missions, at Vinita and South McAlester, before he returns.

The Northwestern Indiana Normal University, of Valparaiso, Ind., last week conferred the title of D.D. upon the Rev. Geo. Moore, of Momenca.

The Rev. C. MacLean, Ph.D., more than nine years a missionary at Ardock, N. D., has accepted work in the missionary district of Olympia. His P. O. address, after Aug. 1st, will be Vancouver, Wash.

The Rev. D. Parker Morgan, D.D., has sailed for England.

The Rev. Dr. S. D. McConnell is spending his vacation at his country home at Watch Hill, R. I.

The Rev. Chas. H. Powell has accepted a curacy in Grace cathedral, diocese of Kansas.

The Rev. Henry L. Phillips should be addressed at 1422 Lombard st., Philadelphia.

The Rev. Charles L. Sleight is to spend the month of August at the Thousand Islands.

The Rev. James B. Sill is spending his vacation in Connecticut.

The Rev. C. H. W. Stocking, D.D., has summer charge of St. Peter's church, Mt. Arlington, Lake Hopatcong, N. J.

The Rev. Henry Platt Seymour is spending vacation at Lake George, N. Y.

The Rev. Edward L. Stoddard is at Churchill Hall, in the Catskill Mountains, for the season.

The Rev. Robert Scott has resigned the rectorship of St. James' church, Fort Edward, diocese of Albany.

The Rev. Howard E. Thompson, rector of Emmanuel church, Allegheny, Pa., will officiate during his vacation in August, in Christ church, Germantown, Pa., in the absence of the rector.

The Rev. R. C. Tongue has resigned the rectorship of St. John's church, Rockville, Conn., to accept that of All Saints' memorial church, Meriden, Conn.

The Rev. Wyant Vanderpool has gone for the summer to York Cliffs, Me.

The Rev. Holmes Whitmore has become one of the curates at St. George's church, New York City.

The Rev. W. R. Watson has given up his work as curate at St. Matthew's mission, Pittsburgh, and the church of the Incarnation, Knoxville, and has accepted work in the East.

The Rev. Hubert Wetmore Wells has had charge of St. Andrew's church, Rye Beach, during July, and goes to Ilesford, Me., for August.

The Rev. Francis E. Webster is spending the summer at Pepperell, Mass.

To Correspondents

C. T.—When a priest Celebrates more than once on the same day he must, undoubtedly, receive each time. The rubric of our Communion Office requires the priest to receive when he has consecrated, and in this it follows the analogy of every Catholic Liturgy. Canons were formerly made against duplicating, but no permission was ever given for a celebrant to omit taking the Sacrament. On the contrary, penalties were inflicted in such cases. Landon's Manual of the Councils is a convenient handbook. The point is that the celebrant is required to fulfill in his own person every act involved in the rite, consecration, oblation, reception.

Ordinations

On the 8th Sunday after Trinity, in St. Paul's church, St. Paul, Minn., Bishop Gilbert ordained to the diaconate Mr. George M. P. Pridham, a graduate of Cambridge University. During the last five years Mr. Pridham has been lay-reader at St. Paul's. Hereafter he will devote his Sundays to the upbuilding of the Church at South St. Paul. The Rev. Dr. Wright presented the candidate.

Died

DAVIS.—July 18, 1899, Virginia Stith, wife of Thomas C. Davis, senior warden of St. Timothy's parish, Wilton, N. C. A devoted wife, a good mother, an earnest Christian woman, she awaits the award of the blessed in Paradise.

GILLENDER.—Entered into rest, at Warehouse Point, Conn., July 17th, 1899, Annie Gillender, of New York city.

"Grant her, O Lord, eternal rest, and let Light perpetual lighten upon her."

STOWE.—Entered into rest, at Menlo Park, Cal., on July 13th, 1899, the Rev. William Stowe, aged 88 years and 11 months.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses; missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti;

support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

THE church at New Richmond, Wis. (St. Thomas' church), was totally destroyed in the tornado which nearly wiped out that town, on June 12th. Nothing whatever remains, excepting a hole in the ground, and a mass of wreckage about it. Altar, vestments, seats, and everything, hopelessly gone. Nor was there any tornado insurance. We ask for help to rebuild, and begin our work anew. Money can be sent to the missionary-in-charge, the REV. W. A. HOWARD, JR., Star Prairie, Wis. (P. O.), or to the BISHOP OF MILWAUKEE, Milwaukee, Wis., who has been on the ground, has seen the woeful destruction, and who will guarantee this appeal.

THE Lake Superior copper country is on the boom. New mines are springing up on every hand, and the Church is offered a wonderful opportunity of winning souls for her Master. Two missionaries are to begin work in six of these new locations on Sept. 1st, and instead of being the last to enter the field, the Church is to be the first. We are able to promise each missionary six hundred dollars a year salary; but it is necessary that they should have houses in which to live, if they are to exist in a country where all the necessities of life are most expensive.

Five hundred dollars will build both houses, and we confidently appeal to the general Church for assistance in procuring homes for these men who are willing to sacrifice so much for Christ and His Church. Remittances should be sent to the BISHOP OF MARQUETTE, or to the Rev. J. E. CURZON, district presbyter of the Copper country, Houghton, Mich.

NEXT Ephphatha Sunday (Aug. 20th) rapidly approaches, with the usual reminder to parishes within the limits of the Mid-Western Deaf-Mute Mission that offerings are needed to meet its expenses.

THE REV. A. W. MANN,
General Missionary, Gambier, Ohio.

TWELFTH SUNDAY AFTER TRINITY, AUG. 20TH

The Church Mission to Deaf-Mutes, New York, appeals for special offerings from churches, and gifts from individuals, on this appropriate day.

REV. THOMAS GALLAUDET, D. D., General Manager, 112 West 78th st., New York City.

MR. WILLIAM JEWETT, Treasurer, 467 Broadway, New York City.

Church and Parish

WANTED.—By a Churchwoman of experience, a position as matron in a school for girls. Address MISS E. W., care of THE LIVING CHURCH.

WANTED.—Supplying work for August or longer. Address T., care of LIVING CHURCH.

ORGANIST and choirmaster's position wanted by experienced Churchman, within 100 miles of Pittsburgh. Address DECANI, office LIVING CHURCH.

BISHOP MILLSPAUGH needs five or six devoted missionaries who can live on six hundred dollars for the first year, in fields white for the harvest. Address, Bishop's House, Topeka, Kas.

WANTED.—Organist and choirmaster. Vested choir; Catholic ritual; choral celebrations. Stipend fair, but not large. Western city. Population, 40,000. Excellent field for first-class teacher, voice and piano. Address, ARCHDEACON, this office.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

A CHURCHWOMAN, nurse, would like position to care for invalid or infant, in city or country. Address, "W," care THE LIVING CHURCH.

WANTED.—A curate, tutor, or lay-reader, to teach young boy and assist in mission work. Small stipend, but comfortable home and interesting field. Address, RECTOR, Marysville, Kansas.

WANTED.—A position as governess for small children, or companion, by an educated and refined young Churchwoman. References, full and satisfactory, furnished. Address, CLIO L. LEE, Manor, Travis Co., Texas.

The Editor's Table

Kalendar, August, 1899

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| 6. TRANSFIGURATION. 10th Sunday after Trinity. | White. |
| 13. 11th Sunday after Trinity. | Green. |
| 20. 12th Sunday after Trinity. | Green. |
| 24. ST. BARTHOLOMEW. | Red. |
| 27. 13th Sunday after Trinity. | Green. |

The dews of the evening industriously shun;
They're the tears of the sky for the loss of the sun.

The Transfigured Face

BY W. B. C.

This was their earthly heaven—to gaze
Upon the Lord's Transfigured Face,
To catch amid these clouds, this night,
One fleeting glimpse of heavenly light;
With Moses and Elias, free
To view Divinest Majesty—

Ah! in the gray and darkling days,
In thickness of the earthly maze,
When every light awhile grows dim—
Transfigured there, but gaze on Him,
But feebly seek to touch His hem.
If sometimes it is hard to stem
The tide of bitter care and pain,
Trudge up yon holy mount again,
E'en though thy feet bleed on the way;
Behold afar the bright array,
The Sacred Face; and with new strength
Those feet shall gain the top at length.

But rare such visions!—oftener days
In which seems veiled the Sacred Face.
These sins and stains have woven the veil
That hides His glory; and a wall,
As if 'twere His last bitter cry,
May give to our sad quest reply.
Yet once again the clouds give place
To light on His Transfigured Face!

—X—

The Transfiguration

LET it be the joy and the glory of us Christians to have a faith or two altogether and absolutely, secretly and sacredly, our own. The world keeps its Christmas, its Easter, its Whitsuntide; puts its own gloss upon each, but keeps it still. The world keeps no Transfiguration. The 6th of August bears that name in the calendar, but no one notices it. "The secret of the Lord is with them that fear Him," let this be one part of it.

Marvelous, miraculous revelation! The Transfigured Lord, His countenance shining like the sun, and His raiment bright as the light! Two saints of the old world manifested in glory, representatives of earlier dispensations, speaking with Him of that decease which He should accomplish at Jerusalem, and in which each type of the law and each line of the Prophets was to find its interpretation and its fulfillment. What mysteries gather round the scene, who can wonder if the bewilderment of the three witnesses expressed itself in the dreamy proposal of one of them, to make there three tabernacles, and forget in an Elysium of enjoyment the sins and the woes of a world under their feet.—Dr. C. J. Vaughan.

ONE of the "woman's clubs" in New York has been debating the question: "Woman's clubs; are they inimical to home life?" The women who cannot get elected to clubs, or who are "old," and not "new women," say they are, but to unprejudiced observers the ordinary woman's club does not seem to be. Of course there are exceptions. An American woman was invited once to a meeting of one of the London woman's clubs, a very exclusive one, and she was highly entertained at seeing the members putting their feet (English feet, Hawthorne says, are anything but small) on the tables, and puffing cigars, with their hands in their pockets,

while they were being harangued on the tyranny of man. We imagine, however, that all this roaring was just a harmless playing at bears, and that at home these good ladies were quiet and peaceable wives and mothers like other people. We know plenty of club women who have been much improved by their clubs, and being themselves improved, have improved their homes. American women, as a general thing, are better informed than their companion men, and they owe a great deal of it to the innumerable woman's clubs. Certainly the having a place where a woman can get a good meal in good company when away from home, need not militate against her having good meals for those at home, and being there to grace them quite as regularly as the non-"clubbesses." The question: "Would mixed clubs keep up more effectually social life?" is a very thorny one. There are lions in the way, and we all know that it would be a *brutum fulmen* to stick up a sign in the club reading room, "Flirting not allowed." Woman's clubs have, however, come to stay, and we had better make the best of them.

—X—

WE remember a lovely boat ride on the Thames, and at the very loveliest part of it, encountering a raft moored, on which was a huge wooden cube, labeled "Armour's Cooked Corn Beef." It "riled us considerably," and on our return we interviewed Mr. Armour, and begged him to have it taken away. He laughed, and said he could not control the advertising firms. We remember also registering a solemn vow in Holland that under no circumstances whatever, even if parched with thirst in an African desert, would we drink a certain kind of cocoa, the merits of which were set forth on every "coign of vantage" throughout the length and breadth of the Netherlands. We therefore hail with joy the formation of a society in England to squelch the nuisance. It is called "Scapa," a word which you need not look up in your Greek dictionary, for it is simply made up of the first letters in the phrase, "Society for checking the abuses of public advertising." It has secured the proper number of dukes, etc., etc., to be patrons, and *The Westminster Review* has put in an article written by its moving spirit, Richardson Evans. We copy a good many English things we had better let alone, but surely here is something worth while, for we, too, agonize under this thing. Is there no American Evans ready to break a lance for us? Let it be quickly done, or the Paliades will be gone.

—X—

THAT very progressive institution, the University of Chicago, which every year shows more plainly what a factor it is now, and means still more to be, in American education, has suffered greatly from the "free speech" of some of its professors. It has lately made an official pronouncement on that subject, as follows: "The utterances which any professor shall make in public are to be regarded as representing his opinions only." The university probably thinks it can wash its hands of responsibility in this way, but it will find that no resolution soap will entirely remove the stain. Free speech is all very well, and one of our most cherished rights, but if a professor will air his

private views without regard to any one but himself, his talk will re-act on his college and make it unpopular. If two or three distinguished members of a college faculty get off unpatriotic or wildly socialistic speeches, the general public will certainly conclude that the whole college is "tarred with the same stick." All the "de-officializing" resolutions in the world cannot cure this, and professors and preachers, and army and navy officers, must have the necessity of a "close mouth" hammered into them, or else they will keep their colleges, and dioceses, and army and navy boards, in very hot water.

—X—

"DOES it encourage you," asks an esteemed correspondent, "who work so wisely and faithfully for us, to know that your influence does not stop at church doors? That it works outside and beyond them in ways that you may not suspect? I know personally many who read you openly now, who a very few years ago considered you a 'temptation,' and read you very surreptitiously. Which is it, the thin edge of the wedge opening the way for truth to enter, or a bolt, drawing Christians more closely and firmly together? I can never thank you enough for all you have done for me by your words of comfort and instruction."

—X—

ONE incident in the official career of the late Bishop Perry should go down, with perhaps many more, in the history of the Church. It occurred on the opening of the General Convention of 1862, the first which occurred during the Civil War. Dr. Perry was secretary of the House of Deputies. He began the roll of the dioceses, calling in a loud voice, "Alabama!" A member immediately objected that, as the Southern States had seceded, the Southern dioceses had no representation in the Convention. "There is no secession in the Church," shouted the secretary, and he proceeded to call every Southern diocese in its place. He settled then and there the whole question. There was no secession.

—X—

Pen-and-Ink-lings

ONE occasionally comes across some quaint advertisements in the columns of the daily and weekly press, but the one below, taken from a contemporary in South London, England, is remarkable for its want of clearness:

WANTED, in a quiet Home, a Christian lady (furnished or unfurnished). Enquire at 14 Montpelier-road, Queen's-road, Peckham.

The following found a place in the columns of *The Guardian*.

WANTED NURSE, single-handed. Lady's first baby. Small house in country, 20 miles from London. Must be reliable, willing and contented, blue eyes. Wages £30. Good needlewoman, not more than thirty years of age.

IT is related that a certain bishop met an English sportsman in Calcutta. The former was visiting the native Christians under his care, and the latter was after large game. In the conversation between the two, the sportsman remarked that he had met no native Christians in his travels, and did not believe that missionary work was producing any effect. "But," said the Bishop, "have you seen any tigers?" The Eng-

lishman replied: "Oh, yes, hundreds of them." "Well," responded the Bishop, "I myself have traveled extensively through India, and I have seen hundreds of native Christians, but I have not seen one tiger; shall I therefore say there are no tigers in India? It is probable that we have both seen just what we were looking for."

PHILANTHROPIC institutions abound now-a-days, but some are more suggestive and helpful in their methods of working than others. A. M. Bonjean is one of the most remarkable of French philanthropists. For many years he has given his time entirely to charitable organizations especially intended to help children. A correspondent of *Harper's Bazar* tells us that he does not believe in heredity. He thinks that a child's instincts are created by his environment, not by his inheritance. Any child can be absolutely changed from bad to good by the right kind of moral influence, by affection, and by confidence.

HERE are two illustrations of M. Bonjean's method of reform: At one of his institutions he had a number of very young boys who had been in prison for incendiaries. He called them to him and represented that they had forfeited their right to the consideration of the world by endangering the lives and fortunes of other people. The only way in which they could get it back was by doing something, in their turn, in case of fire, to help and save others. So he made them into a company of firemen, to which he presented a fire-engine. One night there was a fire, and M. Bonjean went out to see how his band were acquitting themselves. Part were at the engine, and part were making a chain to pass pails of water from the river to the burning house, of which the end, plunged up to his waist in water, was a little chap of eight, who had had three incendiaries to his credit. It was a cold November night, and M. Bonjean noticed that the boy was shivering. "You must not stay any longer," he said, "you are risking your life. What does it matter that I am risking my life if I am only making reparation?" was the answer.

ANOTHER boy had been convicted of stealing. One of M. Bonjean's first acts was to send him to pay a bill. "I trust you perfectly," he said, and he counted out six hundred francs in gold. The little fellow's face flushed, but he took the money and went off. When he came back he was waving the receipted bill. "I paid it," he said. "I knew you would," was M. Bonjean's answer, and the philanthropist has lived to see this child grow up, in a position of trust, and happily married, with boys of his own.

NORWAY has passed a law prohibiting the sale of tobacco to any boy under sixteen years of age, without a signed order from an adult relative or employer. Foreign travelers are also forbidden to offer cigarettes to boys, and make themselves liable to prosecution if they do so. The police are required to confiscate all the pipes, cigars, and cigarettes, of boys who smoke in the public streets.

IN 1610, by command of Lord Delaware, the second church was built, which is thus described by an old chronicler: "It is in length threescore foote, in breadth,

twenty-foure, and shall have a chancel in it of cedar; and a Communion Table of Blake Walnut, and all the pews in it of cedar *

* * a pulpit of the same, with a font hewn hollow, like a Canoe, with two Bels at the West End. The Captain General doth cause it to be kept passing sweete, and trimmed up with divers flowers, with a sexton belonging to it; and in it every Sunday we have sermons twice a day, and every Thursday a Sermon * * * and every morning at the ringing of a bell, about ten of the clock, every man addresseth himself to prayers, and so at foure of the clock before supper. Every Sunday, when the Lord Governor and the Captain General goeth to church, hee is accompanied with all the Counsellors, other officers; and all the gentlemen with a guard of Halberdiers, in his Lordship's livery, faire red clokes to the number of fifty, boath on each side and behinde him: and being in the church his Lordship hath his seat in the Quier, in a green Velvet chaire, with a cloath, with a velvet cushion spread on the table before him, on which he kneeleth, and on each side set his Counsell, Captaines and officers, each in their place." Such was the ritual and the rule of divine service in Virginia in 1610. It sets before us a picture hardly in keeping with the representations of certain writers who portray those early colonists as a profane, profligate, and godless set.

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Notes From "Eaglesnest"

VI.

OLD MISSION lies on the east side and near the end of the long and narrow peninsula which divides Grand Traverse Bay. The harbor is open only to the south, shut in on three sides, and sheltered from the worst storms. Sometimes in a north gale, sailing vessels, and even steam barges, run in here from the great lake for shelter, and it is exciting to watch them (the schooners) beating their way in after they have turned the Point. Once I got my oars ready for a life-saving adventure, when a vessel was nearly capsizing in her efforts to make the harbor. Some of our young men are so venturesome with their canoes that they do capsize, but they hang on to the upturned boats until some one comes to the rescue. The daughter of one of the neighbors in the "Resort" saved several shipwrecked crews some years ago, rowing out in a stiff gale, pulling the half-drowned men into her boat, and towing their canoes ashore with them. Her name is Grace Darling! Her father, Mr. C. W. Pierce, of Chicago, is one of the most daring canoe navigators of the lake, but he never capsizes. To be for hours within an inch of drowning every minute, is considered finesport! I have sailed in many waters and in all sorts of weather, but I should feel as safe to be smoking in a powder magazine, as to be sailing in a canoe when there is even a single-reef breeze blowing.

We have been very fortunate to have no one drowned in our harbor; but our dockmaster, Mr. Bagley, lost his dear boy last spring from our little steam vessel, *Onekama*, when it was many miles from home. We read almost every day of boats capsized and people drowned, and they are generally young people. "Know nothing, fear nothing," is the true proverb. Every boy thinks he can "sail a boat," and every girl delights to show her sweet confidence in the reckless young ignoramus who invites her to go out

with him. If there comes a squall he is as helpless as he would be in a balloon. When there is no squall he often finds some other way of blundering into the water. If he would only drown himself we could forgive him. The girl is the one who generally is drowned.

These inland waters are more dangerous for amateur sailing than the estuaries of the sea. The winds are more changeable, and the fresh water is more quickly whipped into dangerous anger than the salt water. I have seen a black squall come up out of the west, almost without warning except to the sailor's watchful eye, which lashed the waters of the bay into a white foam, the line of it moving on as clearly defined as the edge of an ice-floe. Even a row-boat would be capsized unless it were kept head on, and then it would be blown out into the lake.

Even those who have lived near the water for years, and have been accustomed to boating, sometimes find themselves in great peril. We were startled one night after retiring, by a knocking and a sobbing at the door of our cottage, and opening it, found Mrs. Robinson and two little children, chilled and dripping, shivering and crying, having barely escaped being blown out of the harbor. They were returning from the postoffice when overtaken by the squall. The woman quickly placed the children in the bottom of the boat, and struggled to hold head to the wind and to make the shore. But the frail craft was driven before the gale. As the darkness closed down upon them the boat was filling with water, and seemed doomed to pass the Point and drift out to certain destruction in the open sea. With a desperate last effort, the mother threw all her strength upon one oar, the boat swerved and drifted upon the beach. As soon as the shipwrecked family were warmed and rested, they were taken home. Meantime, the alarm had been sounded at the dock by the anxious father, and a steam tug was sent screaming out into the darkness and tempest to find the missing wife and children. There was a happy family that night in the old farmhouse. I should think they would all look twice into the sky before they again leap into a boat.

Old Mission, Mich.

C. W. L.

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Book Reviews and Notices

Helps to Godly Living: Being Devotional Extracts from the Writings and Addresses of the Rt. Hon. and Most Rev. Frederick Temple, D. D., Lord Archbishop of Canterbury. Selected and Arranged, with His Grace's Permission, by J. H. Burn, B. D. New York: E. P. Dutton & Co. 1899. Price, \$1.25.

In this closely-printed and neat volume is included some of the best thought of the distinguished Archbishop. The selections are brief, just the thing to take up of a morning, or the last thing at night, in order that one may be charged, so to speak, with a clear, pure thought, or given something upon which to muse when work for the day is done. The whole book breathes of a courageous spirit which will not blink at difficulties, but will look them full in the face, and meet them with a cool intellect, with powerful argument, with the free admission of the inscrutable, and with a firm faith, entirely untainted with emotionalism or sentimentality. The range of subjects is comprehensive. The book is theological, speculative, and intensely practical.

The Romance of Christian Work and Experience. By W. Hay M. H. Aitken. New edition. New York: E. P. Dutton & Co. 1899. Price, 82.

If one wanted an absolute contrast to the quiet, clear, and sturdy book of the Archbishop

of Canterbury, noted above, they would have it in this "Romance of Christian Work and Experience," by the Rev. Mr. Aitken. Both books illustrate the wide divergencies which yet may be included in the embracing circle of the Church. In the one book, you have clear thought, quiet statement, not a tinge of exaggeration, and a stern truthfulness which is supernatural. In the other, you are drenched with emotions from the very first. It is a recital of wonders and stories which often make great claims upon one's credulity. You are expected to receive all as absolutely true, stories of conversions, of miraculous interventions, of mistakes turning into designed miracles, some verging on the ludicrous, others close to the edge of prohibited irreverence, and all are told with that air of perfect assurance which has a close affinity with similar recitals in Romish legends and the thaumaturgy of new-sprung modern sects. Much of what is told may be capable of proof. Emotional natures jump to conclusions often, and make statements which, though not true, are yet not wholly false, for they are true to the imaginations of those who relate them.

There is an inevitably uncomfortable aspect of the book in the fact that Mr. Aitken himself tells his own story. We never find in Holy Writ, an apostle, a preacher, or an evangelist telling of wonders he had performed. The acknowledgment of having performed wonderful works seems to have been wrung from the heart of St. Paul, as an unwilling admission, as proof of his disputed apostleship. It was always the people who greatly wondered at the miracles of the New Testament. Those who wrought them were always silent. If the people do not recognize and acknowledge the miraculous in Christian work and experience, of their own motion, it is better to keep silent about such miracles. One redeeming feature of the book is the courageous assertion therein that the age of miracles is not past. "Let us take courage," the author says. "The age of miracles is not past, and never will pass, so long as God remains a living Person, and Jesus Christ continues 'the same to day and forever,' as He was in the 'yesterday' of His Incarnation. Christian life is full of miracle, where faith is ever drawing on the resources of Him whose name is 'Wonderful.'" The Archbishop's clear, cold, rational, and utterly unemotional book is a splendid antidote to the heated imagination of the other, and both have their place as helps to study and to work.

Of Divers Troubles in Our Midst. New York: Longmans, Green & Co. Pp. 29. Price, 40 cts.

This quaintly worded dialogue between Senex, Catholicus, and Evangelicus, represents an earnest effort to reconcile the contending Church parties of to-day, and secure a better understanding of difficulties. Such conciliatory activity is greatly needed in England just now. We trust that there is many a Senex pleading in such earnest, loving tones as these that his younger brethren may compose their differences and be at peace.

A Spring Song. By I. Nash. Now again published, with sundry pictures by L. Leslie Brooke. London: J. M. Dent & Co.; New York: E. P. Dutton & Co. Price, 60 cents.

A little song which first saw the light in 1600, and now sounds out again in all its quaintness; illustrated by very pretty pictures, charmingly colored, and well drawn.

The Break-up of China. With an Account of its Present Commerce, Currency, Waterways, Armies, Railways, Politics, and Future Prospects. By Lord Charles Beresford. With Portraits and Maps. New York and London: Harper & Bros. 1899. Price, \$3.

The exhaustive title does not, after all, give an adequate idea of the contents of this interesting volume of nearly 500 pages, by an author who needs no introduction to the public. Rear-Admiral Lord Charles Beresford was the right man to send to China, since the object of those who sent him was to find out the facts about that country, for the guidance of the British mercantile public not less than for that of the British government. The author seems to have

made a thorough investigation of the whole subject. He believes that a combination of the great Powers to preserve the integrity of the Chinese Empire is necessary, if both foreign trade and peace are to be maintained. He opposes the "Spheres of Influence" policy, and advocates "The Open Door" policy. He also believes that the internal government of China, its army and police, and its civil service, need reorganizing under European tutelage, in order to afford necessary protection to trade. The book is packed full of valuable information, and is written in a terse, vigorous, lucid style. It ought to be read, and probably will be read, by the American public with as much interest as by Englishmen, as our growing trade with China, and our enlarged relations with the Orient, render it a peculiarly opportune work. The maps are excellent, and the cover is significantly embellished with the English and American flags, and the Chinese dragon on a yellow ground—but the dragon is beneath the flags.

The Market Place. By Harold Frederic. New York: Frederick A. Stokes Company. Price, \$1.50.

This is the story of a stock-broker who succeeded in floating a bogus Mexican rubber company on the London Stock Exchange, and made a large fortune in a few weeks. His experiences are very exciting, and the exposure of the methods of stock speculators is clearly and forcibly described by the writer. The love story that forms part of the book is a question of titles and money. In this case, the broker has the money, which the lady with the title is willing to accept. The illustrations by Harrison Fisher are excellent, and the binding of the book adds to the attractiveness of the work.

Benedicite, or the Song of the Three Children. Being Illustrations of the Power, Beneficence, and Design Manifested by the Creator in His Works. By G. C. Child Chaplin, M.D. Thirteenth Edition. New York: E. P. Dutton & Co. 1899. Price, \$1.50.

This present "thirteenth edition" is a witness of how well this devout and admirable treatise has been appreciated by thoughtful people. It takes up in order, that sublime hymn of the morning service, "O all ye works of the Lord, bless ye the Lord: praise Him, and magnify Him forever," and shows, through all the creation therein invoked, the Power, Beneficence, and Design displayed by the Creator in His works. It will be found a mine of illustration, from existing phenomena; and most useful in the study.

Books Received

E. & J. B. YOUNG & CO.

The Treasury of the Psalter. Compiled by the Rev. Geo. P. Huntington, D.D., and the Rev. H. A. Metcalf, M.A. Fourth Edition, with Corrections and Additions. \$1 net.

FREDERICK A. STOKES COMPANY

Letitia Berkeley, A.M. By Josephine B. Steffens. \$1.25.

E. P. DUTTON & CO.

John Murray, Albemarle St., London
The Foundations of the Creed. By Harvey Goodwin, D.D., D.C.L., Lord Bishop of Carlisle. \$2.50.
Public School Sermons. By H. Montague Butler, D.D. \$1.25.

HARPER & BROS.

Mr. Milo Bush and Other Worthies, Their Recollections. By Hayden Carruth. Illustrated. \$1.
Enchanted India. By Prince Bojidar Karageorgevitch. With Portrait. \$1.75.

Japan in Transition. By Stafford Ransome. Illustrated. \$3.
Letters of Captain Dreyfus to his wife. By L. G. Moreau. \$1.

Periodicals

The fiction number of *Scribner's Magazine* possesses a very handsome cover. The color work in this issue is very fine. The short stories are representative of some of the best American writers—Richard Harding Davis, Henry Van Dyke, Thomas Nelson Page, etc. A touching contribution is that by E. S. Thompson, on "The Trail of the Sandhill Stag." John La Farge has an article on "The Art of Saying Things from a Painter's Point of View." Quiller-Couch's serial is continued; also Stevenson's letters.

"Josiah Allen's Wife" (Marietta Holley) has

finished her new story, and the first installment is published in the August *Ladies' Home Journal*. The Rev. Newell Dwight Hillis, D.D., has an interesting article in this issue, on "The Diffusion of Happiness through Conversation," and Mrs. Burton Kingsland and Emily D. Striebert write of "With the Children on Sunday"—their diversions and instruction; "What Can be Done with an Old Farmhouse" pictures how an old building may be artistically remodeled at small cost. The latest feminine fancies in dress are set forth in "The Gossip of a New York Girl," and Emily Wight writes of the "Newest Styles in Hairdressing" and "Laces for Dress Trimmings." Mrs. S. T. Rorer's cooking lesson is on "Cold Dishes for Hot Weather," and Mr. and Mrs. Edward B. Warman's health talks are on timely themes.

The Atlantic for August devotes an unusual amount of space to fiction, for besides Miss Johnston's interesting serial, Mr. Hopkinson Smith has a patriotic story, "The Man with the Empty Sleeve," Mrs. Phelps-Ward tells of little Adahy and her "silver Yorkshire," while two others furnish both humor and pathos. In "The Break Up of China and Our Interest in It," are editorially discussed the present conditions prevailing in the Flowery Kingdom, and the question whether it is for the benefit of the United States to deal with China as a unit under her own flag, or as a fragment under many flags. W. Cunningham discusses the prospect of universal peace, in connection with the Peace Congress now in session. In "His Brother's Brother," Colonel T. W. Higginson writes delightfully about the late John Holmes, the less famous, but to many minds not less able, younger brother of the Autocrat. Jacob A. Riis passes from the problem of the tenement house and takes up that of the tenant; and John Burroughs, in "Thou Shalt Not Preach," discusses Tolstoi's essay on "What is Art."

In *The Century* for August, "The Present Situation in Cuba" is graphically stated in a brief article by Major-Gen. Leonard Wood. John Burroughs gives a fascinating glimpse of the wild life about his slab-sided cabin near the Hudson River, at West Park. In "The River of Tea," Miss E. R. Scidmore writes of the Yangtze-Kiang, and especially of the city of Hankow, where Russian and Siberian merchants have supplanted the English, though the tea-tasters, "for reasons not flattering to Russian character," continue to be English only. In an illustrated paper on "The Churches of Auvergne," Mrs. Van Rensselaer introduces effectively the picturesque episode of Peter the Hermit preaching the first crusade. Jonas Stadling's picturesque "People of the Reindeer," gives adventure on snow-shoes and reindeer sleds; and something more than mere adventure is to be heard of in John R. Musick's description at first hand of a town "In the Whirl of a Tornado," and the accompanying learned article on "Tornadoes," by Cleveland Abbe. There are many other good things in this issue.

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The Household

In Time of Sickness

A STORY OF THE NIGER DELTA

ONE afternoon of the dry season, when forest and swamp lay sweltering beneath the fierce rays of the African sun, a cottonwood canoe slid down a yellow river winding through the watery forests of the Niger delta. Six woolly-haired Krooboyes, with a broad blue stripe tattooed down the centre of each forehead, and the perspiration glistening upon their ebony skin, wearily dipped the paddles in time to the croon of a chanty; while a stalwart negro whose features were finer than those of any coastwise tribe, encouraged them from the stern. He was a Moslem Hausa, from the far kingdom of Sokoto, which lies beyond the fever-belt, and wore a sergeant's uniform of the British Protectorate whom he served as instructor to the Yoru's troops.

In the shade of a palm-leaf awning beside him, a white man, wasted almost to a skeleton by fever, lay gasping for breath, his lined forehead and haggard face beaded with clammy dampness. "Give me a drink, Amadu," he said feebly; and the negro, gently raising his head, held a calabash of lukewarm water, wherein green lines floated, to the blackened lips.

"Thanks," said the sufferer, faintly. "It's no use going further, Amadu. I'll never reach the coast. Make for the nearest factory—at least I'll hear a white man's voice."

The sergeant gently packed the palm mat beneath his master's shoulders, and hailed the Krooboyes in the coast palaver: "Paddle faster, there, you bushmen. Factory live one time, and then you catch plenty sleep."

The worn-out negroes obeyed, and the canoe slid on faster down the muddy river, which shimmered about them like molten brass. On either hand the dingy foilage of the mangroves rolled away as far as eye could see, their crawling roots rising out of foul depths of bubbling slime, the exhalations from which bring disease and death to the unfortunate European who breathes them. Meantime, Henry Alton lay very still, the fierce sunrays beating down upon him through the tattered awning until his karki uniform seemed to burn the wasted limbs beneath. For many months he had done his best to maintain peace and order among the unruly tribesmen of the remoter swamps, refusing, in spite of weakness and fever, to leave the unhealthy station until an officer of sufficient experience could be sent to relieve him. With this man, as with others of his kind, work came first, health and safety taking a second place; and now, when it seemed too late to save his life, he was being carried to the coast, burning in the grip of the malaria. Sergeant Amadu who came of the intelligent and powerful races of the Hinterland, and he, had made many a risky march together, and there was thus the bond of a common endurance and courage between them.

Late that afternoon the clumsy craft slid alongside the landing of a little pile-raised factory, standing on a strip of firm earth which rose like an island from the quaking swamps. A flotilla of trade canoes lay beside the hard-trodden bank, and a swarm of sable merchants, some gorgeously and wonderfully attired in cast-off European finery, and others wearing little besides nature's garb, clamored about the glaring white-



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washed oil shed. Sergeant Amadu, lifting his master in his arms—the burden was very light—thrust them contemptuously aside, and climbed the factory stairway, where a burly European, with a stamp of alcohol as well as fever upon his yellow face, stared in surprise. The explanation was brief, and presently Alton lay gasping in a canvas lounge upon the shady veranda, where a great purple-flowered creeper climbed towards the projecting eaves, with a cloud of painted butterflies hovering around it.

"You are very good," he said faintly, when the trader with rough kindness had bathed his haggard face with vinegar. "It was hardly fair to bring you extra work in weather like this, but it's a very long way to the coast, and the heat in the canoes was more than I could stand."

"We'll do the best we can; we have all of us the same risk to run," was the answer. "Just wait till I find my partner, Ellory. He knows more about physic than I do, and it's just as well he does, for he's half-dead himself most of the time—but what can you expect in a place like this?"

Alton smiled feebly, and trader Lee hurried toward the store shed, where he found a gaunt and sickly man haggling with the bush traders over rolls of Manchester cotton and bottles of German potato spirit, and doing what he could to protect his property from wholesale loot. The galvanized sheeting overhead was too hot to touch, the atmosphere resembled that of the black hole of Calcutta, and a struggling, shouting crowd of Jakkery negroes wrangled and fought over whatever took their fancy, regardless of value or prior claims. The white man's forehead was seamed with lines of pain, and his lips twitched at times; but few Europeans can expect to escape from suffering among the steamy swamps, where there is always sickness, and trader Ellory had trying work to do.

When Lee related what had happened, he said briefly: "Well, I'll come and see. It will be dark soon, and I could not have kept this up much longer." Then he raised his voice: "Trade palaver set. Get out, all of you. Hyah, Krooboyes, turn them bushmen out one time."

A few ebony-skinned laborers from the distant Liberian beaches drove the bush traders who clawed at each other's property, and occasionally at a luckier neighbor's throat, towards the door, until at last the place was clear of the turbulent, shouting mob. Lee carefully locked the shed,

and when he rejoined his partner on the veranda, Ellory said: "It's no use, Alton is beyond anything I can do, and he can't last more than a day or two at a temperature like that. It seems hard he should go under now—on his way home, after all he has suffered in that deadly hole. The government surgeon is away south, so there's only one man can help him—and that man is Langton, of the mission."

Ellory was of a finer stamp than his companion, and there was a look of compassion in his sunken eyes as he leaned over the balustrade, staring down the shimmering river.

"We can't let the poor fellow die," said Lee, reflectively. "There's nothing to be done but send and ask Langton to come, though this is about the last place he would care to visit after that trouble about the Hamburg gin. However, the man is genuine, and I suppose it's the medicine that gives him the power he has. I don't like asking a favor from those fellows, though—what was it he said we were?"

For sufficient reasons the relations between trader and missionary are frequently strained in Western Africa, and Ellory smiled grimly, as he answered: "Nothing very flattering; but you said too much, and it's his business, anyway. Langton was at the Kanu village last—usual thing, smallpox wiping them out by the dozen, and if he's alive he'll come, sick or well. One of us will have to watch Alton all the time, and if the other went those bush rascals would

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practically loot the place. No Krooboy would venture near Kanu alone just now; we'll have to send the Hausa."

When he had explained the matter, the big sergeant, Amadu, said gravely, in the semi-Arabic idiom of the Hinterland: "Why should I fear the pestilence? The sick officer man and I have been in many stricken villages where our people died. This infidel teacher shall heal my master, if I bring him by the neck."

Ellory who understood in part, laughed softly, and presently the black soldier, worn out as he was with sleepless watching, departed in a cottonwood canoe to face another weary journey through the heat and steam of the swamps. When the woolly-haired canoe boys found out whither they were bound, they laid down the paddles and protested vigorously, for most of them had seen that particular plague at work upon an extensive scale. There is, however, little love lost between one West African race and another, while the northern Moslem look down upon the coastwise heathen as the dust beneath their feet, so the big sergeant was not disposed to argue the matter. Seizing the spokesman who proceeded to set forth their views with true negro eloquence, he belabored him with a paddle, threatened the rest with worse things still, and seeing that he would probably be at least as good as his word, the Krooboy sullenly dipped the blades again.

On the following afternoon a sickly white man, with weary eyes, and the perspiration oozing through his thin duck garments, stood in a tepid, mud-walled hut of the Kanu village whose temperature was that of an oven. A brass-bound chest lay upon a quaintly carved Accra stool beside him, among a litter of phials, and Stephen Langton, pausing to damp his temples with some aromatic mixture, leaned heavily against the swish walls. It was long since he had enjoyed even a few hours' unbroken sleep, and what that means only those who have toiled day after day in the fever-land, when the thermometer registers considerably more than one hundred, can understand. If it was hot inside the hut, it was even worse outside, and the raw-green palm fronds above the palaver square were outlined in lace-like tracery against a brassy sky. The white dust flung back a dazzling glare, and a group of naked Jakkeries, waiting admittance to the hut, crouched among it in stolid despair. Many bore the scars of a scourge which decimates the native tribes. Others were crippled by the horrible Guinea worm, which thrives amid the muscles of the human leg, or had their feet eaten to the ankles by the boring jigger insect, and all were sick or brought petitions for aid from those who lay dying in the stifling huts. And this is not an exceptional state of affairs, for if the mortality among Europeans in Western Africa is great, among the natives it is greater still, though even the scourge of the pestilence fails to teach the tribesmen that the penalty for drunkenness, slothfulness, and dirt is death. The sacred Ju Ju tree behind them was hung over with curious as well as repulsive offerings, and smeared with the blood of fowls; but the Jakkery is not altogether foolish. Thus, although the villagers were careful to propitiate their fetiche gods, they were also shrewd enough to notice that those who sought aid from the black priests died, while the white man's patients frequently recovered.

Presently Langton, glancing down, saw a

huge yellow-striped spider crawling across his boot, evidently in search of an opening through which to insert its envenomed mandibles. Shaking it off with no undue hurry, he quietly set his foot upon it. "It would have served me right, when there is so much to do," he said, for a European soon learns to think aloud in the loneliness of Africa. Then there was a clamor of voices outside, and a tall negro in travel-stained uniform of yellow karki entered the hut.

"Officer man live for die in Sulu factory. You come one time. There be hurry or them bush 'tief Krooboy run away with canoe," he said, brusquely and authoritatively in the "coast palaver." Like others of his kind, Sergeant Amadu confined his respect to the government officers, and classified all other Europeans as "white bushmen."

Stephen Langton smiled a little. "I am not a servant of the government, so orders are not sent me by the white officers, and here are many sick," he answered in the idiom of the Hinterland, for this man had learned to speak with many tongues. "Tell me clearly what your message is."

The Hausa, looking at him wonderingly, continued with more respect, and when his story was told, Langton said: "At sunset we will start. I have also the lives of these to answer for." As he did so, the hurried splash of paddles came through the superheated air, and with a wrathful cry the soldier sprang out of the hut and ran towards the landing. He arrived too late. A long canoe shot out into the stream, and went flying up the muddy river as fast as the terror-stricken Krooboy who had seen enough to frighten much braver men, could whirl the splashing paddles and drive her through the water. Then Langton laughed softly at the fierce gestures of the man who hurled unheeded threats of vengeance after them from the bank. "It's only natural, after all," he said, as he went back to his work.

(To be continued.)

THE Archbishop of Canterbury is pre-eminent among English prelates in his dislike of pomp and decoration. Once when the guest of a country clergyman, he was annoyed by the display of silver candlesticks in his room. After his departure, these silver candlesticks were nowhere to be seen. The distressed clergyman at once wrote to the primate, telling him of his loss, and adding: "Can you tell us what has happened?" The reply came by telegraph from the Archbishop: "Poor, but honest. Look in the chest of drawers."

MR. MCKINLEY'S hesitation about gratifying his growing desire to play golf is largely due, the gossips say, to a fear of the kodak fiends who would be sure to get a snap shot at the President of the United States in knee breeches, and other clothes which might be thought undignified.



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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XVII.

THE SHADOW LIFTS

THERE was no formal reinstatement of the recreant member into the S. D. S., but somehow the social policy of the Sisterhood seemed to have undergone a complete revolution, for Mollie was received with open arms, and not a day passed but what saw the Hardy equipage before the little green house, and every one of the girls vied in lavishing loving attentions on Madge Ferrall, and Mollie smiled in a knowing, superior kind of way, and said she had known they would come to their senses some day.

Headed by the Gray boys, the Excelsiors had called in a body to pay their homage to the heroine, and the honored president had fairly outshone himself in his speech of eulogy and congratulation; and Tony had blushed quite as red as Madge during the ceremony, and looked as happy as she over the boys' praise for his dear little sister.

Madge had the least to say of any one. Pale and quiet, she lay on the lounge in the sitting room, her arm bandaged and splinted, longing for the days to pass so that she could be well and strong again, not so much on account of the work, for Tony had plunged into the housework like a Trojan into battle, and every day brought delicacies from the great house on the bluff for the invalid and for Mrs. Ferrall. So there was no cause for worry over the work. It was the shadow that was growing darker, stealing slow but sure about the little home, and Madge, seeing it plainer now than ever before, would lie with wide, tearless eyes, watching her mother's sweet, sad face, and feeling herself, oh, so helpless and powerless to break the gloom. Not a word had she breathed to any one of the weight on her heart, not even to Mollie, but one day when Virginia was beside her as usual, reading in her low, sweet voice, she glanced up suddenly, and saw tears shining on Madge's long lashes.

"Oh, how thoughtless I am," she said tenderly. "Does your arm pain you so much, Madge?"

Madge shook her head, her lips trembling, and Virginia, laying aside the book, placed her arms around the slim little form and drew it to her.

"Tell me what it is, dear," she whispered, "perhaps I can help you."

"No, you can't," Madge answered hopelessly. "It's about mamma. Don't you see how she is going from us?"

For a few minutes Virginia did not answer, but sat still, her arms around Madge, her cheek pressed against hers, and in the shelter of the new-found sympathy, the latter let her tears come unrestrainedly. At last Virginia said softly, as she laid her back on the pillow: "I will help you, Madge."

Madge wondered how on earth she was going to do it, but she did not question the promise, only waited.

The next day brought a new visitor to th

little green house—such a tall, broad shouldered visitor that he seemed to fill the tiny sitting room, and Madge blushed shyly as he seated himself beside her, and took both her hands in one of his large ones.

"You know, little one," he said, after he had been there a few minutes, "you know that I owe more to you than I can ever repay, because you saved Virgine's life for me. Now, please don't speak until I have finished. I can never repay you, I said, but I want you to tell me what you wish for most in your heart, and if I can, I will give it to you."

There was silence. Madge did not look at Mr. Hardy. Her gaze was fixed on the bit of blue sky just showing from the window. She was thinking hard, praying hard, too, in her heart. What she wished for most? Like a flash her heart had answered, but money could not buy her mother's life.

"There's Tony," she said at length, turning her eyes wistfully on Mr. Hardy, and meeting his kind glance. "Oh, I want him to be a splendid man so much." She paused and swallowed a lump that would rise in her throat, as she went on almost in a whisper, "I—I thought I'd like to have him go to college, or something like that, you know, sir."

Mr. Hardy bowed his head attentively.

"We will have to look after Tony, then," he said, "but Virginia has told me of something else, something about your mother, Madge, and after hearing what Dr. Sanford had to say, I have a plan to lay before you."

Madge raised herself on her good elbow and looked up at him, silent and expectant, all the hope of her heart in her eyes.

"The doctor says that if your mother were in a warm, balmy climate, for, say a year, she would recover," he went on, "and if you and Tony can do without her, why, we will send her South at once."

"Oh, we can get along all right," Madge cried eagerly. "I can take care of the house, you know I always do."

Mr. Hardy laughed in spite of himself. "That isn't in the plan at all," he said. "Virginia has everything arranged. You and Tony are to come to us, and Tony is to go into the bank."

Into the bank! Madge's fancy flew years ahead, and saw Tony already seated in solitary state at the president's desk, but she only lay back on the pillows and smiled.

"Will that do?" asked Mr. Hardy, and she nodded. She could not speak yet.

So the great change came in the Ferrall fortunes. At first the little mother had rebelled against the plan. She could not, would not, leave the children, she said, but Mrs. Hardy and Virginia pleaded the case so successfully, and told her that it was for their sakes she must go, that at last it was all settled. By Christmas the little green house was deserted, and its occupants spent the holidays at the house on the bluff.

There were great old times there on Christmas Eve. Excelsiors and Sisterhood

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girls were there in full force, and Madge was the guest of honor. The great house seemed more beautiful than ever, with its wealth of holly and laurel and evergreen, and the brilliant electric lights shining over all in the loveliest rainbow hues. And then the good things to eat! Bobbie Cherritt sat on a velvet ottoman, and distinguished himself so greatly by doing full justice to the eatables, that he was an accepted authority on the subject ever after.

"There were turkey sandwiches," he would begin whenever the boys wanted to live over the memory of that feast again, "and turkey without sandwiches, and sandwiches without turkey. Then there were nuts, not a few little skimpy, cracked affairs, but nuts—whole piles. And candy, u-u-m-m, boys, do you remember that candy? Then cake, all kinds, and fruit, all kinds, and ice cream, all kinds, and funny little arrangements that you pulled, and there was something dandy to eat inside. Oh, it was a great night!"

Madge thought so, too, when she fell asleep in the dainty, cosy room next to Virginia's, and Tony thought so, too, when Mr. Hardy took him aside into the library, and laid his hands on his shoulders as he looked down into his steady brown eyes, and told him of the bank.

Then came a day when the two stood alone on the little Ottawa depot platform, and watched the smoke of the train that was bearing the little mother far away to the sunny Southland and to health. Tony was crying, but Madge's eyes were solemn and dry, and she laid her arm around his shoulder in her quaint, motherly way, without speaking.

"It's only a year after all," Virginia said cheerily, when they rejoined her waiting in the pony trap, "and then she will be well."

"Well and strong," Madge echoed softly.

Virginie nodded as she gathered up the reins, and Lad and Lassie started off on a trot. "Yes, and now I have you all to myself for a year," she went on happily, "I mean to give you the jolliest time you ever had. We'll work and work in the Sisterhood until we have accomplished something worth having, and you will be with me all the time, and forget all about the little old green house and its troubles."

Madge pressed the hand that was laid lovingly over hers without answering. She was looking off to where the long bridge came in view, a narrow line drawn across the river, and at one end of it she could catch a glimpse of a chimney, a cold, lonely little chimney down by the marsh, and she thought to herself that one of the saddest things in the world for her would be to forget the little old green house with all its troubles, and the lessons of patience and self-denial and love that had laughed at and overcome those troubles.

THE END.

They All Got In

IT appears that one idle day the frog, the duck, the lamb, and the skunk started forth together to visit the show. Just what sort of a show it was, the chronicler doesn't state. Anyway, it was something that the queerly assorted quartet was anxious to attend, and they hopped and waddled and gamboled and trotted toward the big canvas inclosure with delightful throbs of anticipation.

Finally they reached the doortender, the frog leading the line.

Well, the frog had a greenback and passed right in.

The duck had a bill and followed the frog.

The lamb had four quarters and followed the frog and the duck.

But the unfortunate skunk was left on the outside. He only had a scent, and that was bad. Naturally he turned away, feeling pretty blue. As he was slowly going back over the hill, he met a hoop snake rolling along at a lively rate toward the show. The skunk greeted him, but the snake did not stop.

"Don't interrupt me," he cried over his shoulder. "I've got to do a turn, and I'm a little late," and he rolled along.

At the top of the hill the skunk noticed another old friend approaching. It was the sardine.

"Hello!" cried the sardine. "What's the matter?"

So the skunk told him.

"I can guess how you feel about it," said the sardine sympathetically. "I belong to the smelt family myself. But say, old fellow, you come right back and go in with me—I've got a box."

And the sardine and the skunk went back together.—*Cleveland Plain Dealer.*

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Finance and Commerce

THERE is no change to note in the condition or tendency of general financial and commercial affairs. The volume of general business continues to be beyond all precedents. The most satisfactory showing of last year is being eclipsed in all directions. The bank clearings are 30 per cent. more for the whole country leaving New York out. Railway earnings are greater in every quarter, and this without being enhanced by special operations in any direction. It is due to general movements of merchandise of every description. In the iron trade there is no falling off in demand, and supplies are everywhere unequal to the demand, and prices firm and advancing. Manufacturers are making but few contracts this side of 1900. That with present and prospective large productions this will soon change has been freely predicted by many of the best men in the trade, but so far actual pressing needs have outrun production, and there is almost a famine in iron. Prices are fairly steady in cotton and woolen goods. Raw cotton has changed but little, and speculation is at a low point with no material change in the outlook for the new crop.

In boots and shoes activity continues, and conditions are satisfactory. Wheat has undergone little change in price. There is no improvement in the indicated yield of winter wheat, and in some sections the quality has been lowered by rain or the grain is short. In the large spring wheat producing states in the Northwest, the developments of the past week necessitate further modification of previous sanguine expectations. Hot winds have lowered the conditions in South Dakota probably 15 per cent., while in Northern Minnesota and North Dakota the unfavorable conditions which prevailed during seeding and immediately following it, are now being felt, and the best authorities no longer predict a "bumper" crop, but something less than last year. Export demand has improved quite a little, and the English markets particularly show a hardening tendency. On the whole the prospects for the growing corn crop are good and prices still drag. Provisions have rallied from the lower prices of last week. Receipts of hogs are lighter and demand for products large.

Advices generally indicate that owing to the severe winter there are fewer young hogs in the country than last year. In Wall street prices have ruled firm. All the items of general business are brilliant in stocks, and the feeling has been strong. Prices have not responded freely to the bad news, and the improvement has been moderate and slow. The street is afraid of a tight money market. Demand for money at the banks is from all quarters and all kinds of business. The bank statement was again unfavorable. The decrease in reserves was not large but was only kept down by further decreasing loans. The tendency of the interest rate is higher. There have been no further exports of gold, but it is all the time within the range of possibility. The only serious labor troubles have been at Cleveland, and where disorderly manifestations still necessitate the presence of the State troops. The strike among the brick layers in Chicago is so far an affair of minor importance. Real estate men say the advance of fully 25 per cent. in the cost of building material has checked building operations for the time being.

Railways in China

THE proposed American railway line in China will, if existing agreements are carried out and the line constructed, prove an important

link in a system connecting all of China with all of the outside world. Railway lines now existing, under construction, or projected, form a great circle swooping from Paris across Germany, Russia, and Siberia, to the Pacific, thence southwardly through China skirting the Pacific coast, thence eastwardly through Burmah and India to the Indian Ocean and the Arabian Sea, and pushing thence for passageway through Persia, to complete the grand circle of all the continent of Europe and Asia.

This great inter-continental belt line will touch the Pacific at Canton, the *entrepot* of the most densely populated part of China, at a distance of about 9,000 miles by rail from the great commercial centres of Europe, measuring by way of the trans-Siberian road now approaching completion. From Canton to the Philippines is but 600 miles, and to San Francisco, 6,381 miles, and to New York by way of a Nicaraguan canal, an all-water route, but 11,359 miles. Thus, whether by rail connection, or the less expensive method of transportation by water, the interest of the United States in the commerce of the Orient increases materially with the developments of the year, and prospective developments under discussion and serious consideration.

Interest in the commerce of China is increased materially by the recent developments in regard to transportation and privileges of foreigners. A recent publication of the Treasury Bureau of Statistics shows that over 3,000 miles of railway are now projected in China, over 3,000 miles of telegraph in operation, and that by recent action of the Chinese government, the waterways of China, its most important means of internal traffic at the present, have been opened to foreign commerce and foreign vessels. A recent edict announces that foreign vessels may navigate the streams of all provinces of China in which treaty ports are located, and as treaty ports are now distributed practically over the entire empire, this means that foreign vessels may navigate the streams of substantially all parts of that great country, and carry with them the citizens of other countries and their products. The natural waterways of China aggregate, it is estimated, fully 10,000 miles in length, and this, combined with the proposed railway systems when completed, will offer to other parts of the world commercial opportunities of great importance, whether reached by rail from the commercial centres of Europe, or by water from our Pacific or Atlantic seaboard.

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Hints to Flower Lovers

IT is an excellent plan to grow some plants having fine foliage and a low spreading habit in pots expressly for table use. Some of the Adiantum class of ferns are fine for this purpose. So is the branching Lycopodium. Put a pot containing either of these plants in a pretty jardiniere, or give it a cover of pale olive crepe paper, tied with a white or rose-colored or old-gold ribbon, and you have something extremely ornamental in itself. Now add to it a few flowers on stems long enough to hold them above the foliage, and you have a decoration large enough and elaborate enough for the table on special occasions. The flowers used can have their stems thrust into the soil in which the plant is growing, and this allows one to dispose of them very naturally, and keeps them fresh quite as well as water would. A Rex Begonia, with richly colored foliage; a Primula Onconica, starred all over with its pale blooms that suggest the woods of spring time to you by their delicate odor and the ethereal tints their petals show; a Chinese primrose in full blossom, either red or white, or palest rose; a sword-fern, with wide-spreading fronds of darkest green; a Roman hyacinth, with its spikes of purest white flowers, giving out a fragrance that sets you dreaming of summer and gardens; a plant of Otaheite Orange showing fruit, or an Ardisia, whose scarlet berries and thick foliage remind you of the holly of holiday-time—all these and many other plants well adapted to cultivation in the window of the living-room can be made to do duty on the table. There is great economy in decorative work of the kind under consideration in the use of growing plants, for they can be used over and over again without injury to themselves, if they are not kept from the window longer than a day at a time.

The successful packing of single geraniums and pelargoniums is not at all an easy matter. The petals fall with the slightest touch, and the only way to prevent this is to drop one drop of florist's gum into the middle of the flower, being careful that it does not touch the petal itself. Azaleas are more easily gummed, but in this case it is better to drop the gum between the calyx and corolla than into the bell of the flower. Other flowers require special protection to ensure their arriving without the slightest blemish. For instance, eucharis should have a little collar of tissue paper and wool slipped under the petals, and the flowers should lie as flat as possible. All lilies should be wrapped in plenty of cotton wool, and fitted into the ends of the box in such a way that they cannot get bent. Tissue-paper is used to put next to all flowers, so that they may not become covered with bits of wool, which are difficult to get off. No damp cotton-wool should be used, as too much moisture produces mildew; the dampness of the stems when taken out of the water will be all that is necessary to preserve freshness. Ferns and foliage of any kind may be laid first, flat at the bottom of the box, and a piece of tissue-paper should come between them and the flowers. As they are not particularly fragile, they will not be hurt in the least, and only the stems of the flowers will in any way come in contact with them. If these rules are carefully carried out, flowers will generally arrive as fresh as when just gathered.—K. M. D., in *The Queen*.

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THE LIVING CHURCH March 25th.

VOL. XXII. No. 15

CHICAGO, AUG. 12, 1899

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church



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Educational

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Educational

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

THE RECENT ANNOUNCEMENT of the Pennsylvania Railroad Company, that all employees of the corporation over seventy years of age, or all in its service thirty years, will be retired on a pension, and that hereafter all employees in service that length of time may retire with assurances of support in declining years, marks an attitude of capital toward labor which is deserving of highest commendation. It may be argued against the plan that such a declaration will not encourage thrift, but such instances will be exceptional. Mature consideration on the part of directors and officials of the road leads to the conclusion that the adoption of the plan will bring the company and its employees into closer bonds of relationship, and establish a friendliness which will insure the acme of faithfulness in the performance of duty. Similar plans are being followed by other corporations, to the advantage of both employer and employee. It is interesting to note, in this connection, that the matter of old age pensions is being agitated in Great Britain, and the time is not far distant when a Bill will be introduced in Parliament to lighten the shadows of declining years of those who have been faithful workers and good citizens of the community.

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MUCH NEWSPAPER COMMENT HAS been stirred up over the expatriation of William Waldorf Astor. For reasons best known to himself, the gentleman, for some years, has preferred England as his home, and recently relinquished all claims on this country by becoming a British subject. There is no question of the right of Mr. Astor to dispose of himself as he pleases, provided such action does not interfere with the rights of others, but his is not an inspiring patriotic example to the youth of the country, and consequently criticism of his action is adverse. So long as his motives are questioned, it is even to be wondered if he has earned the respect of those who are now his fellow-citizens.

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AT A MEETING OF BISHOPS AND Elders of the African M. E. Church, held in Birmingham, Ala., last week, a plan proposed by Bishop Turner that the United States government be asked to appropriate one hundred million dollars to defray the expenses of deporting the colored people of the South "to some other country where they would be by themselves," was officially endorsed. It is hardly to be supposed that such an appropriation, a sum sufficient to build the Niagara canal, would ever be seriously considered by Congress, and it is quite improbable that the plan, even if carried out, would solve the race problem. The success of the Liberian experiment was not such as to encourage further colonization schemes. It is not surprising, in view of numerous lynchings, that negro leaders should bend their energies to devise a plan for the relief of their race, but deportation will not afford a solution.

IT IS REPORTED, ALTHOUGH NOT confirmed, that the Czar of Russia intends to call another conference of the Powers to discuss the situation in the Balkan States, and the condition of Armenian and Macedonian Christians who suffer under Turkish oppression. If the report be true, the Czar will deserve gratitude as a benefactor of mankind. Cables are in effect that the Sultan is much disturbed over the prospect of interference. The emancipation of Crete, although long delayed, was a step in the right direction, and may well be followed by united action in the direction of the Balkans. It would be a fitting act to mark the close of the century.

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THE OUTBREAK OF YELLOW FEVER which occurred at the Soldiers' Home, at Hampton, Va., is being kept from assuming more serious proportions, and the number of deaths has not been sufficiently great to create general alarm. The establishment of a rigid quarantine has prevented a spread of the disease. It has been ascertained to a reasonable certainty that the infection was brought from Cuba, which removes the fear that conditions in the south are ripe for an epidemic. That more cases are not reported in the south may be due to the thorough cleaning and scrubbing which Cuba has undergone, under supervision of American military officials.

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SOME DAILY PAPERS GAVE A GOOD deal of space last week to reports from Kansas and Nebraska, in effect that crops were being eaten up by grasshoppers, and this week telegraphic denials from the supposedly afflicted section of the country state that the damage will be insignificant. The truth of the matter is, that the agricultural west is in a most prosperous condition. Full crops last year were followed by a general lifting of mortgages, and this year the yield of wheat and corn promises a maximum. This prosperity is reflected in western business sections, where wholesale mercantile concerns and factories are enjoying trade such as has seldom been equalled.

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THE NECESSITY IN THE STATE OF Illinois of a law which would equitably distribute the tax burden, is amply borne out by the assessment which has just been concluded. Under the new law, every property owner is required to file a sworn schedule of his personal belongings. If he fails to do so, the assessors may fix the total valuation to the best of their ability, and add to this amount fifty per cent. as penalty. The assessment is published, and if it can be shown that schedules are falsely sworn to, prosecution for perjury may follow. In numerous instances every possible obstacle has been placed in the way of the assessors, and the board of review has in many cases raised schedules which were ridiculously low. The total amount of personal valuation last year in Chicago was \$21,000,000,

while under the new law it is \$62,000,000. It would seem that the occupation of the "tax fixer" is gone.

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THE PROPAGANDA OF THE MOR-Mon Church is not being received with favor in the South. For some little time "apostles" from Salt Lake City have been actively at work in different sections seeking converts to their faith, and their proselyting has aroused an opposition which has taken the form of forcible antagonism. As there seems to be no legal way of restricting Mormon activity, emissaries of Mormonism have been advised that their health would be greatly benefited by change of scene and climate, and in some instances these warnings have been heeded. There have as yet, except in Alabama, been few cases of violence, but the temper of some Southern people being well known, discretion has been considered the better part of valor. The Governor of Alabama has promised to do all in his power to secure the arrest of mob leaders who assaulted two Mormon elders at the home of the Cunard family in Jasper county, when the lady of the house was shot.

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LOUIS F. COREA, NICARAGUAN charge d'affaires, has returned to Washington from a three months' visit in his own country, with credentials as envoy extraordinary and minister plenipotentiary, and with authority to negotiate a treaty with the United States for the construction of the isthmian canal. It is reported that a strong annexation sentiment is growing in Nicaragua, shared by officials and members of the Nicaraguan congress. It is surmised that conferences of Mr. Corea with his government have brought about a change in sentiment, for it is not long since that the proposed transfer of private canal concessions to the United States government was vigorously opposed.

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THE NEW TRIAL OF CAPTAIN AL-fred Dreyfus has begun, and the world is now awaiting its outcome with interest, not because a man is on trial who has distinguished himself greatly or performed acts which have endeared him, but because of an innate love of justice, and to see the honor of the French nation rise above military and official intrigue. In the light of revelations since his former conviction, there can be little question of his innocence, but his acquittal will be a virtual indictment of those in high places who conspired to convict the man chiefly because of his race and religion. It is for this reason that energy is being bent to secure another conviction, and a feeling formented against the prisoner that acquittal will mean dishonor to the army. Exposure of corruption of a clique of officials will by no means signify dishonor of the army, and in all likelihood those working hardest for conviction are most apt to be besmirched by an acquittal. It is to be hoped justice will triumph.

The News of the Church

New York

Henry Codman Potter, D.D., LL.D., Bishop

A new organ, costing about \$4,000, is nearly completed, and will soon be placed in position in the crypt chapel of the cathedral of St. John the Divine.

At St. Chrysostom's chapel, the burial service has just been held of Mr. Gideon J. Tucker, formerly Secretary of State of this commonwealth. The Rev. Canon Knowles officiated.

St. Simeon's mission church, Melrose, borough of the Bronx, Greater New York, has so increased its congregation that it has been obliged to enlarge its present accommodations.

St. Mary's church, Beechwood, has come under the temporary charge of the Rev. S. G. S. Weills, chaplain of Sing Sing prison, during the absence of the rector, the Rev. Thomas R. Harris, D.D.

The board of trustees of St. Stephen's College, Annandale, has sold part of its land, comprising 130 acres called "Blithewood," to a member of the Church Club, Mr. Andrew C. Zabriskie, of New York, for \$45,000. This will much aid the funds of the college.

At the floating church of Our Saviour, of the Seamen's Mission Society, the missionary, the Rev. Archibald R. Mansfield, has just returned from his vacation, and taken up active work again. During his absence services among the sailors were in charge of the Rev. F. J. C. Moran.

Sunday Services Omitted

At St. Mark's church, no services will be held during August. The new rector, the Rev. Loring W. Batten, Ph.D., will enter upon his duties the first Sunday in September.

In Aid of Newsboys

The Rev. James LeBaron Johnson, one of the curates of Grace church, made an address at a meeting just held at the Central Hotel, in connection with a movement intended to better the condition of the newsboys of New York, now engaged in a strike against certain newspapers.

Sermon on Christian Science

At Trinity church, Mt. Vernon, the rector, the Rev. S. T. Graham, preached a special sermon, Sunday, July 30th, taking for his subject, "Christian Science positively anti-Christian." The sermon was preached in answer to popular inquiries made by parishioners and others, regarding the real position of Christian Science.

Farewell Sermon at St. Mark's

The rector of St. Mark's church—Washington Irving memorial—North Tarrytown, the Rev. Arnold H. Redding, preached his farewell sermon, Sunday, July 30th, and also preached a farewell sermon the same day at the Worthington memorial chapel, Elmsford, of which he has been in charge for the past three years. He sailed for Europe Aug. 5th, to be gone two months.

New Mission at Ardsley

The new mission at Ardsley has made a prosperous start. A large store has been fitted up as a chapel, with a chancel, vestry room, and other furnishings, and given the name of St. Paul's chapel. The Rev. R. M. Berkeley, rector of Zion church, Dobbs Ferry, has charge of the work, and is being assisted during the summer months by Mr. Lawrenceeson, a theological student. Services have been regularly begun.

Special Addresses at St. Mary's

At St. Mary's church, Mott Haven, the Rev. Joseph Reynolds, the rector, has during his vacation placed the services in the charge of the Rev. Wm. L. Evans, who has begun a special course of addresses on Sunday school work, with the topics: "Fundamental principles of education as applied to Sunday school work";

"The Sunday school—what is it?" "The peace and work of the Sunday school in the Church's system"; "Class teaching, and how to manage a class"; "The lesson, how to prepare it and how to give it"; "Address to teachers and parents."

To Settle Labor Troubles

Bishop Potter has informed leading members of the Social Reform Club that he is now prepared to take up the task of organizing a permanent council of mediation and conciliation, with the purpose of preventing strikes by the employees of surface railways in New York city. The Bishop has long contemplated taking this important step, and for want of something of the sort, found himself in an awkward position during the recent serious troubles in the street railway strikes, which affected wide territory and large numbers of people in Greater New York. He was then requested by the strikers to arbitrate in their behalf, but felt that such effort would be almost sure of failure, on account of the attitude of the capitalists, and was on the point of communicating to the principal newspapers, with a view to creating a healthy public opinion, when the strike suddenly came to an end. The Bishop, President Seth Low, of Columbia University, and Mr. Felix Adler are the three men who have heretofore been selected by contending parties as arbitrators, and all are prominent on the present Board of Mediation and Conciliation, which was originally organized in connection with the Church Association for Advancing the Interests of Labor, and the experience of these men, and of this general board, has been that it is impracticable to offer services of arbitration during strikes, except at the request of both the parties concerned. The new council which Bishop Potter is to organize particularly for the street railway interests, is to consist of representatives of the different railway employees' unions, together with the presidents of all the railway companies. His purpose is, on the one hand, to prevent the inconvenience to the public which is always attendant upon a strike in transit service of a great city, and equally, on the other hand, to prevent suffering to strikers and their families. He also aims at bringing to knowledge such grievances on the part of employees as have a basis in justice, and to induce employers to treat these in a spirit of fairness, and thus save the loss of income entailed by the stoppage of traffic. The Bishop has arranged his organization and its methods of procedure along the lines of movements of the same character which have already achieved success in temporary efforts. The Bishop is president of the New York Council of Mediation and Conciliation, which is already in organic relation with many leading employers, professional men, and labor representatives, and has exceptional means for drawing together adverse elements of the community, for the securing of a common purpose in the public interests.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Archdeacon and Mrs. C. T. Brady who have a cottage at Cape May this season, returned to Philadelphia on the 1st inst., and on the following day started for a three weeks' trip to Minnesota, and will thence return to the seashore.

Improvements at Zion Church, Philadelphia

Are being made at a cost of about \$4,500. New pews will replace the old ones; the interior is to be frescoed; cathedral glass for the windows and electric lighting are to be introduced.

A Thoughtful, Kindly Act

A wealthy Philadelphia layman has performed an act which recalls the palmy days of Jay Cooke. This summer he instructed a confidential agent to find a certain number of the most hardworked and poorly paid clergymen in

town, and supplied the means of providing for the services, while these clergymen take a rest during the month of August.

Death of Joseph Longstreth

A telegram was received in Philadelphia on the 29th ult., announcing the death the previous day, at Para, Brazil, of Joseph Longstreth, a prominent Germantown Churchman, aged 35 years. Though possessed of a strong constitution, he succumbed to yellow fever. A requiem celebration of the Holy Eucharist in his memory, was offered at St. Luke's church, Germantown, on Tuesday morning, 1st inst., which was attended by his many relatives and friends. The rector, the Rev. Dr. Samuel Upjohn, officiated.

Resignation of the Rev. O. S. Michael

The Rev. Oscar S. Michael, vicar of Epiphany chapel, Philadelphia, has tendered his resignation to the vestry of St. Luke's and Epiphany, to take effect about Sept. 1st. As his vacation began on the 1st inst., he preached his farewell discourse on Sunday, 30th ult. After the Holy Communion service, a committee, on behalf of the congregation presented Mr. Michael with a substantial gift, as a direct expression of their esteem and regard, and for the praiseworthy manner in which he had discharged his duties during his three years' service.

A Hospital's Year

In the ninth annual report of the board of managers of St. Timothy's Memorial Hospital and House of Mercy, Roxboro', Philadelphia, acknowledgment is made of the generosity of the public in subscribing \$13,000 to pay off the indebtedness on the new ward. During the year, 1,535 cases were admitted, and, including those remaining from last year, 1,608 were treated. Of these, 1,467 were discharged cured, 25 improved, and 35 died. The receipts for the year, including balance of \$1,124.31 from last year, were \$29,216.43; present balance, \$1,356.14.

A Rector's Farewell

The Rev. C. Campbell Walker, for the past seven years rector of Zion church, Philadelphia, delivered his farewell sermon on Sunday morning, 30th ult., to a crowded congregation. On Monday evening, 31st ult., the parishioners tendered him a farewell reception, and a handsome gold watch was presented to their late rector. Mr. Walker is a graduate of Oxford University, England. He received Holy Orders from the Lord Bishop of Rochester, and after laboring for some years in London, went to Australia, where he engaged in missionary work, remaining there until 1891, when he came to the United States.

Lenten Sunday School Offering of 1899

The Rev. Dr. Herman L. Duhring, of Philadelphia, who traveled extensively last winter on behalf of the Lenten offering of the Sunday schools in the United States, has just heard from New York that the amount received to July 1st, from 3,016 schools, was \$35,146.50, a gain of \$5,375 and 76 schools over the same date last year. During July, over \$1,000 was received from 36 schools, making the total to Aug. 1st, \$36,148.50 from 3,052 schools. Judging by last year, it is hoped that another thousand dollars will be received by Sept. 1st. The Lenten offering for 1899 thus becomes memorable, as being the largest amount ever raised by the children of the Church, in any Lenten season; and more schools have participated than ever before in this special systematic effort to support the domestic and foreign missionary work of the Church. The total offering comes closer than ever before to the \$100,000 mark, which certainly will be reached in 1900, if this same increase continues. Of the total, \$36,148.50, the single diocese of Pennsylvania contributed \$15,917.11—as was printed in THE LIVING CHURCH of May 13th—or nearly 18½ per cent.

Dallas

Alexander Chas. Garrett, D.D., LL.D., Bishop
Consecration of St. Paul's

The edifice of St. Paul's mission, Greenville, was consecrated on Sunday, July 30th, by Bishop Garrett, assisted by the priest in-charge, the Rev. J. Orson Miller. The Bishop preached the sermon, and administered the rite of Confirmation to five persons. This is the second presentation this year, and the third visitation on the part of the Bishop. The mission is at present enjoying a very satisfactory and permanent growth, and a bright future seems to await the Church in this place. The priest-in-charge, who is stationed at McKinney, conducts divine service here the second and fifth Sundays of every month, and is often present to take charge of the Wednesday evening service. A very enthusiastic and competent lay-reader reads Morning Prayer every Sunday, and it is to his efforts and those of his wife that much credit is and should be given. The Sunday school is under the care of an efficient superintendent. The church, which is a beautiful frame building, neatly and completely furnished, was erected some three years ago. The people now contemplate the erection of a suitable rectory, with the view of calling a permanent rector in the near future. The ladies' guild, which is a faithful and earnest body, promises \$200 a year towards his stipend. Greenville is a railroad centre, and many people here looking for "the Church" will find the same in St. Paul's mission.

Ohio

Wm. Andrew Leonard, D.D., Bishop
Retirement of Rev. Thos. Lyle

The Rev. Thos. Lyle, on account of impaired health and advancing age, resigned the charge of the church of the Holy Spirit, Cleveland, on June 1st. He was elected by the vestry rector *emeritus* of the parish, and the Rev. Dr. A. C. Jones, of Wellsville, was chosen to fill the vacant rectorship. Mr. Lyle's ministry in Cleveland reaches back over 30 years of faithful service at St. Paul's, East Cleveland, at the church of the Good Shepherd, and, latterly, at the church of the Holy Spirit. He has been in the ministry of the Church between 40 and 50 years, and is beloved and honored by all who know him.

Work of the Rev. W. T. Smith

The Rev. Wemyss T. Smith has resigned the charge of the church of the Good Shepherd, the resignation to take effect Sept. 1st, after which he will have a month's vacation. He has received a call to St. John's church, Ft. Smith, Ark. Mr. Smith has also had charge of the church of the Incarnation, Glenville, a mission which has grown and strengthened so much under his care that it now expects to become a separate parish and have a rector of its own.

Springfield

Geo. F. Seymour, S.T.D., LL.D., Bishop
Chas. R. Hale, D.D., Bishop-coadjutor

The Bishop of Springfield has addressed the following letter to the clergy and laity of his diocese:

SPRINGFIELD, ILLS.
BISHOP'S HOUSE, Aug 7, 1899.

DEAR BROTHER:

It is with sincere sorrow for ourselves, and sympathy for him, that I communicate to you the information, that owing to impaired health our beloved coadjutor, acting under medical advice, has gone for a year's rest to Europe.

There is a serious trouble with the heart, which is a menace to his precious life. May I ask you, dear brethren, to remember our brother bishop in your prayers in private, and from time to time, as you may deem fitting, request your flocks to join you in intercession to God on his behalf, in the public services of the Church.

In view of the fact that the care of the whole diocese will revert to me during the coming year, from the present month until October, 1900, may I ask you to help me, as far as you can, in the discharge of my added duties?

This assistance you can most effectually give me by fixing upon the time, within, say, the limits of a month, when you desire a visitation, and communicating your wishes to me at as early a date as practicable.

The doing this will enable me to arrange and systematize my work, so that I can do the most with the least expenditure of time and travel.

I beg to assure my brethren, clerical and lay, in the southern half of the diocese, that my increased labors will receive more than a compensation in the pleasure which it will afford me to meet them again in their homes and the Church. The shadow of our sorrow for Bishop Hale's enforced absence will be more than counterbalanced by the hope of his speedy return to us, permanently restored in health of body and vigor of mind.

Commending you to the grace of God, I remain, with sincere affection, faithfully yours,

GEORGE F. SEYMOUR,
Bishop of Springfield.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

A Growing Parish

The parish of the Holy Cross, Dundas, is an example of what may be done in a small town by a faithful and wise clergyman. In a few years the congregations have greatly increased, the communicant roll has quadrupled in number, and the best country choir known to the writer has been built up. On Sunday last, the feast of the Transfiguration, there were two notable musical services, with the aid of a little imported help, the local choir of boys and girls and a few women rendered the services as correctly, as nobly, and as impressively as one could wish to hear. In the evening the service was full choral, nothing was lacking except men's voices, and yet, notwithstanding this lack, the volume and fullness of sound were greater than one would have imagined. The drill had been perfect, and the singing was all that could be desired. The church, a beautiful gothic structure in stone, is small, the chancel small even in proportion to the size of the church. The choir floor has been extended well out into the nave, so as to accommodate the large vested choir. The rector, the Rev. Edward Moyses, finds the vestry room too small, and feels that a choir room is a necessity. He already has some money for this purpose, and hopes to raise funds sufficient to bear the expense of alterations.

Southern Florida

Wm. Crane Gray, D.D., Bishop

Bishop W. C. Gray and the Rev. Henry W. Little, missionary of Volusia, made a brief trip through the district, on July 21st and 22d. Confirmations were held at Orange City and New Smyrna, and the hearty addresses delivered, and practical sympathy shown by the Bishop for the work of the Church in these new centres, were much appreciated. The Bishop was the guest of the missionary and Mrs. Little at the new parsonage, in De Land, where the parish of St. Barnabas has just completed the purchase of this valuable property as a residence for their clergyman and his family. The Bishop confirmed a large class at Holy Cross, Sanford, on Sunday, the 24th.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

A New Church in Sparta

Twenty years ago a lot was purchased, with the expectation of building a church, the lack of which has caused Church work in Sparta to be very feeble. A new edifice for the parish of the Ascension is now in course of construction. A new church has just been erected at Eatonton, and has been called All Angels, in consideration of the fact that it was greatly aided in its erection by the Sunday school of All Angels' church, New York city.

Louisiana

Davis Sessums D.D. Bishop

The Louisiana Chautauqua

Is located in Ruston. Quite a number of eminent persons attended its last session, just closed, among them the Rev. Dr. Warner, of Trinity Church, New Orleans. Dr. Warner was the recipient of many compliments for his educational lectures delivered at the session this year.

Mission Organized at Crowley

The Rev. Mr. Boberg, lately admitted into the diaconate, has organized a mission at Crowley, under the name of Trinity. Mr. P. S. Pugh has taken charge of the Sunday school, while the Rev. Mr. Slack administers the Holy Communion when practicable. It is reported a building site has been secured for a church while several hundred dollars are in bank with which to begin to build.

Church of the Good Shepherd, Lake Charles

This is vacant, through the removal of the Rev. J. H. Spearing to Shreveport. The Rev. Mr. Boberg, a deacon, has temporary charge and is holding the life of the parish well together until a priest shall be secured.

East Carolina

Alfred Augustin Watson, D.D., Bishop

The 69th meeting of the convocation of Edonton took place July 28, in St. John's church, Pitt Co. The subject for the essay was "The need of a new canon on convocations," and the essayist, the Rev. N. C. Hughes; extempore speaker, the Rev. G. M. Tolson. Sermons were preached by the Rev. Messrs. Francis Joyner, T. B. Ticknor, R. B. Drane.

Church Training and Deaconess House

OF THE DIOCESE OF PENNSYLVANIA

It would be difficult to find a more desirable location for this work than this large, old-fashioned house at 708 Spruce st. Bordering on the worst quarter of the city, it is yet in a good neighborhood, near the depots and the Church House; and gives easy access to the mission work in the factory district of Kensington, and among the foreign population nearer the school. Three days in the week are spent by the students in this district work, under careful personal supervision. Three days more are given to study under the direction of an experienced faculty. One day in seven the student has at her own disposal.

The service held in the school chapel, on the last Wednesday in May, marked the close of a happy and prosperous year. The school, which accommodates 20 boarders, had been full. After their final term of ten weeks in the hospital, a class of eight hope to graduate in October, and of these, three expect to become deaconesses at once. In his farewell address, the Bishop alluded to the fact that several of their number would have gone to the mission field before the pupils reassembled in October. Two of these, Miss Neely and Miss Wall, go to Japan in September with the largest party of missionaries ever sent to that field.

A new venture of the past year has been the establishment of a department in practical sociology, under the supervision of Miss Helen Parrish. This promises to become an important branch of the work in connection with the practical training.

The next year will open Oct. 4th. The preceding Tuesday will be kept as a Quiet Day in the school, with addresses in the chapel, intended for those graduating, especially those about to enter the deaconess order; those who have already been engaged in this work, and those preparing for it by taking the prescribed training. The object is to deepen the spirit of self-consecration. For while only women of mature self-knowledge and a clear vocation are encouraged to enter the deaconess order without longer probation, it is hoped that all who are trained here for the Master's work may realize more and more the blessedness of self-devotion.

Editorials and Contributions

IS it true? Is it true that "Jesus is an exploded force in history?" So a German critic asserted. So the deceased Ingersoll was wont to teach. But the Name that is above every name will not down at the beck and nod of these too willing foes. There is an inherent vitality in that Name which has survived more menacing attacks than any now made by unbelievers. Have we forgotten the history of the early centuries, or the days of humanism and the renaissance? Must we be reminded of the Encyclopedists and the god-dess of reason? "I am tired," said Voltaire, "of hearing that it took only twelve men to set up Christianity in the world. I will show that it needs only one man to destroy it." But when that one man's last hour came it was a priest of Christ's church whom he sent for to give his parting soul a blessing. The religion of the ages will survive the assaults of the present age, and be a perennial source of comfort to the sorrowing, pardon to the penitent, and hope to the dying.

WE are to be favored with another lecture tour by some unheard of dignitary of the Church, who, in obedience to the coaching of a shrewd manager, is to follow in the succession of which Dr. Farrar was a pioneer example. The object is to gather in a crop of Yankee shekels, and no doubt the object will be gained, for the Yankee fools are not all dead yet. If our language seem severe, we but echo the opinion of the best men on both sides of the water who deprecate this growing form of affliction, as a covetous method of taking advantage of our American hurry to run after any well advertised name, and as a serious surrender of that reserve and dignity which ought to hedge the representative clergy of the Church. There are thousands of our English friends who feel as Lord Macaulay did when he wrote (in 1849) that he could not visit the United States because of our tendency to lionize foreigners, a thing which, he added, "must cause annoyance to sensitive and fastidious men." We wish the delicate sense of propriety which this indicates might infect all the men of the present generation, and free us from what has been considered little less than a scandalous stooping to secure pecuniary results.

IT has been suggested that it would be politic should the Church press remain silent in regard to the crisis which is upon us, on the ground that Holy Scripture is not in any real danger. We admit the premise, but we deny the conclusion. The word of the Lord standeth fast, and the Bible is stronger than its destructive critics. It is in no danger; but the faith of many is. The ruthlessly free handling of the Inspired Word of God by these self-crowned dictators who announce that black is "probably" white, and that there is very grave doubt whether yellow and blue ever made green, has resulted in much quiet skepticism among many of our youth of both sexes. They do not advertise their misgivings, perhaps are not altogether conscious of their state of mind, but they stay away from church and talk about the new things—new thought, new age, new woman, new everything; and

if they lose faith altogether, as many have, their blood will be upon these "scholars" and these "broad" pulpiteers who have writ a new Bible with an interrogation point after every other verse, and publish polychrome editions with all the colors of the rainbow on every page to show that as many "various hands" had to do with its authorship.

SOME of the newspapers in describing the funeral exercises over Col. Ingersoll, have enlarged upon the exhibition of hopeless grief on the part of the bereaved family. One observer declared that the sight was enough to make the coldest heart feel the inestimable value of the Christian's hope. The sorrow of the followers of Christ may be deep and strong, but it is brightened by the confident belief that those who have passed away are in the hands of God, and rest in the hope of a joyful resurrection. This confidence in the face of death was one of the distinguishing marks of Christianity. Light sprang up for those who sat in the valley and shadow of death. Those who through a pagan training meet death without this hope, and suffer the agony of an eternal parting, deserve our heartfelt commiseration, but we may not judge them with severity. Practical paganism too often reveals itself in the bosom of a nominally Christian society. If the fruits of agnosticism are seen in the despair of the mourner, what shall we say of the scenes sometimes witnessed at ostensibly Christian funerals? Are they not calculated to suggest to the spectator that the Christian faith is a failure and the Resurrection a myth? The injury done to the cause of Christ by faithless disciples is incalculably greater than any result of open antagonism.

IN a time like this the faith of young people is at best a delicate flower. All the innate materialism of newly attained manhood and womanhood rises in revolt against the predominance of the spirit over the flesh. This is the period when questionings break out like the measles, and cover the mind with a rash of skepticism. Perhaps your son or daughter has been "sitting under" some orator of the narrow school called "broad," and has been informed that he only can be saved who reads the Higher Critics, and thinks his own thoughts, and makes his own creed and canon, independently altogether of those now moribund worshipers of effete thoughts crystallized into dogmatic terms called the ancient creeds. Do you think there is no danger to your children that they will make shipwreck of their faith? And are they to be deprecated who warn you of the danger? All that there is in your life that makes it worth living you got in an age when the Bible was treated as a storehouse of wise counsels, definite doctrines, and priceless promises. As such you love it. As such you should defend it and its defenders in the great struggle upon which the Church is now launched,—the chief issue of which is *not*—"Shall the Bible pass?" but "Shall we suffer our youth to fall under the influence of these false teachers who try to make men believe that the Church has for nearly 2,000 years been mistaken about it?"

OFFICIAL organs, though not generally sources of revenue to the dioceses for which they are published, are helpful in many ways, and perhaps are worth all that they cost; we doubt, however, if the organ of one diocese may be legitimately used to attack and ridicule the bishop of another diocese. Even the courteous criticism of a bishop's official acts by the diocesan paper of another bishop would scarcely be counted in good taste. *The Diocese of Louisiana* recently contained a deplorable article signed "H. R. C.," on the Bishop of Springfield and his protest against the consecration of Dr. Funston. The writer seems to have no respect for age or office, or for a life of consecrated and brilliant service in the Church, as he scornfully remarks, "We cannot imagine any postulant for Holy Orders to be so silly." It pains him, he says, that this "ponderous soul" should see things in such a light, and write "so foolishly and inanely"; and he alludes to other "ill-tempered and ill-timed philippics" of this venerable prelate, "but none so foolish as this." He is much rejoiced that the bishops in the great centres of the country are not like Bishop Seymour, and proceeds to name several whom he greatly prefers. "A man whose vision of the Church of God is no larger than the removal of some imagined technicality," he says, "whose Catholicity is some easy and smooth recital of phrases, who identifies sound Churchmanship with postures, or acolytes, or tallows, has small claim to our respect." He hopes the Bishop of Springfield "does not err in all these particulars" (then why write such nonsense), but "he is the type of a mind (!) which misrepresents the Church." We are sorry for the Bishop and diocese of Louisiana, that such a "type of a mind" should have access to their diocesan paper. "To what base uses may we return, Horatio!"

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Present Aspects of the Anglican "Crisis"

IT is interesting to review the history of the rise and progress of the agitation in the Church of England, and to observe how inevitably the controversy has reverted to first principles. The movement began with an attack upon certain "additional services" and ornamental adjuncts of the Prayer Book offices. But soon it fastened itself upon more important matters, especially these three: The practice of private confession, the ceremonial use of incense, and the reservation of the Sacrament of the Holy Communion for the sick. The discussion could not proceed far without reopening the whole question of the tribunals, by which questions of doctrine, discipline, and worship are to be finally settled in the Anglican Church. Here is the rock upon which men split. The whole question of the relation between Church and State is involved. One side holds that the ultimate tribunal, or court of appeal, must be a creation of the State. They uphold the present tribunal, which was given this jurisdiction by a pure blunder some sixty years ago. It is a committee of the Privy Council, and may embrace men who are members of the Church by Baptism simply, but not in sympathy or conviction. It may even contain active members of other denominations. Even apart from these

glaring anomalies, it is in no sense an ecclesiastical court. It is amazing to find men who have at heart the true interests of Christ's religion, earnestly and honestly contending that such a board is a proper tribunal for the final settlement of matters connected with faith and worship.

THE other party absolutely refuses to accept the jurisdiction of such a court. It rests upon the ancient principle that the sphere of Caesar is one thing and that of God is another. During the last thirty years, more than one of the English clergy have gone to prison rather than admit the jurisdiction of secular courts in spiritual affairs. There is no doubt that the same thing will happen again and again, if the attempt is made to set that kind of machinery in motion. The case stands thus: All agree that there must be courts, that discipline is impossible without them. But the question, so far unsettled, is: "What courts?" The Archbishops have made an endeavor to meet that question. A very memorable conference has been held, in the shape of a joint meeting of the two convocations of Canterbury and York, at which the propositions of the Archbishops were submitted for consideration. They were in the form of resolutions which, if assented to by the majority, might ultimately be presented to Parliament to obtain legal sanction. But these propositions aim to give a new sanction to the Privy Council as the Court of Appeal in ecclesiastical causes. The attempt is made to do away with some objectionable features. The members of the Privy Council qualified to sit in this court must be "members of the Church of England," and, under certain circumstances, the Archbishops and bishops must be consulted. But there is no definition of what is to constitute a councillor a member of the Church of England, nor is the Court in any way bound by the opinion of the bishops after it has been sought. And, at the best, the Court of Appeals thus constituted would be a secular, and not an ecclesiastical, body.

IT is no matter of surprise that, after two days' discussion, this memorable meeting of the two great legislative bodies of the Church failed to adopt the proposals of the Archbishops, and the whole matter was laid over for further consideration in the two convocations. There is little doubt that the High Church party will resist to the bitter end any attempt to give formal ecclesiastical sanction to the present Court of Appeals. It is with them a matter of life and death. Ordinarily, where such a crucial principle is felt to be at stake by a large and powerful party, the victory, though delayed, would not be doubtful; but in England the probabilities are in favor of some kind of temporary working settlement, or *modus vivendi*, which shall leave the fundamental principle still undecided. Such a method, unsatisfactory as it is from an abstract point of view, has the advantage of giving time for the development and spread of the truth. Nothing is settled prematurely by the mere fiat of authority, leaving the losing party unconvinced, and endangering unity. The conflict which is going on before our eyes in modern forms is in its essence a very old one. The same questions were involved in the controversy about "investiture," which for so long a time agitated Europe in the middle ages, and more precisely in the warfare in England over the jurisdiction of the ecclesi-

astical courts. Then the charge was that the Church was usurping the functions of the State, and bringing into her courts what were really secular causes. Now the wheel has turned full circle, and it is the State which intrudes upon the ecclesiastical jurisdiction.

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The Royalty of Service

BY THE RT. REV. HUGH MILLER THOMPSON

WITH the man Christ Jesus came the proclamation of the higher and eternal law; above all the so-called laws of "political economy," the law of the kingdom of God—that all things are worth just their uses to others, worth no more; that all the universe is girdled by that golden law which binds cherubim and seraphim, principalities and powers, as it binds suns and stars, dewdrops and grass-blades—the law of use, the law of service—that the universe is held together by that law, in harmony; that nothing lives to itself nor dies to itself—least of all man made in the image of God; that no place exists for itself, no strength, no dignity, no honor, for the enjoyment of any possessor; that the highest place is the place of highest toil and care and profoundest suffering; that the contrary imagination is diabolic—belongs to the heathen and the blind; that he that is greatest in the kingdom of God is the slave of all; that the Son of Man comes not to be served, but to serve; and this is the new law and the old law—the eternal law which is to be received as the basic law of the kingdom of God upon the earth, as it is the law of the kingdom of God in heaven.

So the lowest service, to outward sight the most menial and debasing, "done all for love and nothing for reward," becomes a divine service noble and kingly.

Slowly as the years have passed have men grown to see the law revealed. Yet the growth has been sure, if slow. All our hospitals for the sick, our asylums for the blind or the deaf, our orphan asylums, our refuges for the destitute, the manifold charities of Christian lands, stand to contradict every axiom of political economy, to laugh at every conclusion of the philosophy of "survival of the fittest" and "natural selection," and to reveal the fact that the laws of the Kingdom of Heaven are working among men.

So, too, the change in political order from the kings of the great dead empires, who governed according to their own fancies, used their high estates to gratify their own lusts, and are gone, never to return. The law of the kingdom may be broken, may be outraged, but it is never denied, and we remorselessly drag every leader, lord and king of men, whatever name we give him, to the bar of the inexorable law, and demand the lowliest service from the highest place, the heaviest load of care and toil from the loftiest honor, and stand upon the revelation made on Calvary, that the only real human crown for all men's love and loyalty, is a crown of thorns.

In the lapse of years Christ's words and deeds have grown to power in the lives of the generations. We are more clearly seeing how the human answers to the Divine; how the temporal as we call it, lies in the encircling arms of the Eternal; how there is but one law, in all the æons, for men and angels, for earth and heaven.

The greatest is he who does the greatest service. The kingliest soul must stoop the lowest and do the lowliest service. It was a

sort of parable that foolish as one may think it, the loathsome disease could be cured only by a royal hand. The King "touched" for the King's evil!

The world's crowned sovereigns in the days fast coming are not "war lords," but peace lords; not leaders and organizers of men armed for ambition or hatred, but of men poor and lost and struggling, to lead and lift them to light, to comfort, and to peace. The old, diabolic kingship, for its own glory, has fled to the pit whence it came, to curse the earth no more. And the new kingship divine, that washes the wounded and weary feet of the century-worn pilgrim, humanity, faint and sore-bested, as it struggles toward the dawn, this kingship of the Kingdom of Heaven is coming to deliver.

For the Divine King showed us the lesson plain, drew the veil from the golden law, declared that earth must stand as Heaven stands, men must stand as angels and God stand, and earthly kingship answer to the awful Kingship above the white heavens. Service is royalty.

The highest royalty takes the lowliest service. God stoops to cure the leper, to serve the lame, to wash the feet of men. And so men lift themselves by God's grace to royalties in the Kingdom of Heaven, and the earth into the light of its redemption, by gladly recognizing the Law whose "seat is the bosom of God." Lovingly living by its royal demands, they climb to the thrones and the crowns which pass not away.

And still the Church of God stands for the type and norm of the kingdom of God. Her law is brotherhood, or she has no law at all. Her work is service, or she has no work and no reason to be. She is worth just the service she does and no more. A diocese is worth the good it does. A parish is worth the service it fulfils. A deacon, priest, or bishop is worth only what lowliest service he does for the souls and bodies of those for whom Christ died.

In such service only does Church or ministry find the character for its claims. There is no dignity and no authority that is not buttressed by the service rendered. I think we are all seeing this. I am glad to believe I am not uttering anything new to you in these thoughts, drawn from the wonderful episode of that wonderful night. I am only hoping to bring them out somewhat clearer, to emphasize the common conviction of a living Church more plainly.

And let me emphasize once more the fact that the service was a menial and degrading service, a slave's service. To outward eye that only. But done for love! See how that lifts it! Done by mother to child, by son to father, by daughter to mother, by dear friend to dear friend, fallen and weary, and the service becomes noble and beautiful!

It was done among the chosen, remember that; done as an example of apostolic duty and ministerial obligation; done as a revelation of the humility and dignity of the Apostleship, "I have given you an example that ye should do as I have done to you!"

The ministry of the Church of God is the servant of all. It holds its dignity under that law. There is no service too humble, no place of help too lowly, no care too small, and all are royal and divine, if so be that love leads. For all these poor brethren the Lord lived and died, and ever intercedes before the throne. For these He sent His Church, commissioned His Apostles to the end of time, and put the law of humility as the law supreme.

"My Brother's Keeper"

FROM A "PRISON SERMON," BY THE REV. WILLIAM GARDAM.

WE must believe that the world's life is working towards and up to this generalization of the unity, the oneness of man in his rights, privileges, and moral status before God; that gradually this higher classification is supplanting the old classifications in which man himself has sought to establish primary differences—to make one man a child of the stars and another a child of hell; to enable one man to go into the house of God and thus to place himself in the order of God's kingdom, "God, I thank Thee I am not as other men are," and to compel another to believe in election to an evil life and to damnation from the eternities. We must believe that the centuries have been an upward struggle, not a downward, and that the moral order of the higher life, the higher civilization, the higher righteousness has been the fruit of the centuries of struggle and conflict.

After all, the brotherhood and unity of man are not a discovery, an evolution from a purely human start-point. I think as you study history you will find that this movement towards unity, this growth in mankind of the sense of the identity of human rights and privileges, the oneness of opportunity before God, is distinctly the creation of that great principle with which the Church of Jesus Christ began her mission among the forces and conditions of human history—the principle that identifies the thief on the cross with the Apostle Paul in a common inheritance, and which places the same stamp of immortality upon the loving devotion of the Magdalen as upon the greatest saint of the ages.

My brethren, I am not a specialist upon the subject I have elected to speak upon tonight. I am simply a preacher of the gospel of hope and light and righteousness, and I do believe there is no salvation for you or me, no safety for any of us, save as we recognize that the power to do and to be, all reformatory grace and gifts, are from above, and not of ourselves; that the redemption of this world, the creation of ideal conditions among men in all the interests of life, economic and social as well as religious, so that nobody shall go hungry or naked, nobody shall defraud or do violence to his neighbor, nobody shall convert life into a battle ground of selfish interests,—must come of seeing the divinity in us and the divinity in all life, so that in Him we live and move and have our being.

It is one of the crowns, I think of our day, that the best authorities among those who are spending their lives in regenerative and reformatory work for the State, insist with a clearness and emphasis and a divine sense of responsibility upon St. Paul's own humanitarian principle, that those "who are strong ought to bear the infirmities of the weak, and so fulfill the law of Christ"; that weakness, defectiveness, the violence of wrongdoing, are simply arguments for the exercise of the reparative forces, all the helpful forces our modern civilization can command; that crime does not excommunicate the criminal from the brotherhood, but that all the healthy resources of the entire body should be employed for the recovery and restoration of such an one.

It is the greatest and most vital test of the character of the world's civilization,—the attitude of the lawabiding to the lawbreak-

ing, of the strong to the weak, of the morally sound and whole to the unsound and defective. A century ago, when Howard began his great work of stirring the conscience of the world, and revealing the barbarism and inhumanity of the Christian nations in their treatment of the defective and unfortunate, this test condemned the world as most strangely unchristian. The theory then was that the duty of the State was to punish the criminal, to get even with him, to excommunicate him from the common brotherhood. The prisons and dungeons of Europe were crowded with men and women, living amid the most horrible and unspeakable conditions of filth and want and degradation,—from whose lives all hope and light had fled. A century ago it was a crime to be in debt; men and women were hauled to prison for the most trivial offences. The death penalty was inflicted for crimes that now are rather evidences of weakness, and are calls for sympathy. The end of the law was punishment; "an eye for an eye" was the motto of the State in dealing with offenders. The Christian idea of reformation did not seem to touch the criminal jurisprudence of last century. Now all seems changed. Reformation, recovery, restoration, are the prevailing watchwords of all who have to do with the delinquent and defective and criminal. The President of Corrections and Charities, in his annual address at Toronto last year, thus utters himself:

"We must regard them not as foes marching to war with us, but as our weaker brothers and sisters. . . . They have fallen behind in the race, and now lift up lame hands and blind eyes to us for help. The science that guides our work of charity and correction is asthenontology, the science of human weakness. Not an army of foes, but a great multitude of weak ones who are given into our care that we may succour and bless. 'We, then, that are strong ought to bear the infirmities of the weak.'"

The great achievement of these later days of this closing century is the discovery, or the re-discovery, of the relation of the weak to the strong, the re-defining of social relations, and the full sunlight of the highest Christian teaching let in on the question, "Am I my brother's keeper?"

The world has been Christianized on these lines, and has been bidden: "Feed the hungry, clothe the naked, visit the sick and those in prison," and the great motive has been flung across the heavens—the only motive for philanthropy—"inasmuch as ye did it to one of the least of these my brethren, ye did it unto Me."

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Letters to the Editor

AN ERROR OF IGNORANCE

To the Editor of *The Living Church*:

The enclosed slip is cut from page 419 of the August number of *The Spirit of Missions*:

The missionary organ of the diocese of Southern Virginia, in its June issue, contains the following interesting statements:

Few Americans are aware of what an immense establishment the Church of England is. Its recent year book shows 1,388,386 appropriated sittings, and 4,793,008 free sittings. Its Sunday school attendance is 2,410,201, and 4,329 of its churches are opened for daily prayer. While it is supported by the State, yet its free will offerings last year were \$37,531,770. Its record for ten years shows that it is not declining but is advancing along all lines.

What do you say to the statement which is underlined? E. R. COGSWELL.

Cambridge, Mass., Aug. 4th.

[All that need be said is that it is a misstate-

ment, embodying a common error, devoutly believed by perhaps nine-tenths of our people, but an error which a diocesan organ ought not to encourage. The Church of England was not founded by Henry the Eighth, nor is it supported by the State.—Ed.]

"CHURCH MUSIC AND CHOIRS"—ANOTHER WAY

To the Editor of *The Living Church*:

"Once upon a time," the writer of this was called to the rectorship of a parish in a large city. Through removals from the neighborhood to the "West End," the Sunday congregations were greatly diminished. To counteract this, and bring in new material, a fine quartette choir had been organized at a large expense. They had a good organ, a flashy organist, the superb soprano voice of a Jewish maiden who did "not believe one half that she sung," the sweet alto of a Methodist lady, and the unsurpassed tenor and bass from the theatre. They "rendered" most "attractive music," but it didn't pay. A good many came to hear, but when the wardens started for the offering basons, they slipped out. At length, after nearly a year of this certainly "lovely music," the vestrymen, a noble body of Christian gentlemen, at a regular meeting of the vestry, asked the new rector if he knew anything about Church music. If so, they would like to have a change. They were tired of standing on one foot, and then on the other, to hear the singers show themselves off in solos, duets, and trios, involved, repeated, and involuted, until the whole congregation was "confounded." The result was, the resignation of the organist in a pet, followed by each of the choir. Then a Churchly organist was obtained, who gathered a number of men and boys with good voices, trained them carefully, and in addition, on one evening every week, trained the whole congregation, together with the choir, to sing together very impressively, simple, beautiful, congregational music for the chants and hymns. For example, the evening hymn, "Abide with me," was sung by the whole congregation, on their knees, in a way that brought tears to many eyes. But this was a rare instance of such worship in this land. Of course, not long, and strangers came, and stayed. And within six months there was not a pew, nor a single seat, that had not its permanent holder. And the shekels came, too, and largely. "Attractive music!" What the great body of Christ's people want, and have a right to, and nobody has the right before God to prevent them,—is to sing the praises of God in the congregation, and to sing them "in a tongue understood of the people." (Article XXIV.) We want the people attracted to the Church. Then let's go for them, as the apostles went from house to house, not to the rich and cultivated only, but to the poor, to whom the Kingdom belongs. Go, sit down by them, explain the loving Gospel, teach them the use of the Prayer Book,—bring them with you to their Father's house, and let them unite with the grand praises of the communion of Saints. There are thousands and thousands in our large cities and towns who would gladly come to our services, if any body, cleric or lay, would only treat them as Philip did the Ethiopian (Acts viii: 35). As to the "attractive music," hear a few words from Bishop Huntington:

"I sometimes hear an offertory anthem, constructed on a certain musical plan more or less florid, occupying twice as much time as the office needs, which adds nothing at all to devotional impression, conveys not a single idea, lifts no soul to God, moves nobody to charity, confirms nobody's faith. Except in intention it is entirely irreligious. Standing weary through such a trial, I have found myself straining my sense half the time, and yet in vain, to find out what words the choir was singing, and the other half wrestling with my spirit to let patience accomplish there her perfect work. We hear a good deal said reproachfully of going to church to 'hear preaching.' St. Paul who had some respect for preaching, would tell us that it is certainly no worse than to go there to hear singing. Too much of the forum, the stage, the laboratory, and the magazine, some sermons are.

What the singing may be of, is told in the advertisements of Saturday and Sunday newspapers, the printed programmes of city churches, and the flippant comments of handsomely dressed hypocrites to whom the sanctuary is a play house, sermons are a tolerated propriety, and sacraments a make believe." A. E. C.

Personal Mention

The Bishop of Springfield will be absent from his diocese from present date until Sept. 8th, and requests all letters to be addressed to him, 480 Willoughby ave., Brooklyn, New York.

The Rev. John Wesley Brown, D.D., who has just returned from a visit to his daughter in England, has gone to Cooperstown, N. Y., on a visit to his brother, Dr. Philip Brown, and will remain absent until the first Sunday in October, when he will officiate in St. Thomas' church, New York city.

The Rev. Geo. F. Breed is spending his vacation in Vermont.

The Rev. Joseph N. Blanchard, D.D., is at the Kimball House, North East Harbor, Me.

The Bishop of Maryland sailed July 22d for London, by the steamer "Marquette," and will stay two months in the south of France.

The Rev. John W. Burras has accepted charge of St. George's church, Pittsburg, with St. Timothy's church, Esplan, Pa.

The Rev. R. Wyndham Brown and Mrs. Brown are spending part of August on the Maine coast.

The Rev. T. B. Berry and family are spending the month of August in the Muskoka Lake region.

The Rev. L. F. Cole sailed July 26th for a visit to England.

The Rev. Frederick B. Carter has gone to Westhampton Beach, N. Y.

The address of the Rev. C. B. Crawford is 826 Topeka ave., Topeka, Kas.

The Rev. Clarence M. Conant is spending August at Piseco Lake, in the Adirondack Mountains.

The Rev. Henry A. Dows is spending the summer in the White Mountains.

The Rev. Wm. D'Orville Doty is summering at his cottage, "Valkenburg," Conesus Lake, N. Y.

The Rev. G. DeW. Dowling, deacon, is in charge of Calvary church, Germantown, Philadelphia, during the absence of the rector.

The Rev. A. I. Derbyshire has sailed for England.

The Rev. Abram W. Ebersole is at Asbury Park, N. J.

The address of the Rev. Richard Ellerby is changed to Moorar, Ia.

The Rev. Dr. John Fulton sailed for Europe on the 25th ult., and will spend his vacation in Scotland. He returns home in October.

The Rev. George F. Flichtner sailed for a tour of England on July 26th, by the White Star liner "Majestic."

The Rev. Bishop Falkner sailed for Europe Aug. 2d, by the White Star steamship "Britannic."

The Rev. W. B. Gilpin has been appointed assistant to the Rev. G. Woolsey Hodge, rector of the church of the Ascension, Philadelphia.

The Rev. Simon C. Hill will spend the month of August at Lake Minnewaska.

The Rev. F. B. Howden is camping on the Potomac River.

The Rev. Robert W. Hudgell has gone on a three weeks' vacation to points in Nova Scotia and New Brunswick. A student from Nashotah Seminary officiates during the rector's absence.

The Rev. Joseph C. Hill has resigned the rectorship of St. Bernard's church, Bernardsville, N. J.

The address of the Rev. R. T. Jefferson is changed to Lyons Plains, Conn. Address accordingly.

The Rev. W. H. Lewis, D. D., is passing August in the Adirondack Mountains.

The Rev. Thomas R. List is summering at Atlantic City, N. J.

The Rev. Henry M. Ladd is staying at the Prospect House, White Lake, N. Y.

The Rev. Louis A. Lanpher who is now on his vacation, will resign his curacy at the church of the Ascension, Philadelphia, Pa., on Aug. 31st.

Bishop McLaren's address, from Aug. 20th, to Sept. 17th, is Point Pleasant, N. J.

Chaplain Cyrus Mendenhall, of Michigan State Reformatory, having been granted a month's vacation, will, with Mrs. Mendenhall, spend August at Detroit, Orchard Lake, and vicinity.

The Rev. Wm. Mitchell has gone to Charlottetown, Prince Edward Island.

The Rev. Thomas McClintock will spend August at Spring Lake, N. J.

The Rev. Clarence W. McCully is in charge of St. Paul's church and parish, Holyoke, Mass., during the month of August, the rector being absent on vacation.

The Rev. Randolph H. McKim, D. D., has sailed for England.

The Rev. Spencer S. Roche is summering at Saratoga Springs, N. Y.

The Rev. George L. Richardson is visiting Lake George, N. Y.

Bishop Satterlee has gone to his cottage in the Catskill Mountains.

The Rev. James W. Sparks has accepted the rectorship of All Saints' church, Lakewood, N. J.

The Rev. A. W. Seabreeze, of Fort Wayne, Ind., is officiating at the church of the Transfiguration, New York, during the absence of the rector, the Rev. Dr. George C. Houghton, in Europe.

Upon the advice of his physician, the Rev. E. V. Shaylor is seeking restoration to health at Mt. Clemens, Mich.

The Rev. T. DeLancey Townsend, Ph.D., has been visiting at New London, Conn.

The Rev. Henry Tatlock is summering in Canada.

The Rev. Mardon Dewees Wilson has resigned the rectorship of St. Peter's church, San Francisco, and has accepted the position of headmaster and chaplain of St. Matthew's School, San Mateo, Cal. Please address accordingly after Aug. 14, 1899.

The Ven. Jeremiah J. Wilkins, D.D., has been appointed to preach the annual sermon before the council of the diocese of Milwaukee in September.

Ordinations

In the church of Our Saviour, Akron, on July 6th, the Rev. George P. Atwater was ordained to the priesthood by Bishop Leonard. Mr. Atwater is a graduate of Kenyon, and has done excellent work at the church of Our Saviour for the past two years.

Died

HAMILTON.—Fell asleep in Jesus, at Friendville, Beaufort, S. C., at 1 A. M., Saturday, July 29th, Col. Paul Hamilton, in the 83d year of his age.

"Mark well the perfect man, and behold the upright, for the end of that man is peace."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the p esbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

THE GREAT NEED OF A PRIEST AT CAPE MOUNT, WEST AFRICA

The request has twice been made that I should write some strong words regarding the need of a priest at Cape Mount. No inspiration, however, seemed to come, and I was tempted to say that no stronger appeal could be made than had already been sent out, first by Mrs. Brierley in her last letter, written not long before she left her dearly loved work. Her thought, no doubt, was then chiefly for those to whom she had so long given her life; but even for herself, we cannot help regretting that, though upheld by strong faith and certain hope, she was deprived in her last hours of the ministrations of a priest, which would have cheered her before she went to her rest. Other workers now in the mission have written also with much earnestness on this subject. Looking at it as one absent for a time from the field, the need seems, perhaps, more apparent than when actively engaged.

The mind naturally turns to those left behind, and pictures them in all the well-known trials and diffi-

culties, and the thought will come: "Why is it that no one offers to go to fill the most important place in the mission, to be a head and guide and chief authority in all difficult matters, promoting unity among the workers and extending the work in many directions, as only one appointed for this special work can do effectively?" The work at Cape Mount has much of interest and brightness, and though there are times of illness and discouragement, are they not found in all lives of those who are devoted to duty in any sphere?

All along the African coast, north of Liberia, are to be seen convent schools of the Roman Catholic Church, where many children are taught and trained by priests and Sisters. There are also white men of different nationalities engaged in various kinds of work, officers for native troops, merchants, explorers, and traders. In much more unhealthy places than Cape Mount, these people work and risk their lives for earthly gain. How is it that here no white man is found to do the work which has the greatest recompense?

Is there no inspiration in the lives of such men as Bishop Payne and Bishop Hannington, not to mention others who have given up everything for Africa, and have been willing to die, though young in years, without regret, counting it no sacrifice, if by their deaths any should be saved? I have stood by the graves of the brave Bishop Auer and the devoted Mr. Hoffman and his lovely wife, in the quiet little cemetery near the chapel at Mt. Vaughan, and the memory of their ardent devotion and triumphant faith made the spot most sacred; and it seems to me that no one can be endowed with too great talents, or too great zeal, for this work, and that the call to it must still be, as it has always been, the last command of the ascending Saviour.

S. A. W.

THE church at New Richmond Wis., (St. Thomas' church) was totally destroyed in the tornado which nearly wiped out that town, on June 12th. Nothing whatever remains, excepting a hole in the ground, and a mass of wreckage about it. Altar, vestments, seats, and everything, hopelessly gone. Nor was there any tornado insurance. We ask for help to rebuild, and begin our work anew. Money can be sent to the missionary-in-charge, the Rev. W. A. HOWARD, JR., Star Prairie, Wis. (P. O.), or to the BISHOP OF MILWAUKEE, Milwaukee, Wis., who has been on the ground, has seen the awful destruction, and who will guarantee this appeal.

THE third annual Retreat for priests and seminarians will be held in St. Peter's church, Westchester, New York city, beginning Monday evening, Sept. 18, 1899, with Evensong at 7:30, and concluding with a celebration of the Holy Eucharist at 7 A. M., Friday, Sept. 22d. The expense for board and lodging for the period of the Retreat will be \$5. The conductor will be the Rev. J. O. S. Huntington, Superior O. H. C. The reverend clergy who expect to attend, will kindly send their names to the Rev. R. R. UPJOHN, committee, 296 Clinton st., Brooklyn, N. Y. City.

NEXT Ephphatha Sunday (Aug. 20th) rapidly approaches, with the usual reminder to parishes within the limits of the Mid-Western Deaf-Mute Mission that offerings are needed to meet its expenses.

THE REV. A. W. MANN,
General Missionary, Gambier, Ohio.

TWELFTH SUNDAY AFTER TRINITY, AUG. 20TH
The Church Mission to Deaf-Mutes, New York, appeals for special offerings from churches, and gifts from individuals, on this appropriate day.

REV. THOMAS GALLAUDET, D. D., General Manager, 112 West 78th st., New York City.

MR. WILLIAM JEWETT, Treasurer, 467 Broadway, New York City.

Church and Parish

WANTED.—By a Churchwoman of experience, a position as matron in a school for girls. Address Miss E. W., care of THE LIVING CHURCH.

BISHOP MILLSPAUGH needs five or six devoted missionaries who can live on six hundred dollars for the first year, in fields white for the harvest. Address, Bishop's House, Topeka, Kas.

WANTED.—Organist and choirmaster. Vested choir; Catholic ritual; choral celebrations. Stipend fair, but not large. Western city. Population, 40,000. Excellent field for first-class teacher, voice and piano. Address, ARCHDEACON, this office.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—A position as governess for small children, or companion, by an educated and refined young Churchwoman. References, full and satisfactory, furnished. Address, CLIO L. LEE, Manor, Travis Co. Texas.

The Editor's Table

Kalendar, August, 1899

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| 6. TRANSFIGURATION. 10th Sunday after Trinity. | White. |
| 13. 11th Sunday after Trinity. | Green. |
| 20. 12th Sunday after Trinity. | Green. |
| 24. ST. BARTHOLOMEW. | Red. |
| 27. 13th Sunday after Trinity. | Green. |

BISHOP NICHOLSON, at the last meeting of the Board of Trustees of Nashotah, stated that every year, beginning with 1841, some one had sent to Nashotah the sum of \$25, with only the words, "In quietness and confidence." For fifty-seven years the gift had not failed. A letter was last year received by the Bishop, from New York, stating that the mother of the writer had recently died, and upon her table was found an envelope containing a contribution for Nashotah, with the words, "In quietness and confidence." Even the members of her own family had not known of her remembrance of Nashotah.

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THE teachers of Los Angeles, recalling the days of their own tenderfootness, entertained the delegates to the National Educational Association Convention (N. E. A., for short) in a way that must have been as delightful as it was novel. They bought, on the trees, the crop of a ten-acre orange ranch, transported thither their guests, and—Ladies and gentlemen, help yourselves! Then did those favored pedagogues—and goguesses—learn the true inwardness of a navel orange in mid-summer, fresh from the tree and plucked by their own hands!

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BISHOP PARET, in his convention address, emphasizing the importance of giving the sacrament of Holy Baptism its rightful place in the public services of the Church, says:

Some time ago, when collections in church were generally made without any reverence or solemnity, somebody wrote about a "lost act of worship." But when the Baptism of infants is robbed of the public solemnity which the Church commands for it, and thrust aside into secrecy, surely here is a "lost act of worship." I call upon you all, clergy and people, not so to dishonor our Lord's command and appointment of blessing. Bring the fonts out in the churches where the people can see them; see that they are worthy for their holy use, and kept in order, and then see that they are used just as the Church commands.

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MARKHAM'S "Man with the Hoe" shows an utter lack of appreciation of the softer, more cultured side of peasant life. He voices the pagan spirit of the day, which imagines that all labor is degrading, and every laborer can be only a "thing that grieves not, and that never hopes, stolid and stunned, a brother to the ox." He thinks that refinement, intelligence, and all delicacy of sentiment, can only exist with the accompaniment of the laundered shirt and creased trousers. But how far from the truth is all this farrago of nonsense! The *Catholic World Magazine* for August says:

The peasant is oftener than not the very backbone of a nation's strength, and when great and lofty sentiments have stirred the nation's heart, the agricultural population have been the first to feel their promptings, and have been the last to relinquish the struggle for their attainment. Great movements for civil and religious

freedom, the struggle for a people's rights, as well as for a country's liberties, have begun oftener than not with the country folks, because their heart is close to the great heart of nature, and is attuned to noble and lofty sentiments. When there is added to this rectitude of heart an abiding sense of religion, the peasant becomes the most perfected type of an enduring civilization.

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BISHOP THOMPSON, in his annual address, said: "I pass beyond our own boundaries to the larger Church of which we are a part. The events since last we met have increased our responsibilities as a people and as a Church. Mission fields have opened to us in Cuba, Puerto Rico, Hawaii, and the Philippines, which we dare not leave unoccupied. Doors are opened, and we are called to enter with Anglo-Saxon civilization and Anglo-Saxon Christianity. The nation may be afraid of its own greatness and shrink. The Church cannot fear, knowing her Head. She can only fear her own unworthiness. But surely God is setting great things before her, and measures her by the large measure of the sanctuary. She is great in His eyes, whatever she be in ours, and He demands her to act by His measure of privilege and opportunity. . . . More than ever she stands out an aggressive, advancing, contending, missionary Church. The parish that stands still is dead. The diocese that stands still is dead. The Church that stands still is dead. There can be no discharge in this war. It is a charge and an advance to the end. Understand that, ye who lie back and take your ease, content so only the parish 'lives,' as you call it, and 'holds its own.' It does not live, and it does not hold its own, and it has no purpose, if it be not winning on and winning up for the King and the Kingdom continually."

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BISHOP WHIPPLE, in a recent letter says: "I close by repeating a story which dear Bishop Clarkson loved to tell: 'A devout colored preacher whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offering would be taken up for missions, and asked for liberal gifts. He had in his congregation one well-to-do man who was very selfish, and who said to him before the service: "Yer gwine ter kill dis church ef yer goes on saying, give, give! No church can stan' it. Yer gwine ter kill it!" After the sermon the minister said to the people, "Before the service to-night, Brother Jones tole me I was gwine ter kill dis yere church ef I kep' a asking yer ter give; but, my brethren, churches doesn't die dat way. Ef dere's anybody knows of a church dat's died 'cause it's been giving too much ter de Lord, I'll be very much obliged ef my brother will tell me whar dat Church is, fur I'se gwine to visit it, an' I'll climb up on de walls of dat church under de light of de moon, and cry, "'Blessed are de dead dat die id de Lord!"'"

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Pen-and-Ink-lings

A LARGE folio Book of Common Prayer, of 1652, which belonged to Bishop Creighton, who was Bishop of Bath and Wells, England, in 1670, has been returned to its old home in the palace at Wells, and added to the many historic treasures of the

library. It is an excellent specimen of the binder's art, having been bound by S. Mearns, the binder to Charles II.

IN an interesting compilation recently made by the *Ladies' Home Journal*, it was shown that out of the twelve million families in the United States, more than one-third have an annual income of less than \$400; twenty per cent. have from \$400 to \$600; fifteen per cent. have from \$600 to \$900; while eleven per cent. have from \$900 to \$1,200. While there are many families possessed of immense wealth and in receipt of large incomes, the fact remains that only nineteen per cent., or less than one-fifth of all the families, have more than \$1,200 a year. Whoever has this latter sum may congratulate himself that he is as well off as four-fifths of his neighbors, and far better off than three-fourths of them. There is ground in this for the cultivation of the grace of contentment.

IT is the modern problem *par excellence*, says a writer in *The Atlantic*, to combine free self-government with effective police control over large areas which are inhabited by men of different races, with different standards of duty, and different capacity for self-government. In the ancient world, when citizenship meant membership of a city, the problem did not arise as it does with us. But as intercourse develops more and more between the highly civilized peoples and the less advanced races, the problem becomes more pressing.

IN *The Independent* recently were given the following explanations of the origin of the dollar sign:

1. That it is a combination of the letters U. and S., the initials of United States.
2. That it is a modification of the figure 8, the dollar being formerly called a piece of eight, and designated by the symbol eight-eighths.
3. That it is derived from a representation of the Pillars of Hercules, connected by a scroll. The dollars containing these were called "pillar" dollars.
4. That it is a combination of H S, the mark of the Roman money unit.
5. That it is a combination of P and S, from the Spanish *peso sura*, signifying hard dollar.
6. That the symbol, in almost its present form, was invented and published in 1797 by the Rev. Chauncey Lee, of Rutland, Vt., and that it was part of a general system invented by him for designating mills, cents, dimes, dollars, and eagles. In his system one stroke designated a mill, two strokes a cent, three strokes a dime, four strokes a dollar, while an eagle was designated by the letter E.

ON a recent Sunday, in St. Clement's church, Belfast, a man who had evidently gone there to protest against Ritualism, said in a loud voice to his neighbor in the same seat during the repeating of the Apostles' Creed: "D'ye hear that. 'Born of the Virgin Mary;' there's Popery for you."

WHEN Lawson Tait, the English surgeon, and his wife were driving through Montreal one hot summer morning, Mrs. Tait, observing large blocks of ice standing opposite each door, remarked: "See what a novel plan they have of keeping the air nice and cool by exposing small icebergs opposite each door."

ONCE asked a district nurse, says a writer in *The Cornhill Magazine*, how the various sick cases had been going on during my absence from the parish. At once the look which I knew so well crossed her face, but her natural professional pride strove for the mastery with the due unctiousness which she considered necessary for the occasion. At last she evolved the following strange mixture: "Middling well, sir; some of 'em's gone straight to glory, but I am glad to say others are nicely on the mend."

HERE is a suggestive quotation from *Harper's Bazar*:

A well known and prosperous club opened its new house to the ladies on certain afternoons in June. Everything was opened for inspection—roof-garden, bed-rooms, dining rooms, library and reading rooms, pipe-room, lounging-places, and the swimming pool—a spectacle of luxury, beauty, comfort, and order, that no housewife living could hope to rival, and all for annual dues so small that the price of one inexperienced servant for six months in an ordinary household would exceed it. "I suppose they have a right to it all," one woman sighed. "They make the money to pay for it." "I understand it all now!" some one else exclaimed, laying her hand impetuously on another woman's arm. "This is why nothing at home is ever as it ought to be." The pathos of an undeniable situation, of well-defined lines of alienation between the home and the club, between the man's range of interests and the woman's, his love of creature comforts and her inability to supply them, struck many a woman in fact, and happily some men. "I am not sure I like it," said one man. "I get the best 'inners in the word, all the books I want, every periodical, and all without a bit of trouble. But when I look round at it all, at the luxury and the splendor, and go down to that swimming pool when I am warm, or up to that roof garden, I think of my poor little wife stewing in her apartment at home, wrestling with servants, and with nothing but a five-by-two tub in a dark bathroom to bathe in." Which goes to prove that whatever further separations may afterwards ensue in American establishments, some men, at least, have existed who have not surrendered to the new order without a protest.

THE CREED OF THE AGNOSTIC

Let me, while life leaps in my veins,
Be proud and free;
Let foolish preachers load no chains
Of faith on me—
While I have strength and youth, let facts,
Not legends, guide my thoughts and acts.
While life is at the flood let no
Old notions rise
To turn my gaze from things below
Unto the skies—
Let reason be my master then
And lead me fearless among men.
While vigor lingers in my limbs,
And skies are fair,
I'll waste no time in singing hymns,
I'll have no prayer—
Without a fear of night ahead,
I'll scoff at him who kneels in dread.
I'll have no God to serve or fear,
When strength is mine!
I'll laugh at him who thinks the ear
Of One divine
Hears all the pæans here below,
The songs of faith, the wails of woe!
But when I bend beneath the load
That age lays on,
When darkness settles o'er the road
And strength is gone,
Then from the mists of clouds and doubt,
Let sweet old beams of hope shine out.
Let me, while life leaps in my veins,
Be proud and free;
Let reason firmly hold the reins,
Then, over me—
But when the long night comes, I pray
That Faith be there to show the way!

—Selected.

Notes from "Eaglesnest"

VII.

INDIANS are always interesting, even when they are "tame." We had a blood-curdling adventure with Indians here, in the early days, and we have often laughed over it. The children had gone around the Point for a picnic, taking provisions for the day, potatoes to bake in the coals, marsh-mallows to roast, etc. The sun was about at the noon mark when a passing pedestrian informed the ladies of the family that Indians had landed at the Point that morning, and were camping there. Consternation prevailed. There was not a man in sight, and perhaps a delay of minutes might mean the death or captivity of the children. Perhaps even now the Indians might be preparing to cook them for dinner! So mother seized the revolver, and auntie got a club, and cook got the potato masher, and nurse, the carving knife, and on the warpath these domestic Amazons started. I have no doubt they would have given a good account of themselves had they come face to face with real wild Indians carrying off their children or scalping them. But when they reached the bluff and looked down on the beach and took in the situation, they were nearly overcome, yet not with horror. There was an open tent, with a papoose swinging between the poles, and Indian men, women, children, dogs, and a cat, quietly engaged or sitting and standing around, and there were the dear children trading their potatoes for pretty baskets, and seeming quite at home amidst the squaws and the kettles. Indians have since frequently camped in that place, and have given us no cause for alarm or anxiety. While they come to sell baskets, they are very glad to get old clothes and provisions. They seem to be very poor, but fairly clean and very well behaved.

These Indians are the descendants of the ancient Ottawas, the race of the renowned Pontiac. These, with the Chippewas, were the nomadic powers of this lake region centering at Mackinac. The Ottawas appear to have been less fierce and vengeful than their rivals, though it was a chief of their blood who planned and carried out the massacre of nearly all the English soldiers in the Northwest, in 1763. Parkman's "History of the Conspiracy of Pontiac," gives the story. After the War of 1812, the Indian's occupation on the warpath was gone. He followed a more quiet life, and enjoyed some of the comforts of life. That was his golden age, when he had some of the advantages, without any of the vices, of the white man's civilization. He did not take to it very seriously, however. A little of it seemed to go a long way with him. He learned to make houses in which he could keep warm in winter, and to do a little rough gardening, and was content to stop there.

In 1839, the Rev. Peter Dougherty was sent here by the Presbyterian Board to establish a mission and to convert and civilize the natives. Three or four other white men aided him in teaching the Indians in practical ways, but I believe he was the only minister. His work was doubtless a blessing to the group of families which gathered about him at the head of our little harbor, but nothing permanent seems to have come of it. His wards did not relish the hard, steady work of farming, and did not develop the lands around. Indeed,

there was some uncertainty as to the title they might finally secure, and to obviate this, Mr. Dougherty moved them all over across the west bay, sledding on the ice, to what he called New Mission, now Omena. The Indians of the mission are scattered now, not very many of them surviving, but doubtless some took with them inspiration to a better life in this world, with the hope of the better life to come. With other Christian Indians, they (the descendants) hold a camp meeting every summer at some point on the mainland, and I have heard that it is well conducted.

Mr. Dougherty was a graduate of Princeton, energetic, yet gentle and faithful in all things. The account of his labors reminds me of our own Breck in Wisconsin, but the comparison will not hold very far. Dr. Breck was a great spiritual power; he led an associate mission of clergy who extended their work over a large region, and left foundations upon which others have been building since. Mr. Dougherty's mission was more in the line of domestic and industrial education, and in this he was happily aided by the good examples and kind ministrations of the women of the mission, among whom his wife was most helpful. In the "History of the Traverse Region," to which we are indebted, mention is made of Mrs. Dougherty as a woman "of superior natural and educational endowments, with the sincerity, sweet disposition, and polished manners of the ideal Christian lady; the social atmosphere of her home produced a healthful moral effect on all who came within the sphere of its influence."

C. W. L.

Old Mission, Mich.

—X—

The Religious Newspaper

THE very radical change in the character of religious papers which has taken place within the last few years is regarded by the *Pioneer Press* of St. Paul as "a striking proof" that they are "consciously or unconsciously adapting themselves to the needs of their time"; in other words, are recognizing that "their survival as important factors depends very largely on the closeness of their relation with the life of the world."

The simpler explanation, however, is that these formerly religious papers are trying to save themselves from extinction by transforming themselves into secular papers. Twenty-five years ago, and even at a more recent period, some of the most profitable newspaper properties in this country were weekly religious publications. Very considerable fortunes were made by their proprietors, for their circulation was large, and it was maintained steadily by the religious conviction of the denominations they represented. During late years, however, that conviction has been decreasing in strength, and the denominational partisanship upon which they depended for support, once intense, has now been succeeded by a spirit of indifference. This looseness of conviction was manifest also in the papers themselves; instead of building up the religious faith of their readers, they spread among their teachings subversive of it, or at least they were religious Mugwumps, with no definite cause either to sustain or attack. The consequence was that their prosperity declined greatly, or gave place to actual adversity. They lost their distinctive character, and with it their distinctive support. Instead of strong meat for men, they purveyed milk for babes—literary mush and swash and intellectual slops.

We do not speak of the religious papers generally, but only of certain of the more notable and most prosperous examples. The majority have maintained their original character, but their present appearance suggests that they are suffering because of the declining faith which

followed the spread among formerly believing people of the unbelieving criticism of the Bible of the Briggs school. The project for a conference on religion in New York next year affords a symptom of this increasing looseness of conviction and indifference to tenets and doctrines which had before kept alive a spirit of partisanship in religion indicative of the earnestness and sincerity of conviction essential to the vitality of Churches. This conference is called by representatives of ten different denominations, once separated by radical conflicts of view. Baptists, Congregationalists, Episcopalians, Methodists, and Presbyterians are to participate in it, along with Unitarians, Universalists, and even Jews. The theological lion and lamb are to lie down together. It has even been suggested that Mohammedans and Buddhists be invited to join, and we cannot see any good reason why they should be excluded from a conference to establish so composite and eclectic a religion.

Of course such an enterprise would not be undertaken if there was not widespread indifference in the orthodox denominations regarding their nominally distinct doctrines and tenets, for there can be no communion between them and Unitarians and Universalists, unless they are prepared to surrender wholly their theological position. They could not possibly get together unless all hands were ready to accept the rationalism of the extremist.

The tone of the formerly religious papers which have now secularized themselves, shows very clearly that they have no definite religious belief to surrender, but are substantially agnostics, with charity and sympathy for all kindred skepticism. This absence of anything like religious conviction is accompanied by a pretentious but feeble neutrality in politics of the Mugwump sort. They seem to be banking on the theory that there is a large demand for insipid political essays; but we question if they will find the investment profitable. Undoubtedly there are some minds incapable of digesting anything stronger than literary and political slops, but the continued vigor of the race indicates that they are a small minority only.

The secularized religious newspaper, therefore, has not improved itself by the transformation, but rather has shown that its excuse for existence was lost when it ceased to perform its distinctive office. It is now neither fish, flesh, nor good red herring, and every healthy and vigorous intellectual appetite rejects it as a savorless and unnutritious diet.—*The Sun*.

— X —

Book Reviews and Notices

That Fortune. A Novel. By Charles Dudley Warner. New York: Harper & Brothers. 1899. Price, \$1.25.

A thoroughly readable story of New York life, a clean, good book, without a line that one would care to blot. The hero, Philip Burnett, is from New England, and the bright, fresh scenes of his boyhood are deftly sketched in. So also we have delightful glimpses of his home life, and the character pictures are well drawn. The heroine, Evelyn Mayick, is the daughter of one of New York's richest men. The only child of her parents, she is jealously guarded from her birth, and is never for one moment from under the watchful eyes of attendants. By a rare good fortune, a Scotch woman, Ann MacDonald, a woman of thorough integrity and excellent intellectual and moral endowments, has the heiress in charge. Under her care she reaches her young womanhood. This is how the author speaks of the happy result of this process of education: "When Philip said that Evelyn was educated in the world of literature and not in the conflicts of life, he had but the keynote of her condition at the moment she was coming into the world and would have to act for herself. The more he saw of her the more was he impressed with the fact that her discrimination, it might almost be called divination, and her judgment were based upon the best and most vital products of the human mind." The effect of this careful training was that "she judged the world as she came to know it, by high

standards." The author's reflections on this condition of the heroine's intellectual and moral development are admirably put, and will bear quoting in full: "The world is firmly fixed in the idea that both for its pleasure and profit it is necessary to know good and evil. Ignorance of evil in the world is, however, not to be predicated of those who are familiar only with the great masterpieces of literature, for if they are masterpieces, little or great, they exhibit human nature in all its aspects, and further than this, it ought to be demonstrable, *a priori*, that a mind fed on the best, and not confused by the weak and diluted, or corrupted by images of the essentially vulgar and vile, would be morally healthy and best fitted to cope with the social problems of life. The Testaments reveal about everything that is known about human nature, but such is their clear, high spirit, and their quality, that no one ever traced mental degeneration or low taste in literature, or want of virility in judgment, to familiarity with them. On the contrary, the most vigorous intellects have acknowledged their supreme indebtedness to them." It is refreshing to read such a reflection in the pages of a popular novel, such a tribute to the enlightening and ennobling quality of the sacred Scriptures. It may be as well to add that "That Fortune" melts away in Wall street, but love and truth and happiness and all the sacred and imperishable verities of life remain for hero and heroine, and for Miss MacDonald, all three of whom every reader will love.

Unity in Diversity. Five Addresses Delivered in the Cathedral, Oxford. By Charles Bigg, D.D. New York: Longmans, Green & Co. Pp. 102. Price, 80c.

This book recalls to mind a visit made some years ago to a quiet vicarage in a remote hamlet in the English Midlands, where we found engaged in the humblest ministry to his little flock, the profound thinker to whom we had listened a few days before as he preached from the pulpit of St. Mary's, Oxford, one of the ablest university sermons we had ever heard. He was the author of this book. So long as such men are scattered throughout the country parishes of our mother Church, the old saying will remain true, "*Clerus Anglicanus stupor mundi*." In this interesting and scholarly volume, Dr. Bigg undertakes to show how great is the diversity, and at the same time how close may be the unity, of various types of character and schools of thought in the Church Catholic. Taking St. Paul the Mystic, St. Peter the Disciplinarian, and the philosophic writer of the Epistle to the Hebrews as representative Christian teachers, he shows in a very striking way how their diversities of thought and life were harmonized to the vast enrichment of the Apostolic Church. The great principle which he unfolds finds noble expression in these words: "The Redeemer is the Son of Man, the Lord of all human nature. He sits above the floods of opinion; He sees the little brooks and the raging torrents, the broad streams, and the great ocean, and He knows that they are all fed by the same rain which comes down from God, that they all water the earth, and make it fruitful. From Him come all the four rivers; but we dwell on the banks of Gihon or Hiddekel, and think that in our own land only is gold to be found. And so we make the disputes. What we need is to travel up to the great Fountain Head, that Personality which none can see round and none can see over. There we shall learn how all our partial opinions find their completion, and so their harmony, in the Perfect Man."

The Foundations of Zoology. By William Keith Brooks, Ph.D., LL.D., Professor of Zoology in the Johns Hopkins University. New York: The Macmillan Company. Price, \$2.50.

If the author could better illustrate in his use of language the great principle of "fitness," which he claims is the governing law of life, he would help us to reach the "foundations" more easily. One must read the whole book in order to understand the introduction. In this the author sums up his purpose as follows: "To show to them who think with Berkeley that 'it

is a hard thing to suppose that right deductions from true principles should ever end in consequences which cannot be maintained or made consistent,' that, in my opinion, there is nothing in the prevalence of mechanical conceptions of life, and of mind, or in the unlimited extension of these conceptions, to show that this hard thing to suppose is true." We are not, however, in the least degree convinced that there is no contradiction "between anything we find in our nature, and the ultimate reduction of all nature, including all the phenomena of life and of mind, to mechanical principles." Even the belief in volition and duty and moral responsibility, the author contends, is compatible with the theory of mechanics. The argument seems to be that so far as can be ascertained by the "strictly scientific" method, the order of nature is mechanical, and we have no right to assume that there is anything else. "They stand on treacherous ground, who base positive opinions on negative evidence," he says; yet that is really the underlying "treacherous ground" of the whole treatise. It is true, the author declines to commit himself to the unqualified dogma of molecular mechanics—"I simply do not know, and have no belief whatever on the subject"—yet he seems to follow Charles Darwin in trying to find "a mechanical explanation of that rational judgment which is innate in intelligent human beings"; holding that this may be a part of the physical order of nature; that language itself, even the most rational discourse, may lie entirely within the limits of physical causation. That he is sincere and earnest and courageous in his search for truth, is evident on every page.

The candid admissions of Dr. Brooks as to the unproved and apparently unprovable theory, toward the establishment of which the great work of Darwin was directed, will seem to many a sufficient reward for the careful study of his book. His appreciative treatment of Paley is one of the bright features to be noted. In the failure of science to throw any light on the origin and meaning of personal identity, he says, "the argument from contrivance has the same value, whatever this may be, that it had before natural selection was discovered." He believes that zoology "leaves ample room for a wider theology, which may be independent of research into the sciences." While the tendency of the work is to lead to the adoption of the mechanical theory, without break or intervention, from cosmicist to conscious mind, there is frequent admission that this is not proven. "The progress of science has shown the worthlessness of all the evidence for spontaneous generation." The monistic view that holds to abiogenesis, is "supported by analogy and defended by ignorance." "The essential characteristic of life is fitness. A living organism is a being that uses the world around it for its own good. I, for one, am unable to find, in inorganic matter, any germ of this wonderful attribute." There is much more in this line of thought.

The Dreamers; A Club. By John Kerdrick Bangs. New York and London: Harper & Brothers. Price, \$1.25.

This is a "funny" book, and, unlike many of the funny books offered us, it is really and truly funny. The "motif" is a club of thirteen young men who agree to eat at a late supper, viands which provoke dreams, such as cheese, mince pie, boiled pork, etc., and when they next meet to tell their dreams, which a stenographer will take down. This volume contains the "Dreams" as related. Each one is an imitation of some well-known author, and some of them are very droll and very cleverly done. The "Salvation of Findlayson," in the style of Kipling, and "The Overcoat," after W. D. Howells, are both admirable skits. Good and healthy summer reading.

America in the East. By William Eliot Griffis. New York: A. S. Barnes & Co. Price, \$1.50.

A well printed and well-illustrated book on a subject now pretty well worn, "America in the East." The chapters have taking titles: "Can We Govern the Philippines?" "The American in Corea." "Can the White Man Live in the Tropics?" etc. They have already appeared in

The Outlook and in *Harper's Magazine*. The author is a man who lived some years in the countries about which he writes, and has already written much about them. He calls his book, very properly, "A Glance at Our History, Problems, etc., in the Pacific Ocean," for it is only a glance, and a very passing glance. We find very little that is new in the book, but we find the old set forth in a bright, taking way, and we recommend the little volume to those who want to say they read something besides novels during the summer.

Justice to the Jew. The Story of What He Has Done for the World. By Madison C. Peters. New York: F. Tennyson Neely. Price, \$1.

The story of this volume is a new revelation of the marvelous endurance, splendid manhood and womanhood of a race that has been despised for centuries. The writer traces the life and work of the Jew in the nation, the arts, sciences, literature, legislation, philanthropy, and in every relationship established between man and man. "Leaders of men" might well be the epitaph of the race. Separate and distinct, they have yet, in spite of persecution and malignment, ranked themselves always on the side of the nation in which they lived, never leading in anarchy, but ever peace-loving and loyal. Mr. Peters has done great service in his book to the world at large, and we commend it most highly for its thoroughness and its fullness of detail and research. The style of the book is equally attractive with the immense amount of information it gives.

An Ode to Girlhood, and Other Poems. By Alice Archer Sewall, with Frontispiece. New York: Harper & Brothers. Price, \$1.25.

The author endeavors to write in the style of Swinburne, but does not attain to the flow and music of such verse. The poems have in them much merit, as far as impulse and idea are concerned; but they are quite deficient in the mystery of number, and that delicate echo of sweet sound, which, like a perfume, should pervade all poetry. If the writer has no ear, and is unable to develop the subtle qualities of true rhythm, it is a misfortune, for some of the more simple poems are really graceful, such, for instance, as "The Day after the Death of a Rose." We quote a few stanzas:

"Thy presence in a room
Did lesser things restrain.
At table in my place,
To think upon thy face
Did make me rise and go to thee again.

I played the sweetest airs
Upon the tender keys.
But thou beside me gazing,
Wast sweetness so amazing,
That silence dropped between the harmonies.

And in the silent night,
When I lay down to sleep,
Thy heart so wide awake,
Its most of life to take,
Did force me like a tragedy to weep."

The frontispiece, by H. Siddons Mowbray, is an effective and beautiful bit of decoration.

The Making of Hawaii; a Study in Social Evolution. By William Fremont Blackman. New York: The Macmillan Company. Price, \$2.

Professor Blackman has won for himself a universal debt of gratitude for his splendid work on Hawaii. Coming at this time, when the future of the Islands is of the greatest importance to the United States, this book carefully shows the mistakes made by outside nations in their treatment of the Hawaiians, and the possibilities of the race if properly governed. The history of the race since the discovery of the Islands by Captain Cook forms another link in the chain of degeneration of the savage when brought under the influence of the more savage European trader. There were splendid traits in the Hawaiians waiting for development, but many of them were dwarfed and thwarted by misrule. American governors have a task before them which, rightly wielded, may produce a race of colonists worthy of the highest aspirations of our patriots.

Economic Aspects of the Liquor Problem. By John Koren. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

This is the report of a committee of fifty, constituted "in the hope of securing a body of facts relating to the medical, legislative, ethical, and economic aspects of the [liquor] question, which will serve as a basis for intelligent public and private action." The work of the committee has been well done. The compilation of statistics, the gathering of facts, and the suggestion of results and remedies, have received the utmost care and attention of the committee. The book is a most valuable contribution to one of the burning questions of the day, and its contents should receive careful study from our legislators, mayors, aldermen, and corporations who can control the sale and use of intoxicants.

The Standard Intermediate School Dictionary of the English Language. By James C. Fernald. New York: Funk & Wagnalls. Price, \$1.

This is an excellent dictionary for the class of students for whom it is compiled. Handy in size, clear, concise, and well printed, it is calculated to fill a want that must often be felt by scholars when a large dictionary is not available.

"**The Temperance Problem and Social Reform,**" by Joseph Rountree and Arthur Sherwell, of which three editions have been quickly taken up in London, will be published here immediately by Mr. Thomas Whittaker.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review.

THE MACMILLAN COMPANY.

The Physical Nature of the Child, and How to Study It. By Stuart H. Rowe, Ph.D. \$1.

Dictionary of National Biography. Vol. LIX. \$3.75.

FREDERICK A. STOKES COMPANY.

What Women Can Earn. \$1.

The Strong Arm. By Robert Barr. \$1.25.

FLEMING H. REVELL COMPANY.

Christian Science Examined. By Henry Varley.

Plain Papers on the Doctrine of the Holy Spirit. By the Rev. C. I. Scofield, D.D.

D. APPLETON & CO.

Our Navy in Time of War (1861-1898). By Franklin Matthews. 75 cents.

Snow on the Headlight. By Cy Warman.

LONGMANS, GREEN & CO.

Baptism. By the Rev. Darwell Stone. Oxford Library of Practical Theology. \$1.50.

Memoirs of Half a Century. By Richard W. Hiley. \$5.

Thoughts on the Collects for the Trinity Season. By Ethel Romanes. \$1.

Pamphlets Received

Year Book of St. Matthew's Cathedral Parish, Dallas, Texas.

Visions of Anti-Christ and His Times. By Major General W. A. Baker, Royal Bombay Engineers.

Report of the Army and Navy Department Y. M. C. A. Sixth Annual Address of the Bishop of Vermont.

Opinions of the Press

The Omaha Excelsior

BIBLE SERMONS.—We believe that a great mistake is made in depending upon sensational sermons. A congregation, as a whole, is quite receptive and willing to be instructed rather than entertained. To this end we think that Bible-class methods should be carried into the pulpit. Let the minister who laments the fact that he cannot get the older men interested in the work of his Bible-class, try once the effect of bringing the Bible-class to them, administering a dose of Bible-instruction from the pulpit, along the same lines, geographical, archeological, and historical, that obtain in his own study. He will be surprised to find what an attentive congregation sits before him. For the average man, after all the instruction that he had or didn't have "at his mother's knee," has a very indifferent knowledge of the actual facts of Bible history

and their relation to the progress of the world, more particularly that of the Old Testament, and this can be made very entertaining matter, say, for a once-a-month sermon, or let us call it a "talk." While other Sundays are taken up with doctrinal, business, or contemporary sermons, allow the seeker after the real facts of religious history, either of Biblical or more recent times, to have his fill occasionally.

The Observer (Presbyterianian)

ARBITRARY CRITICISM.—If everything be conceded to a criticism arbitrarily subjective, if each man considers himself capable of picking and choosing throughout the area of the Divine Word, and if the Bible be treated as a subject for dissection by little human minds, there will be many Bibles with a small "b," but there will remain no Bible in capital letters. When, for example, a "leading scholar" of America declares that there is in the Bible a great deal of "rubbish" and promiscuous "debris," the way is prepared for this man or that man to throw this book or that chapter on his own private rubbish heap, as he sees fit, no supreme Form really remaining by which to judge and direct human life. If one writer can err, so can another; if Paul is wrong, so might John be, even though he leaned upon Jesus's breast; or, for that matter (which is the latest fruit of this vicious subjectivisedissection of Scripture), so might Jesus himself be in error, or even a falsifier. All these scriptural skepticisms are possible where human conceit exalts itself to determine just what the Lord Almighty did say, or ought to have said, to mankind in the way of a revelation. What is needed is a revival of respect for the Bible. The Bible deserves, by reason of all that it has so far done for the race, to be taken upon its own terms. It is not only a good book; it is the best book. It is the authority of God, and it is God's book. There is no rubbish in the Bible. The Scriptures are not the debris of centuries, but the lively and enduring oracles of the great Jehovah.

The Presbyterian Banner

ETHICS AND BUSINESS.—The doctrine that ethics has nothing to do with business is both atheistic and anarchical. If ethics has no place in business it has no place anywhere; the difference between right and wrong is a mythical distinction; there is no God, and not even a Power in the world that makes for righteousness. The practical effects of the doctrine would be such as would grow out of this atheistical root. It would drive out of business not only brotherhood and sympathy and sincere mutual service, but also justice and right, truth and trust, and turn it into a den of thieves and cut-throats. On such principles, business would be impossible and society would perish. The chief factors in business are not land, labor, and capital, but faith, truth, and right. Without these moral principles as the ground on which to stand, men could have no dealings with one another, and business could not even begin! Not only so, but it is these moral principles that make business profitable. Business that is built on fraud or force is a kind of robbery, that makes some richer by making others poorer, and such business cannot last; but trade that is conducted on principles of mutual truth and trust is profitable all around, and can ever continue to increase its wealth. Successful business men, as a rule, believe in the principles and in the practice of ethics, and their honesty is their most splendid and most profitable capital. The very name "trust" is a highly ethical word, and if this form of business "knows nothing about ethics," it is doing business under false pretences, and should change its name. A certain United States senator once declared that "there is no room for the Ten Commandments in politics," and was speedily retired to private life under a weight of public odium. The business man that "knows nothing about ethics" is flaunting his moral shamelessness before the world, and will excite against himself and against his business its indignant condemnation. It is "ethics" that stands between business and anarchy.

The Household

In Time of Sickness

A STORY OF THE NIGER DELTA

(CONCLUDED)

THE mighty cottonwoods across the river rose blackly against a blaze of crimson light when a low, white-painted launch swung out from beneath the clustering palms. Two of Langton's Krooboy's crouched forward beneath the warped and blistered sun-deck, and the Hausa soldier leaned over the cockpit coamings, gazing half-amused at the quaint figure in greasy dungarees very busy beside him. Langton, after suffering many things at the hands of the white mechanic sent him out from home to teach the negroes how to run that launch, had decided to become his own engineer. The assistant when most wanted was generally found to be suffering from an overdose of palm wine, which was a point too good to be missed by the cynical traders; while Langton had doubts whether under any circumstances it would be wise to trust so delicate a craft as an oil-launch to the mercies of the Krooboy. Therefore, being a man of resource, he had puzzled over designs and complicated pieces of link motion himself, and now, blackened with soot-of-kerosene and redolent of rancid oil, he bent over the clanking machinery. "All right at last; that's better. Now we're off," he said, and with a cloud of evil-smelling blue vapor that wreathed about her quarters, tainting the air half a mile astern, and the muddy water, which gleamed blood-red about her, boiling beneath the bow, the launch clanged on up stream.

Presently the last faint glow of saffron flickered and died out behind the palms, darkness closed suddenly down, and wisps of fever-mist, heavy with germs of madness and death, crawled out across the river as the forest woke to life.

"Warmed up now, we'll let her go," said Langton, and crank and connecting rod clanged faster and faster, until they reeled and danced before his aching eyes. Here and there the mist rose to the height of the shade-deck, and the tired man stared anxiously ahead, gripping the iron tiller harder, as they swept through the clammy whiteness at nine knots an hour. Then Amadu, the Hausa, who was quite aware of the risk of crushing in the thin plates like an egg-shell against a mighty, drifting log, opened his eyes in wide surprise. The representatives of the government he knew travel fast by night or day through winding creek and foul lagoon, in spite of rending snag, treacherous eddy, and hidden shoal; but it was strange to find that this quietly spoken white man who was neither consul nor officer, thought equally little of the risk.

In places the vapor stood like a solid wall across the creek, but there was no slackening of speed. More oil was pumped into the cylinder. Langton threw the valve open wide, and the white wreaths piled themselves higher and higher against the trembling bow, while the hum and whirr grew louder still, and the little propeller whirled like a dynamo. Then a broad red moon swung up from behind the forest, and the streaks of mist became less frequent, while the river shimmered in silver light. High overhead rose the feathery tufts of the oil palms, and the shadowy undergrowth beneath was filled with mysterious rustlings,

as the forest creatures stirred forth to hunt or warfare after the manner of their kind. The atmosphere was like that of a great hothouse, heavy with the smell of steaming earth, the fragrance of lily flowers, and an odor as of all manner of spices. And the launch was going ten knots now.

Later the forests rolled away astern, and they drove onwards through a waste of fetid mire, where the mangroves spread their dingy leaves to hide the foul depths of putrefaction among the crawling roots, and the channels were cumbered with banks of rotting mud. Scaly alligators floundered beneath the oyster-crusts withes, unseen crawling things splashed along the edge of the bubbling mud, and the air was almost unbearably with the sour odors of decay. But neither the pen of a Dante, nor the weird pencil of Dore, could adequately depict an African mangrove swamp at night. It is fantastic, unearthly, horrible, and the shadow of death, and torments worse than death, brood heavily above it. And all the time the worn-out European, soaked in clammy fever-damp, and dazed from want of sleep, stood like a silent statue gripping the helm, for he knew that the launch was running a grim race for a white man's life that night. He quite understood that he was in greater peril now than he had been in the native village, for one rasp against a submerged water-logged trunk would leave them to the mercy of the alligators, while not even a Jakkery could traverse the mangrove roots. There are also compensations, even in Africa, where the white man does not, as a rule, receive infection from a native, which is strange, considering that he, too, suffers from similar ailments.

The engines had settled to their work, and were doing their utmost now, and as the miles reeled by astern, Amadu, the Hausa took the helm at intervals, while Langton bent over them, oil-can in hand. Then, as they swept out of a tunnel-like channel beneath the mangrove boughs, he suddenly checked the valve and jammed the tiller down. A tier of yellow lights glimmered right overhead through drifting mist, and a startled hail came down from the lofty iron bows that towered blackly above them. "Launch ahoy; look out there—look out," it said. The little craft swayed sharply down as she felt the helm, and even the Hausa held his breath when she scraped past the great steel stem. Then swinging round in a semi-circle, with panting engines, she ground against the weed-crusts side which rose like a wall before her. It was one of the irregular mailboats which churn their way far inland through the tangled creeks to collect palm oil from the scattered factories, waiting for the dawn, and as a sudden thought struck Langton he clutched at the half-lowered accommodation ladder, and hurried up on deck.

He found the purser, whom he knew, sorting papers in a sweltering room, and explained his presence briefly, adding, with an assurance he was far from feeling: "I know you will spare me a block of ice—it may save the poor fellow's life." The good-natured official wrinkled his brows. "If it had been any one else I would have laughed at you," he said. "We have very little left, and have cut it off the passengers—South Coast Belgians growling like bears because they have to drink tepid wine—but we've eight men down, some of them raving already. Still, I suppose you want it badly or you would not have asked." Then he rose

and pounded on the doctor's door. "Do you hear, Pills; I'm going to give Mr. Langton a block of ice, and he'll ransom your bottle shop as well. Hyah, Frypan, tell them steward-man quick." Langton hurriedly selected a few things he needed, and when they shook hands the purser said: "You are in a desperate hurry, not even a glass of wine? Well, you are an unsociable man, and certainly a very grimy one, but good luck go with you," and Langton hurried on board the launch, with the precious ice wrapped in a blanket.

It was burning day when they came panting into sight of the Salu factory, after winding round through endless creeks, for not even a native could find his way by night through the network of narrow tunnels beneath the mangrove boughs. By that time Sergeant Amadu was filled with a deep respect for his white companion. "This man should have been a soldier," he afterwards said. Under the best of circumstances an oil launch is an uncleanly craft to drive, and when she has been experimented upon surreptitiously by inquisitive Krooboy's, matters are not improved. Langton was, therefore, as the purser had said, a very grimy man. His face was blackened with soot of kerosene, and his duck garments smeared with oil, but when the traders met him at the landing with an offer of refreshment, his reply was characteristic. "We'll see the sick man first, the rest can wait," he said.

Lee fidgeted uneasily as they walked towards the house. "It was very good of you to come," he presently observed. "Perhaps it would be better to let that little difference of opinion drop. We'll overlook what you said."

Much suffering and many disappointments had failed to quench Langton's sense of humor, and there was a twinkle in his eye as he answered: "Let it be postponed, then, and I will tackle you again some day. I haven't changed my mind, you know."

When he had finished his examination his face was very grave, and bending over the sufferer's couch he put the matter plainly, for in the fever-swamps, where death is very near to every European, men do not hide the truth in times like this. "I must warn you that you are very ill," he said, gently. "So ill that I see nothing for it but the ice bath—I presume you know the risk?"

A faint smile flickered in the sick man's face as he gasped: "I can understand; no one could live long at a temperature of one hundred and six, and without sleep for many nights. Do what you think best."

Then Langton turned to the traders: "Crush all the fresh limes you have, pour vinegar on them, and the coldest water. There's no time to lose; I have brought some ice."

Lee opened his eyes. "I could not have bought a piece like that for five pounds just now," he said; and Langton answered: "Be thankful, then, that there are still people who will give what money cannot buy."

Afterwards the strangely assorted trio, two reckless gin traders and the representative of a body whose emissaries, though they make mistakes at times, have poured out their blood like water in the fever-land, fought a grim battle for that officer's life. More than once it seemed that the hand of death was stronger than human skill, for the chilly ice water threatened to quench the flickering life as well as the fire of fever; but Langton knew his work, and the flame did not go out. It was done at last, and

Alton, wrapped in dry blankets, was carried back to the veranda for the sake of the passing coolness, where he lay white and still, occasionally rambling incoherently. "If he would only sleep," said Langton to trader Lee, when he had changed his garments and swallowed a morsel of food. "Can't you rig a draught screen to catch the little air? You two can rest if you need it. I dare not leave him now."

So, together with the faithful Hausa who steadfastly refused to leave his master's couch, the tired man sat himself down to watch. The sun southed and rolled westward, and the temperature steadily increased, until the dust of the scorching compound beneath would have burned the incautious foot. The palm fronds ceased their dry rustle, and the forest lay silent, sweltering in fervent heat. And through it all, fable follower of the Prophet and white Christian watched and waited in uncomplaining silence, the barriers between them melting away beneath a power which is greater than the distinctions of color and race. Late in the afternoon Ellory returned with a little fruit and food, and said, softly: "Any improvement yet?" but Langton shook his head.

"I am afraid not," was the grave answer. "He talks at times, but his mind seems to wander—we can only hope for sleep." Afterwards no one spoke, and the shadows lengthened across the compound until the palm tufts were black lacework against crimson fire again, and the mist rose like steam from off the quaking swamps. A column of blue vapor curled up above the huts of the Krooboy laborers, and the monotonous tapping of a monkey-skin drum came quivering through the listless air.

The sick man, whose eyes were half-open now, turned a ghastly face towards them, and seemed to listen. "Ah, a Krooboy drum, and I thought I was at home," he said, faintly and incoherently. "I am going home—no, I remember now. Dying—Langton knows, I saw it in his face. Ellory, you won't forget the letters, or I'll haunt you. Poor Kate, she watches every mail. I must have dreamt I heard her speaking now."

Langton raised his hand. "You must not talk," he said, soothingly; but the low voice went on: "Lift me up, and let me see the sunset." The big Hausa sergeant raised the wasted shoulders in his arms, and the sick man, gazing wistfully down the shimmering river, the highway to the sea, rambled on: "Yes, I'm going home. English meadows instead of fever-swamps—you know the English air. No, I'm always forgetting. Lay me down, I'm tired, very tired."

"Light-headed, poor fellow. I'm afraid he's near the end," said Lee, softly, as he drew near the missionary's side; and Amadu laid his master down. A last red gleam touched the transparent forehead, and the weary eyelids closed. The Hausa leaned forward, staring breathlessly, and Ellory's eyes were misty as, choking down something in his throat, he said: "Beyond the fever now."

Then a firm grasp closed upon his arm, he was led quietly but forcibly away, and a steady voice answered: "No—it's sleep, life-giving sleep. We dare not move him, and we'll have to chance the damp. His life is trembling in the balance still, and I must hold out yet." All night Langton watched again, with the Hausa, asleep at last in spite of his efforts, slumbering beside him, until in the coolness of the dawn he

rose thankfully to his feet, knowing that the crisis was past. "Allah has spared your master's life," he said; and the big Moslem, standing erect, turned his face towards the brightening east. Then awakening and giving a few brief instructions to the traders, Langton crawled away to his quarters and slept like a log for ten hours on end; while when the Hausa descended the creaking stairway he laid a grip on Ellory's arm which the trader remembered all that day, as he said in the tongue of the North: "There are many infidel teachers, and some are doubtless of the white bushmen. I, Amadu, have seen them—but this is a leader of men."

A week later Langton who had many things to do meantime, came back to that factory, and carried Alton away in his odoriferous launch, through a maze of foul creeks, to overtake the mailboat at a group of factories. He stayed on board two days, with his launch towing astern, and then took leave of his patient as they neared the river mouth. Alton, weak as a child, but past all danger, lay in a canvas lounge beneath the saloon deck awnings, and his sunken eyes were bright with hope. "Words cannot thank you for what you have done," he said. "Is there any way I can show my gratitude?"

Langton smiled a little. "We do not do this work for a reward," he answered slowly. "There are those who speak ill of us upon the coast, and when you hear such speech, you can say that we try to do our best, and you speak with authority, you know. And now good-by, and new health in the dear old land."

The two men grasped hands, and Langton, standing on the deck of his little oil launch, watched the mailboat steam out across the tumbling bar until her smoke was only a dim smear upon the rim of the turquoise semi-circle. Then choking down a sigh, he went back to his work among the swamps.—*Harold Bindloss in Good Words.*

Jonnie Crum's Peece

MR. PRINTER: My Teechar in Sunday Skool wanted us to rite a peece about the bennyfits of Sunday Skools. This is my peece. Jonnie Crum. I am going on to 9 years old.

Bennyfit 1. Sunday Skools is a grate bennyfit to childerns fathers and mothers. It gives em peece and happiness. Every Sunday morning my Pa and Ma gets up late coz Pa is always tired Sundays. After breakfast Pa always says come hussle round childern and go to Sunday Skool, for Pa is tired and wants a little peece and rest Sundays. Then Pa goes and lays down on the sof and smokes and reads papers all the forenoon. Ma she sees to gettin dinner, for Pa says he must have a good dinner on Sunday, anyway. Ma has to take care of the baby, too, fer the hired gal is a cathlick and says she wont stay home from Church fer nobody and Ma bein a protestan has to mind her.

Bennyfit 2. Sunday Skools save childern's Pas and Mas from going to church. One day the minister was up to our house and he told Pa and Ma they ort to go to Church. And Pa says, O, I send all my childern to Sunday Skool, and gess that will have to do. And so Ma and Pa dont go to Church, but Ma says she would like to.

Bennyfit 3. Sunday Skools saves childerns payrents a good deal of money. When the minister told Pa he ort to help pay the Church expenses, Pa said O I give my childern a nickel a peece every Sunday to take

to the Sunday Skool. But the minister said, yes, but the childern gets it all back again in Cards and Books and Picknicks, and Krismas trees. And Pa said, well it is all I can afford.

Bennyfit 4. Sunday Skool saves the big boys and girls from goin to Church. When the boys gets big enuff to smoke and to not mind their Pas, then they stop goin to Sunday Skool. Only they go to Church some nites when the girls go along, and then they all set in back seats and chew gum. My Pa told Jim my big brother that he ort to go to Church reglar. But Jim said there aint no need of my goin more'n there is of your goin. I have as much rite to stay at home as you have. But Pa said he was tired on Sundays. Pa keeps a store, but every day he says times are so hard he don't sell much and don't have much to do.

Bennyfit 5. Sunday Skools make the Teechars study up things. My Teechar was over to our house and Ma said shed ketch her. So she said, Miss Jenny which is the oldest, the Cathlick Church or the Jewish Church. My Teechar said, I am not sure, but I think the Cathlick Church. My Ma said she sposed so too, but any how there want much difference. My Pa thinks it is the duty of Sunday Skool Teechars to study up and know things. When we ask him about God, or something else we want to know very bad, he always says, you are a leettle ahead of me, go and ask your Sunday Skool Teechar, thats what shes put there fer to teechar you. Jim thats my big brother said to Pa, how much wages does Sunday Skool Teechars get. Pa said they don't get no wages. They Teechar fer love. Then Jim said what do they love your childern so much fer, and why dont you teechar your own childern for love. And Pa he got mad and told Jim he was sassy.

Bennyfit 6. Sunday Skools do a great deal of good to childern. If it warnt for them they wouldnt know nothing. Fer their Payrents haint got no time to teechar em. Childern learn songs and verses and things. If they go reglar and don't miss they get big pay fer learnin to be good. But when I am a little bigger I am goin to do as Pa does and stay at home Sundays, and smoke and read the papers and have some of Mas big dinners.

Bennyfit 7. There is a grate many more bennyfits to Sunday Skools but I dont know any more.—Jonnie Crum, in *Young Churchman*.

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Antiquity of the Carpenter's Plane

A VERY interesting discovery has been made at the Roman city of Silchester. The excavators came across a dry well, which, on being explored, proved quite a little museum of antiquities. Some fifteen feet down, a *Times* correspondent says, the diggers found an urn-shaped pottery vase, about a foot in length, quite intact, and, curiously enough, protected by lumps of chalk built around it. The vase, which probably originally contained some precious substance, was, however, quite empty. Above it were deposited a great number of iron implements, most of which were in a wonderful state of preservation. They seem to have been the tools of a carpenter and a coppersmith or silversmith, with some miscellaneous objects of blacksmith's work thrown in. The principal specimen is a carpenter's plane of quite modern type, although unquestionably more than 1,500 years old; three or four axes, retaining their fine cutting edges and still quite serviceable; a number of chisels and gouges of all shapes and sizes, hammers, adzes, saws, files, etc. In the smith's department may be specified a brazier for burning charcoal, quite complete, two or three anvils of different sizes and shapes, a fine pair of tongs adapted for lifting crucibles, a curious tripod candelabrum lamp, or candlestick, and several other curious objects, the precise uses of which have not yet been determined. In addition, there are several large bars of iron, a couple of plowshares, and a broken sword. Probably more will be found deeper down in the well. This is undoubtedly the most important find at Silchester since the discovery of the bronze Roman eagle, now at Strathfieldsayes, some years ago.—*Scientific American*.

A Good Story

THE rector of a Somersetshire village, chiefly inhabited by small farmers and their laborers, was being helped one Sunday by a visitor in his house, who had once before preached for him a very learned sermon, utterly over the heads of the congregation. The rector begged him this time to use the very simplest language, and was answered: "Yes, certainly. You shall tell me afterwards if I have used one sentence that your people will not have understood." The sermon was preached, and in the evening the preacher was rather hurt at being told that there was more than one sentence which could not have been understood. "Tell me one, pray." "Well, you told them to 'draw their own inference' from certain facts." "But, my dear fellow, everyone knows what it is to draw an inference." "Well," said the rector, "we'll ask my groom-gardener. He is one of the most intelligent men in the village, and you shall hear what he says." Accordingly, on Monday, they sought Robert in the garden, and after a little talk about strawberries and netting and so on, the rector said: "You heard my friend, Mr. H., preach yesterday, Robert?" "Oh yes, sir; very nice, very nice." "You understood all he said?" "Oh yes, sir, surely; very nice, very nice!" "Did you hear him tell you to 'draw your own inference'?" What do you think he meant?" "Oh, yes, sir. I heard him say it, and—why—well—I don't know as I zackly understood; but I were certing o' this, that if it were anythin' in reason, our mare ud draw it!"

IN "The Story of my Life," by Augustus Hare, he relates this of an Oxford undergraduate:

"One day a man said to him, 'How do you do, R.?' and he answered, 'Quite well, thank you.' The next day the man was astonished at receiving from R. the following note: 'Dear Sir:—I am sorry to tell that I have been acting a deceptive part. When I told you yesterday that I was quite well I had really a headache; this has been upon my conscience ever since.' The note amused the man whose name was Burton, and he showed it to a friend who, knowing R.'s weakness, said to him: 'Oh, R., how could you act so wrongly as to call Mr. Burton "dear sir," thereby giving him the impression that you liked him, when you know that you dislike him extremely?' R. was sadly distressed, and a few days later Mr. Burton received the following: 'Burton, I am sorry to trouble you again, but I have been shown that, under the mask of friendship, I have been for the second time deceiving you; by calling you "dear sir" I may have led you to suppose I liked you, which I never did, and never can do. I am, Burton, yours, etc.'"

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

A Birthday Temper

"NO jam!" Gilbert's face, which had been a sunshiny, birthday face when he sat down, became suddenly overcast, and his eyes filled with tears.

"Cry-baby!" said Tom, in a whisper, but loud enough for Gilbert to hear; and he responded by a kick, which missed the offender's leg, but hit his little sister Janie's, and made her set up a dismal wail.

"What is the matter?" said the governess, looking up from the teapot.

"Gilbert's crying," burst forth Tom and Edward, in one breath, "because it's his birthday, and there's no jam, and he kicked Janie because we laughed."

"Oh, Gilbert," said Miss Ellward, reproachfully, "I did not think you were so greedy!"

Gilbert hung his head; he was not greedy. What had vexed him was, not the loss of the jam, but that Miss Ellward should have forgotten his birthday; but he was too proud and angry to explain.

Poor little boy! his temper was a trial to himself and everyone else, and sometimes prevented even his own family from understanding what an upright, affectionate child he was.

"Remember this afternoon, Gilbert," said Miss Ellward, rather anxiously.

Gilbert started, and recollected himself, making a brave effort to look pleasant again. He had really hurt his brothers and sisters more than once lately in his fits of passion, and Miss Ellward had told him that if it happened again she must punish him severely.

Mrs. Weber was away, and the little Webers were an anxious charge to their governess, for though they had many good points, they were difficult children to manage, because of Gilbert's violent temper, and his brothers' teasing ways.

It had been settled that, in honor of Gilbert's birthday, they were to have a donkey-ride that afternoon, to some place in the neighborhood, and a gypsy tea, and the fear of losing this treat restored Gilbert to good humor.

"Has it been decided where we are to go?" said Miss Ellward, looking at Gilbert, for the owner of the birthday had generally the chief voice in deciding what the treat was to be, and Gilbert answered promptly:

"Oh, please, to the castle."

He was a clever little boy, and very fond of history, and he had always longed to go to this old castle, that was just beyond a walk for the younger ones. But his brothers gave a howl of dismay.

"That musty old castle far away from the sea! Oh, do let us go to Featherstone Bay instead!"

Miss Ellward felt uneasy. This threatened to be a stormy birthday; but a donkey-ride was a treat in itself, and Gilbert did not wish to risk losing it by a display of temper.

We'll go to Featherstone Bay instead," he said, quite pleasantly, though he had not forgiven Miss Ellward yet for forgetting his birthday, and was secretly hurt that the others did not say so much as "thank you."

It was a holiday, and he slipped away by

himself, thinking that was the best way of safeguarding his temper and the promised treat. His father had given him a delightful book, and he was soon deep in it. But when in a good humor, he was the cleverest of them all at inventing interesting games, and his brothers were aggrieved at his desertion.

"Let's poke him up," said Tom; but his elder sister Mary who knew the nature of Tom's poking up, said:

"Please don't, Tom; you will make him angry, and then he will lose the treat."

"Nonsense, you old hen!" and Tom and Edward ran off.

"Hi, Pugnose," they shouted joyfully, as they caught sight of Gilbert in the summer-house.

Now, if there was one thing that roused Gilbert, it was that horrid nickname, and his only answer was a savage growl.

"We want you," said the others, roughly, making a dive at his book.

But Gilbert snatched it back. "I want to read. Can't you leave me in peace? I gave up to you."

"Gave up?" The others gave a whistle of derision. "Mr. Greedy please myself, Pugnose!"

Alas for poor Gilbert! his good resolutions vanished, and all the smothered wrath of the morning broke out at once.

"Take that!" he cried violently, and flung the book at his brother's head.

Tom dodged it cleverly, but it struck little George who had run up behind, on his shoulder, and literally bowled him over. At that moment Miss Ellward appeared on the scene. As soon as she had ascertained that the child was only frightened and not seriously hurt, she said, sorrowfully:

"I can't let you go with the rest this afternoon, now."

"I don't care!" shouted Gilbert, and rushed away.

When Mr. Weber strolled down towards the arbor early in the glowing June afternoon, he found a miserable little heap curled up on the seat in it.

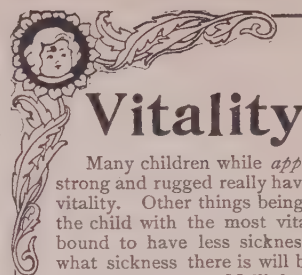
Gilbert jumped to his feet, as red as the roses that clambered outside, at the sound of his father's voice.

"I want you to come for a walk with me, Gil."

Mr. Weber had rarely time for a walk with his boys, and now Gilbert could scarcely believe his ears that he was going to bestow one of his hard-earned holiday walks on himself—the offender. He scarcely noticed which way they were going, in his surprise, and his father did not speak for some time. At last he said:

"Tell me all about it, Gil."

The kind voice made Gilbert long to pour



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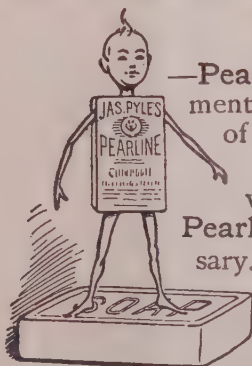
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forth the tangled tale of his grievances and his late outburst, but somehow he could not get beyond: "They will call me pugnose."

"Really?" said his father, with an odd little smile. "Why, that was my nickname at school."

Gilbert looked at his father's well-shaped nose, and a smile curled his own lips; he said no more about this particular grievance, which had become suddenly dignified.

"I did want to keep my temper," he said, sadly, "because of this afternoon; but I don't know what was wrong with me. It was no use trying, after all."

"Perhaps there was something wrong with the motive. Suppose we try a better one for the future, my child."

This was all his father said, but Gilbert understood him.

"Now, Gilbert, my man, can you step out?" said Mr. Weber presently, in quite a different tone of voice, and Gilbert did step out with a will; it was impossible to feel tired when his father talked of all the things he was most interested in.

"There it is!" said Mr. Weber, as they turned a corner.

And Gilbert gave a jump; it was the castle!

"And—why, there are the others!" he cried in a puzzled tone, as there was a wild whoop, and the children came rushing down in a little crowd to meet them.

Tom and Edward looked just a little sheepish.

"It's a make-up," they whispered.

"Well, Gilbert," said his father, as he bade him good-night that evening, "the birthday has not been such a failure after all, has it?"

"It has been just splendid, papa!" And it was true; Gilbert's temper had come triumphantly through the afternoon, even through one or two trials, for even with the best intentions, Tom and Edward could not leave off teasing all at once. "I mean to try always now," he said.

Mr. Weber looked down at Gilbert's bright face, and his own grew grave.

"My little boy," he said, "one does not conquer a bad temper in one afternoon—or in many afternoons," he added, with a sigh. Then Gilbert understood how it was that his father knew all about it.—*Canadian Churchman.*

Carpenter Shop Persiflage

The Carpenter had put down his tools and gone for his luncheon.

"Life with me is a perfect bore," said the Auger.

"I'm a little board myself," said the Small Plank.

"There's no art in this country," observed the Screwdriver. "Everythings' screwed in my eyes."

"You don't stick at anything long enough to know what you're driving at," interjected the Glue.

"That's just it," said the Screw. "He never goes beneath the surface the way the Jack Plane and I do."

"Tut!" cried the Saw. "I go through things just as much as you do. Life's stuffed with sawdust."

"Regular grind," said the Grindstone.

"I agree with you," observed the Bench. "It doesn't make any difference how well I do my work, I'm always sat on."

"Let's strike," said the Hammer.

"That's it!" cried the Auger. "You hit the nail on the head that time."

"I'll hit it again," retorted the Hammer,

and he kept his word, but he hit the wrong nail. That is why the Carpenter now wears his thumb in a bandage. It was his thumb nail the Hammer struck.—*Hopper's Bazar.*

Who Drank Baby's Milk

"When your papa was a little boy," said grandma, "we lived away out West in a little log cabin, just your grandpa and I, and I had to do all my own work, milking, weeding the garden, and taking care of my chickens. Your papa (you know his name was Tommie, too) did not have any nurse, but he was the best of babies. Every day before I went out doors to attend to my work I would put him in his crib with his bottle of milk, and he would go to sleep by himself. He was not cross and did not cry if I left him in the house by himself."

Tommie turned red, for that was the reason of his temper that morning; there was no one in the house when he woke up.

"For a long while his one bottle of milk would be enough until dinner time, but one day I came back and found the milk all gone and Tommie very hungry. He could say a few words, and he kept on begging 'bottly,' 'milk,' until I gave him some more. The little fellow drank it as if he were almost starved."

"I did not understand it, but your grandpa just laughed, and thought it showed that baby was growing; yet I did not feel quite satisfied when the same thing happened the next day. I asked a lady who had ever so many children, whether two bottles of milk would hurt my baby. She thought something must be wrong with Tommie, and I had a good cry over him that night, but he was so cute and rosy and plump and good that I couldn't believe he was much sick, and just kept on giving him two bottles for a week."

"Then one day I happened to go back to the house, and just as I got to the door I heard Tommie crying, 'Top! top!' I ran in, and there I found—what do you suppose I found drinking your papa's milk?"

Tommie guessed a cat and a dog, but grandma shook her head.

"We did not have a cat or a dog."

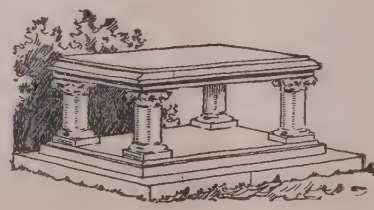
"Tell me; tell me quick," begged Tommie.

"Well, there was your papa, with his tiny fists doubled up, beating a—a big black snake that had its mouth on the bottle and was drinking the milk as fast as it could."

Tommie was so astonished! "What did you do, grandma?" was his first question, when he could say anything.

"I don't know how I did do it. I managed to jerk your papa up and to run screaming out of the house. Your grandpa was right near, and got there in time to kill the snake, a great big thing, seven feet long. It had been stealing all my baby's lunch for a week, but your papa didn't scream about it; your papa was not a cry-baby."

Tommie looked very solemn; he climbed down from grandma's lap, stroked Kittie Snow forgivingly, ate his bread and milk without another fretful word; and after that Tommie tried hard to be like the manly boy his papa was, for grandma told him stories about him every day.—*Ex.*



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Finance and Commerce

EVERYBODY is optimistic about the business situation, and whether writing about it or talking of it, everyone finds delight in an exultant prophesy about the future. Certainly conditions are most satisfactory. The exchanges of the country are the largest on record. Statistics of railway earnings are without parallel. Demand for manufactured commodities is good, and prices are uniformly firm and without tendency, so far, towards reaction. For the year just ended, while there was a decrease in exports of agricultural products of 86 million dollars, exports of manufactured articles increased 52 millions. Many regard this increase in iron foreign trade for manufactured goods as all important, and more than compensating for the loss in demand for our farm products. We must confess, however, that, as it's all a question of dollars in the end, we do not exactly see where the gain comes in. Of course it is gratifying to our national pride, after having been able to undersell the world and the cheap labor of India and Russia in the matter of grain, to also be able to compete with the old countries of Europe in their own markets for manufactured goods. It gives us a comfortable sort of sensation, and we at last feel that we belong to the industrial family of nations. That is all very well as a matter of pride, but when it comes down to the settlement of international balances, a sale of two dollars' worth of manufactured goods is not equal to the sale of three dollars' worth of wheat, cotton, or pork, and the difference will have to be paid in gold dollars. Business is magnificent, there is no question about it, and it is quite likely to continue so for some time to come. But it is not improbable, also, that it is just almost as good as it is going to be. We do not mean that there are dangers imminent, only that in the ceaseless rhythm of motion in the waves of expansion and depression that unfailingly follow each other in the business world, we are possibly about on the pinnacle of this term of prosperity. Of course business has a momentum that will carry it along for months without perceptible diminution in retardation, but there are forces ahead that will in time put on the drag. In the first place, there is the approaching presidential campaign which always operates to a greater or less degree for stagnation. Then there is the gradual and, we think, inevitable tightening of the money market now plainly perceptible, and which we have been forecasting for weeks. The enlarged business all over the country has enlarged credits—expanded them. Nearly every kind of business is being pushed to its limit, and in a very large percentage of cases, the business itself has been enlarged to meet this, and more money must be had. With an inflexible monetary system, the only way we can increase our money supply is to import gold. Here, too, our own prosperity is beginning to operate against us. For the year just ended, the balance of trade in our favor was 85 million dollars less than the preceding year. Prosperity here is accompanied by advancing prices which tend to decreased exports and increased imports. It is quite likely the ensuing year will show a still greater shrinkage in our credit balance with the outside world. The sharp advance in the price of all manufactured articles in this country the past six or eight months is very certain to be felt in time, and show in a curtailment of sales abroad. Our winter wheat crop was a failure. Half a crop is about a fair estimate. It is almost equally certain that our spring wheat crop will also fall much below estimates of a month ago, so that against a total wheat crop of 650 to 700 million bushels last year, we will this

year have a crop of about 450 millions. This will leave us practically with little more than the remaining surplus of last year's crop for export. Of provisions, too, it now looks as if our surplus for the coming year will be less than for the past, on account of the fewer number of young hogs in the country.

We still think, as we have before intimated, that the tendency from this time on will be toward the exportation of gold. Last week's bank statement in New York was again unfavorable. Reserves decreased notwithstanding a further decrease in loans, and rates for money are firmer. This practically reflects the general financial condition of the country. Again we say there is nothing alarming in all this, but seasons of prosperity have their limitations, and it is just as well to keep in mind the silent and unseen forces which tend to produce the change.

Imports and Exports

THE completion of the year's statistics of imports and exports has enabled the Treasury Bureau of Statistics to present a statement of imports of all articles whose value in the fiscal year 1899 exceeded \$1,000,000, comparing the same with the imports of 1898 and 1899. This statement, which comprises about 95 per cent. of the total imports, gives a satisfactory picture of the year's business and the articles in which there has been an increase or decrease in importations, so far as can be shown by the statements of values. In certain cases, however, the apparent increase or reduction is, by reason of the change in values, greater than really exists. In coffee, for instance, the 1897 figures show importations valued at \$81,544,884; those of 1898, \$65,067,631, and 1899, \$55,274,646. The 1899 figures as to values are thus 32 per cent. below those of 1897, while in fact the importations of 1899 are nearly 100,000,000 pounds greater than those of 1897, the reduced figures of the statement in dollars being due to the reduction in price. In sugar, the conditions are reversed, prices abroad in 1899 being higher than in 1897, so that 3,980,250,569 pounds of sugar imported in 1899 cost nearly as much as 4,918,905,733 pounds imported in 1897, the statement of values being in each case based upon the value in the country of production.

In jewelry and diamonds the large increase is believed to be due to the fact that a larger proportion of the diamonds brought in voluntarily pay duty since the reduction of the rates of duty made by the existing law. In manufactures of wool, a considerable proportion of the decrease is in rags and shoddy, the two classes, "rags, noils, and wastes," and "shoddy, mungo, and flocks," having fallen from 49,913,732 pounds in 1897 to 3,298,751 pounds in 1898, and 314,540 pounds in 1899.

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To Launder Embroidered Linens

THE first point to make sure of is to wash the fabric clean. The soap must be entirely free from alkali of any sort; pure castile soap is safest. The water should be comfortably hot to the hand, and a good lather should be made. To this, add a teaspoonful of powdered borax. Do not rub the soap on the linen; rub it rather on the hands when more is needed. Wash out any spots by rubbing between the hands, but aside from this, cleanse the fabric by plunging it up and down. The borax will take out all dust and leave the linen quite white. Thorough rinsing is now necessary. The article should be dipped in one fresh water after another, until no soap remains in it. If any of the colors should run, it will be because of so-called "loose dye." In such a case, turn on the cold-water faucet and let the water pour through the linen; this will carry it off. The color rarely runs if the best silks are used, and only in the first washing. The drying of embroidered linens is especially important. The water should be squeezed out, not wrung out. The article should then be tossed in a fresh, soft towel, well shaken, and tossed again. It should not be hung until partially dry—dry beyond the possibility of having the water move in it. Constant shaking will hasten the drying, which ought to be accomplished quickly.

The piece should be absolutely dry before the pressing is undertaken—for this reason: it destroys the silk to apply heat to it while wet. This is the point of care-taking in ironing. The linen must be dampened in order to iron it properly—to stiffen it and to make it perfectly smooth and fresh—but the silk not at all. When the steam caused by the hot iron on the wet silk goes through, it dulls and flattens it, and even stamps on it the impression of the woof and warp of the ironing sheet. It is likely, moreover, to force the dye out into the linen. A damp cloth laid over the back of the work will accomplish the same result when the hot iron is applied to it.

When the piece is dry, lay it, face downward, on a fine sheet folded six or eight times. A thick pad made with an ironing blanket, etc., should not be used, as some suppose. With a wet velvet sponge dampen sections of the linen—of a centre piece, for instance, about one fourth. The sponge can be passed quickly over the embroidery, for the linen will absorb the moisture more readily than the silk. The linen and the stitches of the embroidery should now be drawn carefully into place. A hot iron, one that will just escape scorching, should be at hand, and should be passed quickly over the piece, with no intermediate cloth between, but directly on the reverse side of the work. Iron with the grain of the linen, never on the bias. It is very necessary to remember this when pressing around linen. Commence with the scallops on the straight; afterwards, in a second touching up, these may be pressed directly out, so pointing them firmly into place. So far as the first pressing is satisfactory, it is better not to iron over a second time, as this takes out the stiffening the first has put in. A very hot heavy iron will do the work at once, if skillfully handled. The entire work requires skill, which can be acquired by a little practice, but it does not need that over-care which prevents one from doing it in a vigorous, direct way.

The freshly laundered linen ought to be as beautiful as one just finished. It should not be folded, but should be rolled on a tube, which may be made of a piece of stiff paper or cardboard.—Harper's Bazar.

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—Page 355

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

ONE EXCITING CLIMAX IN THE Dreyfus trial was the cowardly shooting early Monday morning of M. Labori, counsel for the prisoner.

At the opening session of the week General Mercier was confronted by ex-President Casimir-Perier, and the shooting of Labori undoubtedly relieved the ex-minister of war from a predicament. It is conceded that the crucial period is approaching, which may determine the destiny of France. As the trial progresses the tension increases. The country being divided into two opposing factions, there is grave probability that the defeated side will not calmly accept the result. Already in Paris a situation has developed where a spark might ignite a conflagration. Jules Guérin, President of the Anti-Semitic League, and Max Régis, a notorious Jew-baiter, are at this writing, with several companions, besieged at the home of Guérin. On the issuance of warrants charging them with conspiracy against the government, the men sought safety, and as the house is well protected, and the inmates heavily armed and well provisioned, they are able to defy the authorities. The arrest of Paul Deroulede, founder of the League of Patriots, has inflamed partisan sentiment. Deroulede will be tried for treason before the High Court, a tribunal that has not been evoked since the days of Boulanger.

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WHILE OUR ARMY IN THE PHILIPPINES is fighting disease and Tagals, the War Department at Washington is trying to get itself straightened out and determine the status of several red-taped branches. Secretary Root is evidently determined that the prosecution of the war is the main thing in hand, and vexed questions as to precedence, superiority, etc., while perhaps of importance in themselves, are secondary. One branch of the service, the inspection department, is, to use the words of Assistant Secretary Meiklejohn, "to have restored certain duties which, through the exigencies of war had gradually devolved on other departments, or been suspended altogether." The withdrawal of powers of the Inspector General by the late Secretary of War was undoubtedly responsible for a great deal of suffering, and one of his last official acts was to restore the inspection department to its former standing. The restoring order, however, contains a provision which prevents the commanding general from exercising supervision.

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SECRETARY ROOT PROPOSES TO recognize General Miles, who, during the incumbency of Secretary Alger, occupied a paradoxical position. It is not probable General Miles will be sent to the Philippines, as his counsel and advice will be of greater value in the department. It is probable that some changes may be made, and although General Otis will not be superseded, he will likely be given the assistance of generals who will be able to assume more active control of actual operations

than the diversified duties of General Otis permit him to do. If department plans are successfully carried into execution, the early fall will mark the commencement of a quick and effective campaign.

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A DISASTROUS STORM, BRINGING death to hundreds in Puerto Rico, has brought a realization that the inhabitants of the island are not merely entitled to sympathy as fellow human beings, but as wards of the government. Telegrams from the authorities in Puerto Rico, giving details of the disaster and destitution which will inevitably follow, met with prompt response, and ship loads of provisions were dispatched as soon as cargoes could be taken aboard. As crops are destroyed, and some villages entirely swept away, it is probable that thousands of unfortunates must depend entirely upon the generosity of the United States for subsistence for some time to come.

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ANNOUCEMENT HAS BEEN LATELY made of a discovery in metallurgy, which if verified appears very important and almost revolutionary in its effects. Theodore Olan, a Swedish chemist in Washington, claims to have produced a new combination which, while it is not properly a solvent of metals, has yet the property of changing their molecular condition, so that gold, silver, steel, and other metals, on being immersed in the new liquid, will become soft and pliable. He has named the liquid tauric acid, since it is produced from tauric moss, a lichen of very wide distribution, and growing abundantly. Such a discovery, enabling the artisan to treat and mould refractory metals without the application of heat, is of a character largely to affect many industries. The process of producing is so simple, and its effects so amazing, that one is tempted to consider the announcement as a production of that genius who periodically tells us of the worm that eats the rails on the sleepers of our railways. But this story seems quite respectably vouched for.

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GERMANY HAS UNDER CONSIDERATION plans for the reorganization of its consular service, with a view to increased effectiveness on the part of its consuls in the race for commercial supremacy. The propositions are: First, to strengthen the consulates by the assignment of commercial attaches; second, to abolish permanent consuls and appoint experienced merchants in their stead, who will give to the office a commercial character, leaving legal and official duties to be performed by attaches. Whichever plan is adopted, the basis of the consular service will be a corps of consular pupils, to be selected by competitive examination, and thoroughly educated in directions having an important bearing on the duties they will be required to perform. The consular service thus organized would open promising careers to young men. The United States might well adopt a similar plan.

THE CENSUS BUREAU, AT THE REQUEST of the War Department, is preparing to take the Cuban census, and from information thus obtained, Congress can prepare a plan for a Cuban election which will fairly represent the people of the island. It is not expected that the census can be made complete, but from it the population of each province can be determined, also agricultural conditions, and the condition of schools. The voting population having been fixed, election tests can be made which will insure fairness. An endeavor will be made to determine the illiteracy of the people, but this will be a hard matter. Educational tests should properly be made, but as there is not sufficient time for this, the word of the people must be taken. It is urged by influential Cubans that an educational test to decide the right to suffrage would not be just, as in this event suffrage would not be universal.

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STREET CAR STRIKERS IN CLEVELAND continue to foment disturbance. In spite of the fact that the street railway company is operating nearly the full number of cars, there are comparatively few people on certain lines who venture to incur the ill-will of strikers and sympathizers by patronizing them. Then, too, is the fear of being dynamited which deters passengers from patronizing any means of locomotion not operated under the auspices of the striking men. Not in the history of strikes has the weapon of boycott been carried to such an extent. It has in fact affected trade so seriously that merchants are devising measures for their own protection. It has reached a point when the merchant who ventures to sell goods to a patron of the street railway company runs the risk of losing the patronage of those who sympathize with the strikers. Whatever grievance the latter may have, and no matter how just, their cause will not be helped by resorting to violence; on the contrary the pastime of dynamiting cars, and perhaps killing occupants, places them on the common criminal level.

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THE FIRST ARREST OF "FAITH healers" under the new Illinois law, took place last week, and it is expected the cases will be carried to the highest court, in order that the constitutionality of the law may be tested. Two "healers," graduates of "Zion," the large establishment founded and carried on by John Alexander Dowie, were arrested on two charges, practicing without a license, and mal-practice. The treatment of a woman proved to be ineffective, and when a physician was finally called in, the case had passed beyond human aid. Mr. Dowie and his adherents will contest the case bitterly, and as means are not lacking, a hard legal battle may be looked for, particularly as the life of "Zion" is threatened. The latter is a large institution, formerly a hotel, with accommodations for a great many patients. A printing establishment is maintained in connection.

The News of the Church

New York

Henry Codman Potter, D.D., LL.D., Bishop

Work is being pushed on the new parish house of Christ church, Tarrytown, and it is expected the building will be ready for use within a month.

The safe return of the Rev. George F. Nelson, D.D., the Bishop's secretary, from his trip to Alaska, is announced, which will ensure his prompt resumption of duties.

The summer services at the church of the Holy Apostles are in the charge of the Rev. Wm. D. Williams during the absence of the rector, the Rev. Brady E. Backus, D.D.

At Calvary-parish, the Rev. J. Lewis Parks, D.D., rector, a new curate has been added to the clergy staff, the Rev. Wm. J. Wright, late rector of the church of the Good Samaritan, Colfax, Wash.

While the Rev. Wm. H. Pott, Ph.D., vicar of St. Thomas chapel, is absent attending to the fresh air work of St. Thomas' parish, the summer services of the chapel are in charge of the Rev. R. W. Cochrane.

The Church Club

Is keeping its rooms open all summer for the use of members obliged to remain in town. The privileges have been extended to the clergy.

New Rector for Christ Church

The vestry of Christ church, Sparkill, has chosen the Rev. Arthur H. Proffitt to the vacant rectorship, and he has signified his acceptance.

Honors for a Rector

The rector at New Rochelle, the Rev. Charles F. Canedy, who was recently appointed a commissioner of education by the mayor of that town, has been elected president of the Board of Education by his fellow-commissioners. He and Mrs. Canedy and son departed Aug. 10th for New Hampshire for a few weeks' stay.

Actors' Alliance Outing

The new Actors' Church Alliance has just taken its first excursion, selecting to go to Governor's Island. They were welcomed by the Rev. Edward H. C. Goodwin, vicar of St. Cornelius' chapel, of Trinity parish, who has religious care of the island. Another social outing will be held in September, and also one in October. During the winter a special religious service will be arranged each month.

Temporary Church Home

Bishop Potter has made a timely offer to the church of the Archangel for the use, during the month of August, of the crypt of the cathedral of St. John the Divine. The congregation has of late been worshipping at the residence of the rector, the Rev. Geo. S. Pratt, pending the securing of lots and a new building, towards which, as already announced in the columns of THE LIVING CHURCH, \$10,000 has been secured.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Trinity church, Southwark, Philadelphia, the Rev. Horace F. Fuller, rector, is being thoroughly renovated and frescoed. The services meanwhile are being held in the chapel adjoining.

Holy Trinity, Lansdale

Is an organized mission of the diocese, and is now under the pastoral care of the Rev. Samuel Ward. The encumbrance of \$650 on the church edifice having been liquidated, one of the first functions that Bishop Whitaker will perform on his return from Europe will be its consecration.

Death of the Rev. Dr. Benjamin Watson

Word was received in Philadelphia on Wednesday evening, 9th inst., that the venerable Rev. Benjamin Watson, D.D., had entered into rest eternal a few hours previous, at Bay Head,

N. J., in the 84th year of his age. He had been in failing health for more than a year, and went to the seashore about the middle of July. Dr. Watson was born in Philadelphia, was educated at Trinity College, Hartford, where he graduated, subsequently entering the General Theological seminary, New York, where he pursued his studies for the ministry. He was ordered deacon in 1841, and two years later was advanced to the priesthood by Bishop Henry U. Onderdonk, of Pennsylvania. He served his diaconate at Grace church, Philadelphia, as rector's assistant. His first rectorship was at Trinity Church, Newport, R. I., and after several years he became rector of St. Luke's, Rochester, N. Y. In 1859 he returned to his native city, and assumed charge of the church of the Atonement, which he served as rector for 35 years, when he resigned, on account of advanced years, and was made rector *emeritus*. Beside his collegiate degrees, he was honored by the University of Chicago with that of D. D. Although living a retired life for the past five years, Dr. Watson took a great interest in Church affairs. In 1870 he became a member of the Standing Committee of the diocese, and since 1890 was its president. For many years he was dean of the Northwest Convocation, and also one of the managers of the Episcopal Hospital. The funeral service was held in Holy Trinity church, on the 12th inst., and was in charge of the Rev. Dr. J. D. Newlin, representing the Standing Committee; the Rev. Dr. J. N. Blanchard, rector of St. James', of which Dr. Watson's family are parishioners, and the Rev. Dr. Fleming James, of the divinity school, a near friend of the deceased. Representatives of the institutions with which Dr. Watson was connected acted as honorary pallbearers. The remains were interred at Laurel Hill cemetery.

Connecticut

Chauncey B. Brewster, D.D., Bishop

The Holy Communion was celebrated on St. James' Day in Harwinton, being the first held in that church for more than a score of years.

The people of St. Peter's church, Hebron, have recently presented a fine Service Book for use on the altar, and contemplate the early improvement of the church edifice.

Archdeacon Peck has prepared a map of the New London archdeaconry, which, in addition to the parishes and former missionary stations, also shows the towns recently given over by convention to the care of this archdeaconry.

Trinity Church, Torrington

At a vestry meeting recently held, it was voted to present the chancel window of the old church to St. Andrew's mission, New Haven, and to lend the font and sanctuary chairs to Christ church, Harwinton. St. Andrew's mission is at present accomplishing a valuable work, under the energetic charge of the lay evangelist, Colonel J. A. Stansfield, of the Church Army.

Litchfield Archdeaconry

The annual business meeting of the Litchfield archdeaconry was held in Christ church, Watertown, on the 18th and 19th of July. The business and literary meetings and the Wednesday celebration of the Holy Communion were at Watertown, and the Tuesday evening service at Oakville. For several years the rector of Christ church, the Rev. Mr. Cunningham, has maintained services in Oakville, and during the past year has secured an energetic assistant, the Rev. Edwin Skagen, who has taken up his residence in Oakville, and who also has charge of Christ church, Bethlehem.

The Rev. F. W. Barnett Resigns

The Rev. F. W. Barnett, for the past 17 years rector of Christ church, Canaan, has resigned, and entered upon the rectorate of the parish at South Glastonbury. During these years the parish has

grown in every way. The stone church, built in 1850, has been improved and adorned in many ways. A commodious rectory has been built on one of the best streets. An endowment fund has been commenced. All this is but the outward side of the loving, devoted service of a faithful parish priest.

Death of Rollin C. Newton

The parish at Canaan met with an additional loss in the death of its junior warden, Mr. Rollin C. Newton. His genial manners endeared him to all, and his Christian character made him a living witness to "the faith as it is in Jesus."

Beautiful Font Destroyed

The church of the Good Shepherd, Hartford, suffered a serious loss recently in the destruction of a beautiful marble font. Its great weight caused the insufficiently supported floor to give way, and the font was precipitated into the basement of the building. The font was a memorial of the three children of Mrs. Samuel Colt, and was the gift of her sister, Mrs. Nichols Beach.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop
Corner-Stone Laid

The corner-stone of St. John's chapel, Murray Hill, Flushing, was laid on August 6th. The ceremonies were conducted by the Rev. H. D. Waller, rector of St. George's church, and the vested choir took part in the service. There were placed in the corner-stone, a complete list of the officers and members of St. George's church and Brotherhood, and copies of the Brooklyn Daily Eagle, and local papers. The Brotherhood is contemplating the early erection of another mission chapel, at Black Stump, on land donated near the line of the trolley extension. Funds will be solicited from persons interested in that section, and the work is expected to be soon consummated.

Given a Loving Cup

The Rev. J. A. Denniston, rector of the church of the Ascension, Greenpoint, was recently presented by the vestry and the Woman's Guild of the church with a handsome silver loving cup and fountain pen. The presentation took place on the third anniversary of his rectorship.

Iowa

Theodore Nevill Morrison, D.D., Bishop
Visitation at Washington

The Bishop made his visitation to Trinity church, Washington, on Thursday last, accompanied by the Rev. A. E. Wells, of Traverse City, Mich., and the Rev. W. Parry-Thomas, rector of Muscatine. Service was held at 7:30. A good and attentive congregation listened to an earnest discourse from the Bishop. At its close, a meeting was held to consider the future of the parish. Promises were made which no doubt will lead to good results. In the meantime, weekly services will be held by the rector of Muscatine. Wherever the Bishop has visited he has won golden opinions, and the hearts and sympathy of all, in the work he is doing. Priests and people are already bound to their Bishop by a strong and affectionate loyalty.

Louisiana

Davis Sessums, D.D., Bishop

The rector of St. Mary's, Franklin, the Rev. H. R. Carson, is doing good work in this field. An increase in the attendance at Sunday school from six to seventy five, is one of the indications of renewed life under his rectorship.

The contractor is still at work on the new St. George's church, New Orleans, and it is expected everything will be completed by the fall. It promises to be a very churchly edifice in both exterior and interior.

The arrival of the family of Mr. J. A. Harral for the summer has infused new life into St. Andrew's mission, Arcola. A choir is being organized, and the Sunday school is being increased. The Rev. Mr. Harris visits Arcola when practicable.

New Rectory at Hammond

It is encouraging to note that ground has been purchased at Hammond on which to build a rectory for Grace church, a beautiful little edifice in which the Cote family have done much devoted work. The Rev. Mr. Harris has charge of Hammond, in connection with some other stations on the line of the Illinois Central.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

Deaf Mute Association

On the morning of August 10th, at Buffalo, the Rev. A. W. Mann opened the 18th convention of the Empire State Deaf Mute Association with prayer. The Rev. C. Orvis Dantzer, General Missionary in the dioceses of Central and Western New York, was secretary of this convention. Over two hundred members from all over the State attended service in the evening at St. Paul's church, the Rev. Dr. Register reading, with Mr. Dantzer as interpreter. The subject of Mr. Mann's sermon was, "What God hath done for us during this century." It showed that no schools for deaf-mutes existed in the United States less than a hundred years ago; now there are over 100, and the methods of instruction have greatly advanced all the while. Church work among the graduates was inaugurated within this century, and has reached every diocese.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

The Rev. W. H. H. Ross is temporarily serving at St. Mark's, South Milwaukee, during the illness of the rector, the Rev. G. Shelton.

St. Andrew's, Milwaukee, the Rev. G. F. Burroughs, curate, has paid in over \$200 toward its building debt during the past three months.

The Rev. Rudolph Stahley, of Prairie du Chien, has been placed in charge of Emmanuel church, Lancaster, in addition to his present duties.

The Rev. John Brann, of St. Matthias', Waukesha, after a year's temporary work in that parish, has been called to the permanent rectorship, from August 1st.

St. James', West Bend, has made another payment of \$60 on its building debt, reducing it to \$240, from \$600 of three years ago. The Rev. W. J. Webster is curate.

St. Peter's, North Greenfield, the Rev. Canon Richey in charge, has paid the entire balance of its \$400 debt. It is now wholly free, and some needed improvements on the Church property are at once contemplated.

The Mission at Spooner

Closed for several years, has been re-opened by the zealous efforts of the Rev. Dr. Trimble, of Shell Lake. Eight were confirmed by the Bishop at a recent visitation. The Church owns land, but no building, the services being for the present held in the Methodist building.

New Curate for North Milwaukee

At the church of the Nativity, North Milwaukee, the balance of the debt on the new guild hall has been fully paid. The Rev. John C. Jetter, of St. Thomas', Milwaukee, has been appointed curate-in charge, and will at once begin anew regular Sunday services.

A Handsome Memorial

A new and exceedingly beautiful altar, in white marble, has recently been placed in the church of St. John Baptist, Elkhorn. It was made by Geissler & Co., of New York city, and is a gift in loving memory of the late Wm. Thos. Jones, of Elkhorn, long time a benefactor of the parish, given by his widow. The reredos is in oak, heavily carved, also a memorial of their

two children. Two stained glass windows have also been placed in the sanctuary, one on either side of the altar, by Mr. Isaac Moorhouse, in memory of his two sons.

Recent Confirmations

Within the diocese: Number last reported, 577. Baraboo, 13; Mazomanie, 8; Darlington, 6; Nashotah, 5; Star Prairie, 2; Wagon Landing, 8. Total, 614.

Maryland

William Faret, D.D., LL.D., Bishop

Extensive improvements are being made to the Church Home and Infirmary, Baltimore, at a cost of \$3 000. When completed, the first three stories of the old building, which were erected about 65 years ago, will be fitted up with all modern conveniences.

The Rev. Joseph P. McComas has been elected to succeed the late Rev. Dr. W. S. Southgate, D.D., as rector of St. Anne's parish, Annapolis. Mr. McComas has for four years since his ordination served as curate of St. Anne's. Mr. McComas and Miss Katharine Murray, daughter of Pay Director Murray, will shortly be married.

The Committee of Missions

Met recently at the Episcopal residence, Baltimore, the most interesting business being the arrangement of several appropriations from the income for the current year from the Keel Fund, which the diocesan convention turned over for a second time to be administered by the committee of missions. The sum of \$400 was set aside for the second year's stipend of the Rev. Oliver J. Whildin, the diocesan missionary to deaf-mutes; \$500 was devoted to the building and furnishing of a little chapel at Indian Spring, in Washington Co., to be under the charge of the Rev. Jabez C. Koon, rector of St. Thomas' church, Hancock; \$600 was appropriated for the renovating of St. Paul's church, Frederick Co., which is so greatly dilapidated as to be useless in its present condition, and has had to be practically abandoned; and \$500 was promised towards the stipend of a priest who will be rector of Western Run parish, Baltimore Co., and will spend the greater part of his energy, under the direction of the Archdeacon of Towson, in the effort to develop new work in the northern part of Baltimore Co.

A Generous Gift

Christ church, the old parish church of Queen Caroline parish, Howard Co., is to be completely renovated, through the liberality of Mrs. Mollie R. McGill Rosenberg. Mrs. Rosenberg recently presented St. John's church, Hagerstown, with a beautiful memorial chancel, and on the occasion of the re-opening of the church, came East from her home, in Galveston, Tex. With a party of her family, she paid a visit to Christ church, which her great-great-grandfather served for 50 years as its first rector. Her interest in the old church prompted her to the very generous gift that she is to make. Christ church is doing a good work under its present rector, the Rev. W. P. Painter. The rector and wife sailed July 29th, for a two months' vacation to England, while the church is closed for repairs.

Corner-stone Laid

The corner-stone of the chapel of the Holy Evangelist, Potomac and Dillion sts., in Canton, Baltimore, was laid July 24th, by the Rev. Thomas Atkinson, acting as archdeacon, who was appointed by the Bishop to conduct the service in his absence. He was assisted in the service by the Rev. Harris Mallinckrodt, rector of the chapel. The building is expected to be ready for occupancy by the first Sunday in October, and when completed, will cost about \$12,000. The new edifice is being constructed of brick, terra cotta, and stone. The part now being built consists of the nave and aisles, the tower and chancel being left for a later date. The interior is to be 46 ft. wide and 68 ft. deep, and will accommodate about 360 persons. When the chancel and tower are added, the capacity will be increased to about 600. The body of the

chapel will be divided into aisles and nave by five arches 18 ft. high, each carried on massive columns. The roof will be supported on open timber, natural finish. There will be a spacious basement, where the Sunday school and other organizations will meet. The mission is under the patronage of the Bishop. In February, 1874, the Rev. Charles Ritter, acting under the direction of the Bishop, began missionary services in the neighborhood, and organized a congregation, which met for worship in a small room on Elliott st. Shortly afterward, the home of the new charge was moved to a chapel of a German Lutheran congregation, on Chesapeake st. On May 17, 1874, the corner-stone of the chapel, which the one now building is to replace, was laid by the Rev. George Leeds, and on Sunday, October 12th, of the same year, it was ready for occupancy.

Brotherhood of St. Andrew

The bi-monthly meeting of the Baltimore local council of the Brotherhood of St. Andrew was held Aug. 1st, at Trinity church, Towson. An informal reception and tea was held from 5:30 to 7 o'clock, followed by a business meeting and short service. The topic of discussion was, "Opportunity of the Brotherhood man for work in public institutions." Mr. Alexander M. Hadden, of New York, associate secretary of the Brotherhood, was the speaker.

Easton

Wm. Forbes Adams, D.D., D.C.L., Bishop

New Church at Ocean City

The Rev. J. Gibson Gantt, rector of St. Paul's by the Sea church, Ocean City, is meeting with much success in his efforts to erect a new building at that place. The old one is on an undesirable lot. Both the building and lot are to be sold, and a large and handsome church will be erected on a site a little above the Plimhimmon Hotel. Mrs. John Floyd Waggaman recently presented Dr. Gantt with two lots, 100 by 150 ft. The following gentlemen are the committee on new church building: Messrs. Robert J. Showell, secretary; L. L. Dirickson, Jr., treasurer, and Edw. M. Scott. During this month, the Rev. Mr. Gantt will hold services at the Plimhimmon Casino.

The rectory of Somerset parish, in the suburbs of Princess Anne, caught fire July 27th, and the building and furniture contained therein were damaged to the extent of \$300, which is covered by insurance.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

Annual Choir Outing

During the past few weeks, three of the Washington choirs—St. John's, Georgetown, the Ascension, and St. Paul's—have successively enjoyed their summer outing at River Springs, on the beautiful little St. Catherine's Bay. The boys have had a glorious time, and have contributed by their music to the enjoyment of the other guests. The Rev. Frank Barton, rector of St. John's, accompanied his choir, and held services for it. On Sunday evening, Aug. 6th, the rector of the parish in which River Springs is situated, held a special service at the hotel.

Damaged by Storm

During a recent severe wind storm, great damage was done to the fine old trees in Rock Creek churchyard, and the large and handsome Celtic cross, in memory of the great benefactor of the parish who gave its glebe lands, nearly two hundred years ago, was overthrown and broken.

Southern Ohio

Thomas A. Jaggard, D.D., Bishop
Boyd Vincent, D.D., Bishop Coadjutor

Christ Church, Cincinnati

A lot just east of the church has been purchased by the vestry, on which a three-story modern parish house is to be erected. Work on the same will be commenced in a few days. The cost of the whole will be about \$20,000.

Editorials and Contributions

IT is often claimed as one of the great glories of Masonry that it is absolutely unyielding in the enforcement of its requirements. To obtain its benefits, its laws must be implicitly obeyed. This rigidity is understood to be a fundamental necessity. Masonry as an institution could not exist without this strictness. Men who are Masons do not appear to be restive under the requirements of its laws, or its ritual. They do not rebel against these as being unreasonable or arbitrary. They accept them with a cheerful alacrity, which is praiseworthy, to say the least. And outsiders are not in the habit of caviling at these principles and practices as burdensome or unreasonable or belittling to the intellect of those who subject themselves to these requirements. Nor is Masonry generally characterized by non-Masons as being intolerant, offensive, or arrogantly exclusive, because its members thus practice what they preach. So much for a merely human institution. How is it with the divine organization?

WE do not want to muzzle intelligence or erect a Chinese wall, but as to opposing error we have no choice if we wish to continue Christ's faithful soldiers and servants. Thereto were we baptized, confirmed, and admitted to the unspeakable and august privilege of the Communion of His Body and Blood. The Church cannot be called illiberal or exclusive when it pronounces upon certain things to be believed, which have been believed from the beginning. To call the Church arbitrary or priest-ridden, when it merely follows the original and only source of its illumination, is to say that there may be more than one God, a God for every school of philosophy. It is obvious that with this conception of the case, the Church would naturally melt into nothingness; it would simply expire in the blaze of modern criticism.

IT is very true that the Church has never defined the doctrine of inspiration, and that accordingly, various views have been held and defended by teachers of unimpeachable orthodoxy. But it is not true that there are no limitations upon what may be believed or taught on this subject. When, for instance, we are told that holy men of old spake as they were moved by the Holy Ghost, it is undeniable that the intention was to ascribe a unique character to the Old Testament; and when the Church declares that the Holy Scriptures are "the Word of God," it is certainly meant that they are in this way distinguished from all other writings. To confound the inspiration of the Sacred Scriptures with that of the poets and sages of all time, is to reduce Christianity to naturalism. Here, in fact, is the centre of the conflict. Nothing less is involved than the rejection of supernatural religion, as such. This movement began in Germany, a century ago, when the position was taken that the Gospel is nothing more than the republication of natural religion. It was long in making an impression upon the minds of our own people, but of late years, under the impulse of certain applications of the evolution philosophy, and of the "scientific movement," it is making its way with accelerated speed. The worst of it is that by continuing to use old terms in changed

senses, under the specious pretence of adding the illumination of modern thought, even the elect are liable to be deceived. The recent free handling of the subject of inspiration is a clear instance of this. It places the Bible in the same category with the records and systems of paganism.

WE are far from agreement with Canon Gore upon some most important subjects, but the following words from his book entitled, "The Clergy and the Creeds," are worthy of all praise:

Oh, let the conscience of men awake! The Christian Creed is a quite distinct and intelligible thing. If its reality is gone, we shall gain nothing and lose everything by retaining its language. We shall gain nothing, for the words become but hollow echoes ringing with a hideous mockery in the ears of those who desire the support of truth; we shall lose everything, because we introduce into the highest part of our life an atmosphere of unreality which will have an influence (depend upon it), on its other departments, undermining everywhere the foundation of reality and truthfulness, and which will appear in grosser form in less academic circles. A society which exists not primarily to seek truth, or to keep society together, or to make men comfortable, but to bear witness to a "once-for-all delivered Faith," and preach a Gospel of specific good tidings given in the Incarnation, Birth, Death, and Resurrection of the Son of God, cannot welcome into its ministry, with any show of reason, men who are content, indeed, to use its language, but only if they may repudiate its meaning.

We are the more glad to reproduce these words, because some of those who propose to "flux the Creed with new meanings" have claimed Canon Gore as on their side.



"What is the Good of Going to Church"

IN the June number of the *Ladies' Home Journal* is a symposium on the subject of Church-going. The question this time is, "What is the good of going to Church?" It is answered by a number of ministers of prominence in their respective denominations, including an "Episcopal bishop," a Methodist bishop, a Roman priest, a Jewish rabbi, a Presbyterian, a Congregationalist, and a Baptist. The hope is expressed that these answers may meet the case of the "young man" who is doubtful about the utility of going to Church. It cannot be without interest to see what reasons are presented to bring conviction to the mind of such a young man. We confess that, save in one or two instances, we fail to find anything of convincing force. It is disappointing to find a bishop of the Church bringing forward such reasons as these: We go to church "to catch sight of the highest ideals"; the pressure is strong for six days to put up with low or harmful standards. "On the seventh day why not strike into the purer atmosphere of the ideal?" Then, second, "the Church is the nursery of public spirit," so much needed in trade, politics, and society. Third, church-going broadens thought, and brings a man's mind into contact with the greatest characters and the noblest literature. "The worshiper comes forth a larger, humbler, more interesting, and a better man." The fourth and final reason which this representative of the Holy Catholic

Church finds himself able to give, is that a man can extend his influence, in the strongest and most enduring way, by throwing in his lot with an institution like the Church. With these four reasons, this speaker rests his case.

WILL the average young man who has "honest doubts" of the efficacy of church-going be induced by such considerations to turn over a new leaf? As to "high ideals," he will consider that they are easy to find when he wants them, without submitting himself to systematic drudgery. And for the development of public spirit, the air is full of all sorts of arguments and appeals on that behalf. The cultivation of good literature is probably the last idea which would occur to the average young man as a reason for going to church in these present days. There are libraries, and there are lectures; books are cheap, and Bibles, in particular, may be had, even without the asking. The young man in question would reasonably urge, that while the Bible and the Prayer Book are doubtless, as literature, all that is claimed for them, it is no longer necessary to go to church in order to become familiar with them. Good literature as they are, their excellence is too often obscured in church by readers who have never learned to read. He may ask, too, whether sermons are necessarily good literature, and what is to be said of hymns? To certain classes of minds the suggestion that "a man who wants to extend his influence into time," would do well to consider the opportunities which connection with the Church afford, is alluring. But we can imagine no suggestion more foreign to that spirit of humility which is the subject of the first beatitude, than that men should be asked to join the Church because their influence is likely to be valuable.

ON the whole, we cannot help feeling that our own spokesman in this symposium has failed to advance a single argument likely to effect the reform of the "young man." The Methodist bishop, in like manner, speaks of relief from nervous tension—which many men, in fact, find in a bicycle ride to the country; of "developing the mind," and "broadening the area of knowledge" of the gospel of the brotherhood of man as "the potent gospel of every Church." We find ourselves wondering what John Wesley would have said to this! Better things are said by some of the others. Dr. McGlynn, the Roman representative, touches the truth when he reminds us that Christ has sent authoritative teachers, and we must come together to hear them; that He has established sacraments—and we must come together to receive them; that the Church is the family of God, and we are bound to discharge our obligations as members of it. The Rabbi Gottheil strikes a true note when he speaks of duty rather than of advantages. Dr. Parkhurst gives his opinion that there is no good in going to Church unless the Church is worth going to. This has a promising sound, and we go with him entirely when he deprecates every kind of catch-penny scheme for filling up a place of worship. He seems to think it will not be necessary to ask the question when the Church becomes "in truth, the very

house of God," the temple of His Presence, "a meeting place between God and man." Dr. Bradford, Congregationalist, and Dr. Conwell, Baptist, are the two writers in this list who show the clearest sense of the truth, and express it in the most downright way. In the case of both the whole matter is summed up in this simple statement: "We go to church to worship God."

THE question of church-going can never be settled by any marshaling of minor or incidental advantages. There is not one of these—rest from nervous tension, introduction of higher ideals, enlargement of the mind, literary culture, nourishment of public spirit, even moral reform—which is not provided for in other ways. Even "the brotherhood of man," as many insist, is made a practical thing through the various philanthropic, ethical, and beneficiary associations with which the world is full. And so long as this is the case, and the advantages included under all these heads may be obtained without the uncomfortable pressure of demands upon the conscience and the faith, men will naturally prefer the less exacting path. It is of little permanent avail to appeal to men in the name of religion, on any but the highest motives. The reasons for going to church are at once simple and powerful. We must go in order to worship God. God is a Person, and He demands this of us. Our own nature, moreover, in its deepest instincts impels us to do this. It is needful for the salvation of the immortal soul. When we have faced these considerations, all others, true as they may be in their measure, seem worthless by comparison. Only, if our supposititious "young man of honest doubts" does not believe in God, and does not know whether he himself has a soul, these considerations are, of course, without avail. But in such a case, will any others have more weight?

—X—

At His Best

A VESTRYMAN says: "Our rector is an excellent man, a faithful pastor, and a good preacher—at his best, an unusually good preacher, and sometimes really eloquent; we wish he could always be at his best." And this suggests inquiries: How is it as to his parishioners? Are they generally "at their best?" Are they regular in church attendance? Do they join heartily in the services? Are they earnest in parochial work? Well, no, it can't be said that they are, in the congregation referred to. And how is it as to the vestrymen? Are they examples to the flock in these particulars? No, it can't be said that they are. They are not any more constantly at church than the rest of the people. Some of them are, in fact, very irregularly at church. It is a common thing for some of them to be absent for three successive Sundays, though at home and able to attend to their business every day. The rector of the parish has even been known to ask members of the congregation to assist in taking the offerings because there was not a lay officer of the parish present.

And yet a vestryman of this very parish wishes that his rector "could always be at his best." When will a clergyman be at his best? Manifestly, when his people are at their best; when he knows that his "labor is not in vain in the Lord"; when he sees that he is doing good and has reason to think that he is helping and inciting others to

faithfulness and godly zeal. It will be said he has nothing to do with results; he is to go on all the same, and in whatever he does, do it heartily as unto the Lord and not unto men. True enough, and yet the clergyman was a man before he was a clergyman, and is still of like passions with other men. It is idle to say that he should never be discouraged. Being human, he cannot help being below "his best" when he sees indifference where he has a right to look for encouragement, and habitual negligence in those from whom he has a right to expect habitual faithfulness.

Surely it is not too much to say that a vestryman of a parish, as well as the rector, ought to be examples to the flock in zeal and constancy in walking in all the commandments and ordinances of the Lord blameless. It is not claiming too much to say that the lay officers of a parish ought to be the most zealous and faithful men in it. In more than an ordinary degree, they are responsible before Almighty God for the souls of those around them. Is it unnatural that a parish priest should feel as if weighted and hampered in his work, when he knows, and his people know, that the lay officers of the parish do not seem to feel any responsibility for the spiritual well-being of the parish? A pastor will be "at his best" when his people also are at their best. They have a right to expect from him consideration, counsel, comfort, and encouragement. And the very same human necessities that lead his people to expect this of him cause him to expect this of them. * * *

Few congregations imagine how much they have to do in developing the highest and best powers of their pastor. Let any parish priest have among his people a considerable number of earnest and devoted parishioners, and he will be sure to be an earnest and devoted man. If not, then the highest is not in him. If you want your rector to be always "at his best," try yourself, in your degree, to be what you would like to have him to be in his.—*From the Manual of the Bishop of West Virginia.*

—X—

The Recent Agitation

FROM *St. Chad's Parish Register*

IT is recorded in the first history of the Church of God ever written, the Acts of the Apostles, that when the Jewish Council was debating as to what steps they should take utterly to crush and repress the new superstition, there was at least one man who was alive to the fact that the movement that they were endeavoring to repress was one of heart and conscience, and that it could not be put down by forcible measures. And so Gamaliel, one of their most distinguished scholars, gave his counsel thus to his brethren: "I say unto you, refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts v: 38, 39.

We have sometimes wondered how long it would be before this simple truth would be recognized by some of the deeply sincere and conscientious men who have taken part in this present agitation, and when the protestant Gamaliel would arise. He has arisen, it appears, in the person of the editor of *The Christian World*, and this is what he says:

"Some of the utterances in the address of

Lord Halifax to the English Church Union are so significant, so bold and uncompromising, that they have far more than a passing interest.

"The main principle is that the Anglican Church, as only a part of the whole Church, has not, and never had, any right to alter her doctrines and formularies in a sense adverse to the teaching and example of the greater society. Lord Halifax does indeed mention, by way of exception, 'matters within the competence of a national Church to alter.' But the whole tendency of his argument is to confine such a field of Anglican dependence to the very narrowest limits.

"There are those who say: 'We will see about that; pass a more vigorous Church discipline act, and let us see who will dare to defy it!' Such a threat comes very well from those who regard religion as a creature of human law. But we cannot conceive how it can be consistently uttered by those who insist that Jesus disclaimed any kingdom of force. It is all very well to say that the law exists already, and that a new law is wanted only to secure obedience. But the law, so far as it seeks to force conscience, is sacrilegious, and any attempt to add to its terrors is more sacrilegious still. The proper plan is to repeal an impossible law, and let the Anglican Church go free to be as ritualistic as it likes. We have never said, we have never dreamed, that Disestablishment would abolish Ritualism. We only say that it is no part of the nation's duty either to endow Ritualism, or to forbid it. Let it alone. If it has no root in the spiritual life it will perish. If it has, who are we that we should pull it up?"

—X—

Ephphatha Sunday

THE Church Mission to Deaf-Mutes, New York, was incorporated in 1872, to promote the welfare of the silent people after they leave school. Its missionaries hold services in the sign language in ten different churches in the dioceses of New York, Long Island, Newark, and Connecticut. Other dioceses are provided for by missionaries, mostly deaf-mutes, acting under various bishops and rectors.

The Church Mission to Deaf-Mutes, New York, is active in the field referred to above, and has brought many into pastoral relations through Baptism, Confirmation, and the Holy Communion.

Deaf-mutes specially need the care and advice which they thus receive from the ministers of the compassionate Saviour who said "Ephphatha" to a deaf and dumb man, and restored him to hearing and speech. The miracle cannot be repeated in our day, but the hearts and minds of the deaf can be opened to the light of the Gospel, and they can be led to cultivate the Christian life.

The society's missionaries are constantly engaged in ministering to the sick and needy. Though the majority of the deaf are getting on well, and supporting themselves and their families, cases of destitution are daily arising, and must be met. Work is found for the unemployed, marriages and burials are performed, the Holy Communion is administered to the sick and dying. Deaf-mutes who find they have made a mistake in coming to our great metropolis for work, are often sent back to their relatives and friends, where they can fight the battle of life more favorably.

The society maintains the Gallaudet Home for Aged and Infirm Deaf-Mutes in the State of New York. This home, free from debt, is beautifully situated on a farm, by the Hudson river, between New Hamburg and Poughkeepsie. It cares for twenty-six afflicted people, both women and men. Three of the inmates are deaf, dumb, and blind.

Thus it can be seen that offerings and gifts

are needed for the moderate salaries of five missionaries, the Charity Fund, and the support of the Home for the Aged and Infirm.

The Prayer of Faith

BY JAMES LOUIS SMALL

"Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word." St. Matthew, xv, 21-23.

TO few of us is it an easy matter to pray, and how still more difficult is the exercise of devotion, when that exercise seems to bring no tangible reply or answering fulfillment. The above quoted portion of St. Matthew's Gospel has to many of even the most earnest of our Saviour's followers proved a stumbling-block. The transition of the Master from His usually mild and gentle demeanor to that of apparent harshness, presents to them a problem inexplicable.

We can imagine the feverish eagerness with which this humble suppliant approached the Divine Presence, nothing doubting that the great Physician would hearken and heal. From a heart full of maternal suffering and anxiety went up the agonized cry: "Have mercy on me, O Lord, thou son of David." What then must have been the disappointment and grief attendant upon the silence of Jesus?

Is it not so with you and me in our daily life? The way seems so rough to our weary feet, and the road is encompassed on every side by so many gloomy shadows. We cry out to our Captain in our loneliness and weakness, but no answer seems to come to our straining ears, and we plod along blindly and helplessly. Perhaps a dear heart's desire, a boon which we crave, has been for days, months, or perchance for years, the subject of unceasing prayer. At last, tired and worn by what we term wasted effort and unrequited supplication, we give up the strife, and lose by faintheartedness and lack of courage, that which God, if so He had willed, might have granted.

Then there are those who would fain have us discontinue our so-called "fruitless pleadings." "Of what use," they say, "are such unavailing prayers—prayers so destitute of fulfillment or reward?" Let us return for our example to the woman of Canaan. There were present those who endeavored to draw her away, but increased resistance seemed but to deepen her zeal, for the Apostle tells us that "she fell down and worshipped Him." Are you and I willing to fall down and worship our Lord when our cries seem unavailing, and only the eye of faith can penetrate the cloud that bars our vision? Are we not rather too prone to seek God for the benefits which we think likely we may obtain from Him, and when those benefits are withheld, selfishly inclined to turn away, nourishing in our hearts thoughts of bitterness instead of blessing?

Then, too, we are here taught that our prayers should above all else be humble. Our Blessed Lord said: "It is not meet to take the children's bread and to cast it to dogs." But unhesitatingly came the reply: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." Are not we apt to assume towards God the attitude of master of the house, rather than servant; much less the humblest of all postures, that of even a lowly beast in His Presence? Referring again to the narrative: After repeated effort and repeated exertion, what a glorious result followed! "Her daughter was made whole from that selfsame hour." If such was the devotion of a woman unlearned and untaught in the mysteries of the faith, how much greater should be the workings of the Holy Spirit in us who have been sealed with the seal of the Living God, and who find refreshment on our earthly pilgrimage in the *Esca Viatorum*, "the Pilgrim's Bread."

May we ever then remember that the withdrawal from us of God's Face is but a trial, a

test of the greatness of our faith in Him, and a means by which we may realize how infinitely sordid and base are the things of earth when compared to the beauty and brightness of His all-abiding Presence.

—X—

Letters to the Editor

THE CANONS ON DIVORCE

To the Editor of *The Living Church*:

I am persuaded that if my brethren, who advocate stringent legislation in the matter of marriage and divorce, come to understand my contention that it is not only unwise but wrong to enact an ecclesiastical law which forbids what both God and the canons of the Church universal allow, they will permit me and perhaps others to act and vote with them. For this reason I ask the use of the columns of *THE LIVING CHURCH* to republish a letter, which I addressed to the *New York Sun*, and which appeared in that journal July 26, 1899, and also a proposed canon, which I submit for the consideration of my brethren.

To the Editor of the *Sun*:—Sir, I am sincerely obliged to the *Sun* for its kindly editorial notice of my letter to the *Churchman* on the subject of marriage and divorce, and I now ask the privilege of responding to the *Sun's* request for information.

My proposed canon would bring before the bishop or presbyter such cases only as had been legally adjudged void *ab initio*, or from the beginning; and the jurisdiction of the said bishop or priest would go no further than to decide whether the parties, after they had obtained such a decree, were even then suitable subjects for the solemnization of holy matrimony. The marriage is affirmed to be absolutely void, but, notwithstanding, it might be that one or both of the parties might still be unfit to receive the blessing of the Church in the solemnization of holy matrimony. As, for example, if the original alleged marriage was secured by one of the parties passing himself or herself off as an unmarried person. In that case the guilty party would have committed the crime of bigamy, and if he were to enter into a new alliance it would aggravate the crime, and in such a case a clergyman, of course, ought not to officiate.

My position, then, is briefly this:

1. That marriage is indissoluble.
2. That no clergyman of the Church should marry persons who have procured a divorce for any cause arising after marriage.
3. That in cases where the causes existed prior to marriage, the only redress in the eye of the law is for a legal declaration that such marriage is null and void from the outset.
4. Such cases could only come under the jurisdiction of a clergyman when they rested upon such a legal declaration of a civil court; and the extent of such jurisdiction would be only so far as to inquire whether the parties were suitable subjects for holy matrimony, as is now the duty of every clergyman when asked to use the marriage service.

In regard to the case alluded to by the *Sun* I would say that it has not the slightest bearing upon my canon. The decree of divorce in that instance was based on the ground of desertion, and the statement that the marriage was null and void *ab initio* was based upon the private consensus of four eminent persons who are alone responsible for their assertion. They doubtless thought they were correct in their assumption, but they were, as subsequent events proved in error as to the facts. My proposed canon would have nothing whatsoever to do with private opinions and declarations. There must be in the first instance a decree of a competent court that the parties were never in reality married, or else the case could not come under the purview of any clergyman so as to allow him to solemnize the marriage. He must have the legal finding of a court or he could not take a single step in the matter.

GEORGE F. SEYMOUR,

Bishop of Springfield.

Springfield, Ill., July 22, 1899.

PROPOSED CANON

§ 1. No minister of this Church shall solemnize the marriage of any person, who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage. And in all cases where the marriage is alleged to be null and void *ab initio*, such fact must be proved by the decree of a competent civil court, before the clergyman may officiate.

But this canon shall not be held to apply to parties once divorced seeking to be united again, and in all such cases the officiating minister shall use only so

much of the marriage service, as shall satisfy the legal requirements as to the proclamation that the parties are in the eyes of the law man and wife, and invoke upon them the nuptial benediction.

§ 2. Questions touching the facts of any case arising under section 1 of this canon, after the decree of the civil court has been secured and exhibited, shall be referred to the bishop of the diocese, or missionary jurisdiction in which the same may occur; or if there be no bishop of such diocese or missionary jurisdiction, then to some bishop to be designated by the standing committee; and the bishop to whom such questions have been so referred shall thereupon make inquiry in such manner, as he shall deem expedient, and shall deliver his judgment in the premises in writing."

I would simply add in conclusion that in my experience there have come before me three cases, where the alleged marriage was no marriage, two were procured by fraud, and one by coercion. I have recently heard of a case, where in ignorance brother and sister were united in marriage.

GEORGE F. SEYMOUR.

Springfield, Ill., Aug. 8, 1899.

OUR DEFECTIVE CANONS

To the Editor of *The Living Church*:

Your editorial on the enforcement of canonical requirements in the case of persons applying for Holy Orders, is very much *ad rem*, and there is nothing concerning which the conscience and the intelligence of the Church more urgently need awakening. But a large part of the present evil resides in the present condition of the canons, which practically provide between seventy and eighty different standards for admission to the ministry. That is to say, in every individual bishop there is vested so large a discretion in the way of dispensations (a) of time, and (b) of scholastic requirements, as to make it extremely easy to open the gates to a large influx of uneducated men. Add to this the fact that a candidate for Holy Orders, having failed to pass his examinations in one diocese, may, on one pretext or another, be transferred to another diocese, where it is known that the standards are lower and the requirements less rigid, and you have a situation full of the gravest mischief.

For its consequences are not only intellectual, they are moral. The vagrant minister, or he of unsavory record or doubtful soundness in the faith, is tempted by such a condition of things to turn from other communions to the Church, as a short cut to the honors and emoluments of a calling for which, it may be, he is doubly disqualified.

There is but one remedy for such a state of things, and that is the West Point rule. No man gets a commission in the regular army because he has passed an examination in Alaska or New Hampshire. There is one board, with one set of examiners, and one set of standards. Ours should be like it. The examiners should be elected, from tried and competent men, of universally recognized capability, by the General Convention. Their expenses should be assessed upon the dioceses, and their rejections should be final. All the inconvenience, the pecuniary expenditure, the delays that such a method would cost, would be repaid by the selection of men who, like the graduates of our military academy, have won their rank by sheer merit, and whose diplomas have been given them "without fear, favor, or affection."

New York, August 7, 1899. H. C. POTTER.

NOT BLACK, BUT WHITE

To the Editor of *The Living Church*:

A few years ago, a writer describing a visit of some Sioux Indians, from the Cannon Ball, N.D., to Bishop Walker, stated that the Sioux called him "Chief of the Black Robes."

This was not true to fact. The Indians have given names to the several bodies working among them, and it so happens that they never speak of our bishop and clergy as Black Robes, but White Robes.

In a recent number of *The Spirit of Missions*, and also in *THE LIVING CHURCH* of Aug. 5th, is an interesting letter from the Ojibways, by Mrs.

Morrison, wife of the Bishop of Duluth, in which she says they call her husband the "Great Black Robe." I am not conversant with the Ojibway language, but am of the opinion that they too would call him Chief White Robe. I would like Brother Giffillan to express his opinion on this. My experience of over twenty-five years is that the term "Black Robes" is invariably given to that body known as Jesuits, and also includes the Roman Catholic Church. On the other hand, the Indian sees the Bishop and missionaries ministering in their white robes, so that the name White Robes is true to fact as well as appropriate. My object in writing this is not to criticise, but merely to draw attention to the fact that we are not, in the Indian mind, Black Robes or Jesuits, but White Robes; and this describes the Church in her claims, white or pure in her faith and doctrine.

E. ASHLEY,
Missionary to the Sioux Indians.

REASONS FOR DECLINE OF PRESBYTERIANISM

To the Editor of *The Living Church*:

New York city is just now agitated over strikes, but the secular and religious papers find time to discuss the "decline of Presbyterianism" in that city. I am not interested in the various reasons assigned for this "decline of faith in the pulpit and the pews," further than to note these significant words of a Presbyterian doctor of divinity: "Let us, like the Episcopalians, make the services of the grand old Presbyterian Church more ornate and beautiful, more attractive, so that they will appeal to the æsthetic tastes of the people. Then there will be a marked increase in interest in all lines of Christian activity." And yet, forsooth, it is not so long ago that the "interest in all lines of Christian activity" was to be promoted by banishing all forms and ceremonies. One writer in the controversy still holds the trouble to be "a decided departure from the simplicity of our ancestors, and a growing imitation of Prelatists and Catholics." The dispute rages, and Presbyterianism is being shaken up, and in the house of its friends, by its friends.

D. B. S.

THANKS FROM Y. M. C. A.

To the Editor of *The Living Church*:

In behalf of the army and navy department of the Young Men's Christian Association, I write to thank you most sincerely for your contribution of your paper, *THE LIVING CHURCH*, which is received regularly and forwarded to our representatives at Manila, and, with other papers, is distributed among the troops at that point.

H. J. McCox, Gen'l Secy.

A PERPLEXED PRIEST

To the Editor of *The Living Church*:

Will you kindly reply to the following questions?

(1) A priest who regards the Holy Communion as the chief act of Christian worship, but who is without an assistant, celebrates twice every Sunday, at 7:30 and 11 A. M. Is he justified in so doing? If so, on what grounds?

(2) Where in the Holy Communion Office is it proper to introduce a special prayer, say the prayer for a sick person? Is there any special place?

E. W. T.

[(1) Catholic usage fully justifies the second Celebration, where necessity exists, as may be assumed under the circumstances instanced. (2) In the absence of any rubric, it is quite customary to introduce special prayers just before the final blessing.—Ed.]

Personal Mention

The Rev. George Parkin Atwater has entered upon the rectorship of the church of Our Saviour, Akron, Ohio.

The Rev. Dr. Frederick Bassett is in temporary charge of St. John's church, North Adams, Mass., during the absence of the rector.

The Rev. Louis De Cormis, D.D., is spending the month of August in Berkeley Springs, W. Va.

The Rev. Pierre Cushing is passing his vacation in Canada.

The Rev. Henry B. Ensworth has resigned the rectorship of St. James' church, Arlington, Vt., and accepted that of Trinity church, Wahpeton, N. D.

The trustees of Nashotah House have conferred upon the Rev. Joseph Marshall Francis, Bishop-elect of Indiana, the honorary degree of Doctor in Divinity.

The Rev. H. C. Goodman has returned from his vacation, and resumed his duties at St. John's church, Dubuque, Iowa.

The Rev. George G. Merrill has sailed for foreign travel.

The Rev. Dr. W. M. Pettis has gone to Europe.

The Rev. Frederick Pember will spend his vacation at Yarmouth, Me.

The Rev. Wm. P. Painter has gone to Europe.

The Mayor of New Rochelle has appointed the Rev. Chas. F. Canedy, D.D., a member of the Board of Education.

The Rev. Percy J. Robottom is resting with friends at Martha's Vineyard.

The Rev. Craighton Spencer has returned from his tour in Europe, and resumed his duties in St. George's church, Hempstead, N. Y.

The Rev. Dr. James McBride Sterrett is summering in camp in the Adirondack Mountains.

The Ven. John C. Tebbetts is spending the month of August at Lake Champlain.

The Rev. Chas. E. Taylor has moved from Racine, Wis., to Berwyn, Ill. Address accordingly.

Bishop Whitaker sailed for Europe July 19th, to be gone two months.

Ordinations

June 26th, at Cheyenne River Agency, S. D., Bishop Hare ordained to the diaconate Mr. Percy I. Philips, a full-blood Sioux Indian. Mr. Philips speaks English fluently, having attended mission and government schools several years. After spending two years at Seabury Divinity School, followed by a year's actual work in the field as a catechist, he was ordered deacon. He has been assigned work under the Rev. E. Ashley who presented the candidate.

Official

TRINITY COLLEGE, HARTFORD, CONN.

Examinations for admission will be held Tuesday, Wednesday, and Thursday, September 19th, 20th and 21st. Christmas term begins with Evening Prayer in chapel at 5:45 P. M., Thursday.

GEORGE WILLIAMSON SMITH, Pres't

Died

ROBINSON.—Entered into life eternal, at Hastings, Mich., Wednesday, July 19, 1899, Daniel G. Robinson, in his 89th year.

"Right dear in the sight of the Lord is the death of His saints."

Mr. Robinson was a warden of Emmanuel parish, and the treasurer of the Board of Missions of the diocese of Western Michigan for twenty-four years. He held both offices up to the time of his death, and his last work was for the Church he loved.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

TO ALL WHOM IT MAY CONCERN: I beg to make the following appeal in behalf of the missionary station over which I have charge and for my personal effects. During the past months the heathens adjacent to our station have committed great and many depredations, by robbing the station of clothes, cloths, books, and school utensils, together with our own personal effects, after which they burned all the lumber, both the mission's and mine, with the remaining articles. Nothing, therefore, is left us but the clothes which

we now wear. The provisions were dug up, fruit and coffee trees were cut down and burned. Our once flourishing cultivated mission station is at present reduced to a waste. You will see then, dear friends, the necessity of the appeal, for we are in most distressing need for food, clothing, and shelter. "May God arouse your sympathizing hearts towards your distressed brethren."

J. A. K. RUSSELL

Cape Palmas, June 14, 1899.

THE Church Deaconess Home and Training School, at St. Paul, Minn., has completed a successful year, and increased its sphere of usefulness. It combines a training school with a home for its graduates, and a variety of benevolent undertakings. It sustains a free Church kindergarten and school, numbering seventy pupils, does district nursing, relief work, and a large amount of parish visiting. It offers to its graduates who are found faithful, a home for life. It is the intention to make it a complete Deaconess Institute and Mother House. During the past year, six single rooms have been added, four of which have been applied for. Lectures begin the first Tuesday in October, and continue until the end of May, with short vacation at Christmas and Easter. The instruction is entirely free, but students who live in the home are expected to pay fifteen dollars a month for board. Worthy persons who need assistance in taking the course of studies, can sometimes secure it through their bishop. There is no work more genuinely missionary in its character than the finding of the waifs and strays of our city population, and training them in the fundamentals of religion. The Church needs an order of consecrated teachers as well as nurses and visitors. Is there not as complete consecration among the women of our Church as is found in other branches? It must be confessed that the deaconess cause languishes both for workers and the means of support. Both of these, however, will be supplied as the deaconess becomes better known.

THE third annual Retreat for priests and seminarians will be held in St. Peter's church, Westchester, New York city, beginning Monday evening, Sept. 18, 1899, with Evensong at 7:30, and concluding with celebration of the Holy Eucharist at 7 A. M., Friday, Sept. 22d. The expense for board and lodging for the period of the Retreat will be \$5. The conductor will be the Rev. J. O. S. Huntington, Superior O. H. C. The reverend clergy who expect to attend, will kindly send their names to the Rev. R. R. UPJOHN, committee, 296 Clinton st., Brooklyn, N. Y. City.

NEXT Ephphatha Sunday (Aug. 20th) rapidly approaches, with the usual reminder to parishes within the limits of the Mid-Western Deaf-Mute Mission that offerings are needed to meet its expenses.

THE REV. A. W. MANN,
General Missionary, Gambier, Ohio.

TWELFTH SUNDAY AFTER TRINITY, AUG 20TH

The Church Mission to Deaf-Mutes, New York, appeals for special offerings from churches, and gifts from individuals, on this appropriate day.

REV. THOMAS GALLAUDET, D. D., General Manager, 112 West 78th st., New York City.

MR. WILLIAM JEWETT, Treasurer, 467 Broadway, New York City.

A CLERGYMAN is in danger of losing his library under a mortgage soon to be foreclosed, unless \$200 are forthcoming. He appeals to forty churches for \$5 apiece to relieve him in his distress. Address the REV. CAMPBELL FAIR, treasurer, Omaha, Neb.

Church and Parish

BISHOP MILLSAUGH needs five or six devoted missionaries who can live on six hundred dollars for the first year, in fields white for the harvest. Address, Bishop's House, Topeka, Kas.

WANTED.—Organist and choir-master. Vested choir; Catholic ritual; choral celebrations. Stipend fair, but not large. Western city. Population, 40,000. Excellent field for first-class teacher, voice and piano. Address, ARCHDEACON, this office.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—A competent organist and choir-master, to take charge of and train a surpliced choir, one who has had experience in a southern parish preferred. Salary first year, \$600. Address with references,

REV. HENRY D. AVES,
Christ Church, Houston, Tex.

WANTED.—Consecrated men and women for rescue work in the Church Army. Training of six months free. Commission, with a living assured to those satisfactorily completing the course. Fall term begins Sept. 13th. For further particulars, address MAJOR M. H. WURTS, Sup't Training Home, 33-37 Gregson st., New Haven, Ct.

The Editor's Table

Kalendar, August, 1899

6. TRANSFIGURATION. 10th Sunday after Trinity.
 13. 11th Sunday after Trinity.
 20. 12th Sunday after Trinity.
 24. ST. BARTHOLOMEW.
 27. 13th Sunday after Trinity.

White.
 Green.
 Green.
 Red.
 Green.

"Very Members Incorporate"

BY W. B. C.

Golden links of soul to soul,
 As the pilgrim-years swift roll,
 Welded under earthly skies
 For the halls of Paradise;
 There a chain as diamonds bright
 In the day that knows no night.

In the Body Mystical,
 Living, tolling partners all;
 At the altar's vestibule
 Learners in the heavenly school:
 Children at the Father's feast—
 Welcome all—aye, e'en the least!

Midnight pilgrims, starward led
 To the Manger's humble bed;
 Then upon Temptation's hill,
 Down to Kedron's opened rill;
 There beside the Victim's Tree,
 Faithful in His agony.

Then at early morn the Tomb,
 Radiant o'er the night of gloom:
 And at His Ascension's sight,
 Peering into worlds of light;
 In His Pentecostal morn,
 As one speech, one race new-born.
 They who round His throne behold
 One unbroken chain of gold,
 They who in this low vale wait,
 All in Him incorporate!

— x —

IN one of the seaside towns on the Devonshire coast an association has been formed called the "Brothers of Pity." It is modeled after a similar association in some of the Italian cities, and is for the purpose of rendering aid to the sick, and affording reverent ministrations to the dead. The members are liable to be called upon for these services at any time. Sometimes it is to keep watch over a delirious or dangerous patient, sometimes to carry out the dead from the hospital, and with careful hands perform the last offices, and sometimes it is to bury those who have no friends. Everything is carried out very simply and unobtrusively, and no one but the members know who they all are. The organization was brought about by the priest-in-charge of the parish, and on the first night twenty-four fishermen enrolled themselves as members. They recruit their ranks by a simple invitation to any man likely to join them. The men seem to have taken to this work very heartily, and are glad to be of use.

— x —

A SUBSCRIBER, commenting very kindly on the good work which has been done by THE LIVING CHURCH, says: "It has given me pain to see the paper diminishing in size, from time to time, while the price was increasing." The change noted was in the page form. This has been changed twice, being made smaller each time, but the paper has, with each change, really been made larger. The size of the paper depends upon the number of pages, as well as the size of the page. It seems best to correct the misconception above noted, as it may be entertained by others. The annual "output" of THE LIVING CHURCH is greater now than ever before.

ANOTHER correspondent suggests that a space should not be devoted to secular matters in a Church paper, and expresses regret that THE LIVING CHURCH is following the tendency of the religious press in this direction. He says: "I think the same objection applies here, as to the clergy who preach politics, science, or business. The laity know a good deal more about such matters than the clergy do." The latter proposition may be open to question, unless it be largely qualified. The parallel assumed between the Church weekly family paper and the pulpit, is altogether inadmissible. The religious journal may, to some extent, be an auxiliary of the pulpit, but it makes no claim, and has no commission, to take the place of the preacher and pastor. Any topic which is of interest to the Christian family is suitable for discussion in its columns. It may fairly have for its scope the whole world of life, thought, and action, from a Christian point of view. Its mission is to interest and influence many kinds of readers, of various ages and conditions; some will value one feature and some another; perhaps no one will care for everything in any issue of the paper. How much of the secular paper does any one read? Very little; yet every item is of interest to some readers. Suggestions are always welcome, and are carefully considered.

— x —

Pen-and-Ink-lings

DR. HILLIS, discoursing in *The Ladies' Home Journal*, on "The secret of a happy life," devotes an entire article to pain and sorrow! And he is right. The worldling, the sensualist, the agnostic can have no conception of a happy life except by the avoidance of trouble. The Christian philosopher sees that real happiness comes only by the acceptance and patient endurance of it. "Troubles are appointed," he says, "to refine away our grossness; to transmute selfishness into self-sacrifice; to destroy vice; to transfigure all our life. Refused, troubles bruise without softening; crush without maturing. Accepted and rightly used, they change their nature and become joys. Tears are seeds; planted, they blossom into joy and gladness."

ANOTHER passage among many worth quoting, is this: "Culture and character come through suffering. Life is God's university; happiness is the graduating point, but trouble and adversity are among the chosen teachers. The world is built for joy, but man comes to his full estate through the tutelage of sorrow. If man washes his eyes in tears and makes his garments white with blood, he, too, is promised the throne and sceptre of the higher manhood."

MR. BROWER, in his "Travel Notes," *International* for June, strongly commends the new rule on ocean liners which forbids officers of the ship from social intercourse with the passengers. It is a good rule, and should have been enforced long ago. Some of the best officers on the Atlantic have made it a rule for themselves these many years. We never feel safe on a vessel where the captain seems to be "having a good time."

VACATION never comes to the Editor's Table, though one or other of the staff may be off for an outing. Some are always "digging" in the ink-well, a well in which there seems to be no bottom. Fifty-two times a year, with inexorable regularity, the pen-and-ink-lings of one kind and another must be forthcoming; if not wise, then otherwise. The moral is not far to seek: Be not over critical in hot weather. As Widow Bedott says, we are all poor critters; especially when the mercury forgets to retire even at midnight. Avaunt, thou wing-footed Mercury! Wilt thou stay up all night?

CAPTIOUS critics from old seacoast cities, where there is little to be done except to keep clean, declare that the streets of Chicago are dirty! What would they? Shall we stop growing that we may sweep our streets? Nay, but how can we clean them? In wet weather the ooze is too thin to be handled, and in windy weather the dust is mostly in the air. It is the case of the Arkansas man whose roof needed mending—in the rain he could not mend it, and in fair weather he did not need to mend it. People should provide themselves with respirators, if they would not breath filthy dust. Let us have an automobile respirator; then, "blow wind, come wrack," at least we may live long enough to see the city council cleansed.

THIS queer advertisement is clipped from a Chicago paper: "Situation wanted—Energetic theological student of liberal views, but having an inherently keen sense of veracity, wants employment, local or to travel. Address —, *Times-Herald*."

SCOTCH reverence for the late Mr. Gladstone is displayed in this conversation between two Scotchmen, reported by the *British Weekly*. One of them said, with much emphasis: "There hasna been a law-giver equal to Mr. Gladstone since the day o' Moses." "Moses!" retorted the other, "Moses got the law gien tae him frae the Lord, but Mr. Gladstone makes laws oot o' his ain heed."

REPORTERS are funny fellows! One who wrote up the opening of the General Convention in Washington, must have smiled as he pictured Bishop Whipple in the procession, "the senior Presiding Bishop present, his tall, patriarchal form clad in a crimson Oxford hood, and his white hair surmounted by a purple biretta." It reminds one of a summer costume said to be once popular in a certain locality, consisting of a collar and a pair of spurs!

GOOD old Dr. Morsell—may his soul rest in peace—was for many years rector of the parish of Smyrna, Del. It was in the days when tramping was first becoming a legitimate occupation (?), and the presumption was still that the man asking for food was a "genuine case." However, the good rector had been deceived once or twice, and determined to give the next comer a rigid cross-examination. It so happened that the next "case" claimed alms on the ground that he was a Churchman—or an "Episcopalian," according to the usage of Delaware in those days, and the Dr. called upon

him to prove his right to the name by reciting his belief—"no creed, no pie." Whereupon came the stammered reply: "I believe in all things visible and invisible."

AN answer, given in one of the Cambridge local examinations, was particularly bright. The question was in mechanics, and was: "Why will a pin not balance on its point?" The reply was, "Firstly, because a point being that which has no magnitude, it cannot stand upon what does not exist. Secondly, it will, if you stick it in." "The people of Herculaneum and Pompeii died from an eruption," was the answer to a question concerning the deaths from the great eruption of Vesuvius in A. D. 79, and an eminently practical answer to a question as to where *Magna Charta* was signed, was, "At the bottom."

CLERICAL brother sends us the following: In a Scotch theological seminary, the president used to ask the young men from time to time to lead in the daily devotions, so that they might be enabled to know how to pray aright. This is a part of the prayer uttered by one of them: "Oh, Lord, bless our professor. We know he is poor, weak, and ignorant; strengthen his hands, confirm his feeble knees, that he may go in and out before us like the he goat before his flock."

—X—

Notes from "Eaglesnest"

VIII.

THE harbor of Old Mission is thus described, in the account of Mr. Hannah's voyage from Chicago (1850) to examine the site of what is now Traverse City.

"The scene before them as the vessel rounded to in the harbor, appeared to the tempest-tossed voyagers the loveliest ever beheld by mortal eyes. The sun was just sinking behind the western hills, the white-washed houses of the Indian village gleaming brightly in his parting rays, while the tops of the forest trees seemed bathed in a floating mist of gold. On the bank sat a picturesque group of Indian men, enjoying the fragrant fumes of the pipe. The women were seen engaged in the feminine avocations pertaining to their simple mode of life. The shouting of a company of children in gleeful play, mingled with the sound of tinkling bells from a herd of ponies feeding on the hillside beyond, made music in harmony with the quiet beauty of the scene."

Old Mission harbor is even more beautiful now, I think than it could have been then. There is of course the same "floating mist of gold" at sunset, the sound of children at play, the forests and the shore. At some points even the "fragrant fumes of the pipe" may still be discerned. But there are charms and varied notes of beauty now that never were seen when lazy red men lounged along the beach. On one side of the harbor, bright cottages gleam out from under the dark pines and hemlocks, and bright flags at sunset flash upon the background of the dim northern sky. Opposite, on the southern shore, there are gleaming harvest fields and orchards, and houses that are real homes, and roads and fences and other marks of thrift and prosperity. Pretty boats cleave the clear waters, whereon the gold, the green, the crimson, and the blue of the sky have fallen. The floating mist of gold has been smitten by fire, and out of its depths glories of colored light have sprung;

they leap to the zenith, they spread out along the horizon, they submerge the clouds, they go down to the depths and incarnadine the waters. We seem to float between two fathomless seas of fire, and the flames touch us not. From ten thousand shattered rainbows the palette could not be furnished with color to paint such a scene.

In other words, we still have remarkably fine sunsets at Old Mission, and "Eaglesnest" is in a position where we have full view of the wondrous effects of color in the sky and on the water, such as no other point on the harbor affords.

But what is the use of sunsets and rainbows and birds and flowers, and all that sort of thing?

"God might have bade the earth bring forth
Enough for great and small;
The oak tree and the cedar tree,
Without a flower at all."

He might, but He didn't. He might have made the world all one color, have made the air to vibrate only to one tone, have constructed everything on one pattern. That is what we should expect of law and force working out blindly to develop a world. What a saw-mill world it would have been! But our God is not an abstract Almighty, a vague Somewhat, turning the wheel of Fate behind the scenes. He is Reason and Love and Beauty and Goodness, as well as Law. The beauty of the world is not thought into it by mind of man; it is in the world by the Will of God, and is a reflection of the beauty of His own nature. It was there before man was made to share the delight of it with Him. He looked upon these flashing seas and flaming sunsets before the dry land appeared, and He rejoiced in the beauty and splendor of the light. Even now He makes flowers to bloom and birds to sing where He alone can see and hear them. "O Lord our Governor, how excellent is thy Name in all the world; thou hast set thy glory above the heavens."

Old Mission, Mich.

C. W. L.

—X—

The Rev. Hoong Niock Woo

FROM *The Spirit of Missions* we condense the following interesting story of the life of the oldest native priest of our Chinese mission: Hoong Niock Woo was connected with our mission boarding school in 1850, and was among the twenty boys whom Bishop Boone placed in charge of Miss Fay upon her arrival in the mission. For several years he remained under her instruction, and was considered a patient, studious pupil. In the course of time a change was made in the administration of the school, and a new teacher was placed in charge. This change, however, proved disastrous, as one boy after another took refuge in running away. Miss Fay, upon going to her class-room one morning, saw a slate lying upon her desk, on which was written: "Now, dear Miss Fay, I run away like other boys. Superintendent says I am dunce. I think I stupid. I go. Your affectionate Hoong Niok." Some of the boys sought employment in the city, which they easily found because of their knowledge of the English language. Others secured positions as stewards upon an American man-of-war then lying in the harbor and about to leave for America. Hoong Niok was among the number who sailed with the ship.

The late John S. Messersmith, M.D. (who afterward became Medical Director of the United States navy), when attached to the

U. S. man-of-war "Mississippi," under Captain Buchanan, with the expedition of Commodore Perry to Japan, took "Hoong" with him to his home in Lancaster, and apprenticed him to a local paper, *The Examiner*. In this position he served faithfully for seven years. He was a devout member of St. James' parish, and a regular attendant upon the services. He became a naturalized citizen, and during the Civil War joined an emergency regiment, the 50th Pennsylvania militia, in which he served three months. Mrs. Messersmith, the widow of the surgeon, speaks very enthusiastically of "Hoong," laying stress on his "unique ability, sterling honesty, and his appreciative qualities."

In a private letter written to a friend in Lancaster, Mr. Woo says:

I am the only naturalized Chinese citizen in Lancaster. There were two Chinese in the army in the Civil War, one serving in the Southern Army, and myself in the Northern; now both of us are serving in the greatest and noblest army of Christ, fighting for the last twenty-five years or more against Satan and the darkness of superstition, and the greatest heathenism on the globe.

After eight years' residence in this country, Hoong Niok returned to his native land, arriving in Shanghai just after the death of Bishop Boone. The Rev. E. H. Thomson, who was in the mission, and who was well known to Hoong Niok, was applied to for work. Not having the means to pay him, Mr. Thomson was obliged to let him go, much to his regret. So Hoong Niok engaged himself as an interpreter in an English establishment where Chinese workmen were employed. In the meantime he attended regularly the Sunday services of the mission, and under the guidance of the Holy Spirit, was led to seek for Orders. On March 1st, 1866, he joined the mission, and devoted his whole time to its interests.

He developed a strong liking for the practice of medicine, nursing and caring for the sick. When Mr. Thomson projected the plan of establishing a hospital in Shanghai in 1868, Hoong Niok was at once interested. Dr. McGowan, an American physician then living in Shanghai, took a great fancy to him, and cheerfully gave him instruction in medicine, loaned him books to study, and often took him upon visits to patients. In this way he became after a while so expert in treating the ordinary diseases of the people, that Dr. McGowan often trusted him to administer medicine to them during his absence. This was the beginning of our present hospital work in Shanghai. Under Bishop Williams, he was admitted candidate for Holy Orders in 1868, and studied zealously under the Rev. Mr. Thomson, and afterward under the Rev. Dr. Nelson and the bishop. He devoted much time to the native mission schools that were under his charge, and made addresses several times a week. On May 1st, 1873, Hoong Niok Woo was admitted to the Order of Deacons, and was placed in charge of St. Paul's chapel at Kong-wan, then a town of 30,000 inhabitants, four miles from Shanghai. For seven years Mr. Woo labored at this station with great zeal and enthusiasm. A new church was erected soon after his entering upon the work, and many persons were baptized and confirmed.

On May 25, 1880, he was advanced to the priesthood by Bishop Schereschewsky. Mr. Woo still continued the charge of St. Paul's, Kong-wan, but kept extending the sphere

of his labors. During the building of St. Luke's Hospital in 1883, Mr. Woo was especially active in eliciting large contributions from the Chinese with which to carry on the work. In 1885, he was appointed chaplain of St. Luke's. He has also been successful in establishing dispensaries in several places, a work which his ripe experience particularly qualified him for. In every department of missionary work—in building and equipping churches, chapels, schools, hospitals and dispensaries, in preaching the Gospel, or teaching the young, or caring for the sick and dying—this noble servant of God has been faithful, in season and out of season.

Mr. Woo is still in charge of St. Paul's, Kong-wan, with seven other places. He is assisted by two deacons, the Rev. T. M. Chang and the Rev. T. L. Wu.

—X—

Book Reviews and Notices

The True Limits of Ritual in the Church. Edited by Robert Linklater, D.D. New York: Longmans, Green & Co. Pp. 250. Price, \$1.50.

This is a volume of singular interest and importance. There is no denying that there is just now a crisis in the Church of England. Lawlessness in the conduct of divine service has gone to great lengths amongst all parties of Churchmen. A large majority of the English clergy are accustomed to disregard the plain ceremonial provisions of the Prayer Book, adding to, subtracting from, and altering the services according to their own will. We in America would find it impossible to realize how far this has gone. It has at last become intolerable, and vigorous efforts are being made to secure a strict observance of the law. This book is an effort by some of the Catholic leaders to define the limits of ritual liberty, and to bring about a general recognition of the fundamental principles, doctrinal and liturgical, upon which the Church of England rests. They have brought together into one volume a series of practical and scholarly essays, dealing with different phases of the subject, and making altogether a very strong and full presentment of their case. The papers composing it are as follows: Introductory Essay, by Dr. Linklater; "The Ornaments Rubric," by J. T. Mickelthwaite; "The Catholic Principle of Conformity in Divine Worship," by the Rev. C. F. G. Turner (very valuable); "A Plea for Reasonableness," by the Rev. John Wylde; "Intelligible Ritual," by the Rev. Henry Arnott; "The English Liturgy," by the Rev. T. A. Laacey (a liturgical treatise of solid and permanent value); "Eucharistic Ritual," by the Rev. W. F. Cobb, D. D., and "Suggestions for a Basis of Agreement in Matters Liturgical and Ceremonial," by the Rev. H. E. Hall. We strongly advise Catholic Churchmen, and all others who feel an intelligent interest in religious questions, to buy and read this book. We know of no other in which present day questions are so wisely and ably dealt with. If its sound and sensible principles are generally adopted, the ritual crisis which now convulses the Church of England will soon be past, and will leave her stronger than before.

Enchanted India. By Prince Bojidar Karageorgevitch. New York: Harper & Brothers. 1899. Price, \$1.75.

"Enchanted India" it surely is, for no country on the earth presents such fascinating contrasts as India. The flow of every day life is a vast pageant of magnificence and misery, this last as interesting as the first. Over it all is an atmosphere of mystery, coming from gods and men and nature. The various religions of India bind all together in a weird unity of sacred plants and animals and worshipping people. The strange growths of the teeming land are reflected in the gorgeous cults of heathenism, and all life is a varied combination of color and motion, rapturous to the æsthetic sense. Behind all this is a past full of the prehistoric remains

of forgotten temples and powers. Our author passes from end to end of India, embracing also in his travels the Island of Ceylon. We are given vivid impressions, like gorgeously tinted miniatures, of all that he sees.

If one would have a living impression of India, its past and its present, one should read this book. The heathen worship, the vast architecture of the temples, the crowds of pilgrims, the dying devotees by the waves of the Ganges, the awful sights of the burning dead, the fearful effects of plague and famine, the wild mixture of Indian cities where European vice and native profligacy meet, all can be found in this well-told story, where everything is presented with a sure touch and the most refined purity and taste. Through it all also one can detect a certain wonder at the strange occupancy of this marvelous land by a comparative handful of Englishmen, who by consummate pluck and diplomatic skill, backed up by an ever-ready willingness and power to fight, have kept the masses of that enchanted India under control, crowning the edifice of their occupancy by making their own Island Queen the Empress of this very India.

The Perfect Life. Sermons by the Rev. W. J. Knox Little, Canon of Worcester, and Vicar of Hoar Cross. New York: Longmans, Green & Co. Pp. 368. Price, \$2.

No doubt most of our readers are familiar with Canon Knox Little's pulpit style. He has been so often heard, and his published sermons have been so widely read in America, that he is by no means a stranger amongst American Churchmen. It is sufficient to say that the contents of this volume exhibit the well-known characteristics of his work. He has brought to their composition his most highly matured powers as a preacher, and they probably represent the best that he can do. Their range of topics is very wide. After a series of sermons on various aspects and experiences of life, he enters upon ground which he has made peculiarly his own. We know of no living preacher who has so closely studied the Passion of our Lord, and entered so deeply into its sacred mysteries, as he. We are therefore glad to find in this volume three sermons on Labor, Society, and Moral Life in the Light of the Passion. Another series of great interest and value treats at length of the sacraments of the Church, devoting a sermon each to Holy Baptism, Confirmation, Holy Orders, Penitence, Holy Marriage, Unction, and the Holy Eucharist. In these sermons his sound theological learning and wonderful powers of lucid expression are brought into full play. We recommend them to all students of theology and lovers of good preaching. It goes without saying that they ought to be found in every well-stocked clerical library.

Periodicals

The International for August has a unique cover design. A simple chalk sketch on a blue ground, representing a weary woman sitting in the window, worn out with the heat and toil of the long summer day. It is a touching reminder that the heated term brings suffering to many who are compelled to work in unhealthy tenement houses. The leading paper (illustrated) of this issue is, "Quebec, the Silver City." Dr. R. W. Conant's comments on leading articles in other magazines are very clever. The Paris Letter has valuable suggestions for those who intend visiting the Exposition next summer. With Lesson XIV in this issue the course in Spanish is completed.

Opinions of the Press

Philadelphia Ledger

EASY DIVORCE.—No expression is more completely descriptive of the methods pursued in many cases, than the hackneyed one, "divorces secured with secrecy and despatch." It is a rule of the Prothonotary's Office that the papers in such litigations shall be accessible only to parties in interest or their counsel. This is

founded on the principle that such litigations are private matters, to which the general public have no right. The title of the case, the memoranda of papers filed, rules taken, and decrees made, forming a skeleton record of the litigation, are usually placed on the docket of the office. This is not always the case. Instances occurred again and again during the *Ledger's* investigation where the deepest secrecy seemed also to be sought in the skeleton records. This was accomplished by omitting portions of the entries, making it impossible for a searcher to learn who were the parties to the proceeding. Divorce cases and foreign attachments take the first numbers in the books. In very many instances the space reserved for a case would be entirely blank, or sometimes the name of counsel, or the surname of the parties, scrawled across the page in lead-pencil. The dockets for 1898 show twelve such blanks in that portion of the books where divorces appear; those for 1899 have forty-four unfilled spaces of this character.

Christian Register (Unitarian)

SUPERFICIAL CRITICISM.—The present writer is probably as far as any one of his readers can be from sympathizing with the doctrines, spirit, and practices of the Anglican High-Church party. But he sees that much of the adverse criticism passed upon these things is futile, because the meaning of the High-Church movement is not understood, and no account is made of that which is the real heart and inspiration of the movement. No party is formed with adherents who are prepared to labor and suffer for their cause, unless somewhere in the ideas and purposes of the party there is something real, and which seems to earnest men to be a sufficient reason for devotion and toil. All parties, no matter how good their cause, may have camp followers, mercenaries, and pretenders. But he is a poor judge of human nature and the movements that make history who judges parties by the eccentricities, the vanities, the duplicities, and the vagaries of those who are caught and held for a time by some passing excitement or selfish advantage. It is easy to laugh at the fuss made about candles, processions, robes, gestures, intonations, and confessions. But gibes and jests and superficial criticism never clear the air. Directed against the High-Church party, they make it more difficult than ever to understand why such trivial things should engage the attention of men and women who are so earnest, so intelligent, and so devout.

Presbyterian Review

ROMANISM IN ENGLAND.—A subject which is frequently discussed is the possible return of England to the Roman Catholic faith. It was a dream of Cardinal Manning, a hope of Cardinal Newman, and that Church has periodically given out her great gains from the educated and well-to-do classes. The subject is once more a favorite topic, following the publication of an able article by Mr. Richard Bagot, himself a Roman Catholic. Since Manning's days, Mr. Bagot holds that no great advance has been made by his Church. True, monasteries have been built and new churches added, but these he attributes to the never-dying zeal of the Church, which looks well to her outposts. The people, however, are not responding to the appeals of the priests. Many of those who attend the services at the large churches do so to hear the music, or out of curiosity, and are a transient, passing by, element, not to be counted upon as sympathizing with, or even understanding, the doctrines of the Church. The fact that persecution for the faith is unheard of now in Great Britain is only a proof that perfect toleration exists, but is not to be taken as an indication that the English people are less tenacious of their Protestantism because more tolerant of other views. Then, says Mr. Bagot, the accessions for many years have been from the substratum of the population. Rarely indeed are to be found the names of men or women noted in science, commerce, learning, or society, among the converts. Such are the conclusions of a devoted Roman Catholic, a writer of known ability, whose article has obtained world-wide publicity through the religious and secular press.

The Household

The "Lady of the House"

THE swing of the pendulum has been wide: from the ridiculous effrontery of the "washerlady" and the "competent lady" desirous of doing our cooking at a wage of \$50 a month, society has taken refuge in the use of "woman" as a name never lacking in dignity when unstained. Yet this also has found its abuse, and the newspapers now use the new form with an indiscriminating freedom which frequently jars upon fastidious ears. The abuse of an ennobling appellation should only make it more honorable when rightly used as distinctive. I have in mind the description of a recent accident in which two unprotected gentlewomen showed much dignity and presence of mind in an alarming position. The reporters, with great unanimity, declared that "the women were very plucky." The courtesy of calling them ladies would have been in this case a protection which they deserved. It is good to remember that being a lady means a very lovely thing, and something widely different from living in splendor and wearing gorgeous raiment.

"This beneficent and legal dominion of the *Domina* or House-Lady is great and venerable," and is something to aspire to. With its utterance, visions arise of what such a one ought to be. An effort has been made to find a derivation which would make it infer benevolence, "a divider of bread," but the more learned philologists claim for its origin the feminine of the old Anglo-Saxon word for lord, and surely it means to us one who rules home and herself after the codes of highest human development. It lifts the mistress into the higher realm, where courtesy and decorum and refining gentleness reign paramount, and the uplifting law of love is administered to the defeat of all rancor and strife.

It means also a responsibility, the forgetfulness of which forfeits the title. She cannot truly be worthy to be called "*Domina*," who lays down her sceptre and lets hirelings rule in her stead. The draperies may hang in all due order, the silver may gleam upon the board, the viands may be pre-eminently excellent, through the skilled service of men and women of lower order, but the atmosphere which makes the home pure, restful, inspiring, and wholly beautiful, cannot be created by any one without the training of a Christian gentlewoman and the education which has come from higher sources than text-books.

"It is little to say of a woman that she does not destroy as she passes. She should revive." From the Lady-of-the-House should come the refreshment of all the dwellers under her roof. When she gives her orders for the programme of the day, the hot and weary cook should feel that an invigorating, inspiring influence has passed over her, after the brief visit which brought a figure of delicate daintiness to sit in the hastily dusted chair, and a kindly and commanding voice changed the drudgery of cooking into a pleasant duty by which the weak were to be made strong, the children to be pleased by wholesome "goodies," and the purse of the master kept from waste and robbery. And by ascending steps each in turn should find in this guiding genius of the small realm a place of rest and refuge,

up to the master, whose only solace for life's care is found at her side.

Through her comes the order which makes the mere necessary eating and drinking a grace and pleasure; through her the ribald word is held in check, the unfair judgment reprov'd, the voice of scandal hushed. The poor emigrant girl who, motherless and thrown on her own resources, seeks her bread in the service of the household, feels the restraint of a steady, instructed teacher of its economics, and finds a friend, in the light of whose example and the strength of whose counsel she is kept from folly.

The woman who makes her morning a time of mere slatternly gathering up of the disordered fragments of yesterday, can never hope to hold the reins which guide the domestic forces into "the realm of upper-day." The fair serenity of a cheerful face and the sweet freshness of a well-chosen breakfast dress are like the rising of an indoor sun to those who gather about the family table for their morning meal. The school-boy orders his hoisterous tone to respond to her thoughtful questioning; he feels conscious of his personal untidiness or the careless gathering of books and papers; he realizes the latent barbarism in his strong young life, and feels that influence which, until he develops the unique allegiance of a lover, makes him bow to the lady-of-his-love, his mother. The door does not slam, the hands are cared for, the body is clean to the standard of a gentleman's cleanliness, and he is tamed by the presence of the lady whom he honors as much as by the parent he obeys. There is scarcely a more sure way of lifting the standard of family life up to the rule of true refinement than by guarding the morning meeting from disorder and discord, and inviting both beauty of service and gentle good order to preside over the breakfast-table.

In old tournaments, knights could not meet for honor's sake alone, unless they bore the favor of a fair lady; it was not possible, according to knightly faith, that a man should do his best in any feat of arms without a name and face to conjure by which were for him the noblest and the fairest in the world. In life's harder tussels, in the grim and sordid fight for bread and recognition in the world's fierce battle for supremacy, the old chivalric idea holds true to-day, though we

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see no token worn outwardly over men's hearts or pinned upon their sleeves.

"But thou that hast no lady canst not fight".

means more to-day than it did in Arthur's time. He that lacks the inspiration for endeavor given by the tender sharer of his life; he who hears only of more money, more luxury, more adornment from the wife for whom he toils, or, being single, knows no loftier cause for effort than his own aggrandizement, is terribly handicapped. He who is sent forth from an atmosphere calmed by the gentle sway of the serene "*Domina*" who lives to exercise her healing charm, enters office or workshop of any sort where toil awaits him, blessed with a strength to do his best; he who knows that the eyes that gave a silent benediction as he closed the door, would welcome him with tenfold joy if he came back an honorable hero, is never tempted to lose her respect by too keen a reaching after wealth. He knows that were his home a hut and his sustenance a crust, the lady of his home would make the one beautiful and his other enough to suffice.

To deserve truly the name, this ruler must see to it that the poor know her to be their friend; that the dishonest and unjust do not rob or defraud her; that everything is beautiful after its kind. If her dress be of cotton-print, it must be fair in color, spotless and uncreased, and fit to be

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adorned with a rose, if she should chose to wear one. No need for velvets and satins to adorn, or a many-roomed dwelling to en-throne, the lady who makes everything elegant by her own informing touch. I have in my remembrance one who outrivaled every other whom I ever knew, but whose frugal simplicity would alarm most of our workingmen's wives to-day, and whose "high breeding" hid endeavor so effectually that it was never seen.

With a mixture of chagrin and surprise, on turning to "Sesame and Lilies" to verify a quotation, I find that all that I have written is but a weak paraphrase of Ruskin's faultless essay. I have not even read it for twenty years, and it recalls the eager, far-away first reading, and the thirsty drinking-in of his inspiring counsel. It had "rooted and grounded" itself so deeply that I had forgotten its tenacious growth; transplanted into soil that welcomed it, it seemed to be indigenous.

I leave it, the borrowed and the original, as it stands. The girls and women of to-day do not read Ruskin, as we, his contemporaries, did; we see stray essays illustrated by various photographs, which talk much of his artistic theories and show how cleverly he drew a feather or a snow-capped mountain. But the man who set women thinking what to do with their lives; who bade them remember with awe what they could do with the magic of a fair face; he who called men to recognize the brotherhood of man, and to reverence toil; who demanded with the strenuous force of a prophet and a seer that no one should eat the bread of idleness, is not known among us to-day, except when some faint echo reaches us of the thunder tones he sent pealing through the world of his young day.

It matters comparatively little whether he thought Turner greater than his fellows, or set forth certain rules of criticism, or even of endeavor for a purer art wherewith to enrich the world. What he did best was to speak to the youth of both sexes as never other man of his race and generation spake, as to their gifts and their responsibility. How many men born since 1870 know of that extraordinary address to the young soldiers at Woolwich, which he called "War"? How many have read the "Mystery of Life and its Arts"?

How many young women making ready to marry and rule their households, have learned from him that "a woman's power is for rule, not for battle"—that "her intellect is for sweet ordering, arrangement, and decision"—that "the true nature of a home is a place of peace"—that "marriage, when it is marriage at all, is only the seal which marks the vowed transition of temporary into untiring service, and of fitful into eternal love"?

What a white light these suggestive thoughts throw before the entering bride as she steps over the threshold of her new home to become the centre of its order, the source of its good or evil influences. How small do the furnishings appear in her eyes who lifts her glance to the possible measure of good she may attain, and trembles lest she falls short! With what pride does she strengthen her faith in the boundless possibilities of her endeavor; with what humility does she feel the ease with which she may fail?

In what we call "society," it is said that 1898 was the "year of weddings." Will any bride write over her door: "Where a true wife comes, there home is always around her"?—"C." in *The New York Evening Post*.

Curious Places Where Nests Have Been Built

A FEW days ago the *Daily Mail* gave publicity to the eccentric behavior of a number of robins which had built their nests in the organ pipes of St. Augustine's church, Bournemouth.

Places of worship have always been favorite building places for birds, but it is not often that a nest is found in a pew. One Sunday, however, when the family of Wykeham Musgrave were entering their pew at Thame Park chapel, Oxfordshire, they found a half-made robin's nest on the book-ledge, between a hymn book and a prayer book. They decided to retire to another seat in favor of the little red-breast intruder, and by the following Sunday the nest was not only finished, but five eggs had been laid in it.

During the whole of the next Sunday's service the robin sat in the nest, and it was subsequently found that four young ones had been hatched. For two or three Sundays afterwards, the attentive mother could be seen flying in and out of the chapel during the service, conveying food for her offspring.

The extraordinary situations in which nests are occasionally discovered almost give one the impression that birds must be endowed with a sense of humor. For instance, when a bird selects a scarecrow whereon to build a habitation and a home, it really seems to be poking fun at the farmer or gardener who has resorted to this device to frighten off the winged ravagers of his crops.

At a flower show held at Whitstable, Kent, last year, an exhibit which attracted a great deal of attention, was a scarecrow from a field of growing peas, in the head of which a very confiding bird had constructed its nest. But a still more curious kind of scarecrow which had been utilized for the same purpose, was presented to the Grosvenor Museum, Chester, a short time afterwards. A gamekeeper on the Carden Park estate in that county, one day shot a sparrow hawk, which he hung upon a tree as a warning to other feathered depredators. The interesting discovery was subsequently made that a wren had, in the most ingenious manner conceivable, built its nest upon the scarecrow, fixing it on the underside of the dead bird's body, between the wings and legs.

In another case, a wren chose an almost equally strange place for a nest. In a sheep yard on Mr. Hodson's farm at Iford, Sussex, there happened to be last year an old jacket hanging from a beam. In one of the pockets of this the gentle little bird had made its nest, which, when it was discovered, contained five eggs.

It was a wren, too, that made its home in an old cannon at Kiel Harbor. Into the bore of this ancient piece of ordnance some mischievous urchins had stuffed a quantity of rubbish, and on its being cleaned out, a wren's nest was found at the extreme end of the bore, immediately below the touchhole.

The neighborhood at that time was much

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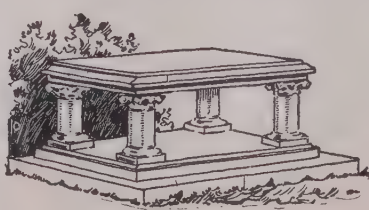
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MONUMENTS

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infested by the predatory feline, and it was doubtless instinct which prompted the wren to make its nest in the cannon, where it could bring up its young without the risk of molestation.

The ubiquitous sparrow seems to have a great partiality for the railway. A few seasons ago, one built a nest between the West inghouse brake of one of the London, Tilbury and Southend Railway Company's coaches and the bottom of the coach. The carriage was one in constant use, forming part of the local train running between Fenchurch Street and Dagenham. The nest was not disturbed, and the eggs were duly hatched.

In several instances a letter box has been used as a nesting place. At Spaulding, a season or two ago, a bird built its nest, and successfully reared its young, in a farmer's letter box. In order that it should not be disturbed, the farmer went to the trouble of having a temporary box fitted up for the reception of his letters.—*London Mail.*

Visiting the Sick

VISITING the sick is one of the greatest privileges we have. Often a call will do a sick person as much good as the medicine he is taking. Frequently one hears the words: "His visit did me so much good," or "I believe I feel better for seeing him." But one hears, too, the remark: "Oh, dear, how tired that man makes me." It is for this last reason that I venture a few words of this delicate subject.

The sick are often very thoughtful; they not only look forward to seeing visitors, but watch every expression of the face, and treasure up every word that is said. After the visitor is gone, too, the words said often occupy the patient's whole mind and thought until the next visit. It must be evident, then, that one should speak with great care, particularly if the conversation turns to the sick one's condition, and the matter of progress or improvement is touched upon. Often a single careless remark or unguarded answer will cause a patient great anxiety or even a sleepless night. It is well to avoid talking of the patient himself, or of matters relating to the sick room. There is everything in expressing hopeful and encouraging opinions, and the brighter you appear the more good you have done the patient. Glum faces have no business in the sick room, and do more harm than good.

Flowers are almost always a blessing. I have often heard people say that it was the flowers that helped them get well. It is only occasionally that flowers are disagreeable or that their odor does harm, and they are surely a greater blessing when one can enjoy them than when past enjoyment. As some one has said: "It is better to be sweetened with a little taffy while alive than to be showered with epitaphy when dead." In short, don't wait until your friends are dead to send them flowers.

Books, particularly illustrated books and magazines, are most acceptable, for when one cannot read, pictures may be enjoyed. And if you wish to direct the mind to religious things, the magazines of to-day are filled with copies of the world's most famous religious paintings. For a few cents a great number of these can be procured. It is a fact that current periodicals are doing a great work in the education of the masses in art. Through them, famous pictures, with their ennobling influences, find their



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way into sick rooms, hospitals, manufactories, unsavory alleys, and tenements, and help countless thousands by the lessons they teach. It takes but a few minutes to cut out choice pictures and make a scrap book, and then you have a lasting collection of improving pictures of which the sick will never tire. Copies of "The Madonna" and pictures of the life of Christ are much more fitting in hospital wards than illuminated texts, such as: "If riches increase, set not your heart upon them," and "Man is but vanity." Too often the sick in hospitals are there from necessity, not from choice, and it is hardly probable that their pocket-books are as full as the horn of plenty.

If you bring books, let them be of the kind calculated to take the mind away from suffering. Under no circumstances should you give a sick person a book you would not enjoy yourself. The treasures of literature are inexhaustible, and there is a vast list from which to choose. If your friend is in the hospital, leave something that you do not wish returned, and when he has recovered from his illness, the books may be of use to other patients or nurses. Poetry is particularly acceptable, but in all cases you should study the patient to see what will please and interest him.

There are many other things that are al-

ways acceptable in the sick room, whether the patient be rich or poor, such as cologne, good things to eat, etc., and when you are gone, they serve as a remembrance.

Never make a long visit on a very sick person. If you do, you have defeated your own end and have done the patient harm instead of good. Then, too, you are saved the chagrin of being asked to withdraw by the nurse or physician. A short visit full of bright conversation, with perhaps an allusion to something of the outside world, and always with words of encouragement, is what does good. And if you promise to call again at a certain time, be sure to do so, for you will probably be expected, and there will be disappointment if you are late or fail to appear.

If you intend to talk of religious things, and quite likely your friend will want you to, use tact in presenting them. Lead his

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thoughts rather than command them. Always avoid the long face and solemn tone that we have learned to associate with hypocrisy. The sick are most appreciative and rarely fail to recognize sincerity and sympathy. For it is this very same sympathy that you have called to express, and this is nothing less than a fulfillment of the divine commandment "to comfort and help the weak hearted," to carry solace to those who need it most.—W. LEWIS CHAPMAN, M.D., in *St. Andrew's Cross*.

Tin and Rats

A TWO-HORSE load of tin clippings was being transferred to the rear basement of a prominent hotel. It had come from a can factory, and the narrow, curling strips had become so twisted and intertwined as to form a conglomerate mass that was moved with the greatest difficulty by two sturdy fellows with stableforks. A bystander who was curious enough to inquire what use a swell hotel had for such truck was answered by an attache of the house: "We use it for rats. I mean the big, gray fellows with whiskers. The hotel rat is bigger, bolder and wiser than any other rat. He laughs at traps, fattens on poison, and the killing or chasing of dogs, cats, and ferrets is his pet diversion. Even when energetic measures have rid us of the pests they are with us again in augmented force within a day or two. They will tunnel through almost anything for incredible distances. It is their boring ability that has given us so much trouble hitherto. No matter how we closed up their passageways, the routes were promptly reopened. Filling the holes with broken glass was considered a good scheme until we found that with marvelous patience they removed the glass piece by piece.

"But we think we've got them now. With this tangled up tin we construct a sort of abatis, covering all places where the beasts are likely to enter our cellars. They can't get through it. They can't chew it, and they can't carry it away as they do broken bottles, for when Mr. Rat takes hold of a single strip of the tin he finds it an inseparable part of a net-work weighing many pounds."—*Philadelphia Record*.

The Geysers of Iceland

PROBABLY most of us think of Iceland as a very unattractive place, especially as to scenery, but Lady Anna von Rydingsvard, in the *July International*, treats us to some new ideas of that lonely little Island. In "A Visit to Iceland" she gives an interesting account of a trip she took to the geyser fields.

"Barren as the place really is," writes Lady von Rydingsvard, "the artist's eye would revel in the beautiful effects on the snowy *jokulls*, the twilight softening shades of mauve, greens and grays on the distant lava peaks, and the luminous midnight sky. The intensity of the blue water of lake or ocean is superb, and the mighty waterfalls are grand. And the Geyser fields! All the warm tints, from cream to russet, are found in the mineral deposit around the basin of the Great Geyser, Little Geyser, Strokkr (the Churn), and the Little Strokkr, while Blesi (the Blue One) is lined with exquisite white, like porcelain, making it a fitting vessel for the cooking of food, and for furnishing boiling water for our tea and coffee. It was so smooth and beautiful that I seemed to be mutilating something rare

when I chipped off pieces of its lining; but I knew they would be valuable souvenirs, and the uneasy, bubbling water would soon amend the deficiency.

"The mud pools on this plain are the most dangerous, for they spout hot mud diagonally out of the earth. Coming upon them in one direction, they are not seen, and many a visitor has gone home with a scalded foot. The hydraulic display is now very fitful, as inconsiderate tourists have injured the spouting fountains by loading stones into them to see them cast out, so you must take your tent with you, and encamp on the plain to await the pleasures of their majesties. Blesi will serve you well while waiting. The Great Geyser had not spouted for a week when we were there, and such surliness indicated a near activity. The water spouted unusually high when it finally appeared, 150 feet, and showed all the tints of the rainbow, majestic at the same time and mysterious. It played for fifteen minutes, and then its beautiful cascades subsided in feathery mist, a refined and graceful withdrawal."

WHEN the church of the Nativity, Huntsville, Ala., was built, the words "Reverence My Sanctuary" were placed over the front door. During the late war a surgeon in the Federal army seeking a large building for hospital purposes, selected this church as most suitable, intending to take out the pews, put in hospital cots, and thus convert it into a hospital, using the adjoining building for his supplies. Another surgeon who was with him remarked: "You can't do that, look over that door." The first surgeon read the inscription aloud and replied: "You are right; I can't take that church with that written over the door."

"ARE you glad to see me, Johnnie?" asked the minister, as he took the pride of the household on his knee. "Yeth, thir" lisped the little fellow. "Tell me why you are glad to see me," asked the good man. "Becauth," was the reply, "when you rithit uth we alwayth have a good dinner."

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Baby

We have no king, we have no queen, so all the people
say;
But that is wrong, because there's one we always
must obey.
It's known in truth, on ev'ry side, though men may
rise and fall,
There's one supreme, to whom we bow—the baby
rules us all.

In hut or palace, town or wood, in circles high or low,
At home, abroad, afloat, ashore, wherever we may go,
We say we're independent in whatever we would do,
And yet we show our slav'ry when we hear a baby
coo.

We dance, we sing, we clap our hands, we buy all
kinds of toys;
We do all sorts of foolish things we think the child
enjoys.
There's nothing in this wide, wide world, as ev'ry one
must know,
We will not do that we may hear the baby laugh and
crow.

We have no king, we have no queen, so all the people
say;
But that is wrong, because there's one we always
must obey.
It's known in truth, on ev'ry side, and it should give us
joy,
The babe is king of all the world—what say you, eh,
my boy?

—Chicago Post.

One Way

I HAVE always been sensitive to cruelty
to animals; therefore, one day some years
ago, when I heard the unmistakable sickening
thud of blows, and a furious voice, I ran
to the door. I knew what I should see—two
horses with quivering nostrils and fright-
ened eyes and straining wet flanks, a loaded
wagon fast in the mire, and a man with cruel
whip lashing the horses in vain.

There they were, all three, and on the
sidewalk, either side of the muddy road, the
usual half-dozen advisers. Advisers and man
had lost their tempers.

"Don't beat those horses," shrieked a
woman, "or I'll call the police!"

"Say, you'll never get out without unload-
ing, or another pair of horses!" This from
a man between puffs of his cigar.

An undistinguishable chorus of pity and
indignation made a background for these
louder remarks; and even through my own
anger, I had a perception that the man was
getting a drubbing as well as the horses.
Not a word said he, except to his horses.
But he heard and he felt, and he grew more
furious every moment. One of the poor
beasts tugged with every muscle at each
shout; the other had, apparently, abandoned
the effort in despair, and gave no sign be-
yond a tremor of his limbs when the lash
fell.

I felt a sting of pity and anger at the
sight, and then I saw my brother coming
down the street. "Now," I thought, "it will
be all right. Nat will thrash him if he
doesn't stop!"

He came, he took in all the scene in one
quick glance, and then, to my intense aston-
ishment, instead of the stern reproof and a
threat to give him a thrashing with his own
whip, Nat shouted in a positively friendly
tone: "Want a little help?"

The man nearly dropped his whip; he

stared sullenly, but with a new expression,
at the speaker. In a minute Nat had turned
up the rims of his new light trousers, had
found two boards, and somehow got all the
men on the sidewalk behind them prying the
wagon out of the hole; and, without another
blow, the horses had pulled it safely over
the bad place, and were on firm ground
again.

"Another time you get into the mud," said
Nat cheerily, "don't whip the horses; get the
fellows on the sidewalk behind your wagon
to help you."

"Well, I'm very much obliged to you,"
said the man. "I guess I got madder than I
needed to."

"That was quicker than sending for the
police, or even beating the man, don't you
think, Sis?" said Nat, as he came into the
yard.

Nat has forgotten all about the episode,
but I have not. Many a time have I rescued
a beaten animal from the whip, not by re-
proaching, but by helping the harassed man
who was beating, because in most cases he
did not know anything else that he could do.

Once, after a teamster and I, on a country
road, had together pried a wagon out of the
mud, I said: "Now, you'll remember, won't
you, that a stick on the wheel is better than
a whip on your horse's back?" and we both
smiled, while he answered: "Yes, lady, I
will; but I guess I'd have gone on licking
the mules if you'd a scolded me instead of
lending a hand."

So, I suppose the moral is that it is better
to lend a hand than to scold, and that a kind
act may have a longer life than its doer's
memory.—OCTAVE THANET IN *The Journal*
and *Messenger*.

The Cook-Stove

"GRANDPA, the big folks have had you
all day, and now you belong to us."

"Well, children," said Grandpa, smiling,
"what do you want—some birthday cake?"

"Oh, no! We've had plenty of that. We
want a story."

Just then mamma came in, and passing
over to grandpa, she laid her hand lovingly
upon his head, and said:

"You must be very tired, father. You
have seen so many to-day. Let me take the
children and tell them one of my stories.
The boys say mine are pretty good, but not
half so good as grandpa's."

"No, Mary; let them stay a little while.
It rests me to be with them."

"At any rate, I will carry off the baby;
and, boys, do not lean against grandpa, so
as to tire him."

As she looked back, when leaving the
room, a lovely picture met her eyes. Her
white-haired father whose eighty years had
been one long service of love to others,
formed the centre of the group. His arm
was thrown around her Isabel, and standing



Fresh Milk!

Put the case to yourself for a
minute. If, for the next six
months, it was necessary for you
to live on a milk diet exclusively,
would you prefer dried milk, con-
densed milk, milk that is weeks and
months old, or would you prefer nice
fresh milk? Think of this and give
the baby good fresh milk modified
with

Mellin's Food

In August our babe, then 8
months old, had a very severe at-
tack of cholera infantum; she had
also been troubled with indigestion
from birth, and previous to her
sickness had always used con-
densed milk. Our physician re-
commended Mellin's Food with
fresh cow's milk, and since the use
of Mellin's food our baby is getting
fat and rosy. I will cheerfully say
to all mothers, Mellin's Food is
just the best thing for bottle fed
babies. Mrs. John K. White,
Lumberville, Pa.

Send us a postal for a free
sample of Mellin's Food.

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fast trains leave Minneapolis and St. Paul
daily, via Wisconsin Central Lines, for Milwan-
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elegantly equipped with Sleeping, Dining, Cafe,
and Parlor Cars. Ask your nearest ticket
agent for further information. JAS. C. POND,
Gen'l Pass. Agent, Milwaukee, Wis.

If you forget
the name of
the



PROPHYLACTIC TOOTH BRUSH,

ask for "the tooth
brush in a yellow box." It cleans
between the teeth. Adults', 35c. Children's, (2 sizes), 25c.
At all dealers. Send for book "Tooth Truths."
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An absolutely pure olive oil soap.
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is in its power to relieve without irritation.
It cleanses and refreshes the stomach and
bowels, removes gouty and rheumatic
poisons from the blood, and allays feverish
conditions in a wonderful manner.

TARRANT & CO., Chemists, New York.

around their grandfather were her sturdy boys.

"Now, what shall the story be about?" asked grandpa when they were again alone.

"Oh! something you did when you were a boy, or something you saw."

Grandpa thought a moment, and then said:

"I am going to tell you about the first cook-stove I ever saw."

"Didn't they always have stoves? How could they cook without them?" came in a chorus from the children.

"No. We had a large open fireplace in our kitchen, and in it was an iron crane that had hooks of all sizes upon it. Mother would swing it out, and hang the tea kettle or potato kettle on one of the hooks, and then swing it back over the fire."

"But, grandpa, didn't you have anything to eat but boiled things—no bread or cake? How could you live without pies?"

"Most likely," said Tom, "they put the pies right down on the sticks of wood."

"Oh Tom! what if the sticks burned out and broke when the pies were half done? Then where'd they go to?" said Dick.

"Of course we had biscuit and pies," said grandpa. "Mother had a tin baker—"

"A tin baker! Was he like our baker who goes around with a cart?" interrupted Tom.

"Hardly. Ours was a kind of tin box, with a shelf in it, and one side was open. Mother put in the pies or cake, and put it very near the fire. She had to keep turning the things in the baker, or they would scorch. One day, when something had scorched, father said: 'Patience, wouldn't you like a cook-stove?' and mother said she did not know. She had never seen one, and she did not know as she could learn to cook in one. 'Well, dress up Charlie, and I will take him down to the tavern,' said father, 'for they have a new one there, and I want to see it.' So mother put on my cap, and I took father's hand and trudged off to the tavern.

"Of course they had stoves in the cities some time before this, but my home being in a small country town, when the first one came it was quite an event. So a number of men had gathered around the stove, and they were wondering how the heat could be carried to the oven so as to heat it. Finally the cook said it was his opinion that you would have to put a fire directly under the oven to heat it, and that was what those little doors were for."

"Not those little doors where the soot is cleaned out, grandpa?"

"Yes, he said the fuel must be put in there."

"Why, they couldn't put in more than three shavings at a time! Oh, I wish I could have been there. I would have told them all about the stove," said Tom.

"No doubt," said grandpa, with a smile. "But they studied it out without you. They put a fire in the fire-box, and, when the oven was hot, the cook put in a pan of cookies to bake. In a few minutes they were baked and passed around, every one pronouncing them just as good as if baked before the fire.

"In a few days our stove came, and it was such a wonder that the people came from the country all around to see it. I remember the day it came, for it was my birthday, just seventy-five years ago to-day, and I was five years old."—*Sunday School Times*.

GOLD DUST

THE BEST Washing Powder

Bessie's Cheerful Giving

"O WHAT a beautiful morning!" said Bessie, as she pulled aside the little white curtains and looked out of her window. "Josie will be at the station to meet me, and we will have a lovely drive."

Bessie was going to spend two weeks with a friend of hers in the country. She had planned and planned just what she was going to do and what a fine time she was going to have.

She had planned to go last year, but Roy, her little brother, was taken sick, and mamma had to do all the work, so she had to put it off.

But just as she was feeling so happy, she heard some one call her name. It was her father.

"Bessie, dear, mamma is very sick, and I guess our little girl will have to play house-keeper, and cook breakfast."

The bright smile was gone, and great, big tears were in Bessie's eyes. The father had been in a hurry and gone downstairs, so he did not see the change.

"Why should mother get sick to day? Everything is against my trip. Now I will have to stay home and cook and clean up after those mean boys, and—" But here Bessie stopped. Would it be hard to take care of mother? Mother never said it was hard to take care of Bessie when she was sick.

Then Bessie remembered what the League lesson had been, "God loveth a cheerful giver," and she remembered her kind superintendent's words, "We cannot all give money, but we can all give something—a cheerful smile, a cheerful word, a cheerful life."

Yes, Bessie would give up her trip, and give it up cheerfully. So she wiped her eyes, and, kneeling down beside her bed, asked Jesus to help her. And when a few moments later she entered the kitchen, she was all smiles. All the work seemed easy that morning to Bessie, and Roy and George were so kind and thoughtful!

"I am so sorry to have to disappoint my little girl," said her mother, as Bessie brought her some breakfast.

"Now, mother, don't you feel bad at all. I am going to keep house just as nice as you could, and there will be plenty of time next year to see Josie." Bessie brushed back her mother's hair, and kissed her fevered cheek.

After breakfast there was lots of work to

do. But Bessie went singing along, and everything seemed to fly. The boys' rooms were not half as untidy as they usually were. Roy had picked up all the books and papers that he always left on the floor.

After her work was done Bessie read to her mother till she fell asleep.

Bessie was very happy when night came, but she was still happier when papa said: "Bess, little woman, I don't know what we would have done without you to day. Your being cheerful has helped me so much." And mamma said: "Bessie, dear, you have made my pain much easier to bear by your cheerful face and cheerful words." Then Bessie told her mother of her superintendent's words, and her resolution.

"How much better it was to be cheerful than to have gone about frowning and making myself and everybody else feel bad!" said Bessie that night as she went to bed.

That night Bessie's Aunt Mary came, and two days later her mother was well enough to be up again.

Bessie felt very happy as her father handed her into the car, and said: "Now be very careful—but I know you will. A little woman that can keep house like you can take care of herself."

Josie was at the station to meet her. And O what a fine time they did have! The country seemed never so pretty before.—*Selected*.

MACBETH'S "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

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Finance and Commerce

THE important event of the last week in financial matters was the decision of the Secretary of the Treasury to issue treasury certificates against deposits of gold. The bankers are already taking advantage of the offer, and are depositing their gold coin and accepting the gold certificates in lieu thereof. It is expected that this will increase the available circulating medium of the country to considerable extent. Of course, until Congress declares the financial standard of the country to be gold, gold will be hoarded to a greater or less degree, but at the present time, there is an abundance of gold, and the banks find it difficult to make it circulate. Bank notes are so much more convenient for everyday uses, and people have become so accustomed to them, that many times gold is taken under remonstrance. Then, too, the expense of transporting it is so much greater. The law under which this is being done by Secretary Gage was passed in 1892. Its operation was suspended by Secretary Carlisle, in 1893, and is only now resumed. It also provides that when the gold in the treasury reserved for the redemption of United States notes falls below \$100,000,000, the issue shall be suspended. This latter provision was intended to prevent the hoarding of gold, but its value in that direction is doubtful. Interest rates are still firm. The curious feature of the situation—curious because it is new—is that money is easier in the West, seemingly, than in the East, and Western banks are buying up commercial paper in the East. Also the rate of interest is higher in Berlin than in New York.

The New York bank statement was favorable in the way of increased legal reserves. There have been fairly liberal exports of wheat, corn, and provisions, for several weeks past. The government report of the crop condition, August 1st, showed the condition of the spring wheat crops nearly eight points lower than on July 1st, and estimates a total crop of spring and winter wheat at 500,000,000 bushels. This is in line with what we have been giving our readers on this point; but the government is still 50 millions too high. The acreage of corn is large, and the general condition is good, but the crop is not yet made.

A slight reduction in the condition of cotton is also reported. Wheat and cotton both have responded slightly up to this writing, and prices are not materially higher. In respect of wheat, it must be borne in mind that this year's shortage is in the exporting countries, and the importing countries have average crops, and plentiful immediate supplies. The pinch, if any, will likely come later. There are no signs of diminution in general business. Bank clearings are about 40 per cent. over last year. In Wall st., the tone of the stock market continues strong, and, though slow and somewhat labored, the advances are well maintained.

Items of Importation

The chief increase in importation last year aside from sugar, is in articles used in manufacturing; hides in 1899 being \$41,988,045, against \$37,068,932 in 1898, and \$27,863,026 in 1897. The imports of crude rubber for use in manufacturing were in 1899, \$31,876,242 in value, against \$25,545,391 in 1898, and \$17,558,163 in 1897. Imports of raw silk in 1899 amounted to \$31,827,461, against \$31,448,880 in 1898, and \$18,496,944 in 1897. Imports of fibers for use in manufacturing, which in 1899 were \$20,290,727 in value, were in 1898, \$13,446,186, and in 1897, \$12,336,318.

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Cures scalp diseases & hair falling.
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TEXAS, FLORIDA, UTAH,
CALIFORNIA AND OREGON.

If you are contemplating a trip, any portion of which can be made over the Chicago & Alton, it will pay you to write to the undersigned for maps, pamphlets, rates, time tables, etc.

JAMES CHARLTON,
General Passenger and Ticket Agent,
CHICAGO, ILLINOIS

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"Sponging" Made Easy

ONE of the worst stumbling blocks in the path of the amateur dressmaker—or indeed, that of the professional, often—is the difficulty of properly shrinking certain materials before they are suitable to be fashioned into wearing apparel. This operation of shrinking or sponging, as it is termed by tailors, is essential whenever broadcloths, ladies' cloths, or fine flannels are employed, in order to prevent future spotting, cockling, or shrinking from rain or dampness.

Have you never thought, when you have seen Bridget taking the half dried wash from the clothesline on "blue Monday" that, perhaps, you might borrow a suggestion from her work? Then again, are not clothes left out upon the line over night thoroughly and evenly dampened by morning? What, pray, is there to prevent taking your full length of new cloth out to this same clothesline some night after darkness sets in, when the air is damp, but no rain threatens, and allowing it to remain hanging therefrom, securely fastened with clothespins, until the following morning? Thieves might possibly make way with your new gown, or the posts of the line might be troublesome, but putting these possible obstacles into the background, what is the objection, if you can rejoice in a long, straight rope or wire line? The following morning the sun will, at an early hour, place the cloth in exactly the proper state for easy pressing—for the material may be brought into the house when at any desired state of dampness or dryness. Then, by keeping the unpressed portion smoothly folded, so that it will remain as damp as is required, the cloth may be ironed quickly and easily, and without flurry or nervous strain.

Then again, should you be so unfortunate as to be the owner of a gown which was made from unsponged material, and it should be spotted by rain, do not throw it aside. Take off the belt; rip the gathers, and hang it out over night the same way. In the morning the fabric will be dampened evenly, and the spots will not be so conspicuous, and will probably not show at all, for the surface of the cloth will then be all alike. Remember, though, that the garment will be considerably shorter after its bath of midnight dew. The shrinkage which should have been permitted before the material was made up, will now take advantage of the situation, and quite a good "let down" from the waistband will probably be found necessary. Such is the result of personal experiment and experience. Try it, and avoid the tailor's bill! —Good Housekeeping.

FROM New York a clergyman writes: "Please pardon delay in this remittance. It does not mean any want of appreciation of the paper, but simply oversight by a busy man. Have not been without THE LIVING CHURCH for a single week for at least twelve years, and could not very well do without it."

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN

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DON'T SUCCEED,"
TRY

SAPOLIO

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THE LIVING CHURCH March 25th.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church

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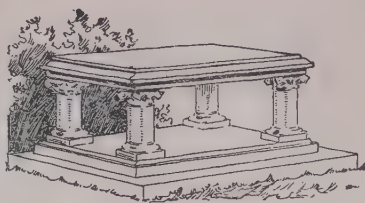
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The Living Church

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Notes of the World's Progress

A WELL DEVELOPED PROTEST IS being made by a few influential newspapers against manufactured news supplied by correspondents of the Associated Press, particularly those abroad whose duty it is to furnish American readers with news of European and Asiatic happenings. The protest is directed particularly against the artificial interview industry, which affords the correspondent an opportunity to speculate and surmise, while pretending to give the views of "one whose name is withheld for diplomatic reasons," or "a prominent official," etc., etc. The public want news, reliable news, but does not take stock in interviews which bear the ear marks of fiction. Protest by papers against padded dispatches will be heartily endorsed by the reading public. The fact should not be lost sight of that the value of a newspaper in the eyes of the public hinges on its veracity and integrity, and the paper which does not possess these essentials is better unpublished.

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A PROPOS OF NEWSPAPERS, CORRESPONDENTS in the Philippines have a grievance which has assumed such proportions that some sort of official explanation is in order. It is charged that a most rigid censorship is maintained by General Otis, and nothing is permitted to be sent out without careful blue penciling, which process expunges all parts of the dispatch which reflect in any way on the management of the war. The Cuban campaign was an illustration of how ambitious and energetic reporters may gain by revelation or inspiration a knowledge of military affairs sufficiently great to enable them to advise the commanding general what he should do, and criticise him severely if he does not abide by their counsel, and General Otis may perhaps be excused for holding the reportorial contingent in check.

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BUT IT IS ENTIRELY WITHIN THE rights of the public to know what is going on, and be advised of reverses as well as success. When General Weyler's type-writer was in operation, wonderful tales of Spanish valor were common, but the weird cable last week from Manila that a small force of Americans drove 2,500 Filipinos from the field, inflicting a loss of 200 killed and wounded, while the American loss was two killed and several slightly wounded, indicates the presence of a censor whose ability is second only to the one employed in Cuba. One reason advanced by General Otis for the censorship is to prevent the publication of news which would give aid or comfort to the enemy, by making known the movements or prospective movements of troops. So long as such information simply is withheld, there will be no ground for just complaint, but the censor would be well employed in suppressing exaggerations as well.

A MOVEMENT WHICH WILL MEET with universal approval is that which is fostered by the National Consumer's League. The organization had its inception nine years ago in New York city, and was the outgrowth of a realization by a number of women that conditions of saleswomen in local department stores should be improved. The object was to bring about a betterment in accommodations for saleswomen, and secure for them living wages. Persistent effort in organizing sentiment and discrimination among buyers, resulted in much desired reforms in New York.

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WHEN THE MOVEMENT SPREAD TO Massachusetts, it was found that the standard required by the league in New York city was already maintained, owing to State laws, so attention was turned to manufacturers rather than retailers. Sweat shop products made in New York, for example, were placed on sale in Boston, and this led the league to plan the adoption of a label to be placed on all goods turned out by manufacturers where the standard of conditions demanded by the league obtained. The extent to which the proposed label will be used will depend upon the demands of customers, and this will naturally be greatest where the league is most active.

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IN A CURRENT MAGAZINE ARTICLE, a writer named Nimmo presents an argument, supported by figures, to prove that the Nicaraguan canal, if constructed, would not be profitable as an investment. Ex-Senator Warner Miller, of New York, president of the Maritime Canal Company, which proposes to build the canal, is free to insinuate that the article from the pen of Mr. Nimmo was inspired by the lobby maintained by the trans-continental railroads. Mr. Miller states that he can let the contract for construction to responsible contractors who will furnish adequate bond, for \$100,000,000. The fixed charges would amount to \$4,000,000 annually, which would be met if commerce through the canal amounted to two million tons. As from sixteen to eighteen million tons pass through the Suez canal annually, it would seem that the Nicaraguan company would be able to declare a good dividend. Besides bringing New York 2,000 miles nearer than London or Liverpool to the markets of China and Japan north of Hong Kong, it would mean a rapid development of the immense natural resources of the entire Pacific Coast.

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RUSSIA IS ABOUT TO ABANDON Siberian exile. What form of punishment will replace it has not been decided, but the whole matter is under consideration by an imperial commission. The reasons for this decision are similar to those which actuated England fifty years ago in the case

of Australia. Russia several years since awakened to the fact that the vast territory known as Siberia could be used for purposes other than as a prison for criminals and political offenders; that it was rich in natural resources, and in some sections a most desirable place of residence. For several centuries Siberia has been a prison of unknown horrors. It was Mr. Kennon who first made its darkest side visible through the publication of his book. Now this will be changed. Colonization will be encouraged, and the country divested of its terrors.

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WHEN THE TRANSPORT "McPHERSON" arrived at San Juan with a cargo of supplies for suffering and starving victims of the hurricane which devastated Puerto Rico, the native stevedores went on a strike, and refused to unload the vessel unless their wages were doubled. Fortunately for themselves they attempted no violence on the volunteers who performed the work twenty-four hours later. It is not to be presumed that the rag-tag element such as composes the San Juan stevedores fairly represents the personnel of Puerto Rican natives, but it is to be sincerely regretted that in the distribution of food the worthy cannot be distinguished from the unworthy. Reports from the interior of the island are in effect that laborers, relying on the charity of the United States, have deserted the fields and plantations in such numbers that agricultural operations are seriously interfered with. Planters of standing urge the government to exact labor on public works from all able-bodied men in exchange for food and clothing.

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IN GAINING TITLE TO SPANISH POSSESSIONS in the Orient, the United States acquired the Sulu group, consisting of 160 small islands lying south of the Philippines, and having a population of about 17,000, largely Moros. The Sultan of Sulu has not opposed American sovereignty, but in negotiating a treaty, has insisted on certain rights. The treaty as now proposed, guarantees non-interference with the religious customs of the Moros, promises American protection, and provides for American sovereignty.

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THAT CLAUSE OF THE TREATY referring to non-interference with religious customs is probably not intended, at least according to American construction, to mean that no effort will be made by religious bodies to effect a reformation of the morals of the Moros. According to accounts, the Moro code permits a laxity which would be hardly creditable to or tolerable in a land protected by the American flag. Polygamy and slavery are recognized institutions, but a compromise in the latter is offered by the Sultan, whereby a slave can purchase his freedom by payment of his market value to his owner.

The News of the Church

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Rev. Dr. Rushton has been spending a week with the Rev. Dr. Clinton Locke, at Wequetonsing, Little Traverse Bay, Mich.

The congregation of All Saints', Ravenswood, is at present worshipping in the guild hall, the extensive additions, to be completed by October, necessitating this temporary change.

The Rev. T. D. Phillips returned on Saturday from a three weeks' visit to old friends, ex-pupils and relatives, in Toronto, Ottawa, Montreal, Three Rivers, and Quebec. While in Ottawa, he preached in the vice-regal chapel, the services in which as a mission he opened in 1867.

The Bishop left, a little over a fortnight ago by rail, for Toronto, thence to Montreal and Quebec, in each of which cities he spent a few days. After which he departed for his Point Pleasant, N. J., cottage. He will return to Chicago about Sept. 15th.

St. Paul's, Kankakee

The building of the new St. Paul's church, Kankakee, is progressing rapidly. The cornerstone will be laid on Tuesday, Sept. 5th, in the afternoon, for which day, also, the quarterly meeting of the Southern convocation will be summoned by the dean, the Rev. Dr. Phillips.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The almonry of St. Thomas, in memory of Joseph W. Harper, has just been enlarged by the addition of a new story.

At Grace church, the Rev. Wm. R. Huntington, D.D., D.C.L., rector, all seats are declared free at services held during the summer season.

At the church of the Archangel, the Rev. Geo. S. Pratt, rector, Dr. James H. Canfield, the newly appointed librarian of Columbia University, is assisting at the services now being held in the crypt chapel of the cathedral of St. John the Divine.

Flourishing Boys' Club

At St. Bartholomew's parish house, new baths have been added to the floor used for the Boys' Club. Three evenings of the week the average attendance has been over 100 boys. The membership exceeds 700 boys.

Many Enjoy Outings

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D.D., rector, the fresh air work of the present season is providing for about 550 at "The Rest," Copake, N. Y. The cost of this summer work is about \$2,000.

Floating Hospital Damaged

While moored at its dock, Aug. 14th, the steamer "Emma Abbott," the floating hospital of St. John's Guild, was damaged by a passing barge, necessitating repairs which take the boat temporarily out of commission. The barge "Currie," has been secured, so that the work of the guild will not be interrupted.

Gifts for St. Michael's

At St. Michael's church, the Rev. John P. Peters, D.D., Ph.D., rector, there has been given by Mrs. and Miss Penniston, a beautiful chalice. A covering for the chancel rail has been provided, and the Altar Guild has supplied candles for the two altars of the church. The same guild has repaired the processional cross for the choir.

Parish Reception

At St. George's church, the Rev. Wm. S. Rainsford, D.D., rector, a parish reception was held Aug. 14th, and was largely attended, notwithstanding the warm season of the year. The cost of the additions now making at the parish house of St. George's church, and already noted in the columns of THE LIVING CHURCH, is likely to be about \$12,000.

Fresh-Air Work

At the chapel of the Comforter, the Rev. James Sheerin, vicar, the fresh-air work provides for the care of about 150 adults and children at the Edgewater creche, with about 50 children sent to the country for a week, by the Children's Aid Society, and 75 at various localities, some through the kindness of the *Tribune* Fresh-Air Fund. Day excursions are also provided to a number.

Work of Calvary Parish

At Calvary church, the Rev. J. Lewis Parks, D.D., rector, the fresh-air work for the summer is being conducted at an expense of \$2 500. During the hot days, the ice-water fountains of the church, chapel, and mission, are a source of blessing to thousands of passers-by. The Flower Mission of the parish supplies flowers twice a week for the sick and suffering, and poor children stifled in the hot tenement houses.

Parishes to Consolidate

There is a movement on foot looking to the consolidation of the parishes of Christ church and St. Mark's church, Tarrytown. The edifices, one of which is closely associated with the memory of Washington Irving, are not far apart. The rector of St. Mark's, the Rev. Arnold H. Redding, having resigned and gone abroad, a proposition is made to sell both buildings, and put up a fine new church, to be supported by a united and strong congregation.

The Church of the Intercession

has begun repairs, having, after some delay, adjusted its difficulties with the insurance companies for the damages caused by the fire some months ago. The parish work has gone on uninterruptedly, and services have been maintained in the chapel. The repairs will include entire redecoration of the interior, the rebuilding of the organ, replacing of a stained glass window in the western transept, and refurnishing of the chancel. The rector, the Rev. L. A. Schwab, is now on vacation in Connecticut, and services are in charge of the Rev. G. A. Bartow.

New Summer Home

The new summer home of Grace church, at New Canaan, Conn., is called Grace House-in-the-Fields. In addition to the original gift of \$25 000 by Mrs. Anchmuty, \$10,000 has been contributed by two friends of the enterprise. These supplementary benefactors have paid for the land (148 acres) and for the water supply, to secure which last it was necessary to sink an artesian well. Through the generous kindness of Mr. and Mrs. Wm. Lanman Bull, a chapel has been arranged for, to match in architecture the other buildings. This last gift is particularly valuable, as the home was two miles distant from the nearest place of worship.

Serious Loss by Fire

The edifice of St. Peter's church, Westchester, the Rev. Frank M. Clendenin, D.D., rector, was seriously damaged by fire, Aug. 16th. The loss, amounting to about \$60,000, will be more than covered by an insurance of \$100,000. All the rear part of the church is burned beyond repair, and will need entire rebuilding. The famous old lecturn Bible, which weighs about 75 pounds, and has been saved several times from fire, was saved again. The fireman who saved it, did so at the serious risk of his life, and found it already ablaze. The Communion service of silver, presented by Queen Anne, and which was kept in a safe in the church, was also rescued, as it has been from previous fires. The fire was discovered by smoke issuing from windows erected in 1895, in memory of Lady Charlotte Zoega Franlane. Many public spirited citizens at once made effort to save pictures and other historic relics. The fine steeple clock, presented by several parishioners, at a cost of \$2,000, was destroyed. So were the gallery organ, presented by Mrs. Annie Caswell, in mem-

ory of her father, Wm. Caswell, at a cost of \$10,000, and the chancel organ; presented by Mrs. John C. Furman, at a cost of \$5 000. All the interior part of the church was badly wrecked, and the roof burned through. The cause of the fire has not been discovered, though it is thought it may have been imperfect insulation of electric light wires. Singularly, this parish has suffered four times from fire. Notwithstanding the disaster, an ordination service appointed to be held Sunday, Aug. 20th, in the church, was duly held, the service taking place in the chapel, where Bishop Seymour, of Springfield, acting for the Bishop of the diocese, advanced the Rev. John Tilley, Jr., to the priesthood. Mr. Tilley has been for some time associated with Dr. Clendenin in Church work at St. Peter's.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Bishop Whitaker, who sailed from New York 29th ult. for Rotterdam, has been heard from. He describes the trip across as a very pleasant one. With Mrs. Whitaker, he at once took passage on a Rhine steamer direct for Switzerland, in which republic he will spend several weeks.

Since the resignation of the Rev. H. S. Getz as rector, and the withdrawal of the Rev. John S. Bunting, senior curate of the church of the Holy Apostles, Philadelphia, there only remains the Rev. William S. Neill (perpetual deacon) to minister to the congregation. In this emergency the Rev. Dr. Herman L. Duhring has consented to take charge until a rector has been chosen and accepted the office.

Death of a Prominent Educator

Henry Hobart Brown, principal of the Delancey school, Philadelphia, died at the Bryn Mawr hospital on the 17th inst., from blood poisoning. Mr. Brown was a son of the late Rev. Dr. Henry Brown, whose decease was noted in these columns July, 1898. He was a man of great scholarly attainments, of strong personality.

Days of Intercession for Sunday Schools

The executive committee of the American Church Sunday School Institute invites the clergy, superintendents, teachers, and friends of Sunday schools, to unite in observing Sunday, Oct. 15th, and the day following—being the days suggested by the Church of England Sunday School Institute—for special intercession in behalf of Sunday schools.

Notable Missionary Gathering

The names of the missionaries participating in the great farewell service at the Church Missions House, to be held September 1st, are the following: For Japan—The Rev. J. Lindsay Patton and wife, returning after vacation, the Rev. John C. Ambler (re appointed) and wife, Miss Emma Williamson, returning after vacation, the Rev. Allan W. Cooke (Nashotah Seminary), and the Rev. Messrs. H. St. George Tucker, John Armisted Welbourn, and James Jeffries Chapman (all of the Theological Seminary of Virginia); Miss A. Theodora Wall of Dorchester, Mass., and Miss Clara J. Neely, of Portsmouth, Va., both of whom have been trained in the Church Training and Deaconess' House, Philadelphia; together with the Rev. Mr. Sakai. For China—The Rev. Benjamin L. Ansell and the Rev. Cameron F. McKae (both of the Theological Seminary of Virginia), and Miss Eliza L. McCook, of Hartford, Conn.

St. Mark's Jubilee

As was stated in THE LIVING CHURCH of March 18th, the 50th anniversary of the opening of St. Mark's church will be celebrated on All Saints' Day, although the actual date of that initial service is Oct. 21, 1849. The arrangements for the celebration will not be completed until the return of the rector, the Rev. Dr. A. G. Mort-

mer, from Europe; he is not expected until October. During these 50 years there have been: Baptisms, 4,012; confirmed, 2,191; present number of communicants in the parish (including St. Mary's and St. Michael's chapels), 1,501. The total receipts for the past 37 years aggregate \$1,334,402 08. Dividing this time into periods of seven years, the last septennate shows an increase over the previous one of 326 Baptisms, 204 confirmed, 300 communicants, and \$105,142 20 of income. The name St. Michael's has recently been given to the mission at 17th and Kuter sts., which has been in successful operation for many years past. It sends one lay delegate to the Southwest convocation. St. Mark's is a very progressive and successful parish. It is one of the churches where the Holy Eucharist is offered every day in the year, except Good Friday, and also where the children of the parish school are catechised daily. All the "six points" of Catholic ritual are observed at St. Mark's, and also in her chapel of St. Mary's (colored congregation).

Death of a Distinguished Layman

Charles Janeway Stille, LL.D., president of the Historical Society of Pennsylvania, ex-provost and professor of *belles lettres*, English language and literature in the University of Pennsylvania, departed this life on the 11th inst., at Atlantic City, N. J., of heart disease, aged nearly 80 years. He had been gradually failing, and went to the seashore in June, hoping for a restoration to health. He was a native of Philadelphia, where he was born Sept. 23d, 1819, and was the fifth in descent from Olaf Stille, who accompanied William Prentz, the first governor of the Swedish colony on the Delaware, in 1641. On his mother's side he is descended from the Rev. Johann Wagner, a co-laborer with Muhlenberg in Pennsylvania. He was educated at the academical department of the University of Pennsylvania, Edge Hill School, Princeton, N. J., and graduated from Yale College in 1839. With two other prominent Churchmen, the late Horace Binney, Jr., and Robert M. Lewis who still survives, he organized the Woman's Branch of the Philadelphia Associates, and was one of the chief promoters of the movement which culminated in the great Sanitary Fair of 1864, where over \$1,000,000 were gathered during its two weeks' continuance. In May, 1866, Dr. Stille was elected to a professorship in the university, and two years later, when the late Rev. Dr. D. R. Goodwin resigned his position as provost to become dean of the Philadelphia Divinity School, Dr. Stille was unanimously elected his successor; and his *alma mater*, Yale, conferred the degree of LL.D. on her distinguished alumnus. In the same year Dr. Stille was made "John Welsh centennial professor of history and English literature" at the university, in which he continued one year after his resignation as provost. During his tenure of this latter office, the gifts to the university aggregated \$2,000,000. After severing his connection with that institution he published, 1882, several important works.

Albany

William Crowell Doane, D.D., LL.D., Bishop

The Rev. A. W. Mann spent Sunday, Aug. 13th, at Potsdam. At 5 P. M., a "combined service" was held at Trinity church, the Rev. Dr. Kirby, rector. It was the first service of the kind ever held in the place, and was well attended.

The baptistry of St. Paul's church, Troy, the Rev. Edgar A. Enos, D.D., rector, has been completed by the addition of a beautiful memorial window. The entire baptistry is a memorial to Mr. and Mrs. J. M. Warren, the father and mother of Mrs. John I. Thompson, and is given by Mrs. Thompson. The window is in commemoration of the work of the Guild of St. Elizabeth during the restoration of the church. It was made by Tiffany, and represents Christ blessing little children. In all, there are 11 figures, and each one is worked out with detail and finish that is strikingly noticeable. It was dedicated in the early part of August, by the

Rev. James A. Smith, curate of the church. The Guild of St. Elizabeth was present in a body. Following the service, the members were served a cold collation in the Martha Memorial House, and were the guests of Mr. and Mrs. John I. Thompson.

Outing for Invalid Children

Eighty little invalids from the Child's Hospital, Albany, are spending the summer at St. Christina's Home, Saratoga, which was, Thursday, Aug. 3rd, the scene of a gay fete and *musical*, under the auspices of the people of Saratoga's fashionable cottage and hotel society. Beside the Albany children, there are half as many more little inmates of the home, in charge of Sister Katrina and her assistants of the Sisterhood of the Holy Child Jesus, and all these 116 are suffering from deformity or disease. St. Christina's Home is embowered in sylvan beauty, and on the lawn an assembly of fully 500 people fitted from table to table.

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

Death of Mrs. Tuttle

A deep affliction has fallen upon the Bishop of Missouri in the death of his active and devoted wife, Mrs. Harriet M. Tuttle, occurring, too, at the time of his absence in the Far West. Mrs. Tuttle had for some time been subject to attacks of jaundice, etc., and returning a few days since from a visit to her married daughter, in Cincinnati, she entered St. Luke's Hospital, in St. Louis, in order to undergo an operation which it was expected would completely restore her health. This was successfully performed at 8 o'clock on Friday morning, Aug. 18th, and until 12 M. of that day, promised to result most favorably, but soon thereafter came a reaction, which culminated in death at 2 P. M. The Bishop, meanwhile, was spending his vacation in his former missionary jurisdiction, and, not apprehending any resort to surgery, or a crisis in his wife's condition, was enjoying the cordial reception everywhere accorded him, and rejoicing in the growth of the churches which he had been largely instrumental in planting more than 20 years ago, only to be suddenly arrested by the startling news of her death, when he could only reach home after two or three days of continuous travel. The shock of Mrs. Tuttle's death is felt throughout the community, and is the cause of wide-spread sorrow.

Fond du Lac

Charles Chapman Grafton, D.D., Bishop

A Generous Gift

Through the generosity of an Eastern lady, by whom Bishop Grafton was given \$50,000 to dispose of at his discretion, the cathedral parish has been given \$25,000, and a like amount has been bestowed on Grafton Hall, the diocesan school for girls. The gift to the cathedral will wipe out the indebtedness on this beautiful edifice, and establish a permanent endowment fund. The parish being free from debt, arrangements are already under way for the consecration of the cathedral, next June, on the 25th anniversary of the organization of the diocese. The money given to Grafton Hall will be devoted to the erection of an addition to the property, doubling the student capacity.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Rev. Horace T. Owen is in charge of St. Paul's, Antwerp, and the Rev. A. W. Allen serves the mission at New York Mills and Gethsemane parish, Westmoreland. The Rev. Mr. Bennett is in charge of Christ church, Forestport.

Meeting of Convocation

The first meeting of the 4th district convocation, for business only, for this fiscal year, was held in St. Andrew's church, Utica, the Rev. J. Winslow Clark, rector, on July 25th, the feast of St. James. A bountiful lunch was served by

the ladies of the parish in the Sunday school room. At 2 P. M., the convocation was called to order by the dean, the Rev. Oliver Owen. The report of the treasurer was read and approved. The committee on assessments and stipends made their report, which was adopted, with a few minor exceptions. The Rev. Wm. Cooke was elected treasurer, and the Rev. J. W. Clark, secretary, for the ensuing year. The Rev. E. H. Coley was elected clerical member of the Board of Managers of diocesan missions, and Mr. William Pierrepont White, lay member. Convocation then adjourned till the last Tuesday in October.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The people of Zion parish, Douglaston, were delightfully entertained by an illustrated and instructive lecture by the Rev. A. A. Brockway, of New York. The subject was "Norway and the midnight sun." This is the second lecture the Rev. Mr. Brockway has delivered in this parish within six months. The proceeds were for the new church heater fund.

Plans for New Church

Plans for a very handsome edifice, to replace St. James' church, Brooklyn, have been accepted by the vestry, and work will soon be begun. The design selected was submitted by architect Herbert R. Brewster. It is in the early English Gothic, strong and massive in effect. The interior is consistent with the exterior design in treatment, being cruciform, and having nave, transepts, choir, and sanctuary. The apse is to be surrounded by an ambulatory, with which it is connected by means of open arches. Adjoining the ambulatory on either side are the vestry and choir-rooms, also the morning chapel, which may be independently entered by means of the vestry porch on St. James' Place, the choir rooms also being provided with independent entrance. The main entrances to the church will be through spacious vestibules in the large tower, and at the foot of the east aisle. The large tower will be a prominent and imposing feature of the new edifice. The interior finish is to be of quartered oak, with massive nave columns and arches, and richly groined ceiling, finished in soft amber tones; and the tracery windows being glazed with shaded opalescent glass of similar color, a soft, sunny effect of lighting will be produced, regardless of fair or cloudy skies. Instead of the usual brick and stone, the material for the walls of the new building will consist of granite concrete, combined with twisted iron rods. The architect has adopted a system of ventilation which will render open doors and windows unnecessary, while providing an even temperature and pure air throughout the building. The new church will be lighted by combination gas and electric lights, those of the chancel being so arranged that the direct light cannot be seen from the body of the church. It is hoped that the building will be ready for occupancy by next Easter. When completed, it will cost about \$70,000.

The old frame building in use so many years has been moved to one side of the lot, and will be used until the new church is ready. The Rev. Dr. Charles Homer has been rector of St. James' church for more than 25 years.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

A Diocesan Loss

The diocese has met with a great loss in the death of the Hon. David G. Robinson who has been treasurer of the Board of Missions during the past 23 years. His term as vestryman in Emmanuel church, Hastings, corresponds with the life of the parish. Mr. Robinson was in his 89th year, but was actively engaged in business up to a few days before his decease. The Rev. W. W. Taylor, of Philadelphia, a former rector, and Bishop Gillespie, had charge of the funeral, which was from the parish church.

Delaware

Leighton Coleman, D.D., LL.D., Bishop
St. Barnabas' Church Consecrated

The Bishop recently consecrated the new church of St. Barnabas, Marshalltown, which replaces that destroyed by fire on last Christmas Day. The sermon was preached by the Rev. K. J. Hammond. Other clergy present and taking part in the services, were Archdeacon G. C. Hall, the Revs. H. Ashton Henry, M. B. Dunlap, and H. W. Cunningham. The priest in-charge, the Rev. E. K. Miller, presented a class for Confirmation at the afternoon service. It speaks well for the activity of both pastor and flock that within a period of six months a new and well-appointed church building should have replaced the former one.

New Church at Delmar

A new church is in process of construction at Delmar, a town of rising importance in the extreme south of the diocese. The work here is under the care of the Rev. C. N. Spalding, D.D., the rector of Laurel. The Bishop a short time ago laid the corner stone of this new edifice, the occasion proving a most interesting and encouraging one to the community at large, as well as to those more nearly concerned. The new mission will take the name of All Saints. Addresses were delivered by Bishop Coleman, the Rev. E. K. Miller, and the priest-in-charge.

Lawn Meeting at Bishopstead

To be reminded of our duty in the great cause of missions by a public gathering at a period of the year when the heat is most severe, is not, perhaps, the most usual thing, but it is the Delaware way. When Fr. Huntington spoke at the lawn missionary meeting at Bishopstead a few weeks ago, missionary zeal was fully aroused. Nothing could have been more interesting than Bishop Talbot's telling address, so full of enthusiasm for his new missionary work in Central Pennsylvania, and yet so full of tender feeling for those left behind in the great North-western fields, or more stirring than the Bishop's closing address. Before and after the addresses hymns were sung and the Bishop recited appropriate collects. Refreshments were served after the meeting.

Immanuel Church, Highlands,

the Rev. Kensey J. Hammond, rector, is undergoing extensive enlargements. From a letter and statement recently issued, we gather that the affairs of the parish, both spiritual and temporal, are in a very healthy condition.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

The Ven. Archdeacon E. P. Wright, D.D., will spend September in Superior, where he will conduct the services at the church of the Redeemer, for the rector, the Rev. Chas. H. H. Bloor, who will be absent on a visit to England.

The Rev. Seth M. Wilcox has accepted a call to the rectorship of Grace church, Boone, diocese of Iowa, and already entered upon his duties.

Dallas

Alexander Chas. Garrett, D.D., LL.D., Bishop
Service for Missions

The diocesan board of missions held a public meeting at Fort Worth, Aug. 8th, at St. Andrew's parish house. Bishop Garrett presided. The Rev. John B. Gible, of Denison, secretary of the diocesan board of missions, delivered an address on the subject, "The duties of the diocese and board of missions." An address was also delivered by the Rev. J. O. Miller, of McKinney, on the subject, "Missions in towns." The Rev. W. K. Lloyd, of Paris, read a paper on "Church extension in new places." The last address was by Bishop Garrett, of Dallas, who spoke on the subject, "The work." The address was short, but eloquent. He referred briefly to the one great sin of unbelief, and reviewed at some length the work which had been accomplished in the Dallas diocese under his direction during the past quarter of a century. A conference between the Woman's Auxiliary and

the clergy was held the following day. Papers and addresses were delivered by Mrs. Theodore Wallace, of Dallas, president of the diocesan branch of the Woman's Auxiliary, and Mesdames Poole and Ramage, and Bishop Garrett. Lunch was served by the members of the parish at the rectory.

The Archbishops' Decision on Incense and Lights

On the thirty-first of last month, in the guard-room of Lambeth palace, the Archbishop of Canterbury promulgated the formal judgment on certain questions of ritual which had been submitted to the Archbishops of Canterbury and York. We give in full the text of their judgment:

The questions put before us at the present time are two: The lawfulness of the liturgical use of incense, and the lawfulness of carrying lights in processions in public worship of the Church of England.

THE MEANING OF THE ORNAMENTS RUBRIC

There is no direction in the Book of Common Prayer either enjoining or authorizing either of these practices, but it is argued that they are practically sanctioned by the Ornaments Rubric prefixed to the order for Morning Prayer, and that it is consequently this rubric that we have to interpret. It seems most convenient first to interpret it as it stands, and then to consider whether any circumstances tend to contravene or modify this interpretation. The ornaments of which it speaks are limited by two phrases. They are "the ornaments to be used by the ministers at all times of their ministrations," and they are to be "such as were in use in the Church of England by the authority of Parliament in the second year of the reign of King Edward VI." Ornaments which do not fall within both these limitations are outside the purview of the rubric altogether. Any ornament which is not required at any time of the ministrations of the ministers, and any ornament which was not in use by authority of Parliament in the second year of the reign of King Edward VI. is not an ornament to which the rubric applies. To deal, therefore, with the first of these limitations, it is necessary to examine the meaning of the word "ministration." The ministration of the minister is contained in and described by the Book of Common Prayer. It is there that we find what is the form to be observed in all the offices of public worship. Every clergyman is required by the 36th Canon to use the form "in the Book of Common Prayer prescribed, and none other." This prevents the insertion of any additional prayer or ceremony without special authority, and the only authority which can bind or authorize the clergyman to make any variation whatever from what is contained in the Book, is either an act of Convocation legalized where necessary by Parliament, or the order of the Crown, issued with the advice and consent of the Metropolitan, under the Act of 1559, or a direction by the Ordinary under the Uniformity Act Amendment Act of 1872. Against this it is contended that the Prayer Book of 1549 contains ceremonies which are not in the Prayer Book of 1552, and that since omission is not prohibition, these omitted ceremonies are still lawful under the last mentioned Act. Under the latter Act, whether omission is prohibition, it is not necessary for us to consider; but prohibition is prohibition, and nothing can be clearer than the words used in the Act of 1559 prohibiting the use of any ceremony not ordered in the Book:

"And further be it enacted by the Queen's Highness with the assent of the Lords and Commons in this present Parliament assembled and by authority of the same that all and singular ministers in any cathedral or parish church, or other place within this realm of England and Wales and the marches of the same or other the Queen's dominions shall from and after the feast of the divinity of St. John the Baptist next coming be bound to say and use the matins, Evensong, and celebration of the Lord's Supper and administration of each of the sacraments

and all their common and open prayer in such order and form as is mentioned in the said Book so authorized by Parliament in the said fifth and sixth year of the reign of King Edward VI. with one alteration or addition on certain license to be used on every Sunday in the year and the form of the Litany altered and corrected, and two sentences only added in the delivery of the sacraments to the communicants and none other or otherwise."

And the closing section of the Act still further confirms this by saying:

"And be it further enacted by the authority aforesaid that all laws, statutes and ordinances wherein or whereby any other service administration of the Sacraments or common prayer is limited, established, or set forth to be used within this realm, or any other of the Queen's dominions or countries, shall from henceforth be utterly void and of non-effect."

The words "none other or otherwise" in the first of these quotations are clearly meant to exclude all variations. It is sometimes urged that the Act of 1559, not having previously received the assent of the Convocations, has no authority from the Church, and is, therefore, not binding on the consciences of the clergy; but though it was not possible at the moment to give the Convocations their proper place, yet the Church fully accepted the Act at the time, and its authority is never questioned. In regard to the particular matter now under consideration the 36th Canon requires from every clergyman, and every clergyman has ever since made, and still every clergyman makes, a solemn promise containing the same words, that he will "use the form in the said book prescribed and none other"; and in the manuscript Prayer Book signed by Convocation on December 26, 1661, and then presented to the King, the Act of 1559 was set forth at full length in the beginning of the book, and is thus formally adopted by the authority of the Church. It is quite true that there may be variations which are so brief, so long in use, so unimportant, that a bishop would be justified in refusing to allow a clergyman to be prosecuted because of his use. No authority has been found for the short sentences which in many churches the people are accustomed to say or sing immediately before and after the reading of the Gospel in the Communion Office. There is no authority for the practice of the people saying the General Thanksgiving aloud with the minister; there is no authority for shortening the exhortation which the minister is to read when giving notice of the Holy Communion. These practices are probably in strictness all illegal, but no bishop would be wise in allowing a prosecution for such unimportant deviations from the strict letter of the law. This, however, cannot be said of the introduction of any ceremony which is conspicuous, not sanctioned by long continued custom in our Church, and of such a nature as to change the general character and aspect of the service.

LITURGICAL USE OF INCENSE

It is urged that the Act was not generally obeyed at the time when it was passed, and was probably never intended to be so obeyed, and instances are given of the use of incense in worship at that time, and for long afterwards. With regard to such instances, it is to be remarked that the time was a time of great excitement. The whole country was in a feverish condition. Elizabeth and her advisers could not be sure that insurrection and civil war might not begin at any moment. It was necessary to act without delay. Elizabeth herself would have preferred to bring back the First Prayer Book of Edward VI., but she did not feel sure that the country would bear this, and all through her reign, in spite of her despotic character, she showed herself steadily determined to have her people with her. It was impossible to consult the convocations. The reign of Mary had made them, and especially their leaders, the bishops, untrustworthy for the purpose in hand. The end was, as usual in England, a compromise. The Second Book of Edward VI., slightly modified, was taken as the Book of

Common Prayer, the ornaments of an earlier period were revived, but only until the sovereign might make some different order, and the Crown was empowered with the consent of the then Ecclesiastical Commissioners or of the Archbishop of Canterbury to order additional rites and ceremonies at discretion. The English are almost always ready to settle agitating disputes by a compromise, but they are not always quick to see what the compromise means. There can be no doubt that the Act was imperfectly obeyed. Practices which were no longer lawful under its provisions were still maintained here and there. Archbishop Sandys, in his well known letter, goes so far as to say that he interprets the Act as one that would not really be enforced. There seems to have been a certain amount of conscious, and still more unconscious, disobedience. But in spite of all this, the precise and clear statements in the Act gradually prevailed, and forbidden ceremonies gradually disappeared. In its application to the use of incense, the law was obscured by the fact that, side by side with the liturgical use, another use had always been common which it was not the intention of the rulers or of the Legislature to interfere with. There was nothing to prevent the use of incense for the purpose of sweetening the atmosphere of a church wherever and whenever such sweetening was needed, and instances of this use can be found long after the Act of Elizabeth, and were produced before us at the hearing of the case. But such instances have no bearing whatever on the lawfulness of the liturgical use, but they explain why in the case of incense, the law was more slowly understood, because it was so natural to confuse the two uses with one another. There are many instances of what is called the fumigatory as distinguished from the liturgical use. George Herbert used incense to sweeten his church. There is no liturgical use in this, and yet he is frequently quoted as one of those who used incense in worship. When all these instances are struck out, the number of cases in which incense was used in worship is utterly insufficient as evidence to show any widespread interpretation of the law as permitting the retention of the old usage in spite of the plain words of the statute. Further, it must be remembered that the Church has never spoken of incense as an evil thing. There were some expressions in the homilies which have that character, but the homilies are hortatory rather than imperative, and have never been taken as having high authority on points of doctrine or ritual. Incense was excluded from public worship not as an evil thing, but as unsuited to the needs of the day. There are clearly three reasons present to the minds of the then Church authorities for its exclusion. First, they felt the need of greater simplicity. The services were too complicated. The rule that the services should be understood by the people required that they should not only be in English, but that they should not be overloaded with symbolism making a complete understanding difficult. Symbolism, kept within strict limits, helps the understanding, but symbolism may easily be pushed to lengths which divert the attention from what the symbolism is intended to teach to the symbolism itself. The liturgical use of incense was described on the part of those who advocated it before us as very complicated in its detail. It might have been well under quite other circumstances to have simplified the ceremonial whilst retaining it, but it is generally found easier and more effective to get rid of the danger contained in anything of this kind by disuse than by modification. Secondly, the liturgical use of incense was specially connected with the Office for the Holy Communion, in relation to which many serious errors have arisen, and the authorities had a strong desire to make that whole Office as nearly as it could suitably be made a precise repetition of the original institution. It was the main purpose of the then rulers of the Church to put prominently forward the supremacy of the Bible. It is clear that the more closely the ceremonial of the Eucharist was

modelled on the Biblical account of the original institution the more fully was the authority of the Bible recognized. The difference between the time when the Bridegroom was with His disciples, and the time when He had departed to share His Father's throne, was enough to account for the preference of kneeling over sitting when receiving the mysterious gift, but in other respects the ritual was as nearly as it could be made a repetition of the original feast. Even the mixing of water with the wine was dropped for the same reason, for though our Lord used the wine of the Passover, which was a mixed cup, there is no record of His having mixed it afresh for the purpose of His Sacrament, nor is there any reason to believe that He did so. The mixing of the chalice as part of the ceremonial was therefore omitted, though nothing was said to prevent its being mixed beforehand. And, thirdly and lastly, they had the less hesitation in omitting incense because it was certainly not in use in the Church for at least 300 years from the Apostolic times. To get back to the earlier and purer days of Christianity, to make the primitive Church the model for the Church of England, was certainly part of the purpose which our Reformers cherished. It would have been a very strong reason for keeping incense in use could it have been shown that its use dated from Apostolic times, and passed directly from the Jewish to the Christian ritual, but the history pointed in quite another direction. And so the three chief reasons for omitting the use of incense—namely, the desire for greater simplicity, the desire for conformity to the New Testament account of the original institution of the great Sacrament, and the desire for reviving the ways of the primitive Church—converged to recommend the action which was finally taken. Yet it is right to observe that even now the liturgical use of incense is not by law permanently excluded from the Church's ritual. The section in Elizabeth's Act which allows the Crown, with the consent of the Archbishop of Canterbury, to order new ceremonies, does not forbid the inclusion of the use of incense in such new ceremonies if such are authorized. It would always be possible, if some great occasion made it suitable, for the Sovereign, with the advice of the Primate, to order a great ceremonial in which the use of incense should form a part. The question of probability need not now be raised. Many things might become probable, when our toleration of one another had risen to a higher level, which are not probable at present, but meanwhile the law requires that the clergy should wait for the action of lawful authority before bringing any additional ceremonial to form a part of public worship. The rubric is often carelessly interpreted, as if the order to use the ornaments was *per se* an order to use the appropriate ceremonies. But, in the first place, this interpretation makes the Act of Elizabeth contradict itself by ordering a strict adherence to the form of ceremonial prescribed in the book, and at the same time ordering the revival of a number of ceremonies of which the book says nothing. In the second place, it inverts the relation between a ceremony and an ornament by making the ceremony subordinate to the ornament, instead of the ornament being subordinate to the ceremony. The very meaning of an ornament is that it is a thing to be used for the fitting performance of a ceremony, and if no ceremony be prescribed, the so-called ornament has no place. In the third place, to order a ceremony not directly, but by ordering the use of an ornament connected with it, is without any precedent in the history of the Church. And lastly, this interpretation makes the words, "at all times of their ministrations," not merely unmeaning, but misleading. They would in that case be better away. Such an interpretation we are quite unable to adopt.

In conclusion, we are far from saying that incense in itself is an unsuitable or undesirable accompaniment to Divine worship. The injunction for its use by Divine authority in the Jewish Church would alone forbid such a conclusion. But this is not the question before us. We are

not to determine what might be fitting or permissible at some other time, but whether, under the present directions of the Book of Common Prayer, the liturgical use of incense is lawful or unlawful in the Church of England, and we are obliged to come to the conclusion that the use of incense in the public worship, and as a part of that worship, is not at present enjoined nor permitted by the law of the Church of England, and it is our duty to request the clergy who use it to discontinue that use. If used at all, it must be used, in George Herbert's language, "to sweeten the church," and outside the worship of God.

PROCESSIONAL LIGHTS

It is obvious at once that precisely the same line of reasoning is applicable to the case of processions carrying lights as we have applied to the case of incense. There is no authority for such processions, and they are therefore neither enjoined nor permitted. To light up a Church for the purpose of adding to its beauty or to its dignity stands on the same footing with hanging up banners, decorating with flowers or with holly or the like. The ceremonies of carrying lights have a different character, and in this case, as in that of incense, we are obliged to request the clergy to discontinue what the law of the Church of England does not permit—the carrying of lights in procession—and in this decision we have the support of the late Archbishop Benson in his judgment in the case of the Bishop of Lincoln.

THE SECOND YEAR OF EDWARD VI.

We began by pointing out that the Ornaments Rubric limited the ornaments of which it speaks by two phrases, namely—the words "at all times of their ministrations," and the words "as were in use by authority of Parliament in the second year of the reign of King Edward VI." We have examined the first of these limitations and have concluded that it forbids the use of incense and of lights carried in procession in public worship. It is obvious that this conclusion makes it unnecessary to examine at any length the second limitation. Whether, as seems most probable, the authority of Parliament in the second year of the reign of King Edward VI. means the first Act of Uniformity, and therefore the Prayer Book of 1549, or means the immediately preceding state of the law, does not affect the arguments which we have used. The question is undeniably difficult to answer because of the anomalous rule at that time in force, whereby the operation of every Act of Parliament was made to date from the first day of the session in which it was passed, and consequently some time previously to the Royal assent. This strange rule continued until 1792, and was then abolished, and this rule would appear to carry back the first Act of Uniformity into the above named second year of King Edward VI. But it is not necessary for us to enter into this matter now, as the questions before us are sufficiently determined without reference to the point.

SUBMISSION TO EPISCOPAL AUTHORITY

In conclusion, we think it our duty to press not only on the clergy that have appeared before us, but also on all the clergy alike, to submit to episcopal authority in all such matters as these. All alike have consented to the Book of Common Prayer, and the Book of Common Prayer requires all persons not only if they doubt, but if they find that others disagree with them concerning the meaning of the directions contained in the book, to resort to the bishop of the diocese, who may, if he thinks fit, send the question to the archbishop for his decision. In order to give the fullest opportunity to any who diversely take any question of this kind to give reasons for their opinion, we suspended our decision until we had heard the matter fully and learnedly argued before us, and we have now given our decision as the Prayer Book requires us to do. We entreat the clergy, for the sake of the peace of the Church, which we all so much desire, to accept our decision thus conscientiously given in the Name of our common Master, the Supreme Head of the Church, the Lord whose commission we bear.

Editorials and Contributions

IN the passion which seems to possess some of our writers to make the way easy to the achievement of some kind of Christian unity, there is danger of reducing religion to such a minimum that it will fail to preserve the force which gives it life and power. Especially there is danger of the sacrifice of everything which has in the past been matter of conviction. Truth becomes precarious and unreal. It is a matter of agreement, not of conviction. It is no longer anything for which men would suffer martyrdom. A great writer, without intending it, for her words were meant to apply to the possibilities of Judaism, has hit the nail on the head. One of the speakers in "Daniel Deronda" is represented as expressing himself thus: "Prune it of a few useless rites and literal interpretations, and our religion is the simplest of all religions, and makes no barrier, but a union, between us and the rest of the world." The words were written many years ago, but how frequently, since the various schemes of union began to assume practical form, have we seen something similar from the promoters of such schemes. The answer is worthy of our attention: "You pluck up your religion by the roots, strip off the leaves and bark, shave off the knots, and smooth it at top and bottom; put it where you will, it will do no harm, it will never sprout." There is the fatal truth, "it will never sprout." All that ever made it worthy of the living interest of men is gone out of it. It has become their creature instead of a force from above to which they must be content to give themselves, body, soul, and spirit. A religion which is framed to meet men's wishes rather than their needs, is a religion without life.

IT is alleged that the American Church is "wanting in that which is the final test of Christianity," that "she is not a missionary Church." To our mind there is something very conventional about this view of things. The idea seems to be that "missionary work" is work presided over by the Board of Missions, and no other. In fact, in the discussions we have seen, the term seems to be almost restricted to foreign missions. It ought to be recognized that the Church as she exists in this country is in large measure a missionary institution. What is being done by the Board of Missions, important as it is, is only a small portion of the work to which the word "missionary" properly applies. Hundreds of missions are being conducted by self-denying priests in city and village, up and down the country, with little or no outside aid. It is work which is, for the most part, quite outside the sphere of the general board. There are organized dioceses which, beyond a few centres where the Church has become self-supporting, present as difficult a field as that of any missionary jurisdiction. The Church throughout a large part of the country is engaged in a purely missionary work. It is her calling and the condition of her being. That this work which lies at her doors is adequately done, we do not assert, but in such discussions as those to which we refer, this prosaic, unromantic, everyday work ought not to be ignored.

IT is a dangerous thing to interfere with the sacred right of the American citizen to control his own actions and to regulate

his own conscience, but sometimes it becomes necessary to utter a protest when his actions become detrimental to the community. We suppose every man has the right, in one sense, to determine how far his own ethics shall follow religious enactments and traditions. If he chooses to amuse himself on Sunday by golf rather than to elevate himself by going to church, this may be conceded to be his own business. Of course there remains upon him the responsibility of his example and the influence he may wield in degrading the Lord's Day, but it is granted that to define this is not an easy matter. But when by means of offered payment he allures the small boy to bear his "bag of sticks" about the grounds all day, and so keeps him from Sunday school, or choir, his action becomes distinctly vicious. For future effects in that boy's life, he cannot entirely escape responsibility. And when, in addition, the "golfer" is a nominal Christian, perhaps a vestryman, or at least a communicant, there is an added element of viciousness, for which condemnation must be unsparring. "Whoso shall offend one of these little ones —."

ACCOUNTS which come from time to time of the lynching of Mormon preachers by alleged Christians in the Southern States, are creditable to neither the Christianity nor the civilization of those communities. Tar and feathers, the lash and the rail, are no part of the Christian armor of offence, offensive though they may be. They can hardly be considered as rightly appertaining to the propaganda of Christianity. And, an argument which, under the circumstances, may have more weight, they are absolutely ineffectual, or worse. The blood of the martyrs is the seed not only of the Church, but of every heresy in defence of which martyrdom has been endured.

— X —

The Catholicizing of Protestantism

IT appears from a little book of Prof. Harnack, recently reviewed in these columns, that the present drift of Protestant Churches is very distasteful to that leader of German Protestantism. He has in his mind the German religious bodies which are familiar to him; but the phenomena of which he complains, and against which he warns his followers, are more or less apparent in Great Britain and America. He calls the process which he observes going on at the present day, "the progressive Catholicizing of the Protestant Churches." He notices that the meaning of the word "church" has undergone a change. "The evangelical conception of a Church has almost vanished." "The ecclesiastical institution is now called the Church," and "without the slightest hesitation, all the promises of Christ are transferred to this institution or the majority of its members. We hear such expressions as "the Church speaks," "the Church demands," and the like, referring to the visible institution. Thus authority is being claimed for a body which, in Prof. Harnack's view of things, is a purely human creation, and this conception is gradually acquiring the character of a new dogma. That a tendency of this kind has been going on here also, is evident enough. Little is said nowadays about the invisible Church,

the elect known only to God, but much of the Church regarded as an aggregation of evangelical denominations. The term "Churchmen" which, hardly a generation ago, was universally understood to apply to members of the Anglican Communion, is now coming to be used indiscriminately, in newspaper language at least, of people of all religious bodies. Among other symptoms of this change which Prof. Harnack enumerates, is the adoption of a "clerical uniform," and the tendency to attribute a special character to the ministry. The former is a matter of common observation, while the latter frequently crops up in controversies about Holy Orders.

ANOTHER "Catholicizing" symptom which the learned Professor deplores, is the liturgical movement. This is very marked among some of our own religious bodies. We have so lately commented upon it, that we need not particularize. But Prof. Harnack finds in this direction one of the most serious dangers to true Protestantism. We commend his remarks to those who are so eagerly advocating the use of liturgical services in their respective denominations. What he says is instructive, both for light it sheds upon his conception of true Protestantism, and also for his view of the dangers attending the use of a liturgy. Protestantism, according to this teacher, may have a creed, but it must not be authoritative, nor must it have any definite or fixed interpretation. But the tendency of a liturgy is to impress doctrinal teaching and perpetuate a particular interpretation. This is a tendency, we are told, which is "absolutely opposed to the old idea of Protestantism." Again, a liturgy brings in ideas of form and order in worship quite contrary to the Protestant principle that the Church service should be "something free, something appealing to the soul." The rules and principles found embodied in the ritual of divine service may even be utilized to combat objectionable tendencies in theology. This, of course, would be nothing but the Catholic Church over again.

WORSE than all, is the tendency of an established liturgy and ritual to give importance to matters connected with worship, such as the sacraments. Prof. Harnack will not hear of any "special and mysterious value" as attached to these observances. They are not to be distinguished from "the Word"; that is, we understand, they are object lessons, preaching by action. Such an expression as "the holy vessels" is a rude assault on true Protestantism; and the attributing of sanctity to anything connected with divine service, and "its forms and seasons," is equally reprehensible. Will the warnings of so eminent a leader of their cause be heeded by our American Protestants who are adopting the notion of a visible Church of divine authority, and seem eager, above all, to introduce into their services liturgical forms? Prof. Harnack acknowledges that the tendencies which he deprecates are "fascinating," but they constitute a temptation. He declares that this way lies "the end of Protestantism, the Gospel, the Truth." "If the development insensibly advances, and we simply capitulate to it, a second Catholicism will be formed out of the consolidation of Protestantism."

Only he does not fail to say that it will be a poorer and less intense system than the first, and that it cannot produce "saints."

WHILE we imagine the movement is destined to go on both in Germany and elsewhere, because, as we estimate it, it owes its impulse to the instinct of self-preservation, it is certainly instructive to see how it is viewed by one of the most distinguished scholars of the period. The force of his words will be somewhat blunted in their effect by the strength of the orthodox tradition which still clings about much of our American Christianity. To many of our people, the Protestantism of Harnack will still seem a thing rather to be avoided than desired, and his very criticisms may confirm them in their present course. Nevertheless, his remarks seem to contain much of truth, while his conception of Protestantism is so vague and uncertain as decidedly to lack the "fascination" of which he speaks. It is perhaps a case of Scylla and Charybdis.

—X—

"Redeeming the Time"

BY THE REV. EDWARD M. DUFF

JUST now the most important place in God's army of time-redeemers, is that which at first sight looks the least important. The grades of the social scale are the race, the State, the community, and the family. At first sight, the man who wins the name of a race reformer, or a national reformer, would seem to stand highest in the scale of time-redeemers.

But is not such an estimate superficial? At the root and basis of civilized society stands—what? The family. That race is strongest and that nation most stable, in which the family life is healthiest and purest. Under God, therefore, the father and the mother must be the most potent time-redeemers.

Here in America it requires no keenly discerning eye to see a sapping process going on in the family life through means of the divorce court. In those States where a vicious law of man has superseded the law of God's Eternal Son, granting divorces almost for the asking, a foul social cancer is gnawing at the vitals of stable civilization and weakening the integrity of that basic institution which God established before either the Church or the State—the institution of the family.

We stand sorely in need of a strict uniform divorce law as one of the redeeming forces of the time in which we live; and until such a law is enacted and enforced, we may well be called an "adulterous generation."

But another redeeming force which the time and the nation need just as sorely, is the restoration of the "family altar" in our professedly Christian households. Just here is where the divine call comes to the Christian parent to take a part in the redemption of the time—a part more important and farther reaching than the part taken by the statesman or the philanthropist of national reputation.

The Church of Christ is doomed to become a dead Church if in the households which compose it no daily sacrifice of prayer and praise arises, no sound of God's Word is heard. If the religious aspirations of the Church's households are going to be confined to an hour or so each Sunday in the house of God, if the religious instruc-

tion of the Church's children is going to be limited to the few minutes of the weekly (and often weakly) Sunday school session, we shall ere long have a lifeless, luke-warm Church filled with dead and withered branches. Then practical religion—the religion of the Nazarene—will give way to formalism and emptiness; and when this happens, there will be an abomination of desolation in this land, making it ripe for God's judgment.

If religion dies out in the family, as now so widely seems to be the case, it will be idle to talk of municipal reforms, or honest government, or the suppression of political rascality, or anti-saloon leagues, or White Cross movements.

Christian parents, upon you chiefly and supremely rests the redemption of these times. As you admit the Christ of God into your homes, as you keep the lamp of God's Spirit burning upon your household altars, you are the redeemers of your nation and your race. God looks to you, the nation looks to you, the Church looks to you, to begin now the glorious work of "redeeming the time."

St. Luke's Church, Hastings, Minn.

—X—

"Germs of Romanism"

THE cry of "Romanism" is an old story. The clergy are tired of meeting charges of ignorant prejudice; but as they have to be met, we suggest a variation from the usual argument, which will be found very effective. It involves a small outlay for a little book; but the investment will prove a good one.

The book is the Presbyterian "*Confession of Faith*." With some Calvinism, which is not to the purpose, it contains some wholesome "High Church" doctrines which are to the purpose, and which, coming from such a source, cannot be objectionable to our Protestant brethren.

We quote a few passages. Only such are quoted as are necessary to set forth "dangerous doctrines." The italics and parentheses are ours:

Chapter XXV. (2.) The visible Church, which is also Catholic, &c., consists of those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

(3.) Unto this Catholic, visible Church, Christ hath given the oracles of God, &c., and doth, by his own presence and Spirit, according to his promise, make them effectual thereunto.

Chapter XXVII. (1.) Sacraments are holy signs and seals of the covenant of grace.

(2.) There is in every sacrament a spiritual relation or sacramental union between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.

(3.) Neither doth the efficacy of a sacrament depend upon the purity or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing it, a promise of benefit to worthy receivers.

(4.) Neither of which (the two sacraments) may be dispensed by any, but by a minister of the word, lawfully ordained.

Chapter XXVIII. (1.) Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the Covenant of Grace, of his ingrafting into Christ, of regeneration, of remission of sins, &c.

(6.) The grace promised is not only offered,

but really exhibited and conferred by the Holy Ghost, to such as that grace belongeth unto, according to the counsel of God's own will, in His appointed time. (That is, to "the Elect.")

Chapter XXIX. (5.) The outward elements of this sacrament (the Lord's Supper) duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that truly, yet sacramentally only, they are sometimes called by the names of the things they represent; to-wit: the body and blood of Christ.

(7.) Worthy receivers, outwardly partaking of the visible elements in this Sacrament, do then also inwardly by faith, really and indeed, yet not carnally or corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

Chapter XXX. (2.) To these officers (of the Church) the keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut the Kingdom against the impenitent, &c.

—X—

The Unknown Cause of Evolution

WE are no nearer to finding the cause of evolution, says *The Literary Digest*, than we were before Darwin's day, and quotes Prof. H. S. Williams, Dana's successor at Yale. There is a steady progress, and species and individuals are only the places where it stops for the moment. They are but eddies in its current—eddies that attract our attention for an instant, but are really as evanescent as the rest of the stream. We can explain, or try to explain, what causes the eddies, but we can not take a single step toward accounting for the stream in which they whirl. Professor Williams continues (*Science*, April 26):

"Undoubtedly Darwin, writing the 'Origin of Species,' thought he had discovered, in natural selection, the chief cause of this evolution, and evolutionists have since been following his lead. But a calm review of the facts in the case must convince us that we are no nearer finding the cause of evolution than we were before Darwin. In explaining, so far as we have, the origin of species, we have been discovering the relations which natural selection, isolation, and other so-called 'factors of evolution' bear to the production of those temporary vortices in the path of evolution which we call 'individuals' and 'species.' The method of action of these 'factors' is by inducing the repetition of favorable steps of variation, swinging them back into cycles of reproduction, and thus making species where favorable conditions exist; in other words, the method is by establishing the habits or laws of heredity within organisms.

"It is the recognition of the evolution principle as fundamental that puts us on the right path of discovery. What we have to account for is not the evolution, but the haltings of evolution in the various stages of cell, individual, and species.

"Given material particles, in motion, in a resisting medium, and vortices are explainable; but no amount of change in the medium is capable of accounting for the initiation of motion in particles normally at rest."

—X—

Ten Minutes with Genesis

I AM asked to speak on the Mosaic Story of Creation. The time is too brief for that, and so I have chosen a theme which may perhaps induce you to think I am about to wander wholly away from the subject allotted me. I propose to speak to you of the progress of science in reference to the early history of our world, and to point out to you some of its marvelous agreements with what was written almost four thousand years ago.

During the last half century, scientists have been studying the effects of tidal friction; the

nature of heat and light, the laws of energy, its loss as heat passes off into space, the degradation of energy when work is done, and their grand conclusion is that the universe is not eternal.

Genesis said so long ago: "In the beginning God created the heavens and the earth." No contradiction here.

Science has proved that darkness preceded light. And in Genesis I find the same thing.

Modern philosophy shows that matter cannot set itself in motion, and attributes it to the great first Cause, and in that same old account, I read that it was the Spirit of God that caused the first moving.

Scientists have advanced several theories as to the nature of light, but however these may differ in other respects, they all agree that light is due to, or caused by, some form of motion, and therefore it came after motion was imparted.

In Genesis I find the same order—darkness, motion, light.

The spectroscope and its teachings are among the latest achievements of science, and one of its revelations is that light, although poor at first, became good light before the earth had ceased being self-luminous, and therefore before its dark body made a division, or separation—the only one conceivable—between light and darkness, and thus caused the first day and night on the earth.

Look at Genesis. It declares that the light was good before that division and before the first day and night.

Did scientists dream of that, fifty years ago?

Genesis gives all these facts, and in just the same order. Darkness, motion, light; light good, a division between light and darkness, and then for the first, light could be called day, and darkness, night, and then a first day with an evening and a morning.

Geologists say that in the period directly after that beginning of days, the atmosphere which filled the expanse was loaded with carbonic acid and other poisonous gases, rendering it unfit for living creatures, not good in any sense.

When I turn to Genesis, I find that its author thought as poorly of the expanse as the geologists, for he, too, does not call it good.

After this, I read that the waters were drawn off, and the dry land appeared. It is not much more than fifty years ago that geologists announced the same thing, and now they coolly appropriate the glory of the discovery.

The process of completing the land and sea, and giving them their present boundaries and life-sustaining powers, was very long, reaching from the Azic to the Pliocene, many millions of years. Genesis passes over all that time with out notice, as the eye passes over the space between us and the stars. It merely says that they, the land and waters, when God had approved them, were pronounced good.

The important fact in this connection is the author's placing modern vegetation, characterized by grass, herbs, and fruit trees, after the land and sea had been pronounced good, *i. e.*, completed for their intended use. For good can by no possibility have reference anywhere in this story to moral character, any more than when I say a good knife, a good watch, and the like.

Geologists count it a discovery of their own that the vegetable kingdom culminated in modern species, after the completion of land and sea, and before that of the animal kingdom. Genesis said the same thing four thousand years ago.

They tell us, too, that in a subsequent period the birds and water creatures now extant made their first appearance, not in two successive epochs, but side by side.

They might have given Genesis credit for that, for it says the same thing.

They say, too, that in a yet later period the present land mammals made their appearance, especially characterized by cattle.

But though they may, if they will, read the same thing in Genesis, they give it no credit.

That the Bible speaks only of the plants and

animals contemporaneous with man, is evident from the slight consideration of the facts, for, first, the terms used apply perfectly to present species; grass, herbs, and fruit trees have nothing to do with the plants of the Paleozoic; or "great whales and fowl" with the invertebrates of the Silurian; or cattle with the early land animals; and, secondly, everything else in the story refers to what the Hebrews had seen. It was the story of the creation of the world with which they were acquainted.

Go through the series. The heavens and earth, darkness, motion, light, day, and night, the firmament, land and sea, sun, moon, and stars, were as familiar to them as to us. It is incredible that here the writer abruptly changed his course and in reference to plants and animals passed back of those so well known, and began to speak of others of which neither he nor any one else knew anything, or had thought of in his wildest dreams. True, God, had He wished, might have revealed the wonders of paleontology, but He was too wise to make any mistake, and too truthful to teach error. He knew perfectly well that one who accepted the Mosaic plants and animals as the first on the earth, would be some day woefully undeceived. Why not take the easiest and most natural explanation, and admit that it was present forms of which Moses spoke? It is in perfect harmony with the truth. Why force words out of their legitimate meaning, and thus make the story tell what is not true?

Only a physicist can realize the tremendous importance of these statements and their order. If Genesis is wrong, science also is wrong, for it would be absurd to say that, for example, the order—darkness, motion, light, light perfected, the division between it and darkness, and then first day—is false in Genesis but true in science; and that the dry land coming up from beneath waters is an error here, but an important truth in geology.

I have now pointed out some thirteen or fourteen important truths, explicitly stated or logically implied in Genesis, of what modern science has but very lately learned. Back of fifty years, they were unknown.

I am far from exhausting the subject. But the little I have said will, I hope, induce you to study this story, not in commentaries, nor in the hosts of books which profess to reconcile Genesis with science, but always at the expense of one or the other, nor in the anti-reconcilers who, following in the wake of Huxley, would reduce this story to a myth borrowed, with some improvements, from the Chaldeans, and, holding what Milton wrote to be the true sense of the account, would substitute it for that old chapter itself. The only place where the Genesis story can be fairly studied is in the first page of the Bible.

I beg you to be most thorough, skip nothing, keep close to the words. In case of doubt as to the meaning of some word, consult your lexicons, not slavishly, but as freemen in the republic of letters; compare text with text. A good Hebrew concordance is indispensable. Thus studied, and the results held in the strongest light of science, there will open before you a wealth of meaning, vistas of knowledge of which you have never dared to dream.—C. B. WARRING, PH.D., in *The Evangelist*.

—X—

The Liturgy

THE Episcopal liturgy is not a manufacture.

It is not the product of a single mind, a single soul, or a single epoch. It does not embody the fashion of the hour. It is the expression of the devotional life of centuries; it speaks the experience not of Episcopalians, nor of Americans, nor of the nineteenth century, but of humanity. Doubtless, it is in some details archaic, not only in form of expression, but in experiences expressed. To those accustomed to the freer expression of the non-liturgical Churches, its omission of all extempore prayer will inevitably seem a capital defect. If the Episcopalian, wonted to it, may well hesitate to

make any attempt to modify by modernizing it, the non-Episcopalian may well hesitate to accept it without modification. But he may at least profitably accept it as a model in forming a liturgy or semi-liturgy for his own use.

For its order is the natural order of spiritual development in an hour of public worship, in which the worshiper seeks to pass by successive steps from the secular to the spiritual mood. He begins with confession of unworthiness and prayer for forgiveness; it is assured him by the minister speaking with authority; he joins with his companions in the expression of those universal wants of humanity which the Master has summarized for us all in the prayer He gave to His disciples; and in a responsive reading from the Psalter in which all can join who know how to read. He is now prepared, by that sympathetic fellowship in worship which is more eloquent than any eloquence, to listen to instruction; and the Scripture lessons are read, intermingled with psalms of praise. He came to church, perhaps, with little faith; but if he has really and heartily joined in the outward expressions of the service thus far, he is ready, if he ever will be, to reaffirm that faith, not in philosophical definitions of doctrine, but in the great facts of historic and spiritual Christianity—the life and death of Christ, the presence of the Spirit of God in the world, the forgiveness of sins, the fellowship of Christ's followers, and personal immortality; and to follow it with more specific and fuller expression of his wants to God in prayer than has been expressed by either the General Confession or the Lord's Prayer.—*The Outlook*.

—X—

WHAT proof of the existence and of the laws of that unseen and unseeable world is there, or can there be, unless it is furnished to men by inspiration from God? Obviously God alone can tell of it, for he alone knows of it. When, then, priests of religion and teachers and expounders of theology themselves deny practically any heavenly inspiration, and insist that what assumes to be such is nothing more than a fabrication of human authorship—incredible often, imaginary, contradictory, childish in the palpability of its errors—what are men who are not professional theologians going to do? What else remains for them except to express dissent or to say with the agnostic, "I do not know, and as it is impossible for me to know or anybody to tell me, I dismiss the whole problem as insoluble, and all consideration of it, therefore, as hopeless waste of thought?"—*New York Sun*.

SOULS are won by moral compulsion, not by physical. "I cannot be in his society one hour without feeling that I am a lost man, without longing for a better life," said one of a friend eminent for his saintliness. Such is the power of holy personality. The touch of Shaftesbury saved a discharged convict. "What did he say to you?" was asked. "It was not so much what he said, but he put his arm around me, and said, 'Jack, we'll make a man of you yet.' That personal touch, that tender love, compelled the convict to come in."

Letters to the Editor

AN EXPLANATION

To the Editor of *The Living Church*:

In your issue of July 22nd appeared a letter over my signature, written months ago, and which I thought had long ago been consigned to the waste basket.

In the issue of Aug. 5th, I see a letter from the Rev. Dr. Duncan, of St. James' church, Alexandria, La., in which he thinks I meant to make charges against him, our revered Bishop, and our Sunday school teachers. Nothing was further from my thought; and, it seems to me, that any impartial person, on carefully reading my letter, will admit that it was written in a Christian spirit, and with the sole aim of doing good in a general way.

I did not say where these instances occurred

—whether in this State, or in some other State—for I have not always lived in St. James' parish, and no one has a right to assume that I meant more than I said. Nevertheless, they did occur, and I witnessed them.

Since the publication of my letter, I have received no less than three letters of commendation and praise—two of them from clergymen of the Church in distant States, and one from a Churchwoman in Delaware. ADA G. CHENEY.

Alexandria, La.

Personal Mention

The Bishop of Western New York has been staying at the Oriental Hotel, Manhattan Beach, N. Y.

The Bishop of Central Pennsylvania is seeking vacation at the Delaware Water Gap, in his diocese.

The Bishop of Connecticut is sojourning at Craigville, Mass.

The address of the Rev. M. M. Benton, archdeacon of Kentucky, is changed from 1527 Garvin Place to 722 West Chestnut, Louisville, Ky.

The Rev. Joseph Baker has resigned the rectorship of St. James' church, Wooster, Ohio, and has accepted the rectorship of Holy Innocents, Leechburg, Pa. Please address accordingly.

The Rev. John S. Bunting has taken charge of Christ church, Christiana Hundred, Del. P. O., Montchanin, Del.

The Rev. Walter E. Bentley is passing August at North Lake, Adirondack Mountains.

The Ven. Archdeacon Cyrus T. Brady is to rest several weeks in Minnesota before entering upon the charge of his new mission church in the suburbs of Philadelphia, upon relinquishing the office of archdeacon.

The Rev. Otho Brandt has been elected chaplain of the Sons of Veterans of the State of Pennsylvania.

The Rev. F. W. Barnett has resigned the rectorship of Christ church, Canaan, and accepted that of St. Luke's church, South Glastonbury, Conn.

The Rev. Henry Ward Cunningham has been appointed by Bishop Coleman examining chaplain, in the room of the late Rev. Charles E. Murray, D.D.

The Rev. Dr. Crockett has resigned the rectorship of Christ church, East Strandsburg, Pa.

The Rev. George Wm. Douglas, D.D., has accepted appointment as lecturer on Apologetics in the divinity department of the University of the South. He has just received from the university the degree of Doctor of Divinity.

The Rev. John S. Douglas has resigned the rectorship of Lunenburg parish, Warsaw, Va., to accept that of Trinity church, Martinsburg, W. Va.

The Rev. W. C. DeWitt has gone for an encampment of several weeks on the shores of Lake Superior.

The Rev. Geo. R. Van DeWater, D.D., is visiting at the "Sagamore," Lake George, N. Y.

The Rev. Howard G. England has gone to the sea coast at Atlantic City, N. J., and will later visit Rockville, Md.

The Rev. N. B. Fuller should be addressed at Miami, Fla.

The Rev. Wm. T. Fitch is summering at Northfield, Vt.

The Rev. Thomas L. Fisher has recently resigned his charge as vicar of the cathedral, Sioux Falls S. D., and supplies St. Thomas' church, Taunton, Mass., during August, and St. John's, Jamaica Plain, for the month of September.

The Rev. J. Wilmer Gresham is seeking recreation in New York.

The Rev. D. D. Heffer's address has been changed from 1410 N. Madison, to 1908 South Adams st., Peoria, Illinois.

The Rev. Rockland T. Homans has charge this month and next of the church of the Nativity, Bethlehem, N. H., in the White Mountains.

The Rt. Rev. Junius M. Horner received the honorary degree of Doctor of Divinity at the recent Commencement of the University of the South.

The Rev. J. D. Herron is passing the month of August at Torrance Beach, Muskoka Lake, Can.

The Rev. Alfred Harding will spend the month of August at Asbury Park, leaving the parish in charge of the Rev. Enoch M. Thompson, assistant.

The Rev. Charles L. Hutchins has just received the honorary degree of Doctor of Divinity from the University of the South.

The Rev. Julian E. Ingle is spending vacation days at Bedford City, Va.

The Rev. Rogers Israel is spending the summer at Eagles' Mere, Pa.

The Rev. Wm. Knight is resting during the month of August at Chuttyhunk Island, Mass.

The Rev. Prof. Max Kellner, D.D., is passing August at Popham Beach, Me.

The Rt. Rev. W. H. Moreland received from the University of the South at its recent Commencement the honorary degree of Doctor of Divinity.

Prof. Brander Matthews, of Columbia University, New York, received the honorary degree of Doctor of Civil Law at the late Commencement of the University of the South.

The Rev. O. S. Michael has resigned the charge of the chapel of the Epiphany, Philadelphia, to take effect at the end of the present month.

The Rev. Fred'k L. Maryon, of Janesville, is spending his vacation in Milwaukee.

The Rev. Richard H. Nelson has been visiting Canada.

The Rev. Johannes A. Oertel has received from the University of the South the honorary degree of Doctor of Divinity.

The Rev. George S. Pine is visiting at McMahan Island, Me.

The Rev. Robert Perine has become the dean of the cathedral of All Saints', Spokane, Wash.

The Rev. Reginald Pearce should be addressed at Portsmouth, R. I.

The Rev. Charles L. Pardee has gone to Killam's Point, Short Beach, Conn.

The Rev. Chas. E. Phelps is traveling in Europe.

The Rev. J. A. Regester, D.D., is resting in the Adirondack Mountains.

The Rev. Henry C. Swentzel, D.D., is spending summer days at the Kent House at Greenwich, Conn.

The Rev. Wemyss Smith has resigned the rectorship of the church of the Good Shepherd, Cleveland, Ohio.

The Rev. Gilbert H. Sterling is spending August at Rye Beach, N. H.

The Rev. F. G. Scott will spend the month of August at Madison Run, Va.

The Rev. Royal G. Shannonhouse has accepted appointment as missionary-in-charge of St. Mark's church, Bristow, with care of Trinity church, Statesville, and St. James' church, Iredell Co., N. C.

The Rev. George W. Simpson, M.D., is in temporary charge of Trinity church, Baltimore, Md., during the absence of the rector on vacation.

The address of the Rev. Peter G. Sears, secretary of the diocese of Mississippi, is changed from Holly Springs, Miss., to St. Andrew's rectory, Jackson, Miss.

The Rev. Lauren P. Wolfe has resigned the curacy of Christ church, Williamsport, and accepted the vicarship of the church of Our Saviour, Mountoursville, Pa.

The Rev. Owen M. Weller is passing vacation at Sea Isle City.

The Rev. James H. Woods, Ph.D., has temporary charge of Grace church, New Bedford, Mass.

The Rev. Wilbur Worthington has resigned the curacy of St. Peter's church, Brooklyn, Greater New York, to accept the rectorship of St. Luke's church, East Greenwich, R. I.

The Rev. W. D. Williams, D.D., curate at the church of the Holy Apostles, New York, was the preacher in the cathedral of the same city the 11th Sunday after Trinity. He was formerly, and for several years, pastor of Plymouth Congregational church, San Francisco.

Archdeacon Watkins, of Western Kansas, has recently been commissioned by Governor Stanley as Chaplain of the 2nd Reg., K. N. G.

Official

TRINITY COLLEGE, HARTFORD, CONN.
Examinations for admission will be held Tuesday, Wednesday, and Thursday, September 19th, 20th and 21st. Christmas term begins with Evening Prayer in chapel at 5:45 P. M., Thursday.
GEORGE WILLIAMSON SMITH, Pres't

Died

CROSSAN.—Entered into life eternal, from the home of her son, Brehon Somerville Crossan, at Pittsburgh, Pa., on the morning of July 5th, 1899, Rebecca Brehon, widow of the late Thomas M. Crossan.

JOHNSON.—Carrie Belote Johnson, wife of the Rev. Edwin Johnson, entered into rest at 600 Holly av., St. Paul, Minn., after a long and painful illness, patiently and sweetly borne.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

MARKHAM.—Died, on Sunday, Aug. 13th, at Vicksburg, Miss., Mrs. Catherine Pierce Markham, daughter of the late Rev. George Weller, D. D., of Christ

church, Vicksburg, and sister of the Rev. R. H. Weller, D. D., of St. Stephen's church, Jacksonville, Fla.

TUTTLE.—Entered into life eternal, at St. Louis Aug. 18th, 1899, her 58th birthday, Harriett M., wife the Rt. Rev. Daniel S. Tuttle, S.T.D., Bishop of Missouri.

VOORHEES.—Entered into rest, at South Amboy, N. J., on Monday, July 24th, Milicent, wife of the late Peter Provost Voorhees.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses; missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

AID FOR PUERTO RICO

The terrible calamity which has befallen the Island of Puerto Rico appeals with emphasis to the Christian charity of our people. The destitution is beyond imagination great, and the need of prompt action is apparent, as every reader of our daily papers knows.

The Rev. George B. Pratt represents our Church at San Juan, and the Rev. Frederic Caunt is rector of the Anglican church of the Holy Trinity at Ponce. I have reason to believe that the most expeditious way of reaching the needy will be to send money by draft or money-order to De Ford & Co., Boston, Mass., who have kindly offered to transmit funds, without expense, to their houses in San Juan and Ponce, holding said funds subject to Mr. Pratt's or Mr. Caunt's order. De Ford & Co. are the fiscal agents of the United States government for Puerto Rico. Their Mr. Francis Dumaresq is officially connected with our mission in San Juan.

I plead for an immediate and generous response to this appeal. Thousands of dollars could be expended to the greatest advantage by the earnest and devoted clergymen who have been mentioned.

W. E. McLAREN,

Bishop of Chicago (in charge of Puerto Rico).

August 18, 1899.

P. S. Since the above appeal was mailed, I have received a letter from the Rev. Mr. Caunt, giving some heart-rending details of the condition at Ponce. Towns are ruined, business is suspended, and there are thousands of homeless and helpless ones. The church which he would gladly have given up to the poor creatures is too unsafe to be used. It will have to be rebuilt. I do wish that the reverend clergy, generally, would at once ask for special offerings, to be sent as above stated, to DE FORD & CO., Boston, Mass.

The third annual Retreat for priests and seminarians will be held in St. Peter's church, Westchester, New York city, beginning Monday evening, Sept. 18, 1899, with Evensong at 7:30, and concluding with celebration of the Holy Eucharist at 7 A. M., Friday, Sept. 22d. The expense for board and lodging for the period of the Retreat will be \$5. The conductor will be the Rev. J. O. S. Huntington, Superior O. H. C. The reverend clergy who expect to attend, will kindly send their names to the REV. R. R. UPJOHN, committee, 296 Clinton st., Brooklyn, N. Y. City.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—Consecrated men and women for rescue work in the Church Army. Training of six months free. Commission, with a living assured to those satisfactorily completing the course. Fall term begins Sept. 13th. For further particulars, address MAJOR M. H. WURTS, Supt Training Home, 33-37 Gregson st., New Haven, Ct.

THE Hampshire Arms, Minneapolis, is a strictly first-class family hotel, one of the most home-like in the city.

The Editor's Table

Kalendar, August, 1899

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| 6. TRANSFIGURATION. 10th Sunday after Trinity. | White. |
| 13. 11th Sunday after Trinity. | Green. |
| 20. 12th Sunday after Trinity. | Green. |
| 24. ST. BARTHOLOMEW. | Red. |
| 27. 13th Sunday after Trinity. | Green. |

Life and Death

BY ELLEN MURRAY

A wild, wide sea, far reaching, terrible,
Rising in great, gray hills to front the cloud,
With strange and sullen thunders answering back
The rolling thunders of the livid shroud

Of death and horror. There was nothing more
But mingling blacknesses of storm and sea,
And by those great waves tossed, flung here and there
A reed, a straw, my small boat, helplessly

Rose to each giddy crest, then staggered down,
With sickening whirl, into the valley dread,
With parting planks astrain—no help, no light,
A wilder roar—the last, faint hope has fled.

The howling of the surf! A jagged line
Of sharper blackness meets the lightning's flash;
There lies the land, rocks piled up mountainwise,
Against whose iron sides seas whitely clash.

No help, no hope! My boat goes sweeping up
The smooth, dark, giddy billow as it lifts:
Hangs on the awful crest, then plunging down,
Melts from beneath me in the roaring drifts.

Whelmed, sinking, choked, a mote in the fierce play
Of racing whirlpools, my wild hands outflung
Were caught by a firm grasp, warm, tender, strong:
Lifted to light, I drew breath, gasped and clung

To the strong hands that held me. Was it true?
In shallow, rippling, dancing foam we stood,
While opal skies, glinting in sunny sheen,
Over the wide, fair, golden beaches brood.

And then the hills rose smooth, with winding paths,
The great palms drooped their leaves across the
shine,

And tenderly and steadfastly He led
My footsteps onward from the waves' last line.

I did not lift my eyes, it needed not;
I kissed the scar upon the holding Hand
Which led me on. I sobbed in ecstasy,
"My Lord! and have I reached Thy Holy Land?"

St. Helena, S. C.

—X—

THE late Archbishop of Canterbury had many good stories to tell. One concerned Archbishop Tait's coachman, who was a very original character. One day a clergyman who called at the palace asked him whether he had still as much to do as ever. The answer was sublime: "There's always a goodish bit doing, sir, but it's been a trifle easier since we took young Mr. Parry into the business!" The Rt. Rev. Edward Parry had recently been appointed Bishop Suffragan of Dover. Another of the Archbishop's stories, also of a coachman, will be new to many: A gentleman living in the neighborhood of Addington, finding that the stablemen were not in the habit of attending church, spoke to his coachman about it. "They ought to go," he said. "That's just what I say myself," was the rejoinder. "I says to them—look at me, I go, and what harm does it do me?"

—X—

IN an address to workingmen at the last English Church Congress, the Archbishop of Canterbury said:

My father, who was a workingman—he was a soldier—served his country in various parts, and died a governor of one of Her Majesty's colonies. The result of his death was that from the age of seventeen I have made my own living. Though I had had an excellent education, and though I put my brains to the utmost stretch

of their power to do what was before me in life, I had experience, nevertheless, of a great deal of privation in the course of that time. I knew what it was, for instance, to be unable to afford a fire, and consequently to be very cold days and nights. I knew what it was every now and then to live upon rather poor fare. I knew what it was—and I think that was the thing that pinched me most—to wear patched clothes and patched shoes. When I mention these things I do so simply in order to make you understand how heartily my sympathies go along with workingmen. I believe that at this moment there is probably not another man in England who would thresh better than I could. Threshing has gone out of fashion. It is all done by machinery now, and there are very few people who learn to thresh. I learned to plow, and I could plow as straight a furrow as any man in the parish.

—X—

Pen-and-Ink-lings

PETER LOMBARD, in *The Church Times*, says he has it on good authority that the highest note ever known to be sung by the human voice was that sung by Miss Ellen Beach Yaw, being exactly the same as the top note on the first string of the violin, E, two octaves above the E in the top space in the clef. Lucrezia Augari, at Parma in 1770, sang for Mozart several passages of exceedingly high pitch, one of which included C6, 2,048 vibrations per second. She trilled in D5, 1,152 vibrations, and was able to sing as low as G2, 192 vibrations, having thus a range of nearly four octaves and a half. The lowest note was that sung by a basso, Fischer, F, two octaves below the F in the bottom space in the clef. The difference in the range between these two notes—the highest and lowest ever sung by human voices—was five octaves, all but one note.

AS a well-known London clergyman was recently ascending the steps to his church, an old lady requested his help. With his usual courtly grace, he gave the old woman his arm. On reaching the top step she halted, breathlessly, and asked him who was to preach. "The Rev. Mr. —," he replied, giving his own name. "Oh, dear," exclaimed the lady, "help me down again! I'd rather listen to the endless grinding of a windmill. Help me down again, I'll not go in." The minister smiled, and gently assisted her down, remarking as he parted with her, "I wouldn't go in either if I weren't the preacher."

AT an examination of the College of Surgeons, says a volume of so-called "Literary Gems," a candidate was asked by Abernethy what he would do if a man were blown up by gunpowder. "Why," coolly answered the tyro, "wait till he came down again." "True," said Abernethy, "and suppose I kicked you for such an impertinent reply, what muscles should I put in motion?" "Why," said the young man, "the flexors and extensors of my right arm, for I should floor you directly."

A PROPOS of the intolerable slowness of the cabs in Berlin, it is related that, a child having been run over by one of them and killed, Mark Twain who was living in Berlin at the time, exclaimed on hearing of the accident: "What a lingering death!"

THE opening of the new building of the Charitable Eye and Ear Infirmary of Boston recalled to the *Herald*, of that city, Mrs. Julia Ward-Howe's mot on the institution: "Charitable Eye and Ear! I didn't know Boston had either."

OLD Cardinal Mertel, who has just passed to the majority at the age of ninety-six, was the only member of the Sacred College who wore whiskers, and as these almost to the very last retained their red color, he presented a rather odd appearance in all the great ecclesiastical ceremonies in which the cardinals were called upon to play a role. He is the last of those lay cardinals, of whom the most famous in modern times was the late Cardinal Antonelli, Secretary of State to Pius IX. Cardinal Mertel was a lawyer by profession, and the rank of cardinal was conferred upon him partly as a reward for his services as chief law officer of the Papacy, and likewise as Minister of the Interior of the Holy See, in the days prior to 1870, when the Pope still enjoyed temporal sovereignty. Leo XIII has appointed only one layman as cardinal; namely, the late Cardinal Cristoforo, who was Regent of the Apostolic Penitentiary, and renowned for his genius as an administrator.

A writer in *Collier's Weekly* says that for the future, the automobile holds out the promise of a city practically free from the maddening street noises that make modern urban existence more or less a torture. Cobble pavements are laid to resist metal tires and the pounding of steel-shod horses. With every vehicle motor-driven, and every wheel pneumatic tired, all pavements can be of asphalt. Not only will the rumbling of heavy trucks and the clatter of hoof beats disappear, but there will be no more tracks to cut up the streets, since electric omnibuses, carrying as many people and moving as swiftly as the electric cars of to-day, will take the place of street railways. Rapid transit for long distances being supplied by electric trains in clean, cool, brilliantly-lighted subways, the elevated roads will be no more. The removal of the horse from the streets will not only make them noiseless, but will practically solve the problem of street cleaning, and greatly improve the sanitary conditions of urban life, reducing the amount of street refuse to a minimum. With clean, smooth thoroughfares, through which swift, air-shod, easy-riding vehicles dart noiselessly, it will no longer be necessary to seek the country for rest and quiet.

THE church of St. Martin-in-the-Fields, Charing Cross, says *The Sketch*, has lately been adorned by a fine stained-glass window representing its patron saint, St. Martin of Tours, in the act of cutting his cloak in two with his sword, in order to cover a poor beggar (really our Lord), as is told in a legend relating to the early life of the saint. The window has been finely executed, with admirable qualities of coloring, from the designs of Anthony J. Westlake, an artist who has done much work in America.

IN the Gallican Church there are two St. Martin's, viz: Nov. 11, St. Martin, bishop; Nov. 12, St. Martin, presbyter. Our Indian Summer is termed *L'ete de St. Martin*, the summer of St. Martin.

Notes from "Eaglesnest"

IX.

I WAS writing about rainbows a few days ago, and this morning a bright one came up out of the west, as much as to say, "You shall be rewarded for being out with the early bird!"

It is not often that one sees a rainbow at sunrise. Neither rainbows nor their admirers are given to early rising. But I saw one from the crater of Vesuvius at sunrise, many years ago, and it was a sight never to be forgotten. It spanned the Bay of Naples with a glow of color that was enchanting, and it was more than a half-circle in its sweep. It was like an Oriental dome outlined with prismatic fire; shaped like a horse shoe, if one may borrow from earth so small a thing to illustrate the form of a celestial splendor so large. This wonderful effect was due to the great elevation of my point of view, overlooking the sea, far above the horizon over which the sun was rising. From a balloon several miles above the earth, one might see the whole circle of the sun's masterpiece, provided he were not above the clouds. What should we call it then? Would it be a "bow"?

The expanded arch which I saw from Vesuvius was all the more beautiful and impressive from contrast with the desolation and dreadfulness of the scene around me. It was as if one were gazing from the brink of the Inferno through a rift of sulphurous smoke, at the light and love and joy of heaven. There was no fire visible in the crater; it was a vast valley filled with writhing gloom, wherein were slumbering thunders and chained lightnings, the groanings and flashings of which we had heard and seen during the night as we toiled up the slopes amid titanic masses of solidified lava. The rain hissed as it fell upon the rocks; in the clefts on either side was the angry glow of fire that is never quenched. Choking vapors from the bottomless pit waved their deadly wings around us, and motioned us to move on, while spectres gigantic seemed to beckon to us from the valley of death below. Our feet were scorched, our faces were fanned by the breath of fiery dragons, our eyes were smarting in the smoke, our climbing sticks, which had been thrust into the hot scorice, were on fire. Then the sun came forth as a giant, dispelling the gloom above, and driving the night dragons of the crater deeper into the volcanic gloom below; and the rain-drops rejoiced that on their way to refresh the earth they might delight the eyes of men by flinging a seven-hued halo of glory above the blue Bay of Naples. So out of the beams of light they made a rainbow for me such as man has seldom seen. I was alone upon the mount, save for the presence of the good-natured guides who were thinking only of the francs they should receive, and the macaroni they should eat,—alone while the Lord passed by, with such revelations of majesty and glory as no pen can describe. The night of toil and tempest was over, the perils of the way were past, the goal was reached, and the terrors and dangers by which it was surrounded had faded before the rising sun. There was the scene of grandeur for which I had toiled all the night, and there was much more. The symbol of God's unchangeable love glorified it all, and gave it meaning, and made it a revelation to me.

Even so when life's toilsome night is ended, and we have come, through the peril and

pain of our earthly pilgrimage, to the lifting of the veil, may we know the meaning of life's mystery, and have the vision of the glory which "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive." And in that vision there shall be a Rainbow, full-orbed, and completely encircling the Throne of God.

Old Mission, Mich.

C. W. L.

—x—

The Need of Play

AN article in *Popular Science*, on Muscular Exercise, by L. Gulick, M.D., gives as a part of his discussion the author's observations of the play-instinct in children. He divides the life of youth into five periods—not with exact limitations, but in an indefinite way, for convenience. These are babyhood to the age of three years; early childhood, three to seven; childhood, seven to twelve; early adolescence, twelve to seventeen; later adolescence, seventeen to twenty-three. The baby loves to grasp things, rattle paper, splash water, play in sand and dirt, and, in the way of business, we may add, inquire of everything it can handle whether it be good to eat. In early childhood the instinct of construction begins to appear—building blocks, cutting things if it can get hold of scissors or knife; climbing, swinging, etc. The play is individualistic, not co-operative. The child has no idea of the infliction of pain—will torture its kitten or a fly. From seven to twelve, girls take to dolls, but drop them at that age and take to live babies, if they can get them to play with. The boys show higher constructive ideas, build dams, make paddle wheels, and do even more complex constructive work. Their plays are competitive. They have a passion for bonfires, and for strange pets—coons, squirrels, turtles, and are devoted to their dogs. From twelve to seventeen the boy is in for a display of his muscle, all kinds of tournaments, fighting, and the predatory instinct—stealing apples and melons, not because he wants them. From seventeen to twenty-three the play is such as will call out the utmost muscular force and agility. The author does not particularize the whole line—but the reader will readily place house-keeping where it belongs in the play of the girls, and horsemanship where it belongs in the play of the boys. His conclusion is that play is essential to the development of the mind as well as of the body—especially of the mind; and that children who are deprived of it remain through life examples of arrested or imperfect development. We suppose that periods of play in adult life could also be defined in a general way, though with less certainty. We would say that the horse period sets in at twenty-three and lasts till thirty-five. After that come the fads. These are not continuous, but recurrent, changeable, and various. One man we know has a strange fancy for duck-farming; squanders thousands of dollars on his ducks. Another takes to chickens; another to fancy breeds of cattle or other live stock; another to fruit culture; another to floriculture; many to hunting, more to fishing, some to art—and so on. All this is play. What is play? Possibly a definition of labor would be, any activity in which the will is compelled, and of play, any activity in which the will is free. Thus play passes readily over into labor, and labor into play. The essence of play, then, is freedom. This being true, the refreshment given by play

comes of the retirement of the tired faculties to rest, and the concentration of the vital energies upon faculties which are longing for exercise. These suppressed tendencies are mostly survivals of primitive life. What we call "sport" is modified savagery—hunting, fishing, athletics, boxing, wrestling, etc. The popularity of football is because it comes the nearest to the primitive sport of warfare. The desire for play is therefore life-long—or so long as there is any surplus of physical energy left over after the supply of our natural wants.

Aging people who are released from regular toil are liable to overestimate the unused energy which they feel in their muscles—and their physicians continually warn them that they can not do safely what they could do with impunity and with pleasure when younger. And yet the immediate cause of the death of most old people comes of disregard of such warning. Their play should be moderate. We recall a fine old lady, past eighty, whom we saw a few weeks ago, happy as a girl, among her chickens. She may be seen in hatching time with her apron full of the little fluffs. She prepares their food, is strict in her orders about the care of their coops and quarters. This outdoor life keeps her cheery and well. She is not aware, however, that her daughter is watching and caring for her with more assiduity than she is giving to her poultry. A number of old men whom we know are deeply interested in their flowers. But old children, like young ones, should have change and variety. Hockey, tiddler-winks, or shinney would soon become labor to the boy, if he had no other game.

As play is necessary to the development of the child in mind and body, so is it necessary to the preservation of those who are on the decline of life. It is frequently said in an admiring way, of old people that they do not grow old—retain freshness and attractiveness of spirit and of disposition. By that it is meant that they are full of the play-instinct—that it has not been atrophied by greed, nor by indolence, which would be their own fault; or that they have not been broken in spirit by bereavement and sorrow and care; and that they have not been exhausted by unavoidable toil, nor by disease and physical suffering, none of which are by any shortcoming of their own.

Play was frowned upon by the Puritans as inappropriate to the "solemn realities" of human life—and they berated each other and themselves for the "sin of levity." But the self-preservative instinct was too strong for the doctrine, and when the Puritan broke loose, as he often did, he was a boisterous sportsman. He unconsciously raised the question of the proper limitations of play. But play is as necessary to human progress and welfare as work is. Where, then, shall we draw the line? We would say, in a broad way, that play is entitled to all the energy which is left over from self-supporting work, and that it should be limited strictly to the use of that energy—should stop short of exhausting it—whether in physical or intellectual amusement.

Play cannot be enjoyed, even by children, if it do not come in a release from labor. There is no life so dismal as one which is given over to play, except one, that which is given over to unrelieved labor. The child, in the absence of required labor, makes it for himself. He digs and builds and carries with all his little strength. We should

probably make another exception—and say that the most miserable of all lives is that of indolence—a dull and stupid monotony, unrelieved either by the incentives and rewards of toil, or by the exhilaration and inspiration of play.—*The Interior*.

—X—

Book Reviews and Notices

Through Nature to God. By John Fiske. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

This exceedingly interesting book consists of three parts, entitled respectively, "The Mystery of Evil," "The Cosmic Roots of Love and Self Sacrifice," and "The Everlasting Reality of Religion." The first of these appeared as an article in the *Atlantic Monthly*, and was commented upon at some length in the columns of this paper. As a contribution to the vindication of religion on natural grounds, along the lines of the evolution philosophy, the volume, small as it is, appears to be very important. While the hypothesis allows no place for revealed or supernatural religion, some of the author's conclusions raise the question whether the view of things which he presents can be complete without some positive manifestation from that unseen world, the existence of which he admits as a postulate. The author regards "the detection of the part played by the lengthening of infancy in the Genesis of the human race" as his own "especial contribution to the doctrine of evolution." This is treated in the second part, pp. 86-101. One of the most striking passages in the book is that in which Mr. Fiske vindicates the reality of the "world invisible and immaterial," on the principles of evolution. Evolution through countless ages proceeded by way of adjustments to external realities; but the highest products of this progress have been the fruit of a long process of adjustments to the demands of religion. If, then, religion is based upon non-realities, we have the strange result that at some point in time the method was changed: "Nature, after having throughout the whole round of her inferior products achieved results through the accumulation of all true steps, and pitiless rejection of all false steps, suddenly changed her method, and in the case of her highest product, began achieving results through the accumulation of false steps." Such a suggestion, Mr. Fiske declares to be an "insult to our understandings." He considers that his argument here, which we regret that we cannot quote in full, "puts the scientific presumption entirely and decisively on the side of religion and against all atheistic and materialistic explanations of the universe." Mr. Fiske is a learned man, and a man of wide reading, but it is no disparagement of him to say that his knowledge of the great theological writers of the Catholic Church is not profound. He repeats the antithesis to which currency was given in a notable book published some years back, between the Greek idea of God and the Latin idea of God. The latter is defined as "the idea of a power outside of the course of nature, and occasionally interfering with it," or, again, "A God remote from the world." On the other hand, the "Greek idea" recognizes God as immanent in the world, and manifested every moment through the orderly sequence of its phenomena." Mr. Fiske has necessarily taken this at second hand. Greek Christianity never doubted the miracles of Scripture or of the Church. Its early hagiology was full of marvels. The Latins never doubted the omnipresence of God. The simple fact is, that the theology of the Church recognized the paradox wherein God is acknowledged as both immanent and transcendent—both in nature, and above, or superior to, nature. One or the other might be emphasized of particular writers, or in different passages of the same writer, according to his purpose. It may be that in the West the thought of God as a Person, or "quasi-human," as our author terms it was more in evidence, because of its evident relation to ethics. Perhaps this may have something to do with the higher stages of civilization generally ad-

mitted to have been attained in the Western world. At any rate, the author himself admits that what he calls a quasi-human God is essential to the notion of God: "Take away," he says, "from our symbolic conception of God, the human element, and that aspect of theism which has from the outset chiefly interested mankind, is gone." Here, we may add, we have the entering wedge of Revealed Religion.

Puerto Rico. Its Conditions and Possibilities. By William Dinwiddie. With Illustrations from Photographs by the Author. New York: Harper & Brothers. 1899. Price, \$2.50

The opening chapter, describing the evacuation of Puerto Rico, reads like a tale of romance. It was certainly an eventful moment when at noon on Oct. 18th, 1898, Spanish rule ceased on the Island of Puerto Rico, and the stars and stripes floated out over this veritable paradise. All this is admirably told by our author.

But the book has an intensely practical side. In it one can find a comprehensive presentation of the industrial, commercial, political, and social conditions existing in Puerto Rico to day, with a mass of facts, figures, and comparisons of past institutions with the present.

One can see from all that is thus so well presented, that while the island affords splendid opportunities for the man of money, at present, at least, it is no place for the man of small means. The pictures which our author gives of the peon class, living half-clad in their palm-thatched cottages, represent them as happy and contented enough, and possibly many a squatter in Kansas, or the farther West, would, after all, gladly exchange their present surroundings for the *insouciance* of primitive life on the fertile hillsides of Puerto Rico. The land being held by "land kings," prevents effectually any inroad of such a class as this, and the Peons will continue to flourish until they learn discontent and industry, with the appreciation of its proper rewards. One can easily see that in coming years Puerto Rico will become a veritable winter paradise for the United States. The admirable illustrations in the volume show picturesque and romantic scenery, and in comprehensive detail our author gives most useful information on all manner of subjects connected with the island. The book might be used as a guide by those contemplating a visit to this our new possession, whether for pleasure or for profit.

Spiritual Instructions. The Religious Life. By the Rev. T. T. Carter, Canon of Christ Church, Oxford, and Warden of Cleaver. New York: Longmans, Green & Co. Pp. 167. Price, \$1.25.

This is a new edition, with a new preface, of what has become a standard work. It is not a scientific treatise upon the religious life as such, but a devotional book for those who are attempting to live that life. After a general statement of the great principles which are to be embodied in that manner of life, it goes on to deal in the most helpful way with various aspects and difficulties of it. As a devotional writer, Canon Carter has never been surpassed in any age of the Church. His books are full of a sweet reasonableness, and exemplify the finest and highest type of devotion. While perfectly healthy and never overstrained, they reach the highest levels of spirituality. Each of them is a devotional classic.

Opinions of the Press

Rochester (N. Y.) Herald

TOADYISM SHOWN IN CHURCH.—President McKinley was twenty minutes late in attending church last Sunday. His tardiness was occasioned by the ignorance of his coachman, who did not know the way to the church. The entire congregation arose when the president entered the church and remained standing until he reached his seat, repeating the formality when he departed. This, of course, interrupted the order of worship; in short, the service had to wait while the President was served. Now arises the question: Who will be held responsible for that interrupted service—President McKinley who was twenty minutes late; his ignorant coachman who made him late, or the congrega-

tion which for the moment preferred to concern itself with things temporal rather than spiritual?

Louisville Courier-Journal

ENCOURAGEMENT TO MOB LAW.—Judge Candler, of Georgia, is quite right in notifying critics in the Northern States, that they will do well to look at the lawlessness nearer home. In the South, as Judge Candler points out substantially, mobs assemble to punish crimes which stir the blood to the point of insanity, while in the North they are provoked by controversies about the management of property, the rate of wages, and the like. But, after all, it is not mainly a question between North and South. The lawlessness exists in both sections, and that in the South is not entirely confined to cases where there are outrages upon women. Apart from these special cases, the complaint that courts, juries, and lawyers in both sections are largely to blame for mob violence is not to be so easily disposed of as Judge Candler appears to imagine. So many men escape the ordinary processes of the courts and continue careers of crime, that mob law is constantly pointing to a failure of the courts as the excuse for its existence.

Cleveland Leader

PET FOLLY OF TRUST PROMOTERS.—A published statement, made by one of the promoters of the trust which is being formed by the glove manufacturers of the United States, contains a striking illustration of the fatuous notion upon which the men who create such big combinations base their hopes of great profits. It is another avowal of the purpose of trusts to get along with one traveling salesman when fifty were used under the old conditions. Imagine one salesman representing a complete monopoly visiting a town to sell gloves, where ten or twenty salesmen go with the same line of merchandise now. He would never be able to escape the deadening effect of the consciousness that he had no competition. So the easy-going dealers who sold gloves at retail would let their stocks run low because they would be under no pressure to increase them. They would not carry stock enough to make them care about reducing it. "All special efforts to stimulate business would be made in lines showing more life and presenting more novelties. The natural result, of course, would be to lessen the number of gloves worn in any community in a given length of time. All along, from the manufacturer to the consumer, there would be lethargy in the glove business. Then it would be learned anew how much truth there is in the old saying that competition is the life of trade."

Christian Observer

LITURGICAL TENDENCIES.—The tendency in Presbyterian Churches towards the use of some sort of a liturgy deserves careful attention. If it implies a desire for a mere outward and æsthetic adornment of the services, then it is a tendency to formalism. If it springs out of a decline in the distinctively spiritual element in the worship of the sanctuary, then it is something to be avoided, and remedied as soon as possible. If it arises from a genuine desire to enrich our somewhat plain form of worship, and to make it more effective, we are inclined to think that this desire is mistaken, and will doom those who cherish it to serious disappointment. What is most to be desired is emphasis on the spirit rather than on the forms in the worship of God in the services of the sanctuary. To avoid the force of the demand for a liturgy, our ministers should give most careful attention to all the liturgical parts of the services of God's house. The hymns and the Scriptures should be read with great care. This can be done only by constant attention and practice. Then the prayers, both in their form and matter, should be carefully studied. Vain repetitions, confused petitions, and slovenly expressions must be avoided. This needs reflection and careful consideration beforehand. If this be done, then free prayer will be found far the best. It will preserve the spiritual factor, give scope and flexibility, and render all liturgies and reading of prayers quite unnecessary. This is equally true of marriage, baptismal, Communion and funeral services, as of the public worship of the Lord's house.

The Household

Recreation in Figures

IF it be true that figures won't lie, that they won't even equivocate, that two and two exhibit an unbending determination to make four and nothing but four, at least figures do often play strange pranks. They abound in paradoxes, and though a paradox is rightly defined as a truth that only appears to be a lie, yet the stern moralist who hates even the appearance of evil, looks with scant favor upon a paradox. We don't have far to look.

There is the number nine. It is a most romantic number, and a most persistent, self-willed, and obstinate one. You cannot multiply it away or get rid of it anyhow. Whatever you do, it is sure to turn up again as did the body of Eugene Aram's victim. Mr. W. Green who died in 1794, is said to have first called attention to the fact that all through the multiplication table the product of nine comes to nine. Multiply by any figure you like, and the sum of the resultant digits will invariably add up to nine. Thus, twice 9 is 18; add the digits together, and 1 and 8 make 9. Three times 9 is 27; and 2 and 7 is 9. So it goes on up to 11 times 9, which gives 99. Very good. Add the digits together, 9 and 9 is 18, and 8 and 1 is 9. Go on to any extent, and you will find it impossible to get away from the figure 9. Take an example at random. Nine times 339 is 3,051; add the digits together, and they make nine. Or again, nine times 2,127 is 19,143; add the digits together, they make 18, and 8 and 1 is 9. Or still again, 9 times 5,071 is 45,639; the sum of these digits is 27, and 2 and 7 is 9.

This seems startling enough. Yet there are other queer examples of the same form of persistence. It was M. de Maivan who discovered if you take any row of figures, and, reversing their order, make a subtraction sum of obverse and reverse, the final result of adding up the digits of the answer will always be nine. As for example:—

$$\begin{array}{r} 2,941 \\ \text{Reverse, } 1,492 \\ \hline 1,449 \end{array}$$

Now, 1 plus 4 plus 4 plus 9 equals 18; and 1 plus 8 equals 9.

The same result is obtained if you raise the numbers so changed to their squares or cubes. Start anew, for example, with 62; reversing it, you get 26. Now, 62—26 equals 36, and 3 plus 6 equals 9. The squares of 26 and 62 are, respectively, 676 and 3,844. Subtract one from the other, and you will get 3,168, equals 18, and 1 plus 8 equals 9. So with the cubes of 26 and 62, which are 17,576 and 238,328. Subtracting, the result is 220,752, equals 18, and 1 plus 8 equals 9.

Again you are confronted with the same puzzling peculiarity in another form. Write down any number, as, for example, 7,549,132; subtract therefrom the sum of its digits, and, no matter what figures you start with, the digits of the results will always come to 9.

7,549,132, sum of digits equals 31.

31

7,549,101, sum of digits equals 27, and 2 plus 7 equals 9.

Again, set the figure 9 down in multiplication, thus:

$$\begin{array}{r} 1 \text{ times } 9 \text{ equals } 9 \\ 2 \text{ " } 9 \text{ " } 18 \end{array}$$

$$\begin{array}{r} 3 \text{ times } 9 \text{ equals } 27 \\ 4 \text{ " } 9 \text{ " } 36 \\ 5 \text{ " } 9 \text{ " } 45 \\ 6 \text{ " } 9 \text{ " } 54 \\ 7 \text{ " } 9 \text{ " } 63 \\ 8 \text{ " } 9 \text{ " } 72 \\ 9 \text{ " } 9 \text{ " } 81 \\ 10 \text{ " } 9 \text{ " } 90 \end{array}$$

Now you will see that the tens column reads down, 1, 2, 3, 4, 5, 6, 7, 8, 9, and the units column up, 1, 2, 3, 4, 5, 6, 7, 8, 9.

Here is a different property of the same number. If you arrange in a row the cardinal numbers from 1 to 9, with the single omission of 8, and multiply the sum so represented by any one of the figures multiplied by 9, the result will present a succession of figures identical with that which was multiplied by 9. Thus, if you wish a series of fives, you take 5 times 9 equals 45, for a multiplier, with this result:

$$\begin{array}{r} 12345679 \\ \times 45 \\ \hline 61728395 \\ 49382716 \\ \hline 55555555 \end{array}$$

A very curious number is 142,857, which, multiplied by 1, 2, 3, 4, 5, or 6, gives the same figures in the same order, beginning at a different point, but if multiplied by 7, gives all nines. Multiplied by 1 it equals 142,857; multiplied by 2, equals 285,714; multiplied by 3, equals 428,571; multiplied by 4, equals 571,428; multiplied by 5, equals 714,285; multiplied by 6, equals 857,142; multiplied by 7, equals 999,999. Multiply 142,857 by 8 and you have 1,142,856. Then add the first figure to the last, and you have 142,857, the original number, the figures exactly the same as at the start.

The number 37 has this strange peculiarity—multiplied by 3, or by any multiple of 3 up to 27, it gives three figures all alike. Thus, three times 37 will be 111. Twice three times (6 times) 37 will be 222; three times three times (9 times) 37 gives three threes; four times three times (12 times) 37, three fours; and so on.

The wonderful procreative power of figures, or rather their accumulative growth, has been exemplified in that familiar story of the farmer who, undertaking to pay his farrier one grain of wheat for the first nail, two for the second, and so on, found that he had bargained to give the farrier more wheat than was grown in all England.

Here is another example. Take the number 15, let us say. Multiply that by itself, and you get 225. Now multiply 225 by itself and so on until fifteen products have been multiplied by themselves in turn. You don't think that is a difficult problem? Well, you may be a clever mathematician, but it would take you about a quarter of a century to work out this simple little sum. The final product called for contains 38,589 figures, the first of which are 1,442. Allowing three figures to an inch, the answer would be over 1,070 feet long. To perform the operation would require about 500,000,000 figures. If they can be made at the rate of one a minute, a person working ten hours a day for three hundred days in each year, would be twenty-eight years about it. If, in multiplying, he should make a row of ciphers, as he does other figures, the number of figures would be more than 523,939,228. This would be the precise number of figures used if the product of the left hand figure in each multiplicand by each figure of the multiplier was always a single figure, but as

it is most frequently, though not always, two figures, the method employed to obtain the foregoing result cannot be accurately applied. Assuming that the cipher is used on an average once in ten times, 475,000,000,000 approximates the actual number.

There is a clever Persian story about a wealthy Oriental who, dying, left seventeen camels to be divided as follows: His eldest son to have half, his second son a third, and his youngest a ninth. But how divide camels into fractions? The three sons in despair consulted Mohammed Ali. "Nothing easier," said the wise man. "I'll lend you another camel to make eighteen, and now divide them yourselves." The consequence was that each brother got from one eighth of a camel to one half more than he was entitled to, and Ali received his camel back again—the eldest brother getting nine camels, the second six, and the third two.

There are many mathematical queries afloat whose object is to puzzle the wits of the unwary listener, or to beguile him into giving an absurd reply. Some of these are very ancient. Many are excellent. Who, for example, has not at some period of his existence been asked, "If a goose weighs ten pounds and half its own weight, what is the weight of the goose?" And who has not been tempted to reply on the instant, fifteen pounds. The correct answer is, of course, twenty pounds. Indeed, it is astonishing what a very simple query will sometimes catch a wise man napping. Even the following has been known to succeed:

"How many days would it take to cut up a piece of cloth fifty yards long, one yard being cut off every day?"

Or this: "A snail climbing up a post twenty feet high ascends five feet every day, and slips down four feet every night; how long will the snail take to reach the top of the post?"

Or again: "A wise man having a window one yard high and one yard wide, and requiring more light, enlarged his window to twice its former size; yet the window was still only one yard high and one yard wide. How was this done?"

This is a catch question in geometry, as the preceding were catch questions in arithmetic—the window being diamond shaped at first, and afterwards made square. As to the former, perhaps it is scarcely necessary to say that the answer to the first is not fifty days, but forty-nine; and to the second, not twenty days, but sixteen—since the snail, who gains one foot each day for fifteen days, climbs on the sixteenth day to the top of the pole, and there remains.

Numbers have a legendary and mystic signification. It is not only the mathematician that has been fascinated by them. The poet, the philosopher, the priest, have pondered over their changeless relations to each other, have seen in mathematical truth the one thing absolutely fixed and sure, and have come to look upon numbers and their symbols as in some sort a revelation from on high, things to be dealt with reverently and awesomely. And so almost every number has been given an esoteric meaning.

The number one, as being indivisible, and as entering into all other numbers, was always a sacred number. The Egyptians made it the symbol of life, or mind, of the creative spirit.

Three, in the Pythagorean system, was the perfect number, expressive of beginning, middle, and end. From time immemorial,

greater prominence has been given to it than to any other number, save perhaps seven. And as the symbol of the Trinity, its influence has waxed more potent in more recent times. It appears over and over again in the Old Testament and the New.

When the world was created we find land, water, and sky, sun, moon, and stars. Noah had three sons; Jonah was three days in the whale's belly; Christ three days in the tomb. There were three patriarchs—Abraham, Isaac, and Jacob. Abraham entertained three angels. Job had three friends. Samuel was called three times. Samson deceived Delilah three times. Three times Saul essayed to kill David with a javelin. Jonathan shot three arrows on David's behalf. Daniel was thrown into a den with three lions for praying three times a day. Shadrach, Meshach, and Abednego were rescued from the fiery furnace. The Commandments were delivered on the third day. St. Paul speaks of faith, hope, and charity, these three. Three wise men came to worship Christ with presents three. Christ spoke three times to Satan when tempted. He prayed three times before His betrayal. Peter denied Him three times. Christ suffered three hours' agony on the cross. The superscription was in three languages, and three men were crucified. The third day Christ rose again, and appeared three times to His disciples. And so on, and so on. It were tedious to continue the enumeration.—*Southern Churchman.*

Moving Millions of Gold

BIGGER heaps of gold than ever were buried by Captain Kidd or carried by rakish craft in the palmy days of the Spanish Main, are week in and week out hauled around New York city, to and from banks and steamship wharves, in a commonplace truck.

The business of moving the gold used in the settlement of commercial balances, is always active in New York, for the credits and debits between the local banks and, in a wider sense, between the United States and foreign countries, are daily shifting and must constantly be met. Of course a growing share of the exchanges between banks is made by the check system and the clearing house, so that after the associated banks, by their representatives, have met together in the morning of each business day and exchanged the checks on each other taken in the previous day's transactions, only the differences have to be paid in actual money.

Thus it happens that the actual exchange of cash is generally less than ten per cent. of the total clearings, or exchanges of checks. For example, one day recently, when the New York banks had the largest clearings ever recorded—more than \$352,000,000—all that immense sum was paid and received by the use of only \$15,000,000 of actual money. Ordinarily this money would have been in the form of greenbacks, but for some months bills have been very scarce, and clearing house balances have uniformly been paid in gold, as are foreign balances.

Although foreign shipments of specie are almost constant in one direction or the other, the operation is always attended by danger and expense, so exchange bankers must see a substantial profit in it before shipment. This is possible only when the exchange rates in the debtor country rise high enough to pay for insurance, commission, and interest on the gold in transit.

When the balance of trade demands actual shipments, New York bankers or foreign exchange houses call in the services of Mr. Barkley, a rotund truckman, well known to everybody in Wall street. He has a monopoly of the trucking of gold there; all the bankers know and trust him, as they did his father for more than forty years. Barkley has a slate hanging in a doorway near the Stock Exchange, and his trucks stand near by when not busy. The bankers send a clerk or messenger for Barkley when they want any carting done. The last time I passed that door, the slate said: "Call at J. P. Morgan & Co's and see Mr. King." Another day it may contain one or half a dozen orders from the big houses, and thither Barkley or one or two of his men go to do their bidding.

Gold in transit is packed into small *rouleaux*, wrapped carefully in little canvas bags. The small bags are encased in bigger and heavier ones. The whole thing is then put into a small keg and the interstices are filled with sawdust. This is to prevent abrasion, for gold that is much worn by rolling around loses considerably in value.

Some gold stays in its wrappings for months and years together. It may in that time have traveled a dozen or twenty times across the ocean, or it may have lain untouched in bank vault or clearing house. When moved about on the trucks, it might be supposed that a big guard of men would be necessary to watch lest some agile thief get away with one of the little kegs. But the little kegs are their own protection; the \$60,000 they contain makes troublesome lifting for two men, and only a Sandow of a thief would have any chance to get away in safety.

All gold shipments of any magnitude go only by the fastest ships, which are built with special compartments for gold down on the keelson and far in the bows.

When Barkley or his European confreres bring a consignment aboard, it is carefully stored in the ship's vault and the purser takes sole charge of the keys. The first officer of the vessel sees that the vault is covered fathoms deep with the solidest kind of freight. If any robberies have occurred, they have never been recorded.—*Saturday Evening Post.*

ROYAL Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

Poor But Rich

ONCE in England I was driving with an old farmer, and some of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked: "He is a man of means?"

"Well, sir," the farmer replied, "he ain't got much money, but he's mighty rich."

"He has a great deal of land, then?" I asked.

"No, sir, he ain't got much land, neither; but still he is mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then explained:

"You see he ain't got much money, and he ain't got much land, but still he is rich, because he never went to bed owing a man a cent in all his life. He lives as well as he wants to live, and pays as he goes; he doesn't owe anything, and he ain't afraid of anybody; he tells every man the truth, and does his duty by himself, his family, and his neighbors; his word is as good as his bond, and every man, woman, and child in the town looks up to him and respects him. No, sir, he ain't got much land; but still he is a mighty rich man, because he's got all he wants."

I assented to the old farmer's deductions, for I thought them entirely correct. When a man has all he needs and all he wants, he is certainly rich, and when he lacks these things, he is certainly poor.—*Outlook.*

ST. MARY'S, KNOXVILLE, ILLINOIS

A School for Girls--A College for Young Women.

RE-OPENS WEDNESDAY, SEPT. 13.



ST. MARY'S, Knoxville, is one of the oldest institutions in the State, yet up to the times in its appointments and methods. With its superb buildings and equipment, its healthy location, its corps of experienced instructors, its more than thirty years of continuous success, it may fairly claim a place among the leading institutions for the preparatory and higher education of women. The course in music is notably advanced, being under Wm. H. Sherwood, of Chicago, Visiting Director. Daily exercise under the Sargent system of Gymnastics and in the open air has secured splendid results in physical development. Eighteen States and Territories were last year represented among its one hundred and twenty students. Address the

REV. C. W. LEFFINGWELL, D.D., Rector and Founder (1868).

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Little People

A dreary place would be the earth,
Were there no little people in it;
The song of life would lose its mirth
Were there no children to begin it;
No little forms like buds to grow,
And make the admiring heart surrender;
No little heads on breast and brow
To keep the thrilling love chords tender.
The sterner soul would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.
Life's song indeed would lose its charm,
Were there no babies to begin it;
A doleful place this world would be
Where there no little people in it.

—John G. Whittier.

Ruth's Penny

"The briar's in bud and the sun's going down,"
sang Ruth Barstow, as she sat in the farm-
house doorway with her hands clasped
around her knees, and her head resting
against the door casing.

She was looking across the stretch of
grove-dotted Minnesota table-land to the
western sky, against which lay the crimson
panorama of the sunset.

"M-m-m-m-m, 'And I haven't a penny,
And how shall I get me to Twickenham Town?'"

Again she sang in a meditative way.

"Why not walk, Ruth?" suggested her
sister Lois, a grave, sweet-faced woman of
twenty-six, who was folding a pile of fresh-
ly ironed clothes.

"But it's a ferry, Lois," put in Miriam, the
youngest of the three sisters. "Ruth, you'll
have to give up the trip, unless you can
borrow the penny, for there's no way to
earn it in this solitude," laughed the girl.

Here Kirstine, the Danish help who had
been in the Barstow family when the girls'
mother died, appeared at the door, saying:

"Ruth, the calves are in the garden."

"Oh, my parsley! and oh, my cress! and
oh, my phlox and bouncing Bess!" exclaimed
Ruth, and was off around the corner of the
house in a twinkling. After an exciting
chase, supplemented by such shoo-ing, and
waving of a kitchen towel by Kirstine, and
some intelligent heading off on the part of
Shep, the discreet old farm dog, Ruth drove
the frolicsome calves into the barnyard,
and repaired the damage to the garden
beds.

The brief twilight of a June day had begun
when she reappeared, and again seated her-
self on the door sill, saying:

"I tell you, girls, I'm tired of being all the
toy my father has, but I'm tired of being of
so little use to him. Daddy needs a good,
strong man, and he needs him the year
around."

"Yes, Ruth, but if the crops should fail
again, there would be nothing with which to
pay him," said Lois.

"There will be heavy crops, and the gar-
den is fine. We shall have strawberries and
green corn to give away, for there's no sale
for anything."

"O dear," sighed Miriam, "there seems al-
ways something the matter; either we have

no crops when the market is high, or when
we have plenty, prices are so low it does not
pay to cultivate them. I wish papa would
sell or rent the farm, and let us go to town.
Surely we three could earn the living for
food in some way, now that papa is so poor-
ly."

"O Miriam!" said Ruth, "you are so silly
in your constant cry of 'sell the farm.' We
couldn't give it away as real estate is now,
and if we could, what should we do in town?
Teach? Not one of us could pass an examina-
tion. Clerk? There are a dozen girls al-
ready waiting for every vacancy. Sew? We
should starve to death waiting to learn what
is demanded of a seamstress nowadays.
Then it would kill father to give up the
place. Thank goodness, it's not mortgaged,
but it's running down, and, girls, papa is fail-
ing, and must have help. There he comes
now, dear old daddy!" and out she went to
meet and help him as the horses come trot-
ting around the house, and stopped at the
stable door.

"Barstow's," as it had long been called,
was one of the older places in Minnesota. Its
block farmhouse and many out-buildings
were set back on an old territorial road, its
big orchard and oak grove, and its vine-
covered porches, not to speak of the lake
which was its western boundary, made it a
picturesque and an attractive place.

Mr. Barstow, its owner, was a thrifty New
Englander, who had once been a wealthy
man, but the loss of his wife, after a long ill-
ness, and the sudden death of his only son,
had broken his spirit, and a succession of
poor crops and losses in other ways had re-
duced him to very narrow means. Lois, with
Kirstine's help, did the household work, and
Miriam who was a beauty-lover, made the
rooms dainty and attractive in numberless
ways; but Ruth was her father's real de-
pendence. She knew and loved every ani-
mal on the place. She drove the horses in
haying and harvesting, when help was
scarce. The garden was her care, as was the
poultry, and she was so full of resource, her
father called her his right hand. Her out-
of-door life had made her seem a little hoy-
denish, but she was a beautiful and lovable
girl—a girl still, in spite of her length of
limb and her twenty years of life.

"What news in town to-day, daddy, dear?"
asked she, as she helped him unharness the
horses.

"Very good news, Ruth, if I were a little
more forehanded. Hebb has left his farm,
and his man, Lars Larsen, is out of a place
and doesn't want to leave the neighborhood.



Our Book

I received in due time your
book. When I wrote you, it
was one week after I had given
Mellin's Food to the baby, then
3 months old, and ill with cholera
infantum. I am glad to tell you
that in less than 48 hours an
improvement began to appear; the
baby is well to-day and is the only one
saved among 30 or 40 infants in the
neighborhood who were sick at the
same time. Ch. Courly, Buena Vista,
Florida.

Mellin's Food

We have a book called "The
Care and Feeding of Infants" in
which we give some valuable in-
formation in regard to infant feed-
ing and particularly in regard to
the use of Mellin's Food. It tells
you what Mellin's Food is, tells
you why cow's milk does not al-
ways agree with the baby, tells you
how to use Mellin's Food. We
will send this book free of
charge to any mother who
will send us her name.

Send us a postal for a free
sample of Mellin's Food.

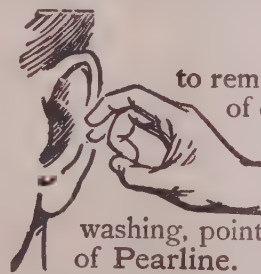
Mellin's Food Company
Boston, Mass.



AN EVIDENCE OF PROSPERITY.

It is generally conceded by economists who
study the commercial situation of the country,
that the great arteries of railway travel are a
sure indication of its condition. A depression
in commercial lines means abandoned business
trips and the cancellation of pleasure travel,
while a healthy condition of affairs means busi-
ness trips and an increase of passengers on
pleasure bent.

A good evidence that a business revival has
gone broadcast over this country is the "Lake
Shore Limited," the star train of the Vanderbilt
system, between New York and Chicago, which
is daily comfortably filled. With a view to tak-
ing the best possible care of its patrons, the
New York Central has arranged to increase the
equipment of this train by placing an additional
standard sleeper on the trains every day. To
the regular traveler the appointments and com-
forts of this train are well known, but if you
have never made a trip on it, you owe it to
yourself to see and enjoy the advance made in
comfort and luxury in modern railway travel.
Remember the fare is no higher on this train,
except between New York and Chicago, while
the accommodations and service place this par-
ticular train conspicuously at the head of the
list, when compared with other lines.—*Albany
Journal.*



A fillip

to remind you that it's time to listen to the voice
of common sense. It isn't reasonable to do
your washing in the hardest way, when
there's nothing to be gained by it.
Compare soap-washing with Pearl-
washing, point by point, and all the gain is on the side
of Pearlline. Greater ease and quickness, absence of
rubbing, more economy.

585

Millions NOW USE Pearlline
LARKIN SOAPS
AND PREMIUMS.—FACTORY TO FAMILY
Send for a beautiful booklet free. It
tells how to obtain, free, the famous
Larkin premiums worth \$10.00 each.
The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.

OUR OFFER FULLY EXPLAINED IN

THE LIVING CHURCH March 25th.

But Ruth, he wants \$30 a month by the year."

"Well, he's worth it, papa. Why, if we had him the year around, with our good team and farm machinery, you might have a little rest, and everything would go on all right."

"Yes, he is capable, and a good calculator, but his wages would be \$360 for the year, and we are behind on last year, and owe for getting in this spring's crop."

Ruth marked her father's dragging step, as they walked to the house, and his pallor half alarmed her throughout the evening.

She lay long awake that night. It was obvious her father must have help. The crops promised well. The wheat crop alone should more than lift them out of debt, and the other crops would pay the ordinary family expenses. But Lars' wages. It seemed such a pity the garden and poultry should bring in no income. But with butter at twelve cents a pound, and eggs and strawberries at whatever one chose to offer for them, there was no hope of income from them, further than to provide an excellent living for the family. Here a thought occurred to her.

"Why not?" said she. "With plenty of young chickens in the yard, more calves than we can winter, a lake at our door stocked with fish, and a garden full of vegetables and berries, and no market for any of them." Ruth sat up in bed in her excitement.

"Why on earth haven't some of us thought of it? We will try it." Then she laughed half aloud as the success of her plan spread itself before her. Ruth lay down, dismissed her worries, breathed a prayer of thankfulness, and went to sleep.

The next morning she saddled old Fan and started off as soon as breakfast was over. "Going for the mail," she called back as the pony racked off down the cottonwood shaded lane. She rode up to the village hotel, and asked to see the landlord, an old friend of the family.

"Ah, Miss Ruth, you are just the one I want to see," said he. Your neighbor, Hebb, has left for the Klondike, and I do not think the new people up there are likely to take his place in caring for my overflow of boarders. Can you help me out? I have five to be cared for at once."

"Who are they?" asked Ruth, not stopping to tell him she had come to ask him to send some nice people to her for the summer.

"Three are college students who want only plenty to eat, and a place to sleep, when they are there. They will be out on their wheels, and on the tramp a good deal of the time. They are able to pay what you ask, but I have told them six dollars a week would be about right."

"And the others?"

"The others are two retired teachers. They want good, clean, comfortable beds, country fare, and a horse to drive any day they may call for it. They will occupy one room, and want to pay \$15 a week for the two, the use of the team included."

A little rapid mental arithmetic told Ruth that there would be an income of \$132 per month from the five, with nothing to buy but a few groceries, and she closed the bargain at once, feeling sure that Lois' good sense and Miriam's love of company would bring them to approve her enterprise.

On the way home she stopped at Hebb's, and asked Lars to go over to see her father,

and as the brawny and civil young Northman walked by the horse's side, he expressed his willingness to assist her in caring for her prospective family of boarders. He was familiar with their wants, and would harness for them or get them boats, or do any of the many things helpless city people are always wanting in the country.

Of course the boarders came, and of course they could not fail to be pleased with their entertainment. The students proved to be three big, jolly boys, full of fun and frolic, who, during the three or four days in the week that they spent at the farmhouse, were a welcome addition to the family life.

The teachers were sweet, refined women, who gave the motherless Barstow girls a great deal more than money in return for the home comforts they enjoyed.

When the young men left, after a three months' sojourn, it was with the understanding that they might return the next summer. As for the ladies autumn came and found them still at the farm, to their entire satisfaction.

One afternoon Ruth, with her hands in her jacket pockets, and standing in a flood of October sunshine, was watching her father polish an oar Lars had just made. She sang:

"And I'll row ye so swift, and I'll row ye so steady,
An' 'tis but a penny to Twickenham Town."

Said one of the ladies who was looking from the open window:

"It is always uplifting to me to hear Ruth sing snatches of that ballad. The words are nothing, but there seems to be such a ring of triumph in her voice."

"When the song ceased they saw Ruth look fondly into her father's happy eyes, and heard her say:

"I am thinking, dear daddy, how rested and well you look."—*The Advance*.

FOOD AND WEATHER.

Temperature Increased or Reduced by Food.

The old army ration for the tropics has been very sharply criticised, for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows is not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Esquimaux in a cold climate selects heavy, carbonaceous foods, tallow, bacon, and such; while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat, or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and lunch should be made of fruit, one or two slices of entire wheat bread, and some Grape-Nuts and cream. Grape-Nuts are mentioned, because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which, they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.

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Finance and Commerce

THE healthfulness and vigor of the business situation in this country seems to have no limit. Each week's statistical reports of the various departments of trade and commerce show a volume in continuous excess of all previous records. Nowhere is there an abatement. In all the leading articles of manufacture prices are still firm and seemingly tending upward. In iron, while a reaction has been generally thought probable, there are yet no signs of it. Prices are, however, changing more slowly than heretofore, and in some classes of goods are stationary. The advance in the last year has been very great, and as a result the production of pig iron in this country is now at the rate of 13,000,000 tons per year, against less than 12,000,000 tons in 1898. The slowness with which plants out of blast can be put into use again is the only reason it is not larger. Quite a sharp break in the price of iron has taken place in Glasgow, where speculation in it is much greater than in this country. Cotton, however, continues to drag in price, due mainly to the estimates for the growing crop. Cotton fabrics are generally firm in tone with better prices in some cases. Wheat made some gain last week. Primary receipts have decreased somewhat, the first rush of winter wheat being over, and the movement of spring only beginning. Export demand has increased somewhat, and stocks are being moderately decreased. Supplies from the Southern Hemisphere are falling off, and European markets have therefore a hardening tendency. It is the opinion of many of the usually best informed in the trade that the shortage in Russia and this country will make itself felt in the price later on. Corn made a gain in price also. There is no material change in the crop outlook, which is generally favorable, but of which the general commercial estimate is doubtless too high. Stocks of old corn are, however, small, the demand, both domestic and foreign, is good, and the market was in an oversold condition, which occasioned the advance. Provisions are about unchanged. A remarkable feature is that live hogs at the stockyards are almost as high as the cured meats, a condition largely due to the depressing effects of fears of yellow fever on speculation.

The financial situation may be called fairly favorable, and here another anomalous condition obtains. At a season of the year when money ordinarily is flowing from the East westward to provide for moving the new crops of grain, the West has furnished the money to relieve the growing stringency in Wall st. Is it more than a question of time when the Mississippi Valley will be the wealthiest centre of civilization in the world? The stock market, with no large volume of speculation, is working steadily upwards, having regained most of the decline made since January and February, and foreigners are good buyers of stock, which they unloaded at much lower prices.

Profitable Commercial Field

A map of America, showing the transportation routes of North, Central, and South America, just issued by the Treasury Bureau of Statistics, gives some interesting data on the relative distance between the commercial centers of the United States and those of other parts of the world via the various existing and proposed water routes. It shows especially the routes followed by steamships in the commerce between the eastern and southern ports of the United States and of Central and South America and the western coast of the U. S. The contrast

between the distances now traversed in commerce of eastern United States with western coasts of America, and those which would be made practicable by an Isthmian canal, is interesting. The fact that the Isthmus of Panama lies almost directly south of the Atlantic coast ports, and that all commerce for the western coasts of South America, must now travel eastwardly a distance of over 2,500 miles, and again back to the west a like distance, before reaching the western coast of South America, indicates in some degree the loss of distance and steam power which must be utilized in reaching the western coast of South America, contrasted with that which will be practicable should a water route be opened across the Isthmus. From New York to Valparaiso on the western coast of South America via the Straits of Magellan, is shown to be 8,460 miles, while via Colon and Panama it is but 4,572 miles; while from New York to San Francisco via the Straits of Magellan is 13,090 miles, while via Nicaragua it is 4,867. The commerce of the west coast of South America, as shown by the publication of the Bureau of Statistics which this map accompanies, now amounts to over \$100,000,000 annually, and of this sum but \$15,000,000 is with the United States. The imports of Chile, Peru, Ecuador, and Bolivia, amounted in 1897 to over \$50,000,000, and of this amount less than \$5,000,000 was from the United States. Thus in that part of the commerce in which the United States producers and manufacturers are most interested, the export trade, the United States now obtains less than 10 per cent. of the trade of the Pacific coast of South America.

Chile has developed a greater variety of industries, and with greater success than its neighbors lying nearer to the equator. About one half of its population is engaged in agriculture, the wheat product alone being about 28,000,000 bushels, other cereals amounting to about 8,500,000 bushels, besides fruits and vegetables. Sheep and cattle are largely grown, and wool, hides, and leather form the important features of her exports. The most important of the exports, however, is nitrate, the exportation of which is rapidly increasing.

Peru has also an area equivalent to that of California, Oregon, and Washington combined. The imports of Peru in 1897 are given at \$8,065,792, of which amount \$787,858 or 9.15 per cent., was from the U. S. The chief productions are cotton, coffee, and sugar.

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With the advent of the 33d Encampment of the Grand Army of the Republic at Philadelphia, September 4th to 9th, great interest is manifested by those expecting to make the trip to see as many of the famous battlefields as possible en route. A sixteen dollar and forty-five cent ticket via the Baltimore & Ohio Road covers the round trip to Philadelphia, including stop-over at Washington, D.C., and a daylight ride through the celebrated valleys of the Shenandoah and Potomac, via Cumberland, Harper's Ferry, etc. Phone, Harrison 1,051.

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The Care of Gloves

To remove a glove from the hand, take hold at the wrist and turn it wrong side out; then turn it right side out, smooth, and air well before putting away. When black kid gloves become soiled, or worn in spots, or turned white from wear, good authority says to "wet the spots with black ink." A good way is to apply it by means of a bit of flannel on the end of a small stick, then mix a few drops with a teaspoonful of sweet oil, and with a flannel rub the mixture all over the gloves and dry them in the sun. When dry, put them on to stretch them smooth, and polish with a soft flannel. Light-colored gloves which seem to be soiled all over, may be much improved by putting them on and "make believe washing hands" in a pan of white corn meal. They should be washed carefully ten or fifteen minutes, then folded for awhile in a towel with a weight on them. Spots on light gloves may be remedied by dipping a piece of soft flannel in a little ammonia and then rubbing it over a cake of white soap (yellow soap will not do), after which rub the spots diligently, but gently, till they disappear. As the flannel becomes the least bit soiled, change to a clean place or a new piece. Wash gloves, which are still fashionable, may be, I am told, washed very satisfactorily in hot water in which is put one teaspoonful of salad oil, or sweet oil, to every quart of water used, first rubbing all the soiled spots with pure white soap. They should be squeezed, not wrung, shaken out, and dried slowly by a fire, rubbing them occasionally between the hands to soften them—Good House-keeping.

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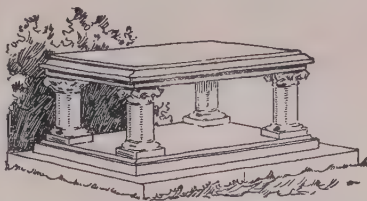
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Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

COMING WITH APPARENTLY official endorsement is the announcement from Washington that the taking of the Cuban census will mark the beginning of the end of American occupation. This has caused something of a commotion among holders of strong annexation sentiment, who feel that Cuba can be governed wisely and well only if made a part of the United States. As it is not the intention of this government to relinquish control and direction of Cuban affairs until a form of local government shall have been established fully equal to the work of administration, it may be premature for annexationists to criticise the administration of President McKinley. It would seem to be no more than right to permit Cubans to determine what form of government theirs shall be, and if a majority decide an American protectorate or annexation to be best for the future of Cuba, it will then be time to discuss the question. At present it seems out of place.

THE ORIGINAL PURPOSE OF AMERICAN intervention was to alleviate a condition of oppression in Cuba which was not tolerable. This having been accomplished, the duty of the United States to the world is to establish, or see established, a stable government. Having been the instrument of changed conditions in Cuba, this country will still be responsible in a measure for the future, although not in control. No announcement of details of the form of government, other than that it will be Republican, have been made, but it is stated that the compilation of the census will be shortly followed by registration and local elections.

THE INSULAR COMMISSION HAS completed its work of codifying laws for Puerto Rico. It is assumed that for some years, at least, conditions will not permit the adoption of a territorial form of government, nor free trade with the United States. But about ten per cent. of the people of Puerto Rico can read or write any language, although the majority show an eagerness to learn. Another difficulty in the way of territorial government is that its adoption would put in force the Constitution and all its rights, such as trial by jury, etc., and the condition of the natives would not permit this. At present, the President has the power to maintain a military government until Congress legislates to the contrary, and under this form of government he can introduce civil government in a provisional form throughout the island. Latest advices from Puerto Rico are that fully 250,000 people are destitute.

AN EVENT OF INTERNATIONAL interest is the forthcoming race between the yachts Shamrock and Defender, off New York City. For years British designers

and builders have endeavored to create a yacht which would take the cup across the water, from whence it was brought by an American yacht, but so far have failed. This year, however, the race possesses unusual interest, for although Defender is a craft able to show a clean pair of heels to any sailing vessel in American waters, English builders have produced in Shamrock a yacht which, so far as observations go, is fully the equal of Defender. Both are marvels of marine architecture, and surpass in speed qualities anything heretofore designed. As a clean, gentlemanly sport, nothing surpasses yachting, so while bearing no ill will toward the English visitors, patriotic Americans will rest their hopes on Defender.

A RECENT CABLEGRAM FROM LONDON states that a Lancashire firm has received an order for ten thousand tons of steel rails from the United States. This report, if true, and judging from the industrial situation there is no reason to doubt its veracity, indicates a condition that is most gratifying, and augurs well for future prosperity. If an American railroad has placed such an order in England, it is simply because American mills are too busy to be looking for more work. The present call for supplies to be shipped to Puerto Rico has revealed a serious shortage in certain lines of wearing apparel, reserve stocks having been depleted by the home demand. With mills and factories running on full time, and a full volume of crops to add to the wealth of the West, the nation finds itself in an enviable position.

DISPATCHES THE PAST WEEK announce the formation of two more trusts, one of Eastern coal mines and coal-carrying railroads, with a capital of \$104,000,000; the other, the American Automobile Company, with a capital of \$10,000,000, controlling patents in all automotors in which kerosene or gasoline is used. For the past few months the trust industry has languished, partly because there are not many more branches of industry to be combined, and partly because the heavily over-capitalized and waterlogged trust stocks have not been subscribed for by investors. The action of Eastern bankers in refusing to accept stocks of uncertain value as collateral, has also had an effect of injuring the inflation industry.

FROM THE MASS OF WORTHLESS stuff cabled from Rennes anent the Dreyfus case, it is possible to glean a modicum of fact, and this is not encouraging to those who believe in the innocence of the prisoner, and hope to see guilt placed where it seems to properly belong. Members of the general staff appear to possess a faculty of standing by each other, and members of the court-martial apparently back up their superior

officers and block efforts of the defence to draw out facts which would be favorable to Dreyfus. The Napoleonic code has its peculiarities, the chief of which is the assumption of guilt which compels a prisoner to prove his innocence. The proceedings of the present court-martial are in some respects painfully similar to those of the body which condemned Dreyfus, and are at variance with the Court of Cassation which ordered a new trial. The latter was animated by a desire to see justice done, while the idea of the present proceeding seems to be that justice lies in the exoneration of the general staff, etc.

ENGLAND MUST MAKE THE NEXT move in the Transvaal. The reply of President Kruger to the proposals of Sir Alfred Milner, British High Commissioner of South Africa, acceded to certain demands, with a proviso that England renounce her sovereignty. As this is a point which England held to be beyond consideration, the matter has not advanced toward a pacific settlement. As arbitration seems to be out of the question, a display of force will likely be next in order. Some British troops have already embarked for South Africa, and the Boers are making military preparations. At the request of England, a large shipment of arms and ammunition passing through the Portuguese port of Lourenco Marques on Delagoa Bay has been stopped, and this the Boers claim is virtually an act of war, as a condition of hostilities does not exist between England and the Transvaal. It is to be hoped an amicable settlement will be reached, and as there can be no doubt of the result of the issue, the Boers will probably have the good sense to concede all reasonable demands.

CHICAGO IS TO HAVE A FALL FESTIVAL early in October, which will not be eclipsed by the festivities attending the arrival of Admiral Dewey in New York city. The Western metropolis will take advantage of the ceremony of laying the cornerstone of the new federal building, and the anniversary of the great fire of 1871, to inaugurate a week of enjoyment which is expected to attract many thousands of visitors. The down-town district will be a maze of decoration and illumination, and the finale will be a charity ball, which is expected to realize not less than \$25,000 for sufferers in Puerto Rico. The President, Admiral Dewey, and a host of other notables, including the President of Mexico and the Governor-General of Canada, are expected to gladden the fete by their presence. As a matter of fact, the festivities have already begun for some members of the general committee who are personally delivering invitations in Mexico, Canada, and New York. Great is Chicago, and great will be the fall festival.

The News of the Church

Canada

Rupert's Land Provincial Synod

At the opening service of the synod held in St. John's cathedral, Winnipeg, Aug. 9th, Bishop Grisdale, of Qu'Appelle, preached the sermon. The business session began in the afternoon. One important matter brought before the synod was the petition of Bishop Newnham, of Moosonee, to divide his immense diocese. A resolution was passed by the House of Bishops, and unanimously concurred in by the Lower House, by which a new diocese is to be formed, to be called the diocese of Keewatin. The Bishop of Moosonee transfers \$25,000 from funds under his control, to form a nucleus for the endowment fund of the new diocese, and he retains all the district from a little west of Moose Fort and up the east side of Hudson's Bay. That held this year was the tenth session of the Rupert's Land Synod, nine regular and one special having been held in the twenty-four years since it was first called into existence in 1875. Only four bishops were able to be present this year. Bishop Young, of Athabasca, is still in England, his health having broken down; Bishop Reeve, of Mackenzie River, was unable to leave his work, and Bishop Bompas, of Selkirk, has never left his remote mission in the Far North since his consecration as bishop in 1874. The vast change in the country since the synod was first established is shown by some figures. In 1875 there were only three dioceses outside Rupert's Land, and the total number of clergy in this immense tract of country was only 33, including the four bishops. In the present year there are 185 clergy, with seven bishops. Much credit is given to the Primate, Archbishop Machray, for the development of the country. He began his work as bishop in 1865, on the Red River. Among the matters brought before the synod this year were some changes in the constitution as to the methods of electing bishops. Also a scheme for a clergy superannuation fund and some amended rules for the Widow and Orphans' Fund.

Diocese of Toronto

The church of the Redeemer, Toronto, has been renovated and greatly improved, and was open for service Aug. 13th. Ven. Archdeacon Boddy was appointed commissary for the diocese by Bishop Sweatman, to act during the latter's absence in England. The Bishop expects to return by the end of September. A Ladies' Aid Society has been organized in connection with St. George's church, Haliburton. Work on the new rectory in the parish of Omenee and Emily has been begun, and a new church is talked of. St. Paul's church, Mono, has been repainted lately. The new church at Campbell's Cross is well under way, and will be opened in the autumn. Bishop Newnham, of Moosonee, preached to a crowded church at St. Phillips', Toronto, July 30th.

Diocese of Nova Scotia

At the second annual convention of St. George's deanery Sunday schools, held in All Saints' church, Canso, in the end of July, Rural Dean Miller gave an address on Baptism. There was an early celebration of Holy Communion, at which the clergy and visiting delegates were present. After nine years' service, Mr. J. A. Winfield, parish evangelist for St. Paul's church, Halifax, has been obliged to resign on account of ill-health. Addresses of regret and a handsome testimonial were made to him on his departure for England, Aug. 2nd. Mr. E. A. Kenzie who has had large experience of city mission work in New York, and has taken a special course in nursing in Bellevue Hospital, has taken Mr. Winfield's place in St. Paul's parish.

Diocese of Fredericton

It was expected that the Rev. J. A. Richardson, rector-elect of Trinity church, St. John, va-

cant by the death of the late Archdeacon Brigstocke, would arrive from Winnipeg to begin his work in St. John by the end of August. By the will of the late W. W. Turnbull, \$10,000 was left to the rector, church wardens and vestry of St. John's (stone) church, St. John, in trust for the poor of the city, without distinction of creed or nationality. Work on the Canon Medley Memorial Hall is to be commenced at once. It is at Sussex, and is at some distance from the church.

Diocese of Montreal

Bishop Du Moulin, of Niagara, was the preacher at St. John the Evangelist's church, Montreal, Aug. 20th. It is announced that a conference will be held by the Montreal Diocesan College Association, in the college hall, on the 11th and 12th of October. The church of St. James the Apostle, Montreal, is to have a very fine new organ when the other improvements to the building are completed in October. A very important enlargement will also be made in the splendid memorial organ placed in St. George's church, Montreal, three years ago, by a member of the congregation, Mr. James Craithern. He intends to supplement his gift by the addition of solo and echo organs. The total cost of the enlargement will be \$4,000. By the new arrangement, it is expected a stimulus will be given to congregational singing. Bishop Whipple, of Minnesota, preached in St. George's church, July 9th, and made a great impression on the congregation. The Dean of Montreal and Mrs. Carmichael have been spending the month of August at York Beach, Maine. St. Barnabas' church, St. Lambert, celebrated the 13th opening of the church in July, with a full choral evening service.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Bishop is expected to return on or about Sept. 15th. He will preside at the consecration of the Rev. Mr. Francis as Bishop of Indiana, in Evansville, on St. Matthew's Day.

This week will see many of the city clergy returning for their autumn work, the absentees being more numerous than in any preceding year. This would seem to be true also of the laity, the diminution of the rural congregations being, however, less noticeable than in the urban.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The church of the Holy Apostles, the Rev. Dr. Backus, rector, is undergoing repairs, and is temporarily closed pending their completion.

At Grace church, the Rev. Wm. R. Huntington, D.D., D.C.L., rector, the repairs recently referred to in the columns of THE LIVING CHURCH, have been completed. An extension of the chancel space is deferred till a future occasion.

At the chapel of the Incarnation, the Rev. Henry R. Wadleigh, vicar, the fresh-air work is on an improved method this summer, the result of experiments tried last year. Under the matron's efficient management, with the co-operation of two assistants, careful discipline and economy are maintained.

Choir Outing

The choir boys of St. Paul's church, Sing Sing, accompanied by the rector, the Rev. Chas. Martin Niles, D.D., camped out on High Tour mountain, near Haverstraw, returning Aug. 19th.

The Rev. Chas. Howard Malcolm, D.D.,

former secretary of the American Church Building Fund Commission, died at his summer place at Newport, R. I., Aug. 19th, after a long illness extending over the summer months.

Bequest to Trinity Church

Trinity church, the Rev. Morgan Dix, D.D., D.C.L., rector, has just received by the will of the late Edwin Welch, of this city, a legacy of \$1,000, for the care of the Welch plot in the parish cemetery.

To Aid a Good Work

An effort is making by the Rev. Alexander W. Bostwick, of Calvary parish clergy staff, to provide for urgent need of the City Hospital and Dispensary, which ministers to incurable consumptives.

The Girls' Friendly Society

has been conducting a very successful summer work at its new recreation house, located at Huntington, L. I. The house is so well adapted to the uses of the society, that an effort is making to secure it permanently by purchase.

Work in Cuba

The result of recent effort to stir interest in behalf of religious work in Cuba, has been so far successful that funds are in hand by which a building in Matanzas has been bought, and will be fitted and furnished by the American Church Missionary Society for use as an orphan asylum.

Anniversary Commemorated

At St. Agnes chapel of Trinity parish, the anniversary of the death of the late vicar, the Rev. Edward A. Bradley, D.D., was commemorated on Sunday, August 20th. The present vicar asked the congregation to make special intention in memory of Dr. Bradley at the Eucharist; and the hymn was sung, "For all the saints who from their labors rest."

The Former Site

of Columbia University has almost entirely passed out of the hands of the trustees of that institution, only a few lots remaining unsold. Only one of the buildings, Hamilton Hall, will remain, it having passed into the use of Berkeley School. A bronze tablet will be placed on the corner of the building, recording the former occupation of the site by Columbia University.

Dr. De Costa Resigns

The rector of the church of St. John the Evangelist, the Rev. Benjamin F. De Costa, D.D., has resigned his rectorship. The resignation was presented to the vestry about two months ago, but was announced publicly only on Aug. 23d, and has not yet been acted upon. The reason given is that Dr. De Costa desires to relinquish the burden of duty to younger shoulders.

Ordination Service

At the Ordination, Sunday, Aug. 20th, of Mr. John Tilley, Jr., in the chapel of St. Peter's church, Westchester, Bishop Seymour, of Springfield, officiated for Bishop Potter. The instrumental music was in charge of Mr. Geo. F. Le Jenne, organist of St. John's chapel, Trinity parish, and the choir boys were under the direction of Mr. Thomas Harrington, choir-master of the parish. The rector, the Rev. Dr. Frank M. Clendenin, returned from vacation to be present at the service.

Men's Club Growing

At St. Bartholomew's parish house, New York city, the men's club has increased in membership to about 500. It is noteworthy that a considerable proportion of members are those who have been promoted from the Boys' Club. The average daily attendance at the club rooms is 130, and "Ladies' evenings" are a monthly feature. A series of free lectures has been delivered as a new step, with entire success. Another advance is the establishment of a class in history and literature, under an experienced teacher.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop
St. Peter's Church, Great Valley,

Which has been closed for over four years, has been recently repaired, and was re-opened for divine service on Sunday afternoon, 27th ult., the Rev. Edgar Cope, of Philadelphia, officiating. The choir of St. Peter's church, Phoenixville, rendered the musical portion of the service. This church, as its corporate title indicates, is located in the "Great Chester Valley," out of the usual lines of travel, as they now exist. In colonial days it was one of the very few churches in that region, its parishioners driving many miles to attend service.

Church Work among the Deaf

Is energetically carried on by the Rev. J. M. Koehler, rector of All Souls' church for the deaf, Philadelphia, not only in his cure, but in other parts of the diocese of Pennsylvania, and at various points in the dioceses of Central Pennsylvania (20 in number), Delaware, and New Jersey. The Rev. O. J. Whildin is now the diocesan missionary in those fields, under the direction of the respective bishops. During the mission year in the diocese, 243 services were held. During the past 10 years, there have been at All Souls', and in the field of which it is the centre, 4,500 services.

Reversionary Bequests

The contents of the will of the late Dr. Charles Stille were made public by the Register on the 23d ult. The valuation of the estate is placed at \$158,470. The income of same is to be paid to his widow, and upon her decease, after a few minor legacies have been paid, the following bequests are made: To the Church Home for Children, \$5,000, "to establish and maintain perpetually and exclusively a scholarship or bed with the income thereof," in memory of his wife. To the Home of the Merciful Saviour, \$5,000, for the endowment of a bed, "in memory of my beloved daughter," to be known as the "Anne Dullas Stille bed." There is also a bequest of \$10,000 to the Historical Society of Pennsylvania (of which Dr. Stille had been for some time prior to his death the president), the income of said sum to be paid for indexing and arranging genealogical documents, etc., to be known as the "Stille trust." By a codicil, dated Jan. 10th, 1899, the residuary estate is to be divided into three parts: One portion is to go to Yale University, as a permanent fund; another third is left to the Historical Society, for the purpose of erecting an additional and much-needed building, and the remaining third is bequeathed to Gloria Dei (Old Swedes') church, Philadelphia, in whose cemetery repose the mortal remains of his paternal ancestors, from the days of Olaf Stille in the 17th century.

The Philadelphia P. E. City Mission

The 29th annual report of this important and far-reaching work will shortly be issued, and is replete with statistics of its operations among the lowly and the sick, both in body and soul. In addition to its nine clerical city missionaries, it has a large number of lay-helpers, both men and women, and quite a large staff of physicians. On every Lord's Day during the year services are held in various localities, and every week one or more "volunteer" clergymen do duty in different institutions; and when the Pennsylvania training ship, "Saratoga," is in port the sailor boys are not neglected, but are ministered unto by devoted laymen. One hundred and ten different institutions were visited during the mission year; the number of religious services, including daily prayers in the three "Homes" of the mission, were 4,017; the clerical and lay missionaries made 24,150 visits to the sick, and the superintendent, the Rev. Dr. H. L. Duhring, some 1,500 in addition. From the seven sick-diet kitchens, 90,966 meals were given out, and a large amount of supplies. The receipts for the year, from all sources, were \$74,519.17; expenditures, including repairs and improvements, \$74,144.18. A very complimentary letter is appended, from the general secretary of the Na-

tional Relief Commission, thanking the City Mission and its able superintendent for the valuable assistance rendered the main organization.

Albany

William Crosswell Doane, D.D., LL.D., Bishop
Service for Deaf-mutes

On the 11th Sunday after Trinity, at 5 o'clock Evensong, the general missionary to the Mid-Western deaf-mutes, was welcomed at Trinity church, Potsdam. A fine congregation, including several deaf-mutes, attended. Prayers and addresses were given in the sign language. On the morning of the same Sunday, the Bishop of Duluth preached a sermon at Potsdam.

Work at Ogdensburg

St. John's, Ogdensburg, is doing good work in this city. At this church, the Bishop of Duluth officiated on the evening of the 1st Sunday after Trinity, preaching to a large congregation, where he had served as rector for 23 years. The Bishop left the next day for his diocese, having spent about two weeks at his cottage, near Chantegay.

The Tupper Lake Mission

Efforts, more or less successful, have been employed for a few years by the Bishop of the diocese, seconded by the clergy of the archdiocese, to establish a permanent mission at Tupper Lake, in the Adirondacks. When the prospect of building a church here seemed about to be realized, Dr. Seward Webb who owns large landed estates in that neighborhood, offered a liberal donation towards this object, which, however, seems abortive, as the village of 3,000 souls was practically wiped out of existence by a disastrous fire.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop
Mission at East Jackson

Through the efforts of the Rev. Arthur Beaumont and faithful Church people, a mission has been organized at East Jackson. The guild and Sunday school are well started, and the outlook is most encouraging.

Western Michigan

George De Normandie Gillespie, D.D., Bishop
Memorial Service

The charming summer resort of Wequetonsing was thrown into great grief at the news of the death of Mrs. Tuttle, wife of the Bishop of Missouri. Bishop Tuttle had made Wequetonsing his summer home for very many years, and his pretty cottage is well known there. Both he and his wife have greatly endeared themselves to the dwellers in the little hamlet, by their courtesy and gracious hospitality. At the same hour as the funeral services in St. Louis, a memorial service was held in the little chapel of St. John, in the adjoining village of Harbor Springs, where the Bishop's family always worshipped. This service was conducted by the Rev. Wm. Elmer, priest-in-charge, assisted by the Rev. Dr. Locke, of Chicago. The altar and sanctuary were beautifully decorated by dear friends of Mrs. Tuttle, and the chapel was filled by a sympathizing congregation. Addresses were made by Mr. Elmer and Dr. Locke. Hymns of hope and faith were sung, and the burial office was solemnly said. This service was very comforting to all who knew and loved Mrs. Tuttle.

Colorado

John Franklin Spalding, Bishop

The Ven. R. T. Radcliffe and wife have just returned to Colorado from a most enjoyable visit to Canada, the Archdeacon's home for 20 years. He visited his first mission of 1878, and at 6 A.M. on a July morning, 25 persons received the Blessed Sacrament at the hands of their first priest at that little village altar. Twenty other places were visited, and among them Ottawa, where the Archdeacon was the guest of his Lordship, Bishop Hamilton.

Delaware

Leighton Coleman, D.D., LL.D., Bishop
Calvary Church, Wilmington,

The Rev. H. W. Cunningham, rector, has, in addition to improvements made last December, been further adorned with six stained glass windows, the memorial gifts of members of the parish.

Raising of Church Flag

Under most delightful weather conditions, on St. Bartholomew's Day, Bishop Coleman raised to the breeze, on a 60-foot pole at Bishopstead, the first Church flag in the United States. Not only is this the only Church flag in America, but also, so far as known, it is the only distinctive Church flag in the world. It is nine feet, six inches square, the square form being the more ancient and the more heraldic. The technical description of the flag is as follows: "Barry of 13 gules and argent on an inescutcheon argent of seven-thirteenths a cross patonce perpure." Which, being translated, means that the flag has 13 bars of red and white bunting alternately, with a centre field of white, in which is an Episcopal cross in purple. The field of the cross is seven bars wide. Shortly before 7 o'clock in the morning the Church standard was first raised. The Bishop said the Invocation. The flag will be flown on all holy days.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. E. W. Worthington has been taking a trip up the lakes, accompanied by his son and his two daughters. The services at Grace church during his absence have been taken by the Rev. C. C. Kemp, of St. Luke's church.

Clerical Changes

The Rev. Wemyss T. Smith has accepted a call to St. Matthew's church, Bloomington, Ill., and has resigned the charge of the church of the Good Shepherd, East Madison ave., and the church of the Incarnation, Glenville. The Rev. E. S. Doan, of Bellevue, will become rector of the church of the Good Shepherd, and the Rev. John Chandler White, of Hartwell, a suburb of Cincinnati, will take charge of the church of the Incarnation.

Summer Services

The church of the Transfiguration, among the pines on little mountain, has been kept open every Sunday during the season. The following clergymen have officiated during the summer: Bishop Leonard, Dean Williams, Canon Hall, Canon Watson, Dr. McGrew, the Rev. Messrs. E. L. Kemp, J. H. W. Blake, W. H. Jones.

Oklahoma and Indian Territory

Francis Key Brooke, D.D., Missionary Bishop
New Mission Church

On the 12th Sunday after Trinity, Aug. 20th, Bishop Brooke, assisted by the minister-in-charge of the mission, the Rev. Franklin C. Smith, laid the corner-stone of the church to be built at St. Stephen's mission, Chandler, Oklahoma, in the presence of a large gathering of Church people and interested town's people. The church is to be built of the native stone, which is found in abundance near the town, and when completed will be the first stone church in the jurisdiction. The funds for this building have been gathered by the faithful and hard-working guilds of the older and the young women of the mission, covering a period of several years of work, and with liberal subscriptions from the town, and a small debt to our own Building Fund Commission, it is hoped to provide the whole cost by the mission's own efforts. The cost of the building when completed will be \$1,100, not an extravagant sum for so permanent and churchly a building.

Massachusetts

William Lawrence, D.D., Bishop

In St. George's church, Lee, the Rev. F. E. Atkins, rector, the Holy Eucharist is now said on Sundays at 7:30 and on Holy Days at 10:30.

Editorials and Contributions

INCREASING prevalence of the vacation habit is plainly evident in the aspect of the summer congregations. More and more, even in suburban and rural districts, the ordinary worshippers are missed from their familiar places through the heated term, and the seats are occupied by strangers. All branches of Church work suffer temporarily by this change, and in most parishes it is becoming an accepted fact that the organizations of the parish must take a vacation rest. Under some conditions, this may be a benefit in the end; under others, quite the reverse. It depends on the character of the vacation. If it is one only for mind and body, all will be well, even better; but if the people have made this summer outing an entire vacation from spiritual activities and interests, they will find it a difficult matter to restore their interest on their return, and the activity of Christian life will be distinctly felt as only a burden, to cease from which will be the temptation and the tendency. Never was the apathy more noticeable than during the recent season. It is to be hoped that the recovery may be equally phenomenal.

A PROTESTANT faction in Ireland is displaying extraordinary jealousy of "innovations" in the services of the Church. It has been remarked that usages which are accepted as a matter of course in the Presbyterian Kirk of Scotland, are the occasion of wild excitement when they appear in the Episcopal Church of Ireland. This has been illustrated by the case of St. Clement's, Belfast, with its extraordinary history of rioting and violence. It might be imagined that some very extreme kind of "ritualism" had begun to develop itself in the unfortunate Church of Ireland, in spite of its rigidly Protestant canons. We turn with interest to a list of offensive customs which a certain Protestant society is determined to put down. They are such as these—the rising of the congregation at the entrance or exit of the clergy; turning away from the people after the sermon (which is called a "ceremony"); turning to the East at the Creed; wearing a cassock; delivery of the "Communion bread" into crossed hands; "ceremonial" carrying of the Communion vessels from or to the vestry by the clergy; the standing for a hymn, or for any other reason, during the offertory; the formal placing of the offering on the table; and the giving of the benediction by the priest with uplifted hands and extended fingers. Upon reading this catalogue of things to be "put down," one marvels to think what must be the character of the Church service which commends itself to the minds of men capable of framing such an indictment. Unfortunately, such people are always telling us what we must not do, but they rarely take the pains to express themselves affirmatively. But this is the character of Protestantism. It is negative, not positive.

WE find in *The Church in Japan* for July, a notice of the change which will be brought about in the status of foreigners, under the operation of the new treaties. They will no longer have the benefit of extra-territoriality, but will be subject to the laws of Japan, precisely as foreigners resid-

ing in the United States are subject to its laws. As we understand it, the new order of things gives entire liberty of movement to strangers, and to that extent promises to be an advantage to missionary work. But a decided disadvantage is the income tax, which does not spare the meagre salaries of the missionaries. It will probably amount to three or four per cent.—a deduction which, as *The Church in Japan* says, will be a serious thing to many families who are now barely able to keep out of debt. There has already been an upward tendency in prices, which, within six years, has doubled the cost of living. We are told, incidentally that under the new press regulations, the magazine will not be able to discuss political questions. This is unfortunate, inasmuch as many such questions are liable to touch the interests of missions very closely. It will be necessary, we suppose, to look to other sources of information in regard to the educational movements, which, at present, threaten to hamper mission work in a most serious manner. Perhaps the inherent importance of the subject will at length force itself upon the attention of the managers of *The Spirit of Missions*.

The Decision

THE English Archbishops have rendered their decision on the legality of the use of lights carried in processions, and of incense in the services of the Church. They declare against both these usages. The document is very clear. No one can complain of any obscurity or ambiguity. The basis of the decision has come as a surprise to all parties. It is the Act of Uniformity which accompanied the Elizabethan Prayer Book of 1559. With this the convocation had nothing to do, but the Archbishops hold that the Church, nevertheless, "fully accepted the Act at the time, and its authority was never questioned." The crucial words in the Act are those in which the clergy are ordered to "say and use" the several services of the Church "in such order and form as is mentioned in the said Book," and "none other or otherwise." The expression, "none other or otherwise," is taken as "clearly meant to exclude all variations." It is this expression thus interpreted which is applied to rule out both the ceremonies under consideration. It has, as might be expected, been pointed out that this principle, if pressed to its full value, would cut very deep. In their remarks on the carrying of lights in procession, they say there is no authority for such processions, and they are neither enjoined nor permitted. But the argument would equally exclude the carrying of banners, processional crosses, or crosiers in procession, and, probably, even processions as such, whether anything is carried or not. But if the Archbishops are right in their interpretation of the law, it was no part of their business to consider the consequences.

IN itself, the matter of lights in procession is of small importance. The Archbishops say that "the ceremonies of carrying lights about have a different character from "lighting up the church for the purpose of adding to its beauty or its dignity," or hanging up banners, decorating with flowers or with holly, or the like." We confess that

we are not learned enough to understand the essential difference. But it is clear that the use of incense is another matter. It is intimately connected with the sacrificial aspect of the Eucharist. It is a ceremonial adjunct which indicates to the eye what the action involves, a solemn oblation to Almighty God. The Archbishops ably defended this doctrine as set forth in the English service, in their letter to the Pope some years ago. In deciding against the legality of incense, therefore, as an accompaniment of the Eucharistic action, they are not in any way attacking the doctrine which it is intended to emphasize. They are simply forced to condemn the ceremony by the premises which they have assumed. But they do so with some apparent reluctance. They think it might have been possible to simplify the ceremonial while still retaining it. But it was easier three hundred years ago to get rid of a complicated ceremonial by disuse than by modification. The Archbishops take the pains to observe further, "that even now the liturgical use of incense is not by law permanently excluded from the Church's ritual," and in confirmation of this, cite the section in Elizabeth's Act which allows the Crown, with the consent of the Archbishop of Canterbury, to order new ceremonies. It would thus be possible to include the use of incense in the ceremonial of some great occasion. "In conclusion," the Archbishops say, "we are far from saying that incense in itself is an unsuitable or undesirable accompaniment to divine worship. The injunction for its use by divine authority in the Jewish Church would alone forbid such a conclusion. But this is not the question before us."

BUT far more interesting and important than the permission or exclusion of the ceremonial itself, is the ground on which the decision is based. It is this which will be examined most narrowly by thoughtful people, and which will in the end determine the question whether this decision is to make for the peace of the Church. First, the Archbishops adopt as determining their conclusions, an Act of Parliament; that is, the law of the State, not of the Church, and they apparently admit that the law of the Church, apart from this, would not be conclusive, inasmuch as the Church has never legislated on the matters in question. Nevertheless, they take the tacit acquiescence of the Church in the Act as equivalent to such legislation. The difficulties in which the whole matter is involved are seen when we observe that precisely the opposite position seems to be involved in the opinion expressed last spring by, we believe, a majority of the English episcopate, that the universal acceptance by the Church of the "authorized version" of the Scriptures for over two hundred years, did not make that version exclusively lawful, in the absence of definite legislation. In the second place, the Archbishops adopt the Act of Uniformity of 1559 as their starting point, with an interpretation. This was, no doubt, unavoidable, yet it certainly furnishes matter for discussion. Unquestionably there are those who are prepared to take the ground that the addition of a ceremonial adjunct, without departure from the words or directions of the Prayer Book, is no violation of this law.

OF course it is the fact that the law on which the decision rests was an Act of Parliament, which will arouse the most feeling and cause the most searchings of heart. It seems to be in the teeth of the principle enunciated by the Church Union last spring, that the Church cannot submit to have either its faith or worship directed or controlled by parliamentary law. It is certain that any attempt on the part of Parliament, as it is now constituted, to deal directly with such subjects, would produce an unparalleled commotion. But there is a distinction between Parliament as it now is, and Parliament as it was three centuries ago. Its members then were communicants of the Church. Now no religious qualification is necessary. It might have been at least tolerable then to submit to such legislation. Now it is intolerable. Every conception of natural justice is against the notion that the faith and worship of a religious body should be subject to the control of those who are not of it, who are even intensely antagonistic to it. Probably the English mind will, in the present instance, find some comfort in this distinction between the state of things in the past and in the present. Still more to the point, as it seems to us, is the fact, which, as we have said, is made clear by the decision, that the Church of England, as such, has never pronounced against the use of incense, and that it cannot be said to be "an unsuitable or undesirable accompaniment to divine worship." The importance of this utterance may be estimated by imagining for a moment that the Archbishops had considered themselves compelled to say that the use of incense was contrary to the mind of the Church of England and opposed to her doctrine of the Eucharist!

THE situation is serious. Everything depends upon the way in which this decision is received. By bringing out so sharply the relation of the State to the matters in question, the Archbishops have certainly shown themselves less adroit than Archbishop Benson in the famous Lincoln case, who carefully evaded this question. Nevertheless, it is a perennial problem and, sooner or later, it must come up for final settlement. It may be that hereafter this decision, curiously lacking in that spirit of compromise which is at the same time aluded to as the natural way of Englishmen, will hereafter be notable as having advanced the discussion of this vexed question by an important stage toward a satisfactory solution. At the present writing, it is impossible to say what action will be taken by those chiefly concerned. So far as can be made out from the few interviews which have appeared, the Low Churchmen, such as Mr. Austin Taylor, of Liverpool, and the notorious Mr. Kensit, have no feeling but contempt for the Archbishops and their decision; while the High or "advanced" section are in some uncertainty. On the whole, it seems likely that there will be a very general acquiescence in the decision, though perhaps under a formal protest.

A DECISION which bases itself upon an Act of Parliament and not upon either canonical or rubrical law, has little bearing upon the Church in this country. It is impossible that we should derive our ceremonial or other regulations from such a source. The American Church broke finally with any and all Acts of Conformity when

she revised the Prayer Book, after the Revolutionary War. We are under ecclesiastical, not civil, law in all matters of belief and worship. And we have our own methods of interpreting the law. Much more liberty is left to the parish priest than is the case in England, and the *Jus Liturgicum* which appertains to the bishops in matters not otherwise defined covers a wider field. It is a condition of things which admits of great variations in different dioceses and in different parishes of the same diocese. It is well that it should be so, since otherwise the Church could hardly fulfill her mission, or adapt herself to the needs of a heterogeneous population. According to the Archbishops, it is the State in England which excludes the Church from making use of a ceremonial which they acknowledge to be suitable, desirable, and Scriptural. No such barrier exists here. Accordingly, without infringing upon the restrictions imbedded in our rubrical law, such ceremonial will, among us, stand simply on its merits.

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Material Wealth

FROM A SERMON BY THE BISHOP OF
NEW YORK, 1899

IF material wealth be the end of being;—if the accumulation of millions be the worthiest aim of human ambition;—if the building of palaces or the buying of legislatures be the finest and highest distinction possible to modern manhood, then we must needs look in the face the perils that in our time and in our land they increasingly involve. In the century in which you and I live, what we call civilization has undergone what (though, as yet, we do not recognize its tremendous proportions) is nothing less than a gigantic revolution. The utter disappearance, under the influence of modern invention and the transformation of its mechanical methods, of the working man's life as it existed under our earlier social conditions; the huge aggregations of capital which have practically taken out of the hand of the individual the independent disposition of his labor, and have introduced into his existence a paralyzing uncertainty as to both his circumstances and his future; the gradual widening of the breaches that separate classes from classes; and the competitions that, while they cheapen the necessities of life, seem daily to increase the elements of perplexity and uncertainty as to how great multitudes may obtain them;—all these are features of our modern situation full of uncertainty and full of danger.

For one I have no smallest hope that any mechanism of legislation, any system of socialism, or of communism, any schemes of agrarian distribution or taxation, will in the remotest degree reach or remove them. The Church of God, my brothers, must go up, and must stay up, upon a much higher plane than that! One there was who, being confronted with a question like to these, lifted the whole business of human possessions and human relations up into its true light. "Take heed," He said, "and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

There is no one of us, I presume, who has thought at all, and dreamed at all, who has not at some time or other had his dream of how, if he could construct human society, or create some guild or brotherhood of human

fellowship with which to do it, he would go to work. May I tell you mine?

One thing is certain: that thing which we call the social order, tradition, ideal, whatever we may deem it, has never been greatly influenced save by some organized endeavor. One man like John the Baptist may cry aloud in the wilderness. But after John comes Jesus, and calls about Him men like-minded unto Himself, breathes into them a new enthusiasm, and quickens them with a new ideal. So it has always been; so it must always be.

And so, therefore, it must be, to-day. The pre-eminent danger to our social order in this day and age is, first, the growth of wealth, and then the abuse of it. Now then, you remember what were called the sumptuary laws, which undertook, from the time of the Dorians in Greece down and on to the time of Edward the Fourth in England and James the Second in Scotland, to regulate people's expenditures, and to restrict individual luxury or ostentation within very austere bounds. A Dorian or Spartan woman could not wear gold; a Roman woman could not possess a dress of different colors, nor ride, in the city, in a carriage. Tiberius Cæsar forbade the wearing of silk by men; Charles the Fifth prohibited long-pointed shoes; Edward the Second issued a proclamation that no dinner should consist of more than two courses; and James the First, unfaithful verily to the tradition of Scotland, but mindful, doubtless, of the horrors of dyspepsia, forbade the use of pies to all persons under the rank of a baron; all of which Adam Smith, as some of you will doubtless remember, calls "the impertinence of kings and ministers of State," and points out to be as false in its principle as it was impotent in its effect.

And yet, has it ever occurred to anybody to consider what, sooner or later, would be the effect upon the mass of their fellow-beings if a company or fellowship of men and women of recognized social leadership should bind themselves together to illustrate in their habit of life simplicity of attire, modesty of equipage, inexpensiveness in the appointments, and chasteness in the aspect, proportions, furniture, and decorations of their dwellings;—should further bind themselves to discourage the habit of excessive accumulation; to employ for art, science, philanthropy and religion all beyond a certain proportion of their income; should devote a certain fixed time in every day to other human interests than their own; should devise, and themselves co-operate in, plans for softening the rigors of life, to the less fortunate, and in bringing into the dull monotony of the modern conditions of manual labor, so far as might be, brightness and cheer; of seeking, in one word, to redeem our modern life from the tawdry, sordid, self-indulgent aspect which is too often at what we call "the top," its dominant and prevailing note? For myself, I believe that, wild and visionary as such a suggestion doubtless sounds to many who hear me to-night, that there are men and women in far greater numbers than most of us dream of, who would hail it as, for themselves, at any rate, a way out of a situation which, with our modern extravagance on the one hand, and our modern conditions of poverty, degradation, and despair largely untouched, unrecognized, and unredeemed, on the other, is, to many earnest natures, as intolerable as it is appalling.

For, whether all of us recognize it or not,

my brothers, I rejoice to believe that there is a steadily growing minority among us who have found out, to their great joy and enlargement, that He who was Himself the Truth spoke a transcendent and eternally regnant truth when He said: "A man's life consisteth not in the abundance of the things which he possesseth." They have touched a higher joy in life than that, and struck a deeper note! They have found the joy of loving and the joy of serving. They have seen the glazed eye of despair brighten at their coming, and the hard note of hatred die out of the voices that answered them. They have learned their Master's secret of giving themselves for men, and they refuse to go below it. Learn you, my friends, the same secret, and help to make other men learn it, and then, one day this old world of ours shall wear its new face, and Christ shall come again!

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"Christian Science"

TO know just how the Christian world received Mrs. Eddy's revelation, it is only necessary to say that her Christian Science undertook, at the very start, to remove the fundamental imperative of Christianity itself. Almost the very first declaration of her book is set forth in this extraordinary bit of logic:

"The Scriptures declare that God is Love. He is therefore Principle, not Person."

"The mortality of matter confirms the conclusion that it never originated in the immortal. That spirit created matter is an erroneous premise."

To say that Christian Theism would for a moment stop to reason with any such propositions as these would be doing great injustice to the dignity of a mature body of thought that has no time to teach the alphabet of intelligence to every newcomer who proposes to undermine it. The reply of Christianity, if indeed it has made any, to Mrs. Eddy's statement is about to this effect: "This may be science, and in competent hands might be philosophy, but it is not Christian." The reply of science is similar: "This babble about the mortality of matter, in the face of the generally accepted conclusion that matter is indestructible, may be Christian, but it is not science."

It is when the scientists issue forth as healers that Christian charity cannot avoid a collision with them, for in the doctrine and practice of their healing they belittle the mission of the Christian founder to a merely medicinal purpose. That they have made the evangel of Christ a pathological event must be apparent to any one who listens to them or who reads the vaticinations of their mother. The obvious answer of Christianity in all its numerous sects is this: "If Christ's mission was merely to abate or to cure those physical evils which man suffers as a penalty for his own sins or those of his fathers, then His mission among mankind was one of the most pitiable failures of which history makes any record. Out of the millions of suffering mortals on this planet, He cured or alleviated a few score of invalids in an obscure country, and left the sum total of disease and suffering in the world undisturbed. That Christ did not intend that man should make any such mistake with regard to His mission, He takes occasion continually to inform the people that His miracles are not performed with the purpose of showing a physician's skill or of establishing a new method of curing, 'but that ye may know that the Son of Man hath power on earth to forgive sins.'"

In so far, therefore, as Mrs. Eddy's therapeutics claim to be Christian, they are based upon a monstrous misconception of Christ's human mission, and fly squarely in the face of theistic philosophy, which not only declares that the course of human suffering was not arbitrarily interfered with, but that it ought not to have

been interfered with, and that such interference would not have been a blessing.

Observation of the best example of Christian healing brings out this misconception continually. The most earnest and sincere of the disciples get to believe that they are carrying on Christ's work by the exaltation of their volition in the task of abolishing evil both as a concept and as a fact. They devote themselves to the doctoring habit until the exercise of their introspective credulity confuses and clouds all the ordinary criteria of truth. And this is what Mrs. Eddy calls science.

Every physician will tell you that he meets daily in his practice the idiosyncrasies upon which Christian Science is built, and has to employ mystery and summon credulity to his aid in order to get any mental assistance from his patient. Any cult which makes its appeal to these conditions will gather into its ranks all the perturbed mystics, the overweening idealists, the valetudinarians, and the gentle pagans who will not sit down thirteen at a table, but who read awe-struck about the seven seals, and skim the Sermon on the Mount, and the egoists who buy all the proprietary medicines in turn and believe in each for three months.

Mrs. Eddy appears to have had from the first an instinctive knowledge of these human conditions. When she began her ministrations she came boldly before her susceptible subjects in *propria persona*. But, as her sybilline utterances excited inquiry and demanded explanation, she receded from view. She passed, as a Boston woman fondly said to me, from an Ideation to an Idolon. This retrocession of the mother from an effluence to an influence was not only a politic move, it was a necessity. To stand boldly forth and try to untangle the confusion she had made of science and Christian faith, or to reason convincingly of either righteousness or recipes, was out of the question. Her parting injunction was: "Don't argue, don't answer questions. Read the Key to the Scriptures and hold me in thought." Any other course would have been suicidal. Leaving Christianity and science out of view, there would be sure to pop up at some time an impertinent horse-sense that would demand explanation of such revelations as that one may find on page 354 of "Science and Health." It is as follows:

"Bathing and rubbing to alter the secretions, or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian healing. We must beware of making clean the outside of the platter only. The scientist takes the best care of his body when he leaves it most out of his thought."

If Mrs. Eddy consistently practices what she preaches, her retirement from personal contact with her Church offers us in conduct a more rational measure than is anywhere discoverable in her revelations, for, as Carlyle says somewhere: "So cunningly does the mother of all guide us on our way, not by disclosing to us but, at the right time, by hiding from us.—J. P. M. in the *New York Evening Post*."

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The Brotherhood of St. Andrew

THE annual meeting (extending over a fortnight) of "readers" of various dioceses in England, held at Keble College, Oxford, terminated on the 12th inst., and during this period, various conferences were held under the Rev. J. Murray, dean and fellow of Emmanuel College, Cambridge. One of these meetings dealt with the Brotherhood of St. Andrew. It was opened by Mr. H. Cutting who said that, as in America, so in England, this movement was spreading, and that in England during the past month the number of chapters had increased by 50 per cent. They had now in the United States about 1,500 of these centres. The work of the Brotherhood man was to emphasize the responsibility of every Christian for his godless neighbor, and this was done by making an effort each week to bring him nearer to God, and a prayer each day that this effort might be blessed. Their work in the parish might be, for instance, visiting,

often to go out in twos—in some, courage might be lacking—and so their efforts were both co-operative and individual. They must be loyal to their clergymen, and a probation for the men was needful before a charter was granted. In a recent case, after 12 months' probation, only two men were left, and on application being made a charter was issued. He hoped that his few remarks might elicit questions, which would be answered to the best of his power.

The Rev. M. Furse, dean of Trinity College, Oxford, referred to what the B. S. A. had done, and he had seen something of its work in the University of Oxford. He was fundamentally opposed to all new organizations, but the proof of the pudding was in its eating, and the work of the B. S. A. in America and in Canada was really very remarkable. Each man was helping the man next to him. It was a difficult business, as it was much easier to speak about religion to the man in the slums than to the man you knew intimately. The B. S. A. represented men, and if a chapter was working well, men were sticking to the chapter, and the chapter was sticking to the men. The hardest work of that kind was in a university. Its value there was that it gave guidance and help to men who were not quite strong enough to stand by themselves. It had left its mark for good in one college at any rate, to his certain knowledge. They might make mistakes, but if so, these had not been heard of—these had not been detected. What recommended it to the common sense of Churchmen was its simplicity. It was doing solid, real good. There was no nonsense about it. It went straight to the point, and did its work in a quiet way. At a recent public meeting he had heard an American say: "We call it the Brotherhood of St. Andrew, because, when St. Andrew discovered it, he switched himself right on to it, and when he had switched himself on, he then switched his brother on as well!"

Mr. H. Clark urged that the B. S. A. was an organization of Church laymen whose one aim was to help on their brothers in their life on earth. It was universally agreed that organization was a necessary condition to the success of any important movement, and the work of their brotherhood, which was now a world-wide one in the Anglican Communion, was for an important purpose; viz., to arouse men to a sense of their responsibility for their brother men, and in a humble and unostentatious manner to bear witness to Christ. In the early centuries, the Christian layman, say at Rome, was the acting propagandist of the new Christian faith. In this work he succeeded. He was a capable, effective, trained soldier, and, through his superior moral powers, he overcame his pagan neighbors. He carried in his person and in his life the marks of a real Christianity, and it is this picture of an active Church layman that the Brotherhood of St. Andrew desired to reproduce to-day. And there was another aim it had in view, which was to destroy that dreadful feeling of religious selfishness which—forgetting to ask the question: "Am I my brother's keeper?"—was working for a solitary salvation. Instead of such a theory being a help, it was in effect destructive to the attainment to eternal life. Those two lines by Lowell should never be forgotten:

"Heaven's gate is shut to him who comes alone,
Bring thou a soul, and it shall save thine own."

And there was another lesson the brotherhood was trying to teach. The Church of England had yet to learn the enormous power she could wield if her laymen were brought out, so to speak, into rank and file, and acquired the art of co-operating and combining together to fight her battles and advance her cause, which was the evangelization of the nation. The Americans had discovered the secret of how to utilize their laymen and to set them to work on definite lines of true Churchmanship, and this was a result, that of all the religious activities in the United States, the Episcopal Church was the most active, and of all the activities in the Episcopal Church, the B. S. A. was foremost. What was accomplished by the Americans could assuredly

be accomplished by English Churchmen. But the exercise of patience and perseverance was necessary. Of course it was not expected that every clergyman could at once accept the notion that the aid of the laity was an absolute necessity to win the men of England to recognize that public worship was a duty. Difficulties of all kinds had to be encountered when introducing any new suggestion. The Archbishop of Ontario was one of the two surviving bishops who were present at each of the four Lambeth Conferences, and his description of the way in which the four conferences had been received was amusing. The first, he said, had been treated with consternation; the second, with toleration; the third, with approbation, and the fourth, with acclamation. In bringing the B. S. A. before the notice of the clergy, his own experience was somewhat on the same lines. The first interview would create in some minds a sensation of "consternation" at the mere proposal of the idea, on the next occasion, it would be that of "toleration;" on the third, it would be of "approbation," and on the fourth, of "acclamation."

Mr. E. D. Onions, Edgebaston, bore testimony that his chapter's results were in deepening the spiritual life of the men, and that their Bible study and meetings for prayer had been to them a blessing. There was in his parish a men's afternoon Sunday service, and they were considering whether they could not undertake the beating up of men for such gatherings and in connection with their two rules of effort and service. Their monthly corporate Communion services were well attended, and altogether they were persevering in their work.

Mr. F. Firth, Armley, Leeds, remarked that in his parish there were plenty of organizations, but there were no corresponding results. If he thought that the B. S. A. would be acceptable to his vicar, he would suggest that it might take the place of several of them.

Mr. G. Lucas, Hitchin, said they wanted to reach men who were now out of their reach. He was glad to hear of this movement, not only for laboring men, but for the middle and upper classes. They wanted some definite plan by which they could help their brothers to lead better lives. He would see what his clergyman would say on the subject.

The chairman, the Rev. J. O. Murray, fellow and dean of Emmanuel College, Cambridge, remarked that the Archbishop of Canterbury used to impress upon the clergy and laity of his diocese that it was their business to make those who were not Christians, Christians, and those who were Christians, better Christians. There was this fundamental difference between this society and other guilds; viz., that the latter existed for their own good, whilst the principle of the B. S. A. was that of giving, not getting. The man who was doing spiritual work learned, as he never learned before, his need of spiritual grace, and gained a tremendous development of spiritual life.

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An "Exclamation" of St. Theresa

TRANSLATED FROM THE ORIGINAL SPANISH BY ANNA F. RUTH

"O MY Hope and my Father, and my Creator; yea, my true Lord and Brother! When I consider how Thou hast said that Thy 'delights are with the sons of men,' much is my soul rejoiced. O Lord of heaven and earth, what words are these not to dishearten any sinner. Does there fail Thee, Lord, peradventure, some one with whom to delight Thyself, that Thou seekest such a worm as I? That voice which was heard at the Baptism, that saith that Thou delightest Thyself in Thy Son—are we then to be all equal, Lord? O the great mercy and favor, so far beyond our possibility of deserving? And all this do we forget, we that die? Bethink Thee, O my God, of so great a misery, and look upon our weakness, since Thou dost know all things.

O my soul, consider the great delight and the great love which the Father hath in knowing

His Son, and the Son in knowing His Father, and the burning love wherewith the Holy Spirit joins Himself to them; and how none of Them can withdraw from this love and knowledge, because They are One. These Divine Persons know one another, These love one another, and each delighteth in the others.

What need is there then of my love? Wherefore dost Thou desire it, my God, or what dost Thou gain therein? Blessed be Thou, oh mayst Thou be blessed, my God, forever! Be glad, my soul that there is One who can love thy God as He ought to be loved. Be glad that there is One who knoweth His goodness and His worthiness. Give Him thanks, that He gave us upon the earth Him that knoweth Him even thus—His only Son. Under this shelter, my soul, thou canst go and beseech Him, since this Majesty delighteth Himself with thee, that all the things of earth are not sufficient to withdraw thee from delighting thyself and gladdening thyself in the greatness of thy God, and in how much He deserveth to be loved and praised, and that He may help thee so that thou mayst be one little reason more why His Name should be blessed, so that thou mayst say with truth: My soul doth praise and magnify the Lord.

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Letters to the Editor

INFORMATION WANTED

To the Editor of *The Living Church*:

Though I hesitate at asking space for such a comparatively local matter as the following request, I write this letter, assuring you that its publication would be a great favor: Within a few blocks of the church of the Epiphany, Chicago, there will soon be hundreds of medical students attending the following medical colleges situated near by on the "West Side" of Chicago: The Bennett College of Eclectic Medicine; the College of Physicians and Surgeons; the Illinois Medical College; the Woman's Medical School of the Northwestern University; the West Chicago Post-Graduate Medical School; Rush Medical College; the Chicago Homoeopathic Medical College; the Dunham Medical College, and the Chicago College of Dental Surgery. If any of our Church people, clerical or lay, know of any Churchmen or Churchwomen who are to study this fall and winter at any of these institutions, will they kindly inform me of the fact, and furnish me with the names? It would greatly help us in bringing these students in touch with our services.

JOHN HENRY HOPKINS,
Rector Church of the Epiphany.
Ashland Boulevard, Chicago, Ill., Aug. 26, 1899.

Personal Mention

The Bishop of Massachusetts has been staying at Bar Harbor, Me.

The Rev. Geo. S. Ballard has returned from his vacation at Conesus Lake.

The Rev. Colin S. Bassett has accepted appointment to the wardenship of Hoffman Hall.

The address of the Rev. Hamilton Cady is changed from 51 Howard ave., Warrensburg, N. Y., to Parish Reading Room, same city.

The address of the Rev. Alfred S. Clark for the present is San Mateo, Cal.

The Rev. Geo. W. Dame is spending vacation at Rehoboth, Del.

The Rev. Dr. Thomas Gallaudet is at Carey Cottage, Richfield Springs.

The Rev. P. F. Hall is taking vacation at Blue Ridge Summit, Pa.

Rev. J. W. Van Ingen has accepted a call to St. Stephen's parish, Milburn, N. J., and desires to be addressed accordingly after Sept. 1st.

The Rev. Archibald Knowles and Mrs. Knowles are in Switzerland.

The Rev. Dr. Edward H. Kraus is spending August at his summer home, "Elmildon," near Freilighsburg, P. Q., Canada.

The Rev. John S. Lindsay, D.D., is visiting at Saratoga Springs, N. Y.

The Rev. Harry Mottet, D.D., sailed for Europe Aug. 17th, on the North German Lloyd steamer "Bremen."

The Rev. Elliston J. Perot is at Ocean City, N. J. for a few weeks.

The Rev. Anthony Schuyler, D.D., is summering at Geneva lake.

The Rev. W. C. Sheppard has gone to Boston for a vacation trip.

The Rev. E. W. Worth is camping at Betterton Md.

Dean Williams and Canon Watson are spending a short time in the mountains of Virginia.

The Rev. Warner E. L. Ward, rector of the House of Prayer, Lowell, Mass., is spending his vacation at the home of his mother, at Newburgh-on-the-Hudson.

The Rev. W. P. N. J. Wharton, M. A. (Durham), rector of St. George's church, Le Mars, Iowa, has received the degree of Doctor in Divinity, by examination, from Northern Illinois College.

Official

TRINITY COLLEGE, HARTFORD, CONN.

Examinations for admission will be held Tuesday, Wednesday, and Thursday, September 19th, 20th, and 21st. Christmas term begins with Evening Prayer in chapel at 5:45 P. M., Thursday.

GEORGE WILLIAMSON SMITH, Pres't.

Died

SEXTON.—Elizabeth Phelps, widow of the late Bezaalee Sexton, of Warehouse Point, Conn., at the home of her son, George Hobart Sexton, Hempstead, L. I., on Wednesday, Aug. 9th, in her 87th year.

"He giveth His beloved sleep."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

THE third annual Retreat for priests and seminarians will be held in St. Peter's church, Westchester, New York city, beginning Monday evening, Sept. 18, 1899, with Evensong at 7:30, and concluding with celebration of the Holy Eucharist at 7 A. M., Friday, Sept. 22d. The expense for board and lodging for the period of the Retreat will be \$5. The conductor will be the Rev. J. O. S. Huntington, Superior O. H. C. The reverend clergy who expect to attend, will kindly send their names to the Rev. R. R. UPJOHN, committee, 296 Clinton st., Brooklyn, N. Y. City.

Notwithstanding the destruction of the church by fire, the Retreat will be held, *Deo Volente*, as already announced.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

PLAINSONG.—Priests and laymen interested in above subject can receive information by addressing advertiser who is a practical Church musician, just returned from Europe, where he has studied the "Solesmes" and other methods. Address, "PLAINSONG," care THE LIVING CHURCH.

WANTED.—An energetic, able young man, clergyman preferred, at present not engaged, may obtain a permanent, lucrative position, by addressing J. B. P. care of THE LIVING CHURCH.

WANTED.—A young, unmarried priest or deacon on a Western cathedral staff, and to teach classics in a boys' school. Address LEMUEL H. WELLS, Spokane, Wash.

THE fourteenth year of study by correspondence as conducted by the Society for the Home Study of Holy Scripture and Church History, president, the Bishop of Washington, will begin on Oct. 1st. A few more students and readers can now be entered. For circulars, address MISS SMILEY, the Library, 1316 N street, Washington, D. C.

The Editor's Table

Kalendar, September, 1899

3. 14th Sunday after Trinity.	Green.
10. 15th Sunday after Trinity.	Green.
17. 16th Sunday after Trinity.	Green.
21. ST. MATTHEW.	Red.
24. 17th Sunday after Trinity.	Green.
29. ST. MICHAEL AND ALL ANGELS.	White.

Never Mind

BY EMMA PLAYTER SEABURY

Yes, life is a terrible struggle I know,
And toil is a terrible grind;
The very worst people have found it is so,
And the very best ones are resigned.
Never mind.

There are always some people most horribly mean,
Malicious, backbiting, unkind;
The wicked will flourish like bay trees, I've seen,
And the honest ones seem undermined.
Never mind.

Your neighbor rolls by in his coach every day,
You walk in the rain and the wind;
His children to Europe go sailing away,
While yours to work are assigned.
Never mind.

Your heart should be light if your conscience is right,
And you never have whimpered or whined.
There is always a path leading out to the light,
And the path you are certain to find,
If you mind.

Have courage! there's nothing can happen by chance,
Though all of the ills be combined;
Keep a stiff upper lip, don't recede, but advance,
The gold is much better refined.
Do you mind?

And do not forget that the flings that are cast,
Rebound to the soul that designed;
But the truthful and honest will get there at last,
Although they seem going it blind.
Never mind.

The mills of the gods grind exceedingly small;
You have lost, but you have not repined;
And worry is worse than the work, after all,
And grief is with hope interlined,
If you mind.

Your sorrows have crushed, but you've lifted your head,
And the purpose of life have divined;
You were brave where another has faltered instead,
And your spirit has never repined.
Never mind.

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AN article in the editorial department two weeks ago, headed "At His Best," which was attributed to the Bishop of West Virginia, should have been credited to the Rev. A. W. Snyder. It was printed years ago, and afterwards reprinted as one of the tracts of THE LIVING CHURCH series. It was good enough to have been copied time and again, and to be repeated in our own columns. It was only by inadvertence that an erroneous credit was given.

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WHEN you see a large and conspicuous thermometer hung outside the drug store, you need not infer that the proprietor is a peculiarly public-spirited citizen, and that, regardless of expense, he is determined that the sweltering population shall be able to know exactly how hot it is. Of course he may be, but the more natural inference when the mercury is among the nineties, would be that he had for sale behind the thermometer cooling drinks of appetizing flavor. Appearances may be deceptive, but facts remain certain. There is nothing so conducive to an overpowering thirst as the vision of the mercury firmly marking ninety degrees, unless it be the sight of the same marking ninety-five degrees.

AMONG some "good stories" gathered by a correspondent of the *Daily News* in an interview with Mr. Augustus C. Hare, are the following: "I was told the other day," said Mr. Hare, "of a school child who, on being asked to illustrate a certain hymn, came up with a little sketch representing a woman carefully nursing a little bear, under which were written the lines:

Can a woman's tender care
Cease towards the child she-bear?"

Mr. Hare's friend capped this story with the answer of some school boy who deserves knighthood, surely: "A lie is an abomination unto the Lord, but a very present help in time of trouble."

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Pen-and-Ink-lings

"DECLINED with thanks" is sometimes a boomerang to the editor. *The New York Times* tells how Robert Louis Stevenson had his revenge on the editor of a well-known magazine to whom he applied for the privilege of writing something. "The editor eyed him dispassionately, and told him that his stuff would hardly do. Nine years passed. In the meantime, the 'stuff' had been disposed of elsewhere, and the literary journals were filled with notes about the new author. In the full blaze of his fame he paid another visit to America. Among the first to leave cards at Mr. Stevenson's hotel was the aforesaid editor of the aforesaid magazine. Mr. Stevenson had a very retentive memory. He rolled a cigarette and repeated the incident. 'How provoking,' said the editor. 'I wonder which of my clerks could have been so discourteous to you.' Stevenson lighted his cigarette, and replied mildly, and with his usual beautiful smile: 'Why, now I recall his face. You are the man I saw.'"

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Notes from "Eaglesnest"

X

MY wild ducks have vanished, perhaps have joined the eagles in happier hunting grounds. There were four of them that had made their home and nests around the Point; one was a mother with seven chicks. She came very near to our cottage frequently, and learned almost to trust us. Our own chickens were growing jealous of them, for the scraps we left on the beach for the wild fledgelings were subtracted from the rations allotted to the domestic brood. We made it all right, however, and silenced all chirping complaints, by adding a few handfuls of corn to the food for home consumption. The wild fowl, accustomed only to soft food, do not keep their grinding apparatus in order for hard grain.

But our environment is too "civilized" for the evolution of defenceless ducks. The mother had carried the most of her brood through the ordinary perils with which wild nature abounds, had fought her way along the shore with hawks and crows, and had gleaned a scanty fare from the barren beach and shallow water, till her ducklings were strong enough to swim a little. Then she took them foraging afar, sometimes carrying them on her back, when they were tired, as they always were when she came home; and it was very interesting to watch the little family through the glass as they came sailing into the haven where they would be, all huddled in a bunch, the head of the old duck rising with watchful eyes from amidst the group. When she was weary of the burden, she would rise and flap

A LITTLE boy who, in the course of some conversation of his elders, heard a good deal of talk about the progress of civilization, approached his grandfather who was taking no part in the talk.

"Grandpapa," said the child, "what is the difference between civilization and barbarism?" "Barbarism, my boy," answered the old man, "is killing your enemy with a hatchet at a distance of a step, and civilization is killing him with a bomb-shell twelve miles away!"—*Youth's Companion*.

ONE of our clerical friends sends us the following: "As I was sitting this afternoon in my study, down the street came a ragman with his wagon and its bony horse, and as he came he made the air to vibrate with his raucous cries. To him an urchin on the sidewalk called: 'What did you give your wife for dinner?' and loud the antiphon resounded still, 'Rags, old iron,' and I turned aside and wept, considering how much the small boy of this generation surpassed in wickedness his predecessors."

REFINEMENT of mind and delicacy of expression are things to be desired in a public speaker, but it is barely possible that these were carried to an unnecessary extreme by the Kansas City preacher who, in discoursing on the miracles of the Old Testament, respected the modesty of his

her wings, and scatter the young ones in every direction; and they would splash around and protest that they couldn't swim another inch, and sneak up and catch hold of the maternal feathers and settle down for another nice sail.

That is the way the family was faring, when a boy with a boat pursued them, "just for fun," not meaning to kill them, I trust, but excited with the sport, and unmindful of the terror and suffering which he was inflicting. He drove them up and down the bay, keeping near enough to give them no rest. Frantic with fear, the little ones fluttered over the water till they were exhausted, then the mother took them on her back and made desperate efforts to escape the pursuer. But she could not shake him off. Her little ones are failing and falling behind. She turns with impotent fury upon the boy and the boat, dashing through the water with head erect and flashing wings, but sees that resistance is hopeless. So the little tragedy went on in sight of our door, until we could stand it no longer. Some of the family were in tears when I came upon the scene, having watched it for a long time. "Let those ducks alone!" I shouted; and he let them alone. We saw them but once after that. The mother had but four little ones.

The reflections suggested by this incident are too numerous and weighty for discussion in these summer notes, but I cannot forbear offering a few words of expostulation to the man with a gun and the boy with a boat. Sympathy for human suffering, tenderness towards our human kind, have marvelously developed under the influences of Christian civilization. These were exceptional qualities of character, possessed by few, before the Gospel of Christ had touched the heart of the world. Kindness to domestic animals has grown up under the shadow of this love of God and man, but for wild birds and beasts the angel of pity so far seems to plead in vain. "Sympathy extending beyond the limit of humanity," says Dr. Munthe, "is one of the latest moral qualities acquired by mankind." Cruelty to wild animals, and indifference to their sufferings, characterizes the most enlightened and progressive civilization that the world has ever known. The ruthless destruction of buffalo and other harmless game would be a reproach to a race of savages. The slaughter of birds to decorate the hats of Christian women is a sin and shame. Boy or man—it is all the same—"let us kill something!" But they do not always kill when they shoot. They often maim and torture. It is but a short step from this to vivisection with its indescribable horrors.

I am not declaiming against the taking of animal life for a useful purpose, in a legitimate way, but against the indiscriminate slaughter and torture of God's creatures. Let the ducks alone, my boy, when they can be of no use to you. Delight in their joy of living, in their exhibition of the tenderest traits of maternity, in their beauty of plumage and movement. You should have greater satisfaction in this than in killing them or drowning their ducklings. "Next to the joy of creation," says a writer in *Contemporary Review*, "must be that of sympathy with the thing created and with its pleasures." "Ah! my dear friend with a gun, when shall we learn

"Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels."

C. W. L.

Old Mission, Mich.

Sam Jones at Chautauqua

TO the *Republican-Register*: Went to hear the "only" Sam Jones, a recent Sunday, at the Chautauqua. Sam is a drawing card, sure, and if to draw a crowd is the desideratum, his engagement was a howling success. Also, if the object of sermons is to raise a laugh, I think I never saw a congregation laugh and applaud more during a sermon. Jokes more or less refined, epithets hurled at all parties, professions, practices, who were stigmatized as mostly fools, rascals, liars, imposters, kept his hearers laughing, grinning, chuckling, for two hours. One could scarcely have enjoyed a circus more, nor is there a "Mr. Merryman" in a circus tent, striped, spotted, and adorned with fool's cap and bells, that could have amused us more.

Some things he said, too, were very comforting to us sinners. Now, we had been brought up to believe that God was angry when we went bad; that He loved good men and women a little better than he did rascals. But the Reverend Sam says no. He says, if anything, He loves sinners a little better than good men, as mothers love their bad boys best; that when sheep go astray, His love leaves the fold where the orderly sheep abide and follows and blesses the unruly ones with especial fervor. It is soothing to think, when this preacher sends so many of us bad Republicans, wicked Democrats, naughty business men, and hypocritical preachers to hell, that the Lord loves drunkards, thieves, saloon men, and murderers more than philanthropists, evangelists, and common striped moral men and women.

Yes, and the Lord evidently loves Sam Jones. Could such a sleek, self-satisfied, self-laudatory orator as he fail to win the Divine approval? He has two chances to one of ordinary preachers; if he is honest, he merits the Lord's blessing; if he's a hypocrite, playing the religious game for the boodle there is in it, then the Lord will love Sam all the better! Lucky Sam! It's "heads I win, tails you loose" with him, and in the meantime this reverend abuser of wealth and respectability carefully pockets his two or three hundred dollars per day of the mammon of righteousness, with no fear that his growing wealth will drag him to hell! "After the ball is over," after his sermon is done, and his laughing congregation is dispersed, it would bother one to remember any really valuable saying of his that was an equivalent for the big money he gets. It might come under the head of amusements, but is scarcely adapted to Sabbath day exercises. Yet all the world goes to hear Sam Jones, and will do so. Great is Sam—and great is humbug.

FARMER.

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Book Reviews and Notices

Border Lines in the Field of Doubtful Practices. By H. Clay Trumbull. New York and Chicago: Fleming H. Revell Company. Price, 75 cts.

The subjects of this book are such as present more or less questioning to the minds of young people. The drink question, tobacco, speculation, the theatre, the dance; these are treated of from a one-sided view. Mr. Trumbull condemns them all without qualification. He says much that is true, but it seems to us that his opinions are rather narrow. We do not like the egoism that apparently influences his views, nor do we admire the spirit of absolute infallibility that seems to govern his statements. Yet there are many things in the book that are calculated to be effective for good in their influence over the young.

SOME STUDIES IN NATURE

"THE BEE PEOPLE," by Margaret Warner Morley, illustrated by the author, is a little book for little readers, describing the little busy bee and his ways and works. It is chatty and entertaining, even as to the small details of structure, and much information is pleasantly imparted. Pictures of bees and flowers are scattered over the pages and woven in with the text, in a pleasing way. [Chicago: A. C. McClurg & Co. Price, \$1.25]

Parents and teachers should be, and doubtless are, looking for aids in their work of opening the eyes and hearts of the young to the beauties and wonders of the world around them. Publishers are doing their part in providing attractive books. Every season has its fruitage in this way, and brings something new and interesting in this field. The earlier this field can be explored, in a simple way, by the children, the more abiding and profitable will be the impressions. Nature will be more intensely interesting for a life-time, from the study of its life and forms and laws in childhood.

"THE FIRST BOOK OF BIRDS," by Olive Thorne Miller, makes the work of an expert available for young students, and is very charming, as we should expect from the reputation of the author. Of the many full-page illustrations, apparently photographs from life, some are exquisitely colored. Scientific ornithology is not the aim of the book, but some account of the life and habits of birds; "to arouse sympathy and interest in the living bird, neither as a target nor as a producer of eggs, but as a fellow-creature whose acquaintance it would be pleasant to make." [Boston: Houghton, Mifflin & Co. Price, \$1.]

"FIELD, FOREST, AND WAYSIDE FLOWERS" contains "untechnical studies for unlearned lovers of nature." The author, Maud Goings (E. M. Hardinge), we recognize as an entertaining friend who induced us, not long ago, to dwell more "With the Wild Flowers." The fortunate readers of her present work will join her "personally conducted party," starting out with crocus time, and going on through field and forest, through spring and summer and autumn, even into winter woods, where "Ever upon old Decay the greenest mosses cling." This is not a book for children, but for the mature, though unlearned, reader. The illustrations are drawn from life, and are excellent. [New York: The Baker & Taylor Company. Price, \$1.50.]

"A GUIDE TO THE WILD FLOWERS," by Alice Lounsberry, adds the most important element of color to the entertaining and helpful description and drawings. There are sixty-four full-page colored plates, very finely executed, besides the one hundred drawings, by Mrs. Ellis Rowan. Dr. N. L. Britton, of Columbia University, director of the New York Botanical Garden, highly commends the work of both author and artist. Classification according to soil or conditions of growth, is a good feature. An index of classification by color is also given. The elements of botany which are needed for actual work in the field with this book, are given in "A Chapter to Study." The book will be a great treasure to flower students. [New York: Frederick A. Stokes Company. Price, \$2.50.]

"PLANT RELATIONS," by John M. Coulter, Ph. D., a first book of botany, one of the "Twentieth Century Text Books," is rich in illustration and felicitous in treatment. Dr. Coulter is a high authority in the science of plant life, the head professor of botany in the University of Chicago. While the book is, of course, thoroughly scientific, up to date, it is not too difficult for the average student, and comprises a sufficient course in the hands of a competent teacher. The author well says: "As the overwhelming factor in successful teaching is the teacher, methods are of secondary importance, and may well vary." The best teacher will find such a text book as this a great help, and doubtless Dr. Coulter's "Suggestions to Teachers," in a separate pamphlet, will add to its value for use in the class room. [New York: D. Appleton & Co. Price, \$1.10 net.]

Books Received

CHARLES SCRIBNER'S SONS
The Nicene and Post-Nicene Fathers. Vol. IX. St. Hilary of Poitiers' Select Works. Edited by the Rev. W. Sanday, D.D., LL.D., \$4.

C. D. PHILLIPS & Co., Chicago
Chicago, Satan's Sanctum. By L. O. Curon.

FORDS, HOWARD & HULBERT
Patriotic Nuggets. Gathered by J. R. Howard. 40 cents

E. & J. B. YOUNG & CO.
Eighteen Centuries of the Orthodox Greek Church.
By the Rev. A. H. Hore, M. A.

FLEMING H. REVELL COMPANY
Royal Manhood. By James I. Vance, D.D.
Lend a Hand. By the Rev. Charles M. Sheldon.

WALL STREET INVESTIGATOR, New York
The War for the Union. By Kinahan Cornwallis.

Pamphlets Received

Baccalaureate Sermon. By the Rev. Richard P. Williams, B. S. Gunton Institute, Washington, D. C.
Address of Congratulation to the Rt. Rev. John Franklin Spalding, S.T.D., on his having attained the twenty-fifth year of his episcopate.
Catalogue Illinois College of Law.
Columbia's Apostasy. By Robert Stevens Pettet. Philadelphia. 20 cents.
Message from the Bishop of Southern Florida.
Annual Address of the Bishop of Tennessee.

New Music

An Evensong service, *Magnificat* and *Nunc Dimittis*, in G, by M. Agatha Bennett, organist of St. John's, Buffalo, has reached us. It is a carefully written and effective composition, bearing marks of a musicianly hand, with the happy absence of any over-straining after uncommon effects in a simple theme, or too much musical freshness. London: Charles Vincent. United States: Oliver Ditson Company. 4d.

Periodicals

The *Scottish Review* for July opens with a luminous article on "Early Struggles for the Indian Trade," showing how the British finally supplanted the Portuguese in that land of empire and riches. A very good paper on "Golf and its Literature" follows, but we are not led very far afield, and in referring to golf in America, the writer "fozels" too much, and does not "tee" his ball properly—in short, he makes some absurd allusions. There is an excellent paper on "Roundell, Earl of Selborne," by William O'Connor Morris, which gives a lively and appreciative sketch of the career of that eminent jurist. "The Story of Tusculum" is well told, and this brief history of that ancient town will delight the classical student. There are the usual Summary of Foreign Reviews and Notices of Contemporary Literature.

The *Quarterly Review* for July contains several articles of special interest to American readers; notably, "The Philippines and Their Future," and "The American Colonies in the Eighteenth Century." The latter article is a justification, or an attempted one, of the Tory ministry and King George III. in regard to their treatment of the colonies, and their course before and during the Revolutionary War. It is chiefly a caustic criticism of Sir G. O. Trevelyan's recent book on "The American Revolution." The article on "The Holy Sepulchre" is a summary of the historic vicissitudes of the chief shrine of Christendom, with the suggestion that it may yet again become the centre of warring nations. "Mrs. Oliphant's Autobiography" gives us an insight into the beautiful character of one of the most successful of modern novelists and authors.

Opinions of the Press

Christian Work

THE ARCHBISHOPS' ADVICE.—By their action in the matter of the use of incense and lights in the processions in Anglican Churches, the Archbishops of Canterbury and York rather advise than authoritatively declare against the use of candles and incense, though lights are permitted on the altar. The moral effect of this decision, which does not amount to more than an executive order interpreting English canonical law, does not have the force of a canonical court decision, will be limited in part by the extreme Ritualists who would rather disobey it, and take chances of a further or final interpretation, than give up their practice of the sensuous and æsthetic in ritual on the instant. The only way in which the practice can be suppressed is by direct parliamentary legislation. This could finally settle the question, but it cannot be had; it will be recalled that the attempt

to secure this failed last winter. Here, indeed, the Nonconformists join the Ritualists; they oppose parliamentary legislation because they think the use of "popish practices" will drive many in the Anglican Communion into Nonconformity, and will also hasten Disestablishment.

Presbyterian Review (Canada)

POLYGAMY IN UTAH.—For some time back strong assertions have been made by the religious papers and by the representatives of the Evangelical Churches in Utah, that notwithstanding the promises given at the time when it was recognized as a State, the practice of polygamy was being continued by the Mormons. On the other hand, it has been as strongly denied. The matter is now being brought to a square issue before the courts by the prosecution of Angus Cannon, one of the high officials of the Mormon Church, for a breach of the law against polygamy. The correspondent is a woman who has been prominent in politics, and served a term in the State Senate, when she voted for a strong anti-polygamous law. She is reputed to be Cannon's fourth wife, and recently gave birth to a daughter. This is being made a test case, and should it prove successful, other prosecutions will follow. Canada has an interest in this fight, as it is not improbable that the Mormons in Alberta will be largely influenced in their course by the success or otherwise of their co-religionists in Utah.

Pittsburgh Dispatch

MISAPPLYING A DOCTRINE.—It is interesting to observe that an Eastern paper has taken up the work of reviving the Malthusian principle, and is asserting with much vigor that "population tends to increase faster than the means of subsistence." The exact value and significance of this rule have been so plainly illustrated in the century since Malthus elaborated it, that they can be stated in a few words. Where the means of subsistence are in excess of the existing population, the tendency is for population to increase the faster. Where the means of subsistence are only adequate to the existing population, the increase of population cannot be faster, because the excess of population will perish for lack of subsistence. This has been proved signally in more than one way during the century of which Malthus saw the beginning. America and Australia, having means of subsistence, with civilized industry for vast populations, have seen an immense growth of population. In Europe, when he wrote, population seemed to be at a standstill, because the means of subsistence were no more than enough for the existing population. But the principle worked out in a different way than its author supposed. For the great inventions and devices of the century multiplied the means of subsistence so as to permit a great increase of population in Europe, as well as in the unsettled portions of the globe.

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The Household

About Making Over Some Things

BY THE LATE REV. S. T. ALLEN

MY buggy is out of repair, and I took it to a mechanic with the idea that a few new spokes, some mended irons, a new dash, and a coat of paint would put it to rights; but close inspection shows that the spokes must have new hubs, the irons new wood attachments, and that even then the new paint will cover a very imperfect vehicle, the repair of which will be equal to the cost of a new one, while the value, compared with a new one, will be small.

This set me thinking about making over things, and reminded me that I had an overcoat last autumn, of fair material, but so imperfectly made that I could not wear it, so I took it to a tailor to be made over, and found that the cost of ripping and fitting and making would be about equal to the cost of a new one outright, and that when done, it would be an unsatisfactory affair.

The experience of my readers, on a little reflection, will furnish numerous illustrations of the kind, where the making over is more expensive than the making anew, and the product always greatly inferior.

As one thing leads to another, I got to thinking about the difficulty of making over some Christians, when they are cast in a defective mould and get "set." They come to Confirmation with imperfect instruction, and very vague convictions; and instead of remedying the defect by "following on," they stop at the beginning. As a consequence they develop all sorts of weakness of character and imperfection of Churchmanship; they are put in a false position, and out of harmony with the spirit and movement of the Church, and can never derive much benefit from their membership, or be anything but a drag on the parish, and a sore trial to their rector, until they are made over. But the making over costs more labor by far than the making anew, and then the product is less satisfactory!

There are some who start with very inadequate ideas of the sacraments of the Church, giving them low and loose interpretations, degrading the mysteries of religion with an infusion of rationalism, or limiting the power of God with a spirit of self-assertion; so they are out of harmony with their surroundings. Catholic teaching conflicts with their theories, the Prayer Book is full of "germs" of thought above the line of their vision, so they must revise the Prayer Book, and reform the Church, till there is positively no end to the changes they would make, and every change is a backward movement into the dark! Now we well know that it is not the Prayer Book that needs making over; it is not the Church that needs making over; but some of the people, like a misfitting garment, are made up wrong! They must be made over. But to "rip" and make over such work is a thankless business; it causes a world of trouble, as too many know to their sorrow; nor is that all; the repairs usually cost more than they come to. It is a fair question of debate whether it be not better to leave the old material for what it is worth, and look for new to make up into new and better work! It is a question which has already been started, whether the task before the

Primitive Church of converting the pagan world, were as formidable as the task before the modern Church of making over the Christian world, so as to bring it into an assimilated and satisfactory condition.

One may test the matter, perhaps, on a small scale, in the parish. Looking over the communicant list, you will find, with a fair percentage of good and valuable material, a percentage that is quite otherwise; and it is this "otherwise" material that causes all the vexation and trouble in a parish. It is uninstructed, and therefore hard to please; or jealous, and therefore quarrelsome; or indifferent, and therefore inaccessible; or made up wrong, and therefore a misfit generally.

Now while it might seem a very ungracious thing to cast all this misfitting and unsatisfactory material aside, and supply its place with new, there can be little doubt about the economy of the thing.

In our industries, the repair-shops have their place and importance; but all the great establishments make new things—what if the Church should turn her thoughts less to patching and mending, and employ all her beautiful machinery on new work! Or to drop the figure, while using the utmost vigilance, to avoid introducing to our Communion persons inadequately prepared or out of harmony with the Church; what if she should spend less in trying to repair those who are found to be radically defective and impracticable, and spend more on new material which is far more hopeful? But what shall become of the defective? Just what becomes of other imperfect things; they work in somewhere, according to their value, or go to the auction shop, just as some Christians go elsewhere to be disposed of as a second-hand and cheaper article.

Johann Sebastian Bach

"WHERE THERE IS A WILL THERE IS A WAY"

BY J. B. C.

QUIET reigned in the little town of Ohrdruf one summer night, more than three hundred years ago, for in every household all had gone to bed at dark, in order that they might be ready to commence the next day's work at daybreak. They had no electric lights and no gas-jets in those days to ruin their eyes; lamps were a luxury of the very wealthy, and candles an extravagance-re-

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served for long winter evenings, and not to be thought of in the lingering twilight of midsummer. Therefore, everybody went to bed early, and when the moon lifted her full, round face over the hills, and peered in at the various windows, she found little to interest her, until she came to the house of Christoph Bach, the village cantor. As the first moonbeam entered the window, a young boy who had been lying there wide awake, waiting for the moon to rise, sprang quietly out of bed, and began to make his way noiselessly down the steep stairs that led to the rooms on the lower floor. Pausing often to listen, and frightened more than once by the creaking of a board, or by some fancied sound that seemed to him loud enough to waken the soundest sleepers, he reached the great living-room at last, and made his way softly to the huge carved press at one side of the chimney. This "press," or cupboard, was a marvel of elaborate carving, the doors being wrought in an open-work pattern of vines and scrolls, like those in many old German houses to this day. Little Sebastian slipped his hand without difficulty through one of the openings, and began to grope for something within the carefully locked doors. At last his hand lighted on some manuscript music. This he rolled as closely as he could with one hand, and, passing it through one of the larger carved openings of the door, sped

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swiftly upstairs with his treasure, and regained his room in safety! Once there, he spread the music on the floor by the window, and, lying at full length on his stomach, proceeded to copy the notes of the organ music on some roughly ruled staves he had prepared beforehand—the moon looking on benignly, and “aiding and abetting” him with all her power.

But the time came, all too soon, when she could no longer shed the light of her countenance upon him, but must pass on, in her course, to other scenes. As the little room grew darker and darker, Sebastian was forced reluctantly to give up his work. Stealing down stairs again, he restored the manuscript to its place in the same manner as he had taken it out, and returned to his room to sleep the sleep of a healthy, happy, and very tired boy, his last thought being of exultation at having outwitted his jealous elder brother.

Sebastian had lived with his brother, Christoph, ever since the death of his father, some years before. Christoph was kind to the lad in the main, but the extraordinary talent of the boy made him anxious for his own reputation as a musician, and roused a demon of jealousy in his bosom. Only that very morning he had roughly and angrily forbidden Sebastian to copy, or even to look at, some rare old organ music he was desirous of learning, and throwing the precious volume into the cupboard, had locked the door and put the key in his pocket. But he did not make sufficient allowance for his little brother's ingenuity and strength of will. Not once only, but many times, did the moon lend her light to the young copyist, for every bright night through all the long summer found him sprawled on the floor, writing for dear life while his celestial lamp still shone, and only resigning himself to slumber when he could no longer see.

At last his long task was finished, and he had a complete copy as a reward of his patience and perseverance. But, alas and alas! Just about this time Christoph discovered what he was pleased to term the *theft* of the music, and, in anger, burned, not only the poor copy that had cost so much labor and self-denial, but the original as well, that he might never be able to repeat his offence. Sebastian shed bitter tears of disappointment and resentment, and never quite forgave his unkind brother, from whom he was soon afterward parted.

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ment of his marvelous genius, and, had Christoph lived, he would have seen his younger brother the foremost musician in all Europe. All the world knows Johann Sebastian Bach now, and honors him as “The Father of German music” (as well as twenty children). It is a pity to have to relate that his latter years were saddened by blindness, brought on, it is thought, by this very episode of his boyhood, as well as by the arduous labors of his mature life.

Harnessing the Nile

A TREMENDOUS task is to be undertaken by the English in Egypt—nothing less than the creation, for purposes of irrigation, of a reservoir having two or three times the superficial area of Lake Geneva. Ex-Consul-General F. C. Penfield describes the proposed undertaking in the February *Century*, in an illustrated article appropriately entitled, “Harnessing the Nile.” He says:

“Engineering skill is to rearrange nature's surface on the Egyptian frontier, and pond back into Nubia a body of water a hundred and forty miles long, crossing the tropic of Cancer, and extending southward nearly to Korosko—a goodly step on the journey to Abu-Simbel and Wady-Halfa—by means of a great dam across the Nile at Assuan. The Pyramids and the Sphinx have borne testimony through the centuries to the grandeur and power of execution which dwelt within the Nile valley, and what more fitting now than that the same valley be the theatre of a gigantic engineering exploit, audacious, perhaps, but certain of success, and ministering to man's necessities, rather than to his vanity?”

“As a building achievement, the scheme is on a scale worthy of a Ramesses or a Pharaoh. To create in the heart of the African desert a lake having from two to three times the superficial area of Lake Geneva in Switzerland, and control it with scientific precision, so that the impounded flood may be turned into distant channels at will, is a stupendous undertaking. But the engineers claim that their plans can be carried out to the letter; they have estimated the exact cost of the dam, computed almost to the gallon the volume of water that will be imprisoned, add figured the necessary resistance to be provided at every point of the masonry. In Cairo, the experts of the ministries of public works and finance, like-

wise, have calculated to a nicety the sum from taxation that will come into the public treasury through the country's augmented productiveness.

“Subordinate to the great dam, a smaller one, not unlike the barrage at the apex of the delta, ten miles to the north of Cairo, is to be made at Assiut. Its function will be to give a sufficient head to the river to force the water into the system of irrigation canals that vein hundreds of thousands of acres between Assiut and Cairo. The completion of the Cairo barrage (it was begun by Mehemet Ali Pasha, from the plans of a French engineer, but not made effective until England took the country in hand) so developed cotton culture as to add to the public revenue of the country at least \$10,000,000 annually. It may safely be concluded that the Assuan reservoir is but one of a series which will in time be constructed southward to the Victoria Nyanza. The re-establishment of khedival authority at Khartum will determine this.”

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Tree Murder in America

AT a recent public banquet one of the officers of one of our largest States slighted the efforts that have been made for the preservation of our woods by placing as first in importance the development of wood pulp and other industries in the threatened districts. To give a passing wage to a passing population he would destroy forests that, intelligently protected, would furnish work and wages for centuries.

Americans are the most wasteful of people. They have a big and fertile country, and they act as though it were impossible to exhaust its resources. But the immense increase in its growth, the constant enlargement of industries that require the destruction of natural material, must bring us to a pause. Natural gas was burned without stint just after its discovery, with the result that only enough remains for three years. We are told that the anthracite supply in this country cannot last much more than a hundred years longer. Already some of the prairie lands that were believed to be inexhaustible, requiring but one plowing a year to keep them fertile, are tired out, and demand to be fed. And most astonishing of our wastes is that of our woods, in which rests one of our best sources of wealth, and on which we rely for water. Whether we use timber for houses and ships or not, we must drink, and in chopping off our forests we are reducing our springs: *ergo*, our brooks, rivers and ponds: *ergo*, the fertility of the land: *ergo*, the population thereof.

It has been explained again and again, yet seems ever to acquire new emphasis, that the trees act as umbrellas to protect the fallen rain from quick evaporation, and give time to them to soak into the soil; also, that they create, with their fallen leaves and decayed branches, the vegetable mold in which succeeding forms of plant life find their nutriment. Strip a hill of its timber, and the rain runs swiftly down, causing a freshet in the river at its foot, because there is nothing to stay it. Worse still, it carries more or less soil with it, so that in a little time the hill is bared to its rocky frame. The mischief is that it requires years and years to repair a damage that a party of woodmen can inflict in a day.

This cutting is deplorable. It implies not merely the destruction of beauty, which is cause enough for lamentation, but hardship, especially in the country districts; it implies a lessening number of birds, our bright, tuneful, useful little friends, because they cannot secure nesting places; it implies a check on the fertility of the surrounding country; it implies disastrous floods in spring, when the snows melt, there being no soil to hold the moisture, and no screen of limbs or leaves to shadow the drifts from the north-
ing sun; it implies a lessening rainfall, with increasing drought; it implies the ultimate conversion of deforested tracts into deserts.

The case of Spain is a familiar one. It was once well wooded and was capable of sustaining a large agricultural population. Its trees were relentlessly hewn down by greedy despoilers, with the result that, in time, districts once fertile became rainless and dusty, the vegetable mold disappeared, the streams dwindled, and the population was driven from the soil into the cities, where many became beggars, adventurers, or laborers, at uncongenial tasks at wretched wages. To this day the arid districts remain as nature's protest against man's destructiveness and selfishness.

There is a remedy for this and it is time it was applied. It consists in scientific forestry. It is not necessary to restrict the cutting of timber to a great extent. It needs only a little intelligence and a little after-work in planting. A hill should never be deforested. The largest and oldest trees should be chosen for cutting. In place of every one cut down a sapling should be planted. In many of the tracts devastated within recent years, thousands and hundreds of thousands of trees have been destroyed and not a single one set out to replace them. Yet we have officials who can defend such proceedings! It is appalling.

In the parts of the Old World that claim to be enlightened the authorities have been compelled to institute reforms, for there was a general alarm over the drying of the springs and the failure of the rivers. The Rhine, the Rhone, the Elbe, the Danube—in fact, most of the important rivers of Europe have subsided by several feet, and not only the navigation, but the health, convenience, and industries of the people have been correspondingly affected. To stay this devastation, to restore, if possible, fatness to the soil and depth to the streams, boards have been created to guard the forests, prevent needless destruction by chopping and by fire—our forests have suffered much from the carelessness of hunters and miners in leaving fires burning in the woods—to study the effects of soil, climate, and locality, and to plant liberally. Through the beneficent operations of the forestry boards, districts have been redeemed, industries have been preserved and restored, and the beauty and prosperity of several lands favorably affected. We, who have more natural advantages, must be less wasteful or we shall not have them long.—*Saturday Evening Post*.

Dressing Parisian Dogs

THERE seem to be some 5,000 or 6,000 persons in Paris who are determined to make the canine race go to the dogs as speedily as unreasonable pampering can send them there. This number of so-called lovers of dogs is, according to an article in *Good Words*, inscribed on the books of the Parisian dog-tailors. One of the tailors took the writer of the article in his confidence, saying:

"For the most part our clients belong to the higher classes of society—people who can afford to pay high prices and who pay ready cash. The business is, therefore, a very profitable one, because the materials used do not cost very much, and we sell them at a large profit. For instance, I recently had a very remunerative order from the daughter of a diplomat in Paris. She was about to be married, and I made a set of gala clothes for her dogs to match the liveries of the lackeys in her father's house-

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Nevertheless, the most common of all diseases, indigestion and stomach troubles, which in turn cause nervous diseases, heart troubles, consumption, and loss of flesh, requires something besides faith to cure.

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hold. As the bride entered the residence after the ceremony, her three dogs were awaiting her at the top of the grand staircase dressed in these costumes with bouquets of orange blossoms attached to their collars, and held in a silken leash by one of the footmen. The effect was marvelous! Then, again, the daughter of a rich banker, recently married, had another idea. I made, to measure, for each of her dogs—she had half a dozen—regular bridesmaids' costumes of white faille embroidered with lace and garlanded with orange blossoms, while on their feet they wore small slippers of white satin, also specially made to measure!"

One does not quite know whether pity for the dogs thus tortured, or contempt for the owners who bend their minds to such doings, is the predominant feeling aroused these facts.

The waterproof for rainy days, the dust cloak for journeys, the mantle for cold weather, and the gray linen suit for seaside wear are all articles with which a French society dog has long become familiar. But this year, Mr. Waller tells us, the poor creatures' owners "have gone one step further in rendering the sublime handiwork of the Creator ridiculous by providing their pets with sets of fine linen. No society dog which really respects itself would think of possessing less than a dozen of undergarments of lawn, if it be in good health, or of silk or surah if it should be subject to colds or nervous complaints! Then if the 'poor darling' should be troubled with watery eyes, a dozen embroidered cambric handkerchiefs become an absolute necessity. And this is not all. His delicate little feet must be kept dry by boots made to measure, of leather or India-rubber, to suit his particular temperament." This, together with bracelets and tie-pins, with perfumes and fancy soaps, with ivory combs and brushes, and a good many other things, make up the dog's toilet necessities, and if the Parisian pet dog could speak, she would certainly explain that her "friends" lead her the life of a dog, in the worst interpretation of that saying.—*Westminster Gazette*.

MRS. GEN. WATERMAN, my mother, says a writer in the *New York Sun*, was not long married, in Binghamton, when her father, Gen. Joshua Whitney who named and founded the town, called, with a few other gentlemen of the then small village, a new minister to take the place of the Presbyterian clergyman lately dismissed by the congregation, not for fault of conduct, but because his sermons were thought tiresome. According to custom, Mr. Niles, the new minister, on his arrival began his round of visits to the women of his congregation to inquire into the state of their souls, and to take a cup of tea with them for sociability and better acquaintance. Mr. Niles was a tall, thin man, and what fortune-tellers would call "dark complected." He wore a rueful countenance becoming his calling, and never forgot the vocation of bringing terror into the hearts of his people for conscience sake.

My mother was of the best type of intellectual and high-toned American women. Though young, she had been well educated for her years, and she had inherited the strong points of her father's character.

Mr. Niles "was master of the situation" in the village of Binghamton, for as yet Presby-

terians were the only acknowledged sect in the place. One of his first calls was upon the daughter of Gen. Whitney.

With all sincerity, Mrs. Waterman received the pastor, and he soon made known his business. "Well, Mrs. Waterman, I hope you are in a state of grace," he said, in a solemn tone.

"I hope, Mr. Niles, I am not without it," she answered, smiling.

Then followed what she thought was rather an unjustifiable search into her conscience, for a pastor of the Protestant faith, and she answered, as was her nature, without any hesitation or concealment, what was in her heart respecting God and salvation and her own duties. He looked astonished at her bold assertions, and, with half-closed eyes, inquired:

"Mrs. Waterman, are you willing, perfectly willing, to be damned?"

"Oh, Mr. Niles," she exclaimed, "what a question! No, I am not willing to be damned."

"Mrs. Waterman, if it be God's will, are you willing to be damned?"

"No, I am not."

"Then you are not in our faith; you are not a Presbyterian."

"No, I am not," she answered with spirit. Mr. Niles left abruptly, much disgusted.

Mrs. Waterman went to her father in trouble and repeated the conversation.

"Pamela, what creed do you prefer?" asked Gen. Whitney.

"I like the Episcopal Church best, father," she answered.

"You shall be gratified, my daughter. I shall give the ground and we will build a church. Meantime, I shall send for an Episcopal minister and pay his salary."

The city of Binghamton now enjoys six or seven Protestant churches and one large Roman Catholic church. It owes its possession of the first Episcopal minister to the fact that Mrs. Gen. Waterman was not willing to be damned!

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It should not be understood that the grape-sugar of which Grape-Nuts is made has been produced in the human body. But this grape-sugar is made by much the same process as the body employs, and is produced by natural treatment of grains without any foreign substance whatever. It is made by the Postum Co., at Battle Creek, Mich. The result is perhaps the most highly nutritious food ever produced.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

Time Enough

Two little squirrels out in the sun,
One gathered nuts, the other had none;
"Time enough yet," his constant refrain,
"Summer is only just on the wane."

Listen, my child, while I tell you his fate:
He roused him at last, but he roused him too late.
Down fell the snow from the pitiless cloud
And gave little squirrel a spotless white shroud.

Two little boys in a schoolroom were placed,
One always perfect, the other disgraced;
"Time enough yet for my learning," he said;
"I'll climb by and by from the foot to the head."

Listen, my darling: Their looks have turned gray,
One as a governor is sitting to-day;
The other, a pauper, looks out at the door
Of the almshouse, and idles his days as of yore.

Two kinds of people we meet every day:
One is at work, the other at play—
Living uncared for, dying unknown—
The busiest hive hath ever a drone.

Tell me, my child, if the squirrels have taught
The lesson I long to impart in your thought:
Answer me this, and my story is done,
Which of the two would you be, little one?

—Selected.

For Our Boys

WHEN I was a boy, just about your age,
we lived in a little new England vil-
lage, which was five miles from the city.
Now, one of the greatest pleasures of my
life then was to go with father to the city,
and see all those sights which are always
new and wonderful to the country boy and
girl.

One of my daily duties in the summer was
to drive the cows to the pasture, about half
a mile from the barn each morning, and get
them again at evening. Not very far from
the pasture bars lived my uncle's family,
and when I tell you that he had two boys
just about my age, you boys will know what
fun we used to have, and how much I liked
to stop and play with them. Very many
times when I was sent to the pasture, and
told to come right home after driving the
cows, I would go around by way of uncle's
house, just intending to say good morning
to my cousins, and then return home. But
alas for a boy's good intentions! I would
get interested in something the boys had to
show me and then get to playing, and the
first thing I knew, it would be noon, and I
was again a bad boy who had not obeyed my
parents about coming home. I am sorry to
say this happened a good many times, and
the only excuse I could offer to my parents
was that I got so busy playing that I forgot
what they told me about coming home.

I remember one bright morning early in
September, when I was cautioned to return
from the pasture as quickly as possible, as
father wanted me. I can see the long lane
with its low stone walls on each side, and
its top-riders of long poles with the cross
stakes to hold them; and in spots along the
wall, the clusters of raspberry bushes, hang-
ing full of ripe, luscious fruit; and then
here and there the patches of running
blackberries, and you boys know that these
berries are not bad for a boy's stomach.

Well, I was not very swift getting the
cows to the pasture that morning, and they
had many a good nibble at the green grass

that grew so profusely near the foot of the
walls. When the cows were in the pasture
and the bars put up carefully so that "Old
Fan" could not take them down with her
horns—as she was sure to do if they were
not driven in tight—I looked across the
field and saw my cousins having a nice time
jumping from the great beams of the barn
into a load of hay which stood in the floor.
I could not resist the temptation to run
over and have "just one jump" before going
home, but promised myself that I would
only just stop a minute, and then run all the
way home to make up for lost time. But,
boys, let me tell you that it is a good deal
easier to stay away from temptation, whether
it be play when you should work, or
whether it be doing bad when you should
be doing good. I took one jump, and the
delight of feeling the wind in my face, and
the swift, dizzy fall through the air, and
then the sinking into the sweet, new-made
hay, and then the bound that was made as
the hay sprung back into place—boys, it was
too much for my weak resolution to go
straight home after the one jump. I stayed
and jumped, and made camps in the hay,
and played Indian, and did many, many such
things as boys always do when they are
playing together and having a good time on
an old New England farm.

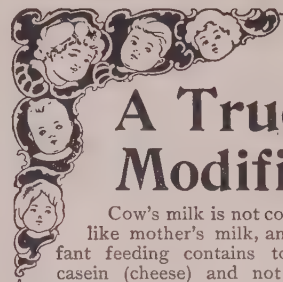
It was long after noon before I thought
about going home, and then you can imag-
ine how bad I felt. I went slowly home, re-
solving that I would never again disobey
my parents, but would always do just as they
told me.

I was a very humble, penitent boy, I as-
sure you, as I went with downcast eyes into
the big kitchen where my mother was busy
at her work. And what do you suppose I
learned from her? Why, that father had
taken the team and my sister, and, after
waiting in vain an hour or two for me had
gone to the city on business. A whole day
in the city lost because of giving up to a
foolish desire to jump on the hay, when I
had the hay in the barn and could jump
every day in the year if I wanted to!

I have no doubt you city boys think that
you would gladly give up several days in
the city for one on the farm, but you would
not think that way if you were country boys
and only saw the city once in a great while.

It would be useless to undertake to tell
you how bad I felt, and how long the day
was—that same bright, September day, boys,
that had only lasted, it seemed to me, a few
minutes in the forenoon—until father and
sister got home.

As I heard from sister's lips of the enjoy-
ments of that day, how they saw sights
which are every day seen by you boys, but
which seemed to me to be as wonderful as
the scenes in the "Arabian Nights," I made
a promise to myself, which I afterwards kept
pretty faithfully, that I would be more
obedient to my parents. That was years
ago, but I never think of that day without



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she is now 3 months old, weighs
15 pounds, a lovely, cheerful and
healthy child. We feel we owe
her present condition to Mellin's
Food and we take pleasure
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cure all troubles arising from stomach
disorders. Pamphlets on application.
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wishing that I had gone directly home from the pasture.

And now, boys, for the moral, for all good stories like this have a moral, you know.

Our Heavenly Father waits and waits for us to do the things which He planned for our enjoyment, and by and by we learn that if we had done as He tells us to do, we would have had much greater pleasure than we had in doing the things which He had asked us not to do. He knows what is best for us, and we ought to trust Him just the same as we trust our earthly parents when they plan and work for our happiness.—*St. Mark's Rubric.*

Apples of Gold

A YOUNG girl was passing her aged great aunt one day, writes Kate Upson Clark, in *The Congregationalist*, when she suddenly stopped, laid her hand gently on the white head beside her, and said: "How pretty and curly your hair is, Aunt Mary. I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spontaneous little courtesy.

Few of us realize the dearth of such attentions which the old suffer. Many of them have been persons of consequence in their prime. As illness and sorrow gradually weaken their spirits, they retire into the background. They are no longer pursued by the honeyed words which interest or affection once heaped upon them. Too often they linger on in more or less cheerless obscurity until they die.

"I was astonished to find what an interesting person that old lady is who lives at Mrs. D.'s," remarked one lady to another. She seems to be an aunt, or great aunt to Mr. D., but she has always sat back in a corner when I have been there, and I never supposed that she knew anything in particular. Yesterday Mrs. D. appealed to her several times. It seemed to draw her out. She is remarkably intelligent and has had wonderful experiences of life."

"Did you think to tell her how much you had enjoyed talking with her?"

"No, that never occurred to me."

The knowledge that her words and personality had so favorably impressed her visitor might have given the quiet old lady a pleasure which would lighten many weary hours. "There is no tonic like happiness."

A young man said to his mother: "You ought to have seen Aunt Esther to-day when I remarked casually, 'What a pretty gown you have on to day, and how nice you look in it.' She almost cried, she was so pleased. I hadn't thought before that such a little thing as that would be likely to please her."

"I never expect to eat any cookies so good as those you make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words, for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.

Trial Package Free!

If any reader, suffering from rheumatism, will write to me, I will send them free of cost a trial Package of a simple and harmless remedy which cured me and thousands of others, among them cases of over 40 years' standing. This is an honest remedy that you can test before you part with your money. Address: JOHN A. SMITH, 208 Sumnerfield Church Building, Milwaukee, Wis.

"He's A Little Feller"

DOWN in Frankfort Street the other cold day, I found a newsboy seated on a grating in the sidewalk, up through which came a little warmth from the basement below. He had something beside him covered up with a ragged and dirty old handkerchief, and as I sat down alongside, he cautioned: "Look out now, and don't hurt him."

"What is it?"

He lifted the handkerchief with the greatest care, and there, on one of the iron bars, all huddled up and half frozen, was a brown sparrow.

"Where did you get him?"

"In the street, out there. Got so cold he was tucked."

"And what will you do with him?"

"Get him good and warm, and let him go. He's a little feller, and orter have a fair show."

I added my efforts to Jack's, and after a

few minutes the bird began moving about in a lively manner, and giving vent to his satisfaction by a series of chirps. Jack lifted him up, and gave him a toss in the air, and away he sailed for his nest under a high cornice.

"Boys can get along 'most anyhow," said Jack, as he shivered in the cold sweeping wind from the river, "but birds is such little fellers that we've got to sort o' boost 'em now and then. He's all right, and we're all right, and good-bye to you."

A SUBSCRIBER in Philadelphia writes: "You may know how I value THE LIVING CHURCH, when I tell you that I did without a daily paper for four days in the week to save the four cents to pay for the Church paper. The news is so reliable and other articles so instructive, that I should miss it very much were I forced to do without it."

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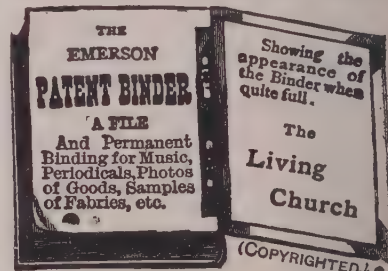
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RIVERVIEW MILITARY ACADEMY

Riverview Military Academy, illustrations of which appear elsewhere in this issue, was organized and established in 1886, on College Hill, Poughkeepsie, N. Y., and was known as the Poughkeepsie Collegiate School until 1867, when by change of location to Riverview, it became the Riverview Military Academy. Poughkeepsie is fitly termed a "city of schools," and possesses, among other features, an excellent public library and scientific museum, both of which are open to students of Riverview. The buildings are located on a beautiful site, seven acres in extent, on an eminence near the Hudson River, and are fitted with all modern improvements. It is the aim of the Academy to do work of the best and most thorough character.

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Finance and Commerce

AS the time approaches for Congress to assemble, its probable action in the matter of declaring gold to be the basis for exchanges in this country becomes more and more the subject of interest. No doubt a strong effort will be made to have such action taken, and were we to credit the claims of many newspapers and politicians, we could easily regard it as a foregone conclusion. We have only to think back to many former like situations, however, to conclude that what Congress will do in regard to any problem of supreme political importance is by no means so easy to prophecy. We are therefore likely to have more or less uncertainty upon this point to confront us for some months to come.

In the meantime we are not suffering for any immediate action. As a matter of fact, financial and commercial affairs are running smoothly enough to suit anyone. Action by Congress at this time is only urged upon the theory that "in times of peace prepare for war." When everything in a business way is prosperous and healthy get ready for breakers. It has, however, never been the way of Congress or politicians to cross their bridges until they get to them, and it is a matter of at least a little doubt whether this leopard has changed his spots since the circus came this way last.

The business situation remains the same. Activity prevails in all quarters. The production and distribution of all classes of commodities is at a maximum. Some close watchers of events think railway earnings show signs of having reached the high point for this era, but this, if true, is not alarming, as they are tremendously heavy. The stock market gives no sign that the general estimate corresponds to this, as the list remains strong at only slight reactions from top prices. In financial affairs little change is noticeable. Money is in fair supply and rates are steady. The last bank statement was less favorable, returns showing a decrease of nearly three million dollars, but an increase in loans of nine million nearly accounts for this. It hardly seems probable however, that the wheat crop of the Northwest can be marketed without making something of a drain on eastern banks. A good export demand which now exists and which is fairly likely to continue, will abate the intensity of it; wheat has lost something in price the past week, while English markets have made a slight gain, so that for the first time in months our markets may be said to be fairly on a shipping basis. Supplies of the crops of wheat from the southern hemisphere are about exhausted, and importing Europe must soon begin to draw more freely from the United States. Foreign demand for corn and provisions is first class. Real estate alone, remains dull, but the past has always shown that it requires several years of prospering business to start any great buying force into real estate.

Trade With West Indies

EXPORTS from the United States to Cuba, Puerto Rico, Hawaii, and the Philippines were, according to a statement just prepared by the Treasury Bureau of Statistics, larger in the fiscal year just ended than in any preceding year in the history of our commerce with those islands. Even the reciprocity years, 1892, 1893,

and 1894, in which the exports from the United States to Cuba and Puerto Rico were greatly increased, do not show as large a grand total as does 1899, with all of the disadvantages of war conditions which prevailed in Cuba, Puerto Rico, and the Philippines during a part of the year. To Cuba, the total export for the year does not reach the large figures of the two full fiscal years 1893 and 1894, in which the reciprocity treaty with Spain was in operation, and to Puerto Rico the total export of 1899 was slightly less than that of 1892, during three-fourths of which the reciprocity treaty was in operation, or 1894, in all of which it operated. To Puerto Rico the total exports of the fiscal year 1899 are nearly 25 per cent. in excess of the average annual export during the preceding decade; to Cuba they are nearly 50 per cent. greater than the average during the preceding decade. Hawaii, they are more than twice as much, and to the Philippines, more than three times as much as the average annual exports during the preceding decade. These figures, it is proper to add, do not include the exportations to the islands in question by the government, either for the use of its troops, or in aid of the temporarily destitute.

While the total imports into the United States from these islands is not as large as in earlier years of the decade, this is due solely to the fact that they did not have the supplies for exportation, this being especially true of Cuba, whose sugar plantations and works were so largely destroyed during the war with Spain. That our imports from these islands are rapidly increasing, however, is shown by the fact that those from Cuba in the year 1899 were 66 per cent. greater than in 1898; those from Puerto Rico, nearly 50 per cent. greater than those of the fiscal year 1898, and those from the Philippines nearly 20 per cent. in excess of those of last year, while those from Hawaii show a slight gain over last year, and an increase of 30 per cent. over the fiscal year 1897.

South American Trade

Ecuador, which lies directly north of Peru, has an area of 120,000 square miles, and a population of 1,272,000. Although lying directly under the equator, the great elevation of its tablelands gives very considerable variety to its

products. Its chief imports are cottons and other tissues, provisions, manufactures of iron and steel, clothing, and mineral oil. Fronting as it does only on the Pacific, its distance by water from the eastern part of the U. S. is very great, and, as a consequence, its purchases are largely from European countries. The exports from the U. S. to Ecuador have never reached \$1,000,000 annually.

Bolivia being entirely an interior country and having no seaport, the official statistics are fragmentary and largely estimates. The total imports in 1897 are estimated at 24,467,100 bolivianos (value of boliviano, 43 cts.). Bolivia has an area of 567,360 square miles, or considerably greater than that of the entire group of Southern States east of the Mississippi River.

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The Wabash will sell tickets, Chicago to Philadelphia and return, Sept. 1st to 4th, as above; other tickets, a little higher, giving greater privileges. Write for particulars. Ticket Office, 97 Adams st., Chicago.

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AN EVIDENCE OF PROSPERITY.

It is generally conceded by economists who study the commercial situation of the country, that the great arteries of railway travel are a sure indication of its condition. A depression in commercial lines means abandoned business trips and the cancellation of pleasure travel, while a healthy condition of affairs means business trips and an increase of passengers on pleasure bent.

A good evidence that a business revival has gone broadcast over this country is the "Lake Shore Limited," the star train of the Vanderbilt system, between New York and Chicago, which is daily comfortably filled. With a view to taking the best possible care of its patrons, the New York Central has arranged to increase the equipment of this train by placing an additional standard sleeper on the trains every day. To the regular traveler the appointments and comforts of this train are well known, but if you have never made a trip on it, you owe it to yourself to see and enjoy the advance made in comfort and luxury in modern railway travel. Remember the fare is no higher on this train, except between New York and Chicago, while the accommodations and service place this particular train conspicuously at the head of the list, when compared with other lines.—*Albany Journal*

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The Washing of Colored Goods

TOO much emphasis cannot be placed upon this matter of the color of prints and like fabrics. A great many housewives are content to soak, boil and rub delicate shades till only a muddy semblance of the original coloring remains, justifying themselves by the plea that the fault is in the printing of the goods; but it is a fact that most of the colors, except of cheap stuffs, especially those which are "warranted," may be washed repeatedly with little deterioration, if the proper care is taken. Red table linens, embroideries, and goods of that class, which lose all their attractiveness if the clear, pure color is damaged, should never be allowed to get very much soiled before washing, otherwise it is next to impossible to get them thoroughly clean without injury to the hues. They should be washed quickly, in water in which a little powdered borax has been dissolved, rinsed in tepid water containing a little boiled starch, and after drying in the shade, should be ironed before they are fully dry.

Muslins should be washed with a fine soap in soft, cold water; warm water should not be used even for rinsing. Experts say that the colors can best be preserved as follows: If green, add to the rinsing water a wine-glassful of vinegar; for lilac the same quantity of ammonia; for black and white, a small quantity of sugar of lead. A gill or two of lye added to a pailful of water will brighten the black color of any class of goods; while the addition of a teaspoonful of black pepper to the rinsing water is recommended for black calico or cambrics, as a preventive of fading.

No washing powders or washing liquors of any sort should be made use of in washing black stockings, and they should be washed in soft water, soft lather first, and instead of wringing them out hard, which is the common process, and by which, at all events, certain portions of the dye must be expected to be removed, they should be rolled up in a dry cloth and have the moisture well pressed out, and be dried quickly afterward. Nothing could be more melancholy looking than the rusty, white black stockings of years gone by, after they had been a short time in use, and the blue-black color of the new dyes gives them an excellent appearance. Another authority says all fancy hosiery should be put into a strong solution of salt and cold water before wearing, well saturated and dried, without wringing and without exposure to the sunlight.

Colored stockings, as well as other dark goods should have suds especially and carefully made for them, and should not follow white clothes in the same suds, which would leave them linty and dull. For this purpose a pure, white soap is best, and the water should be simply warm—never boiling, or even scalding. Use plenty of water for rinsing, and it will be the better if a little salt is added, or in the case of black stockings, a spoonful of black pepper, to brighten and retain the color.—*Good Housekeeping*.

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THE LIVING CHURCH March 25th.

The Living Church

A Weekly Record of the News, the Work, and the Progress of the Church

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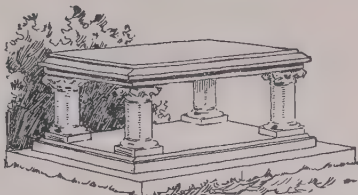
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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

A PROPOSAL LAST WEEK TO form an American company to control commercial interests in China indicates a desire on the part of China to have a friendly nation assume direction of branches of commerce which would otherwise ultimately be taken in charge by some one of the nations engaged in appropriating the country. Coming from a Chinese official of high standing, the proposition possesses a significance which would not characterize it if from another source. This official states that the Chinese government is ready to grant every trading, contracting and commercial concession, such as an American might ask for. To prevent total annihilation, the kingdom is obliged to secure a commercial alliance with some strong nation. Under present conditions, requests by foreign interested powers for commercial privileges amount practically to demands, and China herself is powerless to repel aggression.

— x —

IT IS NOT UNLIKELY THAT AT THE coming session of Congress some steps will be taken to modify the Chinese Exclusion Act. As in force at present, no exception can be made, and thus its operations are at times diametrically opposed to justice. The principal object of the Act was to relieve labor of a condition which threatened disaster to American workingmen in sections where Chinamen could be hired at a mere nothing. It is, of course, essential that legal bars be not let down to cheap Chinese labor, but circumstances arise at times when exceptions to some provisions of the Act should properly be made. For example, on board the "Olympia," which is now bearing Admiral Dewey toward New York, are a number of Chinamen who served with distinction in the engagement at Manila Bay. These men were servants, but when emergency arose they rendered valuable assistance. Under the terms of the Exclusion Act, they may not set foot on American soil, but should they do so, it is probable no action would be taken.

— x —

REVOLUTIONISTS HAVE OVERTHROWN the government in San Domingo. President Figuero resigned his office Aug. 31st, this action being the result of a series of revolutionary successes which demonstrated the power and influence of the insurgents. It is probable that Juan Isidoro Jimenes, who instigated the trouble, will be elected to the presidency. A curious feature of the affair is the indifference with which the revolution was regarded by a large percentage of the population of the island. The approach of rebel troops was, in most cases, immediately followed by surrender of the government forces, and alliance of the latter with the rebel cause. It is probable that, inasmuch as the president has resigned, cities now holding out will surrender without further resistance. Except in cities where business was naturally depressed, owing

to disturbances, the commerce of the island has not been particularly affected, and the whole country is in a prosperous condition.

— x —

THE ANNUAL REPORT OF H. CLAY Evans, Commissioner of Pensions, shows that while the list of pensioners decreased during the year just closed, the amount expended increased, being now \$131,617,961. This is due to the higher average annual value of pensions. The total number of claims filed during the year, including those on account of the war with Spain, was 48,765. The administration of Mr. Evans has been on the whole satisfactory to the majority of those with whom he or his subordinates had to deal, although much antagonism was aroused over his efforts to prevent abuse of the pension privilege. The generosity of the government affords an opportunity for unprincipled claimants to take advantage of measures enacted for the benefit of the worthy. Precautions taken by the administration in making a physical examination of every soldier before giving him honorable discharge, will probably be of great benefit in years to come in preventing unworthy claimants from obtaining pensions under false pretenses.

— x —

SAM JONES, MAYOR OF TOLEDO, is a candidate for the governorship of Ohio, running on an independent ticket. Mr. Jones has already achieved a reputation for the manner in which he disappointed the politicians of his State in the recent campaign for the mayoralty of Toledo. Leaders of political organizations and newspapers were against him, and they are still marveling because of the magnitude of his majority over "regular" candidates. Mr. Jones made his mayoralty canvass on a platform consisting of the Golden Rule, and his campaign for gubernatorial honors is being conducted on the same basis. There is a similarity between Mr. Jones and Governor Pingree, of Michigan. Both were for the people. Mr. Pingree moved from the office of mayor of Detroit to that of governor of Michigan, and if the people of the State of Ohio manifest the same spirit as did those of the Wolverine State, there is a possibility that while Republicans and Democrats are waging bitter war against each other, somebody else may make away with the bone of contention.

— x —

OPTIMISTS CLING TO THE HOPE that differences between English and Boers in the Transvaal may be settled without resort to arms, but developments of the past week are somewhat discouraging. The greatest activity prevails in the Transvaal, women and children being sent to places of safety, while other inhabitants are leaving localities where anti-British feeling is strongest. Nearly every Boer capable of bearing arms is prepared to resist to the utmost the demands of Great Britain. Within

the week, it is reported, President Kruger has withdrawn concessions offered for a peaceful solution, and his attitude indicates that the question of British suzerainty must be conclusively decided. Correspondents of foreign papers have left Johannesburg, thereby avoiding arrest. Should war break out, it is feared the whole of South Africa would be embroiled.

— x —

ANOTHER MOVEMENT IS ON FOOT for the organization of farmers of the Mississippi Valley, the ruling spirit being W. N. Allen who organized the Farmer's Alliance, which rose, flourished, and faded. The new body is known as the Farmers' Federation of the Mississippi Valley, and is capitalized at \$20,000,000, divided into shares of a par value of \$10 each. The object of the federation is to do away with the present method of handling and selling grain, and save to members that amount of money now retained by buyers, commission men, etc; to regulate and control the sale and shipment of farm products, and to do such banking business as may be convenient for the organization to accomplish its ends.

— x —

SENATOR BEVERIDGE, OF INDIANA, believed to be the youngest man ever elected to the United States Senate, suddenly finds himself in the public eye, especially on account of his reticence. Mr. Beveridge has just returned from a trip to the Philippines, where he made an exhaustive study of the situation, and on his return to the United States was given an opportunity by the press to give his "views." This he politely but firmly declined to do, so in lieu of opinions, the advanced school of journalism regaled the public with descriptions of the clothing worn by the Senator and his wife. So far, Mr. Beveridge has made no expressions, and probably will not until the Senate assembles. As a conspicuous example of silence and eminent modesty, Senator Beveridge stands unparalleled.

— x —

AND NOW IT IS THE TURN OF BRAZIL to take the centre of the South American revolutionary stage. It is a time of depression when Central or South America cannot furnish a revolution to order. This time it is the people of the State of Amazonas, Republic of Brazil, who are discontented, not by reason of dissatisfaction with the government of Rio de Janeiro, but because of a well grounded belief that the State of Amazonas is unduly taxed to maintain less wealthy and less productive States of the Republic. Brazilian finances are not in the most excellent condition, but the prosperity of Amazonas has been uninterrupted. The rubber industry in that State, which is about the size of Texas, is in a thriving condition, and furnishes the government with revenue to be expended in less prosperous States. The people have therefore concluded they should be free and independent, and have a government of their own.

The News of the Church

Canada

Diocese of Huron

A fine baptismal font has been placed in St. James' church, St. Mary's. A special service was held to dedicate it, when nine children were baptized. At the recent Confirmation held by Bishop Baldwin in St. John's church, Walpole Island, 46 candidates received the rite. Hellmuth Ladies' College has been transferred to buildings in the city of London, which have been fitted with all the latest improvements. The Bishop held a Confirmation at the church of the Messiah, Kincardine, July 23d.

Diocese of Ontario

The building committee of St. George's cathedral, Kingston, have decided to adopt a different style of pews from those which were in the old building before the fire. The new ones will be like those in St. James' cathedral, Toronto. Archbishop Lewis has gone to England. During his absence Archdeacon Jones was appointed commissary.

Diocese of Ottawa

The diocesan report shows what progress has been made in Church work there during the past year. Five new churches have been built, and there are in the diocese at present 120 churches and 100 Sunday schools. There were 927 infants and 42 adults baptized during the year, and nearly 800 persons confirmed. A liberal collection in aid of the Society for Promoting Christian Knowledge was taken up in all the churches in the diocese on the first Sunday in August. Success is meeting the efforts of the committee appointed to canvass the parish of St. John's church, Ottawa, to ask for contributions to clear off the debt. Clergymen have been appointed by the Bishop to the two new missions of Maberly and Russell. The deputations to visit the parishes throughout the diocese, and hold meetings, and in other ways increase interest in the mission work of the Church, have been appointed by the Bishop.

Diocese of Algoma

Several changes have been made amongst the clergy, in consequence of which Bishop Thornloe has one or two vacant missions, and would be glad to hear of suitable men to fill them. The Bishop was visiting posts up the Nepigon river in July. The Rev. A. F. Allman preached his farewell sermon in St. Paul's church, Uppington, July 30th. He has undertaken the charge of St. Mark's church, Emsdale.

Diocese of New Westminster

Much regret is felt at the serious illness of Bishop Dart, who has lately returned from a hard winter's work in England, in the interests of his diocese. Much diocesan work was awaiting him, many Confirmations are necessary, and there are seven new churches to be consecrated. It is thought that Bishop Perrin, of Victoria, however, will kindly perform episcopal functions during Bishop Dart's illness. The new chancel of St. Peter's church, Revelstoke, was used for the first time in July.

New York

Henry Codman Potter, D.D., LL.D., Bishop

St. Bartholomew's parish has lost one of its most prominent members, in the death of Gen. T. A. Davies.

Farewell Sermon

The Rev. B. F. De Costa, D.D., preached his last sermon as rector of the church of St. John the Evangelist, on Sunday, Aug. 27th, taking for his text "First the blade, then the ear, after that the full corn in the ear."

Brotherhood of St. Andrew

The Brotherhood of St. Andrew, of Westchester Co., held its August conference at St. Mark's

church, Tarrytown. There was a largely attended and interested session in the afternoon. At the night service, the Rev. S. A. Weikert, of Christ Church, Poughkeepsie, was the preacher.

New Rector at St. Mark's

The vestry of St. Mark's church has issued a circular to the congregation, announcing its action in the election of the Rev. Loring W. Batten, Ph.D., as rector of the parish, and bidding him a hearty welcome to his new duties. The Rev. Dr. Batten entered upon the rectorship on the first Sunday in September.

Intercession for Sunday Schools

It is announced that days of intercession for Sunday schools are appointed for Sunday, Oct. 15th, and the day following. An effort is making to have a general observance in parishes, with Eucharistic celebrations, devotional meetings of teachers, and services for children, and with request that the clergy will call attention to Sunday school work in sermons or addresses.

New Rector Chosen

At a meeting of the vestry of the church of St. John the Evangelist, on Aug. 28th, the resignation of the Rev. B. F. De Costa, D.D., as rector, was accepted, and he was elected rector *emeritus*. At the same meeting the vacancy in the rectorship was filled by the election of the Rev. Arthur B. Howard. The Rev. Mr. Howard is a graduate of Ohio State University, and of the theological department of Kenyon College, Gambier, O.

Work at St. Peter's

New evidence has been discovered strengthening the theory that the burning of St. Peter's church, Westchester, was caused by an incendiary. Services in the chapel will be continued indefinitely, as it will probably be several months before repairs to the church will be sufficiently far advanced to permit of its occupation. A retreat for clergy will be held in this parish during September, despite the fire. It will be conducted by the Rev. J. O. S. Huntington, of the order of the Holy Cross.

Notable Missionary Gathering

A notable farewell service for Missionaries was held in the chapel of the Church Missions' House, New York City, on Friday, Sept. 1st, at 11 o'clock. The Holy Communion was celebrated by the Bishop of New Jersey who is the chairman of the committee of the Board of Managers on China and Japan. The address was made by the Rev. Dr. Beverley D. Tucker, of Norfolk, Va., the father of one of the appointees. More outgoing missionaries were brought together at this time, it is believed, than ever before. Departing for Japan for the first time, are four young clergymen and two young women who have been trained in the Philadelphia Deaconess House. They will be accompanied by the Rev. Messrs. Patton and Ambler (re-appointed) and their families, and Miss Williamson, who are returning to the field. For China, there are two young clergymen and a young woman from Hartford. Passages have been engaged by steamer, sailing from San Francisco on Sept. 19th, for all except two of these. Miss Williamson may possibly go by another vessel, and the lady appointed to China will delay her departure for a month or two. The Rev. Barnabas T. Sakai, S.T.B., who came from Japan for higher education and is now about to return, was also present.

Boise

Rt. Rev. J. B. Funsten, Bishop

Episcopal Visitations

It is seldom that a parish in the mission field has the privilege of entertaining, at the same time, two bishops, but that has been Boise's good fortune, in having the first Bishop of Idaho, Bishop Tuttle, and the new bishop within its borders. It is 33 years since Bishop Tuttle

came to his vast jurisdiction and found the present structure of St. Michael's church at Boise, the only church within the limits of Idaho, Utah and Montana. During his years of hard labor in those pioneer days, he built churches and made Churchmen, so that on his visit this year he finds the children of those whom he baptized years ago, the mainstay of the Church in many missions. It is an interesting fact that Bishop Tuttle when elected, had not reached the canonical age for consecration, but after a hard year's work, went to New York and was consecrated. Large congregations greeted him wherever he went, people driving long distances to see him again. No less hearty is the welcome given Bishop Funsten, who is going over the jurisdiction, cheering the missionaries and the faithful, so long without a chief shepherd. The Bishop spent a week at Boise, preaching in St. Michael's at the morning and the evening services on Aug. 20th. The people are delighted with his personality and spirit of deep consecration.

Indian Work

An interesting development in Indian work promises to be that of the Fort Hall reservation. The Conn. Indian Association has deeded to the Bishop a tract of 160 acres, equipped with a school and other buildings necessary for work among the tribe. The Bishop spent a day at the reservation, and was much pleased with the many encouraging features he found. The Bishop visited Silver City and De Lamar, two mining camps far removed from a railroad. The people of Silver City have been for several years without a missionary, but have built by their own efforts a beautiful little church, at a cost of \$2,000. At the first service held in it in June, by the Rev. C. E. Denel, of Boise, there were 13 Baptisms, and it was a significant fact that the first offering taken was devoted to foreign missions.

New Church at Boise

At Boise the contracts have been let for the basement of a new stone church, to cost about \$15,000. Mr. H. L. Congdon, of New York, is the architect, and it is hoped there will be no further delay in the erection of a structure so much needed. It is hoped and expected that the Bishop will make this place his see city.

District of Laramie

Anson R. Graves, D.D., LL.D., Missionary Bishop

Bishop Graves' Visitations

The Bishop has finished his spring and summer visitations, having made 67 visitations and confirmed 152. A large number of these stations he had never visited before, being in that portion of Wyoming which was set off to him last fall. More than one-half of the clergy have changed since Bishop Graves took charge of these places. Still all the places are now occupied, and the work going on successfully. The Rev. A. W. Bell, lately from Texas, is now in charge of Sheridan, which was then vacant. The Rev. Wm. Toole is in charge of a string of missions in the Snake River Valley which were never worked by a clergyman before. The Rev. Mr. Dodds is in charge of Rawlins, which was resigned by Mr. Bateman in June. The Very Rev. James Cope is now dean of the cathedral at Laramie, which had been temporarily filled by the Rev. J. M. Johnston. The Rev. C. E. Snavely has charge of the missions in Crook and Weston counties, most of which had been vacant for some time. The parish at Kearney will be filled Sept. 1st by the Rev. W. S. S. Atmore, lately from Jacksonville, Fla. Mr. A. A. Gilman, one of our divinity students, has been filling the vacancy at Grand Island during his vacation. The Rev. Charles Ferguson has just left the stations of Broken Bow and Callaway for Tucson, Arizona, and his place will soon be filled, it is expected, by the Rev. Mr. Hardman, of Idaho.

The Rev. L. A. Arthur has come to us from Detroit, and taken up the work at Ord and neighboring stations. The Bishop put in his summer at Laramie getting the cathedral parish in good working condition for the new dean, and will take his own vacation the latter part of September near Lake Itasca in the woods of Minnesota. Everything is in good shape for the fall and winter's work, with every prospect of a general advance along the whole line.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

Anniversary at Omaha

On August 24th, St. Bartholomew's Day, the anniversary of the ordination of the rector, the Rev. Dr. Reilly, was observed at St. Matthew's church, Omaha, by celebration of Holy Communion. Dr. Reilly was celebrant, assisted by the Rev. G. E. Walk, M.A., of Council Bluffs, Iowa. The Rev. R. D. Stearns, of the diocese of Michigan, was epistoler, and the Rev. T. I. Purdue, of DeWitt, Neb., was gospeller. The Rev. C. H. Young, of St. Andrew's, Omaha, preached a forceful sermon on the office of priesthood in the Church of God. About a dozen visiting clergy and a large congregation participated in the service, and the vested choir rendered the music efficiently. The rector was the recipient of many expressions and tokens of esteem from his parishioners and others. After the service, the clergy were entertained at luncheon by Mrs. Reilly at the rectory.

Oklahoma and Indian Territory

Francis Key Brooke, D.D., Missionary Bishop

Mission at So. McAllister

A glorious Mission of eight days has just been concluded at All Saints', So. McAllister. The Mission was conducted by the Rev. F. E. J. Lloyd, Mus. Doc., of St. Mark's church, Cleveland, O. The spiritual tone of the mission has apparently, by God's blessing, been greatly elevated. Adults have been brought to Baptism, children have been baptized, and from present indications, we should have from 12 to 15 well instructed candidates for Confirmation upon the next visitation of our beloved diocesan. Dr. Lloyd, during his vacation, conducted a Mission with similar results in St. John's, Vinita, I. T., where his venerable and devoted father is in charge.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The Rev. Wm. T. Fitch, assistant at St. Bartholomew's church, has been in charge for several months past, during the absence of the rector, the Rev. Turner B. Oliver, in Europe. He is now taking a vacation at Northfield, Vt., where he will remain until October the 7th.

Will Erect a Chapel

The members of the church of the Nativity, Mineola, have decided to build a new chapel to cost about \$2,500, and subscriptions are already being received for the fund.

Work at Hicksville

A chapel is to be established at Hicksville, to be in charge of the clergy at Garden City, cathedral of the Incarnation.

New Chapel at Babylon

The chapel erected by Mr. August Belmont, on a site in the rear of his residence on the Nursery Farm at North Babylon, is now completed and practically ready for consecration. It is a handsome edifice of brick, Gothic in architecture. The interior woodwork, also pews, choir stalls, lectern, etc., are of chestnut. There is a fine pipe organ on the left of the chancel. In the spire is a small, deep-toned bell. It is Mr. Belmont's intention to have regular Sunday services, and the Rev. George Downing Sparks, rector of Christ church, West Islip, will be asked to officiate. There is to be

a commodious carriage shed erected near the chapel, and the grounds surrounding it and sloping down to the large lake, are to be laid with flower beds and shrubbery.

Resigns His Curacy

The Rev. William Worthington, curate of St. Peter's church, Brooklyn, having accepted the rectorship of St. Luke's church, East Greenwich, R. I., will enter upon his duties there the second Sunday in September. He conducted his last service as assistant at St. Peter's on Sunday, Sept. 31. Mr. Worthington has been connected with St. Peter's for a number of years, and is very much beloved by rector and parishioners.

Maine

Henry Adams Neely, D.D., Bishop

Fiftieth Anniversary

The celebration of the fiftieth anniversary of the founding of Grace church, Bath, took place August 19th and 20th. The evening of the 19th, a reception at the parish house was tendered to the members and friends of the parish. Sunday morning, the sermon was by the Rev. Charles F. Lee, of Newcasttle, Me., and at the evening service remarks were made by the rector, the Rev. Walter C. Stewart, the Rev. John Gregson, of Wiscasset, a former rector of the parish; the Rev. Herman Lillienthal, of Wethersfield, Conn., and Robert H. Gardner, Esq., of Boston, grandson of the first rector. Letters had been received from former rectors and friends unable to be present, and one from the Bishop read. Besides those of the clergy mentioned above, the Rev. John Williams, curate of the church of the Heavenly Rest, New York, assisted in the morning service. Special music added to the celebration.

Arkansas

Henry Niles Pierce, D.D., LL.D., Bishop
Wm. M. Brown, D.D., Bishop-Coadjutor

Bishop Pierce Ill

The readers of THE LIVING CHURCH will be sorry to hear that the Rt. Rev. H. N. Pierce, D.D., LL.D., Bishop of Arkansas, is critically ill at the home of the Rev. James J. Vaulx, Fayetteville, Ark. The Bishop, who is nearly 80 years of age, left his home in Little Rock about the 10th of August to make a special visitation at Eureka Springs, Ark., which is a summer resort among the Ozark Mountains, 200 miles north. On the way, he stopped off to see his old friends at the Fayetteville rectory, where he has long been accustomed to spend two or three weeks every year. While there, he was taken ill. His condition soon became serious, and has continued so ever since. His son, the Rev. A. W. Pierce, is with him. His many friends throughout the State, both in and out of the Church, are much concerned. In all the churches the prayer for the sick is being offered on behalf of our venerable and beloved diocesan.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. Henry E. Cooke, of Trinity church, San Francisco, has accepted a call to Christ church, Warren, formerly in charge of Archdeacon Abbott. He will begin work Sept. 15th.

Gaylord—Carmen

The Rev. Herbert Lee Gaylord, curate of Trinity cathedral, and Miss Elizabeth Carmen were married in the cathedral chapel, on Tuesday, Aug. 29th, Canon Hall officiating. They left at once for a trip up the lakes, and will be at home at the Cathedral House, about Oct. 1st.

Improvements at Gambier

The summer vacation is likely to prove too short for the extensive repairs and building operations that are in process of carrying out at Gambier. Through the generosity of Mr. Samuel Mather, a new heating plant has been provided for Bexley, Rosse, and Ascension Halls. Bishop and Mrs. Leonard are remodeling and

enlarging the chapel of the Theological Seminary. For services on Sunday, the theological students attend the college church of the Holy Spirit, but on week days, prayers are said in a small chapel in Bexley Hall. Some time since the Bishop provided the chapel with beautiful oak stalls, and he is now making extensive changes which will add greatly to the beauty and solemnity of the little place of worship. But one addition will be made this year to the corps of instructors. James Byrnie Shaw, Sc.D., has been appointed instructor in mathematics.

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

By special invitation, the Rev. J. H. Cloud, of St. Louis, general missionary to the deaf in Western and Northwestern dioceses, officiated for the second time as chaplain of the alumni association of the Missouri State School for the Deaf, on the occasion of its third re-union at Fulton, Sept. 1-5

North Dakota

Samuel C. Edsall, D.D., Bishop

New Rector at Dickinson

Bishop Edsall has appointed the Rev. Charles E. Dobson, formerly of Dickinson, to take charge of the Episcopal work at Park River, Milton, Langdon, and Inkster. Mr. Dobson will reside at Park River, and will begin his duties next Sunday.

The new rector, the Rev. H. B. Ensworth, arrived in Wahpeton, Tuesday evening, Aug. 22d, and officiated at the service Sunday morning, at Trinity church. For several weeks Dr. R. H. Devine has been acting as lay-reader. The people are united and enthusiastic.

Urgent Need for Workers

It seems to us that the success of missions is in no wise more strongly emphasized than by the bishops' calls from the world over for more workers.

We thank God and congratulate ourselves that the Board of Managers has been able to respond to so many such calls during the year which closed on the 31st ultimo. It is a source of great regret, however, that no response has been made to Bishop Rowe's urgent and long-standing request for a clergyman for Point Hope, Alaska, and his wish for one or two other appointments. It is, moreover, a great disappointment to all that the plan for sending a Presbyter to take the immediate charge at Cape Mount, Liberia, has so far failed by the final declination, after full acceptance, of the one who was chosen.

Bishop Graves needs two more physicians (several names are now before the Board), and Bishop McKim is asking for a missionary physician for Tokyo, and writes hoping that all the women who apply, being found suited to the work, after training, may be sent out to him.

These demands, however, come not only to us. There is scarcely a mission in the various foreign fields that is not in most urgent need of more laborers. For an instance, in the diocese of Guiana there are a great many aboriginal Indians besides the 150,000 negroes, 130,000 East Indian coolies, and some thousands of Chinese, and the missions to each of them are insufficiently manned. Concerning those to the Indians, the Rev. J. G. Pierson, of the diocese, in addressing the members of the Society for the Propagation of the Gospel, said that they suffered materially from the lack of workers.—*Spirit of Missions.*

ONE thing that I think differentiates us from most, if not all other, Christian bodies is the feeling we have towards the Church, as that of children towards their mother. This is an eminently proper feeling; for the Church is our mother. She cares for, protects, nourishes, and instructs us.—*Bishop Coleman.*

Editorials and Contributions

WE printed last week an appeal for poor Puerto Rico, issued by the Bishop who is in charge of the interests of this Church in that island. The appeal should be emphasized until a wide response enables our representatives at Ponce, San Juan, and elsewhere, to extend intelligent aid in the name of Christ and the Church, to the poor people who have been so terribly smitten. It is hoped that our clergy and laity will see the need of turning their donations in this particular direction, rather than in others where the Church will not have the credit, nor her faithful agents on the island the disbursing. And there should be no delay. In some of our dioceses the bishops have authorized a general collection in all the churches.

SOUTH AMERICA seems, from most accounts, a most unlikely field of Church reform. Indeed, we have become accustomed to the idea that reform within the Roman Catholic Church on that continent is a simple impossibility, and that there is no way out except to plant Protestant missions there. We have seen a map of South America which conveyed to the eye the impression that the whole land was enveloped in the darkness of paganism, save a few favored spots where such missions have been established. Recent events in Peru, however, may serve to show that a reform of the old religion is still among the possibilities. The new Archbishop of Lima, with the hearty co-operation of the papal nuncio, is engaged in putting an end to some of the superstitious observances which, with the connivance of the hierarchy in times past, have multiplied exceedingly in that country, and assumed most extravagant forms. This year, for instance, he forbade the strange and childish observances connected with St. Peter's Day, as injurious to the morals of the people and a reflection upon their intelligence. He has also begun to put a stop to the street processions, which occurred every week or two, in which figures of saints were taken from church to church to visit each other! The policy of the Archbishop, it is said, is to reorganize the Church of Peru on the North American plan. He is a young and vigorous man, and is surely worthy of commendation for his desire to elevate the souls entrusted to his care. But the task which he has undertaken is one which might well appall the stoutest heart. When we think of the moral and intellectual condition of the priesthood and the ingrained semi-paganism of the people, the labors of Hercules seem a light matter in comparison with the task Archbishop Tovar has set himself.

SIR WILLIAM HARCOURT, whose "letters to *The Times*" did so much to fan the flames of dissension last fall, has made haste to send up a shout of triumph over the recent decision of the Archbishops. He regards it as a complete endorsement of his own position, and as committing the episco-

pacy of England to a course of action which will cut up by the roots the whole system and operation of the "Catholic Revival." If anything were needed to provoke disobedience, it would only be necessary to convince the High Church clergy that Sir William is right in this assertion. Make it clear that the episcopacy, under the leadership of Canterbury and York, intend to initiate a new reformation of this description, and nothing more would be needed to drive them into an absolutely unyielding position. But nothing is more certain than that the Archbishops have not seen the logic of their position in the same light with Sir William, and that they will hardly be coerced into adopting such a line of action. It is much to be hoped that the clergy and laity most concerned will keep their heads, and not suffer themselves to be influenced by political declamation. The attempt to cut at the roots of the Catholic revival has been made at least twice—once in the early days of the movement, when the bishops were unanimous in their attack upon it; and again through the "Public Worship Regulation Act." The results were not reassuring to those who thought thus to defeat a great cause. The present decision is not a renewal of such attempts. It is only necessary to read the text of the present decision to see what an immense advance has been made, as compared with the episcopal utterances of fifty, or even twenty-five, years ago. If the clergy and others who are touched by this decision adopt a wise course, we are of opinion that Sir William Harcourt and his friends will find themselves disappointed.

WE agree with *The Churchman* in the statement which recently appeared in its columns, that "we are producing no missionary literature worthy of the name." Much of what we find in our journals, in the shape of letters from missionaries, reports of the Board, selections from various writers, and the like, appears to be written or edited to meet the intellectual level of Sunday school children. It is absolutely without effect upon most educated people. The real problems which confront our various missionary undertakings remain almost unknown. We have only incidental references to movements going on in the countries in which we are working, such as are calculated to affect in a profound degree the welfare of missions. Many illustrations might be given of failure to furnish the kind of information which well-informed people desire, and which is often necessary in order to counteract impressions hostile to missions which are so frequently produced by the sayings of travelers, or, nowadays, in some cases by native representatives of the countries concerned and of their ancient religions. Plausible people of this description have had a wide hearing since the Chicago Exposition. *The Churchman* thinks the defect would be remedied by the appointment of more secretaries. If so, let us have them by all means. But we would suggest that something might be done by men on the spot who would give us somewhat wider information of the circumstances under which they are working.

The American Spirit in Literature

MR. CHARLES JOHNSTON, in *The Atlantic* for August, discourses on "The True American Spirit in Literature," and decides that it has two distinctive characteristics, which he describes as the absence of the religious atmosphere, on the one hand, and of the aristocratic atmosphere, on the other. In the Old World "the great tradition and mystery of the Church" is everywhere present. Mr. Johnston delineates this with such beauty of expression, that, for a moment, we are almost led to believe that he is under the fascination of its influence. "The atmosphere of the Church," he says, is "an emotional sense of hidden things which quite alters the outward and visible values of life. It wraps to-day round with a sense of past ages, full of divine dealings with the world, taking us back to the sunlit lands of bygone years, to dim, old races that lived in the dawning of the earth. The Church fills life with a sense of the past; it fills life with a sense of the other world, a brooding divinity hovering within this world, yet high above it." All this and much more, with some qualifying expressions which betray the writer's point of view. All the great literary masterpieces of the Old World are saturated with this atmosphere. Contrast with this the atmosphere of Bret Harte's stories and the works of Mark Twain. For it is in these that we find the "true American Spirit." The atmosphere of the Church has faded away, and it leaves us "a set of red-shirted pagans and unprejudiced barbarians," of whom the best that can be said is that they are "very good company and full of purely human kindness."

IN the same way, Mr. Johnston contends that the atmosphere of aristocracy is equally alien from the American spirit. And in the form in which he regards aristocracy, this is no doubt nearer truth than his first proposition. We have no privileged class by hereditary right to stand in convention and tradition for "the best." The relation of master and dependent, with its good side and its bad side, has passed away. This relation, whether it wore the form of owner and slave, lord and serf, or landlord and tenant, was capable of great abuse, yet it also developed elements of character on both sides which it is hard to think may not somehow be perpetuated under other and better forms. As there will always, while the world stands, be a stronger and a weaker element in society, so there will always be a better and also an inferior class. Some will be wiser, some more foolish. There will be types of moral excellence, to inspire respect and reverence. In spite of the influences in education which tend to reduce everything to a dead level, there will still be a more cultured and refined class to stand as a practical ideal of attainment to our youth inspired with the noble desire to excel.

WE do not find fault with Mr. Johnston's statement of the facts as they stand. Doubtless what is most characteristic in American literature may be described in

the terms which he employs. It is only another way of saying that that which is seen in certain American writers, as it is seen in no others in the world, is a reversion to the naked pagan and barbaric spirit. But what amazes us is to have this treated, not as a phase belonging to an elementary stage of things, corresponding to the experience of the pioneer settler, cut off from the advantages of civilization, compelled to rough hew his way in the primeval wilderness, and make use of the simple instruments which forest and plain afford, but as a desirable development, a newer realm of life and thought, in advance of that of the Old World. Instead of a warning of the danger which lies in the direction of a too exclusive treatment of the crude forms of life to be found in the mining camp and among the boatmen and wharf-rats of the Mississippi, the writer would actually exhort the rising author to regard the spirit of such life as the spirit to be cultivated, as not simply a striking feature of a certain aspect of American life, but as that which is to be infused into all American literature to make it truly American. "The writers of the future," he says, "must give up everything which depends on the atmosphere of the Church, with its mystery and tradition," and they must equally give up the atmosphere of the palace, the castle, and the court, which latter is a summing up of the writer's conception of "aristocracy."

THE point of view which we have been considering involves much more than at first appears. We are asked to strip away all these things, as the mist vanishes before the rising sun, and to leave simply "plain humanity, standing in the daylight, talking prose." When this is well considered, it is seen that it is, in effect, to ask us to strip away the past, to act as if the world of men had had no history; and not only to strip away the past, but all the influence of the past upon the present. All the long upward struggles of history and the influences and motives which have most powerfully affected the minds of men are to be treated as if they had never been. The treasury of learning and philosophy handed down through the choice spirits of successive generations, and enhanced by the contributions of the greatest minds of every age, is to be cast to the owls and the bats. The glorious masterpieces of the world's literature are to be treated as effete and antiquated, with no more to do with the present than the fossils of the ancient rocks. The religion which has made the most enlightened part of the modern world what it is, is to be completely wiped out as with a sponge. All that is associated with the sentiments of respect for that which is more excellent, of reverence for that which is holy, is to be swept away. "The other world," and all that appertains to it, becomes the subject of a jest, and no sense of hidden things is to be admitted as altering the "visible values" of life in this world.

BUT the spirit of literature is not a thing by itself. It is the expression of the life and thought of men. If it is desirable that our literature should insist upon such ideals as have been described, it is because it is desirable that here in America such should be the ideals of life. The sway of these ideas should be extended to every department. We do, in fact, see much of this tendency in many directions. In politics and in

economics it is a common, and perhaps an increasing, tendency to scorn the lessons of history and the results of human experience, under the notion that to this country and its conditions the doings and sufferings of the men of other lands and other times have no relation. They have nothing to teach us. We shall succeed where they, time after time, have failed. What proved the ruin of nations in the past will but enhance our greatness. Again, we have not only put an end to aristocracy in the formal and conventional sense, but we seem to be witnessing the upgrowth of a generation destitute of the sense of respect for any kind of superiority, unless it be of a physical character; and with this goes the capacity of reverence for that which is noble, for moral grandeur, for that which has hitherto been recognized as the goal of human perfection. But, we ask, Is this desirable, Is it to be accepted and fostered? In conclusion, let us say that the writer with whom we have been dealing is woefully wrong when he asserts that the sense of the world invisible and a present God has no relation to morality. In truth, in these things have been found the most powerful of moral motives, and the only ones which are permanent in their influence and in any real sense uplifting. Americans may not, any more than other peoples, continue to be a great and beneficent force in the world without that development of character which can only come from a supernatural religion.

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Money Power

FROM THE ANNUAL ADDRESS OF THE
BISHOP OF WASHINGTON, 1899

WE are wont to boast of the progress of the nineteenth century; wont to compare its beginning with its ending; the America that Washington, Adams, and Jefferson knew, with the America of to-day. We think of the magnificent cities we have built in North and South, and East and West; of the railways and telegraphs wherewith we have covered the whole country like a net-work; of our enormous increase of wealth. And our people, forgetful of the religious beginnings of our nation, are saying more and more in their hearts, "It is my power and the might of my hand hath gotten me all this wealth." Contrast the sordid spirit which now animates the American people with that of the framers of our Constitution. Contrast the stalwart life of those ancestors, their homespun simplicity, their fidelity to principle, their robust faith in God, with the love of ease and luxury, the all absorbing passion for money, which characterizes our people at the present day. Apply to our own nation the kind of lesson that Gibbon draws in tracing the decline and downfall of the Roman empire; and then think whether in the midst of our boasted progress there are not also signs of decay.

* * *

Gold and silver are the gods to whom our people look for protection, prosperity, and safety. Gold and silver and the balance of trade are the watchwords which express their highest ideal regarding the welfare of their fatherland. Gold and silver is the ruling thought of young men and maidens, of fathers and mothers, of rich men and poor men, of merchants and statesmen, of day laborers and tradesmen; the one ruling passion that blots out the thought of God

and of country, blots out family life; and the one ruling aim to which all else is sacrificed as the myriads go forth each day to their work and their labor until the evening.

What a mockery it seems to speak to those in whose breasts such a ruling spirit reigns, of "seeking first the Kingdom of God and His righteousness," or of doing their duty and getting their own living in that state of life in which it shall please God to call them. "We must be practical," they answer back. Well, let us really be practical.

The growth of trusts at the present day is undoubtedly a kind of evil that is threatening the freedom of the people. The vast accumulation of great wealth in the hands of a few, who think only of their private ownership, never of the divine stewardship of wealth or of the tremendous responsibility of those who possess wealth, is another cause for alarm.

There is a mysterious sacredness about money which to me is appalling. With money power we can purchase almost any other kind of power. Not only can we use it in building houses, buying for ourselves lands, securing for ourselves works of art, position in society, education, and the companionship of the great, but we can relieve the necessities of the poor, build hospitals and colleges and churches, send missionaries to the heathen, help in many ways those who are doing God's work in this lower world. The more sacred any power is, the greater is the temptation to pervert it; and by all the warnings of the Bible, and by all the lessons of human history, we learn that wherever or whenever money power is thus perverted, wherever or whenever the stewardship of wealth is thus ignored, a terrible judgment of God upon the land inevitably follows.

We cannot but recognize the prevalence and growth of this evil of irresponsible wealth. Side by side with it we cannot but admit the growing discontent among the masses. Here in America we have no fear of European socialism. But there is something else, a spirit working far below the surface, that we may well dread. It is a feeling of injustice among the masses; a consciousness that they are somehow being wronged; a scowling determination that those wrongs shall be righted. And, like the rumblings of an earthquake, these hidden fires beneath our feet every now and then manifest their presence and their smouldering activity.

Well! Filled with the love of God and of your country, you go among the masses; you become the friend of the poor; you talk to the factory hand and the workingman; you get their point of view, and see more clearly and feel more strongly than ever, that on the laborer's side there are bitter, burning wrongs to be righted; but one gigantic obstacle uprises which prevents their being righted. The poor are just as sordid and covetous as the rich. Give the poor man the opportunity of wealth, or let him once change places with the rich man, against whom he cries so bitterly, and he will become just as cruel and unjust himself. There is, however, this enormous difference between the two. Where the covetous poor man is ignorant, pressed with want and shut out from all opportunities of knowing better, the covetous rich man lives in ease and luxury, possesses ability, education; and, with every opportunity of knowing the truth about himself, deliberately shuts his eyes to

it. The ultimate responsibility, therefore, rests with him, for he has the power of righting evils which the poor man is helpless to change.

* * *

If there is a responsibility resting upon the American people, there is a greater responsibility resting upon the Church of God. The Church of God, indeed, recognizes no distinction of persons; it identifies itself with no particular class of men. We are not to take the poor man's side against the rich, or the rich man's side against the poor. Moreover, it is not the business of prophets and priests of God to know about capital and labor, or the needs of commerce. We must leave the intricacies of all such questions to those experts who make political economy their life long study. But we do know something about the human motives which actuate men's lives. And we have as a weapon in our hands that Word of God which is sharper than any two-edged sword in cutting down to the thoughts and intents of the heart. We are pledged to God to stand out as witnesses to the everlasting truth that covetousness is idolatry; and we are bound to teach that truth, in season and out of season, whether our people hear, or whether they forbear.

Once more the Church of God has her own crying temporal needs; she knows just how the poor man feels; she knows just how St. Paul and the first Christians felt. But she should be free from either rich man's or poor man's spirit of covetousness, crying aloud just as St. Paul did at the very time when he was oppressed daily with the care of all the churches, that covetousness is idolatry; and setting all outsiders the example of entire confidence in Christ's holy promise, "Seek you first the kingdom of God and His righteousness, and all these things shall be added unto you."

— X —

Open Air Processions and Street Preaching

BY THE REV. DUNCAN CONVERS

SEVERAL of the clergy have been interested in the experiment we have been trying, during this summer, at the church of St. John the Evangelist, Boston. Some ask about it. It is easier to send a communication to the papers than to answer individually.

There are two well-defined types of open-air work. One, an independent service, meant to be complete in itself, and the other, auxiliary to a service to be held later in the church. The latter is the kind we have aimed to have.

Why should we? One reason can be given in words overheard as we passed. A mother and daughter stood watching us, when the former asked: "What are they doing?" The daughter answered: "Why, mother, they are following the example of Christ who went out into the streets and lanes of the city to seek the lost." Perhaps the Master's words at His trial, "I ever taught in the synagogues and in the temple," with explicit reference to the same on many occasions, may justify the inference that He usually taught in buildings set apart for religious purposes. But the sermon on the mount, the teaching given the crowd from the ship, and the like, show it was not confined to such buildings.

Ecclesiastical practice in the past makes it older than the modern, unchurchly mode used by the Salvation Army. Out door processions were known to St. Basil, used by St. Ambrose in Milan. Bingham's *Antiquities* (Book xlii, Chap. I: § 11-12) tells of early ones in Rome and Constantinople. The article in Smith's *Dictionary of Christian Antiquities*, p. 1716, says: "About the same time the Arians at Constantinople

sang hymns, antiphonally, as they went through the city to their church, whereupon St. Chrysostom, to counteract the effect of such public demonstrations, organized processions of the orthodox, in which silver crosses given by the Empress, and lighted tapers were borne, and psalms sung. . . . It is probable that all litanies ordered for a special purpose were sung in procession, though it is not always so expressed." How astonished some of those worthies would be should they know that our "litany" is generally said in a church, and that some of our people are so ignorant as not to know that such were first intended to be processional.

If we are to be "missionaries on a mission," we are to look on ourselves as "sent," not merely to minister to those who come to us into our churches, but to go to seek for those who will not voluntarily come. And such we find on the open streets.

One of the ever present temptations of an endowed church is to work only or mainly for the rich and the well-to do. If we are to conquer this temptation, and to preach the Gospel to the poor—to those whose surroundings are like those chosen for Himself by God Incarnate, we must get beyond the walls of the churches. We can find them on the streets. A worker with us said to a man evidently interested: "Come to church with us." "Oh, I'm not dressed to go," looking down on his rough working clothes. "Come anyway; don't mind your clothes." He took a second survey. "It's not so very bad. Do you think I'm too bad to go?" Of course he went, and was glad of having done so.

What have we done? You can improve on our plan, no doubt. We tell you our experience to enable you to begin thinking. We made our procession, headed by a cross bearer, carrying a broad-faced wooden cross, gilded, which was made for us at a cost of \$7.50. Behind him marched, two and two, the men, clad in cassocks and cottas, wearing skull cap, and having a card of hymns. The hymns are mostly processional, or hymns of invitation to church, and are sung to the best known tunes we can get. There are fourteen on our card, but the ones we generally use are:—

The Church's one Foundation.

O happy band of pilgrims.

Souls of men, why will ye scatter?

Rejoice, ye pure in heart.

At the Name of Jesus.

Stand up, stand up, for Jesus.

Onward, Christian soldiers.

There is a fountain filled with blood.

After the singers, two cornetists in cassocks and cottas. Then the priests. It is important to have two, if possible, as the effort to sing on the street and preach at the stations, tires the throat. One alone will probably find that he has no voice left to sing the service and preach in the church afterwards.

Behind comes the auxiliary procession of those who do not wear cassock and cotta, one of whom will take charge of the pulpit; *i. e.*, a wooden chair without a back. Others have the hymn cards to give to any men who seem interested, and who will join them in the auxiliary procession. After the addresses at the stations, and while the cornets are playing over the tune, they offer the cards to the men in the crowd and ask them to come into the procession. Usually we have not had as many ready to do so as we hoped. To the man in the crowd it seems like "confessing Christ before men" to take the open step of leaving the crowd and becoming one of our auxiliary procession. Still, those who do so are sure to come with us to Church and make part of the congregation. We hope some day to learn better how to effect this.

The women interested go on the sidewalks, and not in the street. They are asked to sing the hymns and to invite those they see are interested to come to church. Children are not especially wanted.

As the evenings grow shorter, and it is dark by the time we get to the church, we give each man in the choir or in the auxiliary procession, who starts with us from the church, a torch;

i. e., a candle burning in a clear glass shade on the end of a pole.

At starting, we have gone into the church, and kneeling before the altar, asked God to bless us and our work. Then we sing a hymn, as we go to our first station, where a short address five to eight minutes long, is made. Sometimes, while standing still, a hymn has been sung; but the numbers did not increase during it—on the contrary, lessened slightly. As the crowd was so well behaved, we have sometimes said a prayer. "Hats off, please, while we say a prayer." Nearly all uncover their heads. We commonly said: "O Saviour of the World, who by Thy Cross and Precious Blood hath redeemed us," the rest answering, "Save us and help us we humbly beseech Thee, O Lord," with the Lord's Prayer.

The crowds have been large. Sometimes five or six hundred men—perhaps fifty women; and of children, from twenty five to a hundred. When we start, a few half grown girls giggle, but before we get to the first station they are silent. The men behave well—better than most congregations in church. There is scarcely any talking, no jeers or sneers; but all are respectful. It is a great thing to preach five minute sermons to several hundred men who seldom go to church. It is a gain to have many of them follow into church and stay for the service.

Opinions will differ as to what the service should be. Some will make it a Mission service, in order to make as little demand on the newcomers as possible. Others will think it best to have the Prayer Book office in its integrity, as teaching them more. The first will be the more attractive to the greater number, no doubt. It would be a fatal mistake to neglect the service and sermon in the church, as the procession is a special way of inviting men to come; and if you will not give them something to come for, they will not return, although they may come in once.

After a few weeks, some begin to understand what is coming, and are ready to co-operate. Helpers will come to sing and work. Little knots of people will be found waiting for you. You may find, as we have, active helpers in the police. It was a day of rejoicing when we saw the officers listening to the sermons, taking off their helmets at the prayers, stopping a bicyclist as he rang his bell and shouted for the crowd to give way before him, running down the street to stop a carriage from breaking in upon a prayer, and heard of their talking amongst themselves in the station of "the impressive services."

It was a cause for thanksgiving to see how reverent and well behaved the crowds have been; to see how many were ready to accept the invitation to come to church. It gave fresh point to the saying, "Our age longs to be religious."

Circumstances may make other plans than ours the best for your locality. Yet our experience points to the conclusion that in any densely populated city, an invitation so given on Sunday evenings will be largely responded to. We say "Sunday evenings," for it is impossible to get voluntary helpers each week night, and the crowd would not gather in such numbers then. Yet it might be a grand thing where possible. Our experience makes us say to any working in a dense population where crowds are on the streets in the evening, "Try it. You will not regret that you have so followed the example of Christ."

Letters to the Editor

SUNDAY GOLF

To the Editor of *The Living Church*:

I thank you for your editorial upon the Sunday golf question in your issue of Aug. 26th. However people, clerical or lay, may differ as to the right or wrong of Sunday golf playing, there cannot be any doubt that it is utterly wrong to allure boys from Church or Sunday school for the purpose of caddying. That it does take boys from religious influence, and from

what is often their only religious influence, I have sad proof in the two missions under my charge. In the immediate neighborhood of these mission stations three sets of golf links, two of them owned by large and prosperous clubs, have been recently established, and now on Sundays it is extremely difficult to get any but the smallest boys (too young to caddy) to attend either Sunday school or Church service. Inquiry after boys who used to be regular at either or both is almost invariably met with the information that they are caddying now, and therefore cannot come. As most of the people in the mission field are poor, the money that the boys can pick up as caddies is a great temptation to parents to overlook their desire for the spiritual welfare and instruction of their children (which desire is often weak at best) and to think only of their temporal needs.

While not holding the parents free from blame, it is fair to place the main responsibility upon the Sunday golf players. They do thus plainly put a stumbling block in the way of Christ's little ones, and I cannot but think that if this were brought to their notice many would hesitate thus to imperil the souls of others, even if they stop not at risk to their own. I venture to suggest that Sunday golf players should make it a rule to do their own caddying, for at least part of the day—say up to noon or 1 P. M.—and so give the boys an opportunity of attending Sunday school and Church. Surely no one bearing the name of Christian could object to so slight a modification of Sunday amusement for the sake of those whom the just and loving Christ warned his followers so strongly against hindering in the Way of Life.

Perhaps it may strengthen this suggestion in the eyes of some, when I add that I do not hold that Sunday golf is necessarily sinful. Of course there are limitations, but speaking generally, I think that when religious duties are first attended to (not left till the close of the day when, tired and sleepy from exertion or excited by play, the player is in no fit condition for worship), health of body and relaxation of mind may be sought in golf or any other lawful exercise on Sunday.

H. NEWMAN LAWRENCE.

New York City.

THE ARCHBISHOPS' JUDGMENT

To the Editor of The Living Church:

The Archbishops (two) of the Church of England, in their judgment lately delivered, declare incense to be lawful in the Church of England if used to sweeten the church, but unlawful otherwise. This is an unsatisfactory decision. One may use incense during a service to sweeten the church. It would have been far better to have declared its use unlawful at all times and under all circumstances, or lawful. However, in conclusion they "press on all the clergy alike, to submit to episcopal authority in all such matters as these." Well and good; if the clergy now using incense give up its use, will the clergy now failing to use certain lawful adjuncts to worship employ these adjuncts in the future? It is unjust and unreasonable to insist upon a priest's giving up a certain adjunct to worship on the score of its being unlawful, and not to insist upon another priest's using certain lawful adjuncts which he before neglected to use. Sins of omission need to be looked after as well as sins of commission. As I read the Ornaments Rubric, the language concerning the use of these ornaments is mandatory, the words being "shall be in use," and not "may be in use." For the sake of the peace of the Church, which the Archbishops declare "we all so much desire," will the Archbishops see that, not only in ritual but also in doctrine, and the general use of the Book of Common Prayer, all the clergy in word and deed, as exponents of the Church, express the mind of the Church?

From a layman's view, it seems to me that sins of omission are far more numerous and more dangerous to the Church than sins of commission. Uniformity on the lines of definite authority, and in keeping with the apostolic character of the Church in matters of Faith, of service, and of ritual alone will produce the peace

"we all so much desire." Lack of uniformity in these matters must always produce friction. The Church, as a teacher, ought not to be like a weather cock, blown this way and that way by contrary winds. She doubtless has a standard; suppose the Archbishops give us in few words that standard, and insist upon all the clergy, "for the peace of the Church," modulating their expressions concerning the Faith, ordering their services at the different hours, and using the ritual and ornaments in connection with these services, in strict keeping with that standard. Not a Ritualist would object to this, but would the Lows and the Broads do so? If not, who is responsible for any lack of peace in the city of confusion? What we laymen want is doctrine, ritual, and services according to the standard or a standard. If there is a standard, what is it? The Episcopal authority ought to be an authority and enforce conformity on the part of all to that standard. It is idle to talk of peace until with equal justice our bishops enforce conformity on the part of all—Low, Broad, High, and Ritualistic—to the standard in ritual, ornaments, doctrine, and worship.

HENRY E. WISDOM.

Personal Mention

The Rev. Dr. Samuel E. Appleton is visiting at Bellport, at the sea coast of Long Island.

The Rev. Clement T. Blanchet, of Philmont, N. Y., was appointed grand chaplain of the Grand Lodge of Odd Fellows of the State of New York, and re-appointed Deputy Grand Master for the District of Columbia, at the annual session of the said Grand Lodge, recently held in New York city.

The address of the Rev. C. S. Brown, chaplain of the New York City Mission Society, is now 9 West 114th street, New York city.

The Rev. Chas. Donahue has accepted a call to St. Paul's parish, Grand Rapids, diocese of Western Michigan.

The Rev. Chas. Ferguson has accepted the charge of Grace church, Tucson, Arizona.

The Rev. Thos. Henley has been officiating during August in St. Paul's church, Muskegon.

The Rev. Edgar Gardner Murphy is seeking rest in Concord, Mass.

The Rev. James M. Magruder has accepted the rectorship of the church of the Advent, Spartenburg, S. C.

The Rev. C. L. Pindar, M.D., has resigned the rectorship of Trinity Church, Apalachicola, Fla., and the Rev. G. W. Southwell is in charge of the parish till October.

The Rev. Richard Rowley, of Rice Lake, is in temporary charge of Trinity church, Baraboo, Wis., during the absence of the rector.

The Rev. Alexander W. Seabreeze has been seeking recreation at the Oriental Hotel on the seacoast at Brighton, N. Y.

The Rev. Geo. R. Van De Water, D.D., has returned from a visit at Lake George, to his country house at Quoque, L. I.

The Rev. James E. Wilkinson, Ph.D., after some twelve years' labor in school and parish at Grand Haven, Mich., has resigned his work, and is to take a three months' rest at the University of Chicago.

The Rev. W. Walton, Sr., has resigned the rectorship of Moorhead, Minn., and has accepted that of Little Falls, Minn., his address now being to the latter-named place.

The Rev. James H. Woods, Ph.D., has been appointed one of the special lecturers in the department of philosophy of Harvard University.

Acknowledgments

Sixty dollars have been received most gratefully towards rescuing the library of a New England missionary from a mortgage foreclosure. One hundred and forty dollars more are required. Will not kind friends send their aid towards this amount to the treasurer, the REV. CAMPBELL FAIR, Omaha, Neb.?

Official

TRINITY COLLEGE, HARTFORD, CONN.

Examinations for admission will be held Tuesday Wednesday, and Thursday, September 19th, 20th, and 21st. Christmas term begins with Evening Prayer in chapel at 5:45 P. M., Thursday.

GEORGE WILLIAMSON SMITH, Pres't

THE Berkely Association of Yale University is an association of Churchmen for the purpose of keeping the Church before the Students of Yale.

It maintains weekly services on Friday evenings in

Dwight Hall, provides an annual course of sermons in Trinity church, and from time to time arranges for other addresses setting forth the claims of the Church.

Rectors of parishes throughout the country may greatly aid the association by telling young men entering Yale the name and objects of this society, by urging them to attend its services and assist in its work, and by sending the names of Churchmen and others entering Yale to the officers of the association.

WILLIAM B. STOCKOPP, 1900 President,

13 Vanderbilt Hall,
New Haven, Conn.

Died

BAILEY.—Entered into Paradise, August 6th, Ernest Glentworth Bailey, the younger son of the Rev. and Mrs. C. R. Bailey. The funeral was at Grace church, Manchester, N. H., August 9th, the officiating clergy being the Rev. W. Northey Jones, of Manchester, and the Rev. Dr. D. C. Roberts, of Concord, N. H. Music was furnished by the vested choir of Grace church, of which choir the deceased was a member.

"Grant him O Lord eternal rest, and let light perpetual shine upon him."

WALLS.—Elsie Sophia Bissell, beloved wife of Marion C. Walls, born Oct. 15, 1865, at Montague, Mass., entered into life immortal, Indianapolis, Ind., Aug. 10, 1899. Burial at Plymouth, Ind., Aug. 12th, from St. Thomas' church, the home parish for a score of years.

"In the confidence of a certain faith."

PATTERSON.—Entered into the rest of Paradise, after some years of painful and patient suffering, Anna Caroline Pulveraugh, beloved wife of Otis H. Patterson, Plymouth, Ind., Aug. 31, 1899. Born, Chicago, Ill., March 4, 1860.

"In the comfort of a reasonable, religious and holy hope."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses; missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

THE third annual Retreat for priests and seminarians will be held in St. Peter's church, Westchester, New York city, beginning Monday evening, Sept. 18, 1899, with Evensong at 7:30, and concluding with celebration of the Holy Eucharist at 7 A. M., Friday, Sept. 22d. The expense for board and lodging for the period of the Retreat will be \$5. The conductor will be the Rev. J. O. S. Huntington, Superior O. H. C. The reverend clergy who expect to attend, will kindly send their names to the Rev. R. R. UPJOHN, committee, 296 Clinton st., Brooklyn, N. Y. City.

Notwithstanding the destruction of the church by fire, the Retreat will be held, *Deo Volente*, as already announced.

Church and Parish

WANTED.—A working housekeeper for a boarding-school for girls in the west; family numbers seventy-five; must be experienced and capable. Address promptly, Miss M. B., care THE LIVING CHURCH.

THE fourteenth year of study by correspondence as conducted by the Society for the Home Study of Holy Scripture and Church History, president, the Bishop of Washington, will begin on Oct. 1st. A few more students and readers can now be entered. For circulars, address Miss SMILEY, the Library, 1316 N street, Washington, D. C.

ENGLISH priest, age 31, musical, nearly seven years' experience, home and abroad; good extempore preacher, B. A., Cambridge, Eng., with 1st class in theology; highly recommended by Bishop and others, desires sphere of work in America. Please give details. All replies answered. Address H., office of THE LIVING CHURCH.

The Editor's Table

Kalendar, September, 1899

3. 14th Sunday after Trinity.
10. 15th Sunday after Trinity.
17. 16th Sunday after Trinity.
21. ST. MATTHEW.
24. 17th Sunday after Trinity.
29. ST. MICHAEL AND ALL ANGELS.

Green.
Green.
Green.
Red.
Green.
White.

A PARTY was going the round of the Tower the other day, and on being shown the instruments of torture, one said: "Yes, it's those dreadful things the High Church party wish to bring back."

AT the close of a forenoon session of a ministerial conference, in announcing the opening subject for the afternoon, the presiding officer said: "Elder H. will present a paper on 'The Devil'." Then he added earnestly: "Please be prompt in attendance, for Brother H. has a carefully prepared paper, and is full of his subject." The *Homiletic Review* says that it was some minutes before the presiding officer understood the laughter which followed his remark.

RUDYARD KIPLING recently received the degree of Doctor of Laws from McGill University, Montreal, whereupon the *London Academy* exclaims:

"Why have you been so long, McGill?
Where were you when our friend was ill?
It's surely wrong to wait until
He's well before you 'doctor' him."

COMMENTING on some recent experiments with alcohol, the *Pittsburgh Dispatch* says: "Professor Atwater's announcement that if a man absorbs no more than two ounces of alcohol per diem the liquor gives sustenance, is interesting. But its practical value is damaged by the fact that many men, in the fear that they will not get the full two ounces, take two ounces and a half, or even more, in which case the effect is deleterious, not to say disorderly. An overdose of beefsteak and potatoes does not produce such vociferous and undesirable results."

THE attention of English-speaking visitors to the Milan cathedral is readily attracted by the following notice, which appears over an alms-box: Appelle to Charitables. The Brothers, so-called, of Mercy, ask slender arms for the Hospital. They harbor all kinds of diseases, and have no respect to religion.

JUDGEMARTIN GROVER, of Troy, N. Y., was at one time approached by a young citizen who wished to be nominated to the State Assembly. The shrewd old Judge had certain doubts about him, which he expressed somewhat freely, and yet he was willing to afford him a trial. He therefore addressed the aspirant in this way: "Young man, if you will give me your word that you won't steal when you get to Albany, I'll see what kin be done about sendin' you there." "Judge Grover," replied the young man, drawing himself up with great dignity, "I'll go to Albany unpledged, or I don't go at all."

BISHOP GILBERT lately was the guest of the Bishop of Kansas. After his departure, Clarkson, the little son of the latter, asked his father with great earnestness a question which the Coadjutor-Bishop of Minnesota may consider vital: "Papa, is Bishop Gilbert a rich-ulist or a poor-ulist?"

THE *London Academy* recently awarded the prize for the best imitation of the nonsense verses of Edward Lear to a woman in Newcastle, who sent the following:

"Our minister, Ian MacIaren,
Of copy will never be barren,
Just a smile and a tear
In a dialect queer,
And he's read from the Thames to Loch Carron."

"CAN'T afford it." What? Why, the Church paper that costs two dollars a year! Pause a minute, good friend, and consider. It is an enormous sum, isn't it, to pay for 2,500 columns of reading matter, equal to 5,000 pages of book print, or twenty good-sized volumes! You couldn't buy the bare paper in that form for the money. This reading is composed and selected for you, at great outlay of time and money, and sent to you, postpaid, regularly, in convenient form. It is what you cannot get in books—about the news, the work, and the thought of the Church of to-day. You cannot afford two dollars a year to keep informed about this? How much do you expend for papers and magazines that have no serious purpose and serve for nothing but entertainment? Think it over, and consider whether you cannot, after all, venture on a half-cent a day to secure a good Church paper which will be of benefit and interest to every member of your family—we refer of course to THE LIVING CHURCH.

CONVENTION reports this year show generally a healthy and sturdy growth. The figures of increase are very gratifying. But occasionally there is an item which strikes a discord, and sets one to thinking. The growth is at times peculiar to say the least. For instance, the 1899 Journal of Chicago shows, in comparison with that of 1898, an increase of 408 families, which is a wholesome percentage. But there is reported a growth of only 340 souls, and the question is at once suggested as to the character of these families who have come in, bringing so few souls with them. The question is emphasized by the report of one parish in the diocese which reads thus: "Families, 104; individuals, 50; souls, 100." The rector of this parish will be likely to have a serious task on his hands in explaining the grounds of his opinion concerning his parishioners, should this report come to their notice. The bookkeeping of parochial reports is often a marvelous thing, but we have never before seen perpetrated such a wholesale slaughter of souls.

A MOST upsetting interruption to a preacher, and one richly deserved, is narrated in the very entertaining "Life of Bernard Gilpin," the "Apostle of the North," by George Carleton, Bishop of Chichester about 1630. When Bernard was a little boy, a certain begging friar came one Saturday

to the house of his father, intending to preach on the morrow. "The holy friar at supper-time ate like a glutton, and like a beast could not give over tossing the pot." Preaching on the morrow, "he presumed to grow hot against some sinners of the time, and among the rest to thunder boldly against drunkenness. Young Gilpin having but newly got the use of his tongue, and having observed the hateful baseness of the man the night before, as he was sitting neere to his mother's lap in the church, suddainely crieth out in these words: 'O mother, doe you heare how this fellow dare speake against drunkennesse, who was drunke himselfe yesternight at our house?' " Whereupon we are informed that "the mother made speede to stop the childe's mouthe with her hand, that he might speake no further." We may conjecture that he had spoken far enough for the feelings of the "wand'ring companion" in the pulpit, as also for his chances of a collection.

NOW comes the time for work. Thoughts, like persimmons, need the frost for ripening; the rough blasts of autumn and the snows of winter to shake them from the boughs. Vacation and summer-time are good for growth; but the product is not fit to harvest till cold weather comes. Winter work will be a test of summer play. If we have been growing, gathering strength, renewing our vitality, by rushy brook or on the beached margent of the sea, it will appear in the new life and vigor that animates us. We welcome the clergy back to the old paths, and offer THE LIVING CHURCH as a helper in the renewed work that they now undertake. We bid the laity good cheer for the fall campaign! Will the clergy and laity give us a helping hand? Let every Churchman who wants a live paper, send us his name and two dollars.

WE commend to the thoughtful consideration of some of our numerous correspondents (we forbear to mention names), the following delicate hint which we find in an exchange:

ALPHA.—We should be very glad to print your letter if we could read it. The writing is just as if a hen had dipped her foot in ink and then ran across the sheet of paper. No one but yourself can read it. If you could dictate the translation of it to some friend, it might prove a valuable contribution.

Notes from "Eaglesnest"

XI.

CAMPING is one of the eccentricities of our life at Old Mission, and shall have a place in my "Notes." My wife says we are camping here all the time, and she does not care to go from our comfortable wigwam under the pines, to sleep on the ground in a tent, and cook over a smoking fire, and perhaps get caught in the rain. So she stays at home and has the best of it (in a way) while I take the young folks and return to the simplicity of nature.

When I say "simplicity of nature," I use the phrase in a qualified sense, *secundum quid!* and the remark brings a smile to the face of the One who stays at home. She

finds amusing incongruity between my wagon-load of civilized comfort and the "simplicity" to which I refer. Indeed, I have become convinced myself that woven wire springs are not consistent with the ideal to which the poetical or practical camper aspires. I have at last got down to the bosom of mother earth and have slept on the ground. That is to say, very nearly; only a rug and a cot-pad and a comforter and a pillow! An armful of balsam fir branches, picked very fine, completes a bed on which tired nature's sweet restorer is literally "balmy."

While I must admit that the best thing about camping is getting home again, I hold it to be a very helpful and healthful episode of summering. It is a break in the monotony of cottage or boarding-house life; it compels to a degree of physical exercise and hardness, the benefits of which are felt afterwards; it promotes good fellowship and helpfulness; and if it be well managed, it gives good digestion to wait on appetite. But as I said, it is good to get back to home comforts again, and to be able to appreciate and enjoy them better for the temporary deprivation. There is some such recompense in return from foreign travel. We love our own country all the more after seeing other lands.

Much depends on good management in the matter of camping as well as in other affairs. "Why didn't we think to bring that!" is often the exclamation of the amateur campers who find themselves perhaps without salt for their table in the wilderness. Table? Why, certainly. Would you eat off the ground? I always take a table. Two or three smooth boards tied together can easily be carried in the bottom of the wagon or the boat, with the tent poles. With a hand-ax one can cut and drive stakes and set up the table in a few minutes. Benches may be made in the same way, but it is better to take a bundle of camp chairs, which cost but fifty cents apiece. These can be moved to the camp-fire in the evening, and are convenient in the tents. It is well to have a shelter over the table. This can be made by stretching over it a "fly" from one of the tents. A pretty refreshment tent which opens on one side, can be bought for ten dollars, and can be used afterwards on the lawn at home for a play-house for the children.

Some campers take a stove, but it is not needed. A piece of sheet iron, two by three feet, or less, will serve as well. Even that may be dispensed with. Cut two green sticks as large as railroad ties; square the top and one side of each, and place them a few inches apart, hewed surfaces facing; let the end of a pole hang over a crotch near the end of your fire-place; hang on the kettle, and between the logs build your fire of chips cut from an old stump. There you have a woodsman's range on which you can cook for a party of a dozen people as well as in any hotel kitchen. Of course you must know how to cook, and have material for it. Don't bring a lot of pastry and prepared food (except bread), but have the fun and experience of making things for yourself. You will take bacon, and catch fish (if you can), and forage on the neighboring farms for chickens and milk, and pick berries for dessert. I have a camping memorandum of everything that experience has shown we need on such expeditions, under five heads: Camp use, Provisions, Cooking outfit, Table

furnishing, Personal. A list of the latter is given to each one to be attended to, and includes bedding, toilet articles, etc. One person should attend to the general outfit, packing and unpacking, and keeping it in order.

I see I have given a good many details, and perhaps would only amuse the reader by filling out the list under each head. One thing, however, I must suggest: Don't think that "camping" requires the use of tin plates, cups, and spoons. Use good, honest, crockery and plated ware, which can be easily cleaned, which are quite as "simple" as tin, and far more satisfactory.

There is little space left, if I would set a good example of brevity to contributors, to give any description of this summer's excursion. We went across the bay, several miles inland, into a wild country where Indians are almost the only people one meets. They are "good Indians," even if they are not dead! An old one came to our camp, and we took a lesson from him in the Chipewa language. After a pleasant hour with us, partaking bountifully of everything we could spare, he took up a collection, and then inquired how much more we would give him to catch some fish for our supper! Yes, they are good, but none too good "for human nature's daily food."

The days passed pleasantly between fishing, rambling, reading, and camp work. The best hour of all was that of the camp-fire. Did you ever see a real camp-fire, where wood is to be had without even asking? It is not worth while to pile it more than ten feet high, for a blaze of twenty feet is about all the eyes will bear with comfort. Stories and songs and jests go round; the fire mounts upward, and the darkness behind us deepens as the flames grow brighter. The world seems to be drifting away from us, as it does in dreams. One scarcely needs a hypnotic suggestion to fancy himself soaring through interstellar spaces on wings of fire, sowing the field of night with stars. But he soon returns to mundane sense and realizes that he is tired. He must be up with the early bird to catch the fish, thankful if he may pass the night without a "bite." The evening hymn is sung; "Lighten our Darkness" is followed by the benediction; the lanterns are lighted, and for a few minutes the translucent tents are all aglow. Then silence and sleep, and the sweet influences of the Pleiades.

Old Mission, Mich.

C. W. L.

— X —

There Was No Singing

DOUBT never yet gave birth to music. The newspaper reports of the funeral services of the late Colonel R. G. Ingersoll said: "There was no singing." The fact was deeply significant.

Some kind of music and song is natural and instinctive among the people of every race. It is a human instinct to be touched by the mystic power of music. Music is loved for two reasons. First, because it is impressive; second, because it is expressive. Music wakens chords in the being and life of the soul which otherwise would slumber. The consciousness of such awakened life and emotion is profoundly agreeable. Especially pleasing is it because it wakens the sense of agreement, a feeling of sympathy. Under this spell of music one seems to be less alone in the world. Something without is felt to

correspond with something within. Somehow and somewhere the subtle impression is made by music that certain sensitive chords in others' being are in unison with and answer to those in our own being. And in this wakened sense of mutuality and responsiveness there is power. Some are of course more sensitive to it than others. With all, it is a quality peculiarly susceptible to cultivation. But the impressive charm of music is universal.

Christianity, if not the mother of music, has developed a music and song of its own. There is to be found no such music in any heathen country as is found in all Christian countries. Naturally and historically, Christian experience gives birth to Christian music. This is because the Christian experience awakens into power emotions that are peculiar to itself, and which crave musical expression. For souls uplifted into glorious cheer and triumphing trust and hope, mere word-language is not enough; the words need to be touched into music in order to fit the case. That Paul and Silas, scourged and thrust into jail, despite their bleeding wounds, made their dungeon and the midnight ring with their song of praise, was perfectly natural; natural to men whose souls were stirred into such ecstasy as theirs of glorious and blessed fellowship with the Divine One who was thus revealing himself within them. The Gospel of Christ has never gone anywhere that music did not go with it. The history of Christianity is traced in the history of Christian song.

There is no living Church anywhere without its music and song. The modern hymnology is something which the atheist only makes himself foolish trying to account for. There is nothing in his philosophy to explain it. That there should have been no song or music of any kind at the funeral of Colonel Ingersoll was altogether natural. Music there and then would have seemed a mockery. Mr. Herbert Spencer who has spent his life and his extraordinary intellectual ability trying to reason out an explanation of the world by reasoning God out of it, and in the strangely unnatural endeavor to put an "unknowable," eternal IT in place of the Father Almighty, Maker of heaven and earth, was asked not long ago by Mr. Stead to name some hymns that had been of greatest use and comfort to him. His reply was that he was not aware that any hymn had been of particular use to him. When a boy of seven, he added, he had been forced to commit hymns to memory as a punishment. So cruelly, so horribly, in his case, were his life and his life's philosophy poisoned at the foundation, by a prejudice "deep almost as life!"

It is a miracle of Christian testimony to the truth when martyrs go to the stake with triumphing song. It is something as really natural as it is beautiful when dying saints go home on the wings of song. Music at the Christian burial chords perfectly with the fitness and meaning of the occasion.

Truly, pity can not be too heartfelt and profound when any one dies under circumstances which make music of any kind seem dissonant and out of place. Christian gratefulness can not be too constant or too exultant, in view of the fact that music and the new song are the symbols of the new order of things, as already more and more, day by day, the new heavens and the new earth are seen coming down from God out of heaven.—*The Interior.*

New Baconian Cryptogram

A CORRESPONDENT of the New York *Sun*, like Ignatius Donnelly, of Minnesota, has been delving into the authorship of the works of Shakespeare, and elucidates a manner by which many of the mysteries of those writings may be made as clear as day. "We know that people in the time of Bacon and Shakespeare," he says, "delighted in verbal conceits, and twisted and fashioned their names in riddles and rebuses. Now, Bacon, in hunting for an anagram, must have noticed that the first and last letters of his name formed the abbreviation for *nota bene*. The other letters would give C A O, and the rebus anagram would read: 'NBCAO'—that is, 'Take notice! See! a cipher.' This, perhaps suggested to Bacon the great cryptogram. However that may be, we find in one of the earliest of the plays, 'Romeo and Juliet,' an interlude, referring, it would seem, to the question of authorship. The *dramatis personæ* of this play within a play are not given, but we may infer them to be Posterity, Shakespeare, and Bacon himself. Posterity speaks in the Scottish dialect, which Francis Bacon, with the advent of the House of Stuart in view, might believe would become a fashion. Bacon makes himself speak in this dialect, too, as befitting a courtier.

"Posterity, as though overwhelmed with admiration, utters the single word 'Who?' Shakespeare puts himself forward. And then Bacon interposes and emphatically asserts his claim. The interlude is remarkable in having itself for its title, which, too, is very appropriate. The text follows:

"WHAT'S IN A NAME?"	
Posterity.....	WHA?
Shakespeare.....	T'S I
Bacon.....	NA, NA, ME.

"This short and stirring drama is respectfully submitted through the *Sun* to the literary world at large."

—X—

The Latest Testament

SOME remarkable new versions of the Scriptures are in course of preparation by the British and Foreign Bible Society, among them being the New Testament in Dieri, the tongue spoken by a tribe living some hundreds of miles north of Adelaide. The book is notable as being the first complete Testament issued in any of the Australian aboriginal languages. The rendering has been made by some German missionaries, and was transmitted to the London committee by the Chief Justice of South Australia.

To a translation of the Gospel of St. John, made by the Rev. R. Fletcher, into Maya, the language of the Indians of Yucatan and British Honduras, are about to be added versions from the same pen, of St. Matthew and St. Mark; and one of the last acts of that great linguist, Dr. Wright, was to endeavor to secure a rendering into the language of the Vei people, of the West Coast of Africa. From a philological point of view, this is one of the most extraordinary tongues in the world, and it has written characters that are quite unique.

—X—

The Church Reporter

SCIENTIFIC annals record no instance of a successful attempt to fathom the depth of the average secular journalist's ignorance in regard to matters and terms ecclesiastical. While

he never wholly ceases his operations, the numerous services of Lenten and Easter-tides furnish him especial opportunities to display his talents, which he forthwith proceeds to do, to the amusement of Churchmen and the mystification of others. The accompanying specimens of his efforts are taken for the most part from local papers. Charity, which I hold superior to journalistic ethics, forbids more specific credit. I may state at the outset that our friend is not responsible for the italics; these, wherever they occur, are mine.

His ignorance is all-embracing, from vestments and services to architecture. When a certain church was opened for service, a local sheet, in its description of the building, said: "The interior style is that of an English cathedral, with nave and transcript." It intended, presumably, to say "transepts."

Obviously, the next is chargeable to the intelligent compositor rather than to the reporter. In setting up a Holy Week announcement he has changed just one letter, but he has most assuredly succeeded in selecting the least appropriate one of the entire alphabet. Behold the result: "The services on Food Friday will be as follows." Somewhat on the same order is another (probably not by the typo this time): "To day is Ash Wednesday, the festival which marks the beginning of the season of Lent." A Protestant minister in a magazine article on Holy Week observances in Italy, says: "Good Friday is one of the most important festivals in the whole calendar of the Catholic Church." Truly, one must go away from home to learn.

Our branch of the Church is frequently referred to as the "Anglican Church." This expression (which, by the way, once appeared in our diocesan paper) may be said to be rather more complimentary than accurate; but for a genuine, unadulterated compliment, commend me to the following extract from the published account of a Good Friday "Lantern service": "Stereopticon views were used, presenting scenes from the life of the Saviour, each of which was feelingly described by the rector." This looks innocent enough, certainly; to appreciate it fully we must go beyond the surface, and employ a little extraneous knowledge to see who is being complimented. The "feeling description" referred to consists entirely of a harmonized account from the narratives of the Evangelists. Certainly the reporter can hardly be complimented on his acquaintance with the text of the Gospels.

Last Holy Week I found this: "Palm Sunday was generally observed with the usual ritualistic services. Bishop N. confirmed a class at Holy Trinity, and a special musical programme was observed at Christ church." Horrors! to what further excesses will this "Ritualism" go? And the funniest part of it all is that the one American church in the city where there was a procession with palm branches and the office of the blessing and distribution of palms was said, was utterly ignored by the reporters.

Speaking of "ritualistic," I have seen a reference to "an 'asperges' service in a spiritualistic church." This, I suppose, is another to the account of the compositor.

Did you ever hear of the "Girl's Friendless Society"? I have; there is a branch of it in a certain city of this diocese, according to a newspaper item.

At a diocesan convention there were said to be in attendance "the following clergymen and deacons." Hear that, ye deacons! Wherefore should you be thus summarily relegated to the ranks of the laity?

One of the statements best adapted to mystify a non-Churchman is the following: "The literary will be said at 10 o'clock Friday." Sometimes it appears in a somewhat more extended form, as "the literary service." Probably this is one of the additional services not allowed by the Prayer Book, but introduced by the benighted Ritualists. Even a Churchman, I think, might well be pardoned for failing to recognize the litany under such a disguise.

The following ludicrous combination appeared as a single line of an Easter programme: "Re-

sponsive reading, 'Gloria's Creed and Lord's Prayer'."

A local paper which prints each day a *resume* of historical events of that date, with the "holidays" falling thereon, had under the latter head on June 24th, "Saints Nativity of John the Baptist, Bartholomew." Where St. Bartholomew came in I have never been able to guess. An Associated Press dispatch once described a funeral as occurring in "Trinity Cathedral Episcopal Church."

In this city there are three vested choirs, two male and one mixed. The last has been called a "vestry choir," and one of the others, a "vestal choir." These may possibly be the reporter's; the third choir has also suffered, but undoubtedly at the hands of the compositor: "The boys' choir will meet this afternoon." It does seem a little singular that this should have been perpetrated just about the time of the introduction of the vested choir, an innovation vigorously opposed by some parishioners; it almost leads one to think it was meant to insinuate that it was something to "sit down on."

The elegant and impressive language in which our secular friend clothes his Church news is enough to make the Church editor "turn green with envy." For instance we read that a holy day has been observed "with appropriate exercises," that "all the bishops wore the full regalia of their office" (this from the telegraphic account of the consecration of the Bishop of Los Angeles), or that a marriage has been solemnized "according to the delightful form of the Episcopal Church." And read this: "A delightful service of song was held at Christ church last night. Some of the city's sweetest singers were in the choir, and the large congregation present was highly entertained." Will somebody kindly tell us what we go to church for, anyway?

The Roman Church fares no better than our own, as the following examples may serve to show. On Rogation Monday: "Rogation services will be held every night this week." On Ash Wednesday: "The celebrant with a hyssop marks the cross on the forehead" (referring to the ashes). I should think the sacred sign would be rather straggly and ill defined. On Good Friday, "The stations of the Cross to-night will terminate the exercises of the day. The Mass to-morrow will be preceded by the Baptism of catechisms." On Christmas: "At the Benedictus the 'Holy Knight' was beautifully rendered." On the eve of the Epiphany: "To-morrow the Feast of the Magic will be celebrated." Another is from a Washington paper: "The order of the pallium was conferred on Archbishop N. last week."

I have only one more specimen, but it serves as a fitting climax to the whole. It occurs in an article on what the writer—and I think every Churchman will agree with him—calls a "peculiar service" held in Valencia on Good Friday. "The priests kneel in silence while pestilential psalms are sung by a hidden choir."

LAICUS.

(NOTE. The foregoing article is one published in the *Nashville Churchman* about three years ago, with some few additions made to the collection since that time.—Ed.)

—X—

Book Reviews and Notices

A Thousand Days in the Arctic. By Frederick G. Jackson, Knight, etc. With preface by Admiral McClintock, R. N. Illustrated from photographs by the author and drawings. With original maps. New York: Harper & Brothers. \$6.

This latest book on Arctic life and exploration deserves to rank among the first in general interest and scientific value. It is a splendid specimen of book-making, equal to anything that has appeared in this line. Mr. Jackson's expedition was organized by the generosity of a public-spirited Englishman, Alfred Harmsworth, for the exploration of Franz-Josef Land, and resulted in defining it as a number of islands, instead of an Arctic continent. Three years were passed by the party in the

North, with headquarters within ten degrees of the Pole, and sledge journeys were made to points considerably north of this. The monotony of their life (and of Mr. Jackson's book) is relieved by the killing of bears and walrus, eighty-seven of the former being slaughtered. The value of ponies in sledging was first demonstrated in this expedition. They were found to be superior to dogs and reindeer. The most interesting event of the thousand days was the coming of Nansen and his companion over the ice and water from "Farthest North," of which Nansen has written so well. Jackson's description of this is the best thing in his book. His writing is rather dull, at times, and often inexcusably careless. A work of such dignity and importance should have had careful revision. We are frequently told the same things over again, almost in the same words. How many days the author spent in doing "a variety of odd jobs" it would be difficult to count. Indeed, the reader becomes tired of "odd jobs." "Chaps" does constant service as name for dogs and bears and companions. As for rhetorical style and elegance of diction, the author seems to have thrown them to the Arctic winds. "We have had," he says, page 299, "an exceedingly near squeak for it, and it was very nearly ta-ta on many occasions." That may do at dinner in the West End Club, but for a book of world-wide interest it is deplorable. "No one properly appreciates light until they have spent a winter or two," etc., p. 366. They could not keep the sheep longer, "as we require the hay they are eating for the pony." They "fetched in a load of dry moss for firing with 'Blackie' and a sledge, which we stacked on a flat rock behind the hut" (page 372). Mr. Jackson doubtless wrote better English than that before he left school. He might well have exerted himself to come as near to Nansen in the presentation of his work to the world, as he did in doing it.

We note in record of this expedition, as in that of Nansen's, scarcely any reference to religious thought, word, or act. The doctor, however, read the burial service at the grave of a sailor (not a member of the party). On the death of a favorite dog, Mr. Jackson writes: "May he and I meet again to continue our sport together in the next world, and may we bag many a good bear yet. Poor old chap!" Like Nansen's party, this one makes much of Christmas as a day of feasting, but never a Christian hymn or prayer, that we hear of. "We had our hair cut in honor of the occasion and a change of clothes." It is deplorable that picked men, the flower of our Christian civilization, more or less familiar with the Bible and the Prayer Book, should not have Christ in their Christmas, even by the mention of His name. So throughout the thousand days of danger and solitude, facing, sometimes, the grandest and most terrific aspects of nature, in gloom and splendor, there is the same lamentable absence of any reference to God and to the mysteries of time and eternity.

The maps and the appendix give one at a glance an idea of the great amount of geographical and scientific work done by the party, under the most difficult and trying conditions. For men not experienced in Arctic life, they accomplished wonders. Not a man had an hour's serious illness or was excused from duty during the three years.

A Brief Introduction to Modern Philosophy. By Arthur Kenyon Rogers, Ph.D. New York: The Macmillan Company. Price, \$1.25.

The aim of this brief treatise is to open the way for the untrained mind to the understanding of the leading philosophies which have claimed the attention of mankind. These are given as follows: Dualism, Pantheism, and Theism; Materialism and Subjective Idealism; Rationalism and Sensationalism; Kant, Hegel, Agnosticism, Theistic Idealism. From a brief, but fair examination of these, the author shows that Theistic Idealism alone is an adequate explanation of reality. "The ultimate reality which constitutes the universe, is conceived after the analogy, at least, of a conscious life."

English Cathedrals Illustrated. By Francis Bond. One hundred and eighty illustrations from photographs. Philadelphia: J. B. Lippincott Company.

The study of English cathedrals is not confined to architects or experts in any profession. It is the pleasing pursuit of many who travel leisurely, and might, with advantage, engage the attention of many more. With such a guide as this convenient and compact book, the study is systematized and facilitated. It can hardly be said that any book makes the mastery of even one cathedral easy, but it is a great advantage to have before us the results of scholarly investigation, and suggestions which come from long observation and experience. The many illustrations in the volume before us are small and do not materially increase its bulk. It is not too large for use of the traveler.

Workers Together with God. A Series of Papers on Some of the Church's Works, by Some of the Church's Workers. Edited by Nathaniel Keymer, M.A., Rector of Headon, Notts; and a Canon Missioner in the Diocese of Southwell. Third edition. London: A. R. Mowbray & Co; New York: James Pott & Co. Pp. 378. Price, \$1.75.

A rich and most useful volume of papers, sixty-seven in number, concerned with almost every possible department of Church work, we should say, in the most actively worked parish, and replete with the experienced counsel and wise, discriminating suggestions of representative clergy and other Church workers in England. We can earnestly commend this book as an invaluable acquisition for help and guidance to all workers in the American Church; and among these, specially to the parish clergy who take order and direction of all parochial activities in their cure. It were hard to imagine any varied phase of Church work that is here left untouched; it is an indispensable *vade mecum* for every path of Church life and parish duty.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

E. & J. B. YOUNG & CO.

Modern Problems and Christian Ethics. By the Rev. W. J. Hickling. \$1.50

The Students' Deuteronomy. By R. B. Girdlestone, M.A. \$1.50.

E. P. DUTTON & CO.

Leaves from the Golden Legend. Chosen by H. D. Madge, LL.M. \$1.25.

Robert Ralke—The Man and His Work. By J. H. Harris. \$2.50.

FLEMING H. REVELL COMPANY

Life Indeed. By E. B. Coe. \$1.25.

Between Heathenism and Christianity. By Chas. W. Super, Ph.D., LL.D. \$1.25.

The Great Appeal. By J. G. K. McClure. 75 cents.

The Bible among the Nations. By J. W. Beardslee. \$1.

FORDS, HOWARD & HULBERT

Educational Nuggets: Plato. By J. R. Howard.

Pamphlets Received

Sixty-Second Annual Convention of the Diocese of Indiana.

The Foundation of Apostles and Prophets. By the Rev. John Williams, M.A.

Symbolism. By the Rev. J. Stewart-Smith, B.D.

The Christian and Missionary Alliance. By Emilio Olsson.

Opinions of the Press

The Guardian (Eng.)

THE OPINION.—It is not, however, either our place or our intention to criticise the judgment. Our one desire is to do what in us lies to secure that it shall be obeyed. It might conceivably have been expressed in terms which would have made the duty of obedience one of great, perhaps of insufferable, difficulty. It might, for example, have appealed, not to the Prayer Book, but the interpretation placed on the Prayer Book by a civil court. It might have said—Archbishop Tait in the same circumstances

certainly would have said—that in view of the decision of the Final Court of Appeals in ecclesiastical causes, the unlawfulness of incense must be taken as established. It might have said that incense symbolized this or that doctrine, and as this doctrine was unknown to the Church of England, any ceremony which set it forth is forbidden. All the nice casuistry which surrounds decisions based upon wrong reasons would thus have been brought into play, and the issue submitted to the clergy would not have been, as it is now, between obedience or disobedience to lawful authority, but between obedience or disobedience to lawful authority which had made itself the mere mouthpiece of a secular court, or sought unduly to limit the "liberty of prophesying" in the Church of England.

Church Review (Eng.)

ANOTHER OPINION.—If ever a conclusion was based on the narrowest principles of legal interpretation, it is the one before us. And yet in the course of his remarks the primate definitely declared that practices like the recitation of the General Thanksgiving by the whole congregation are illegal, "but no bishop would be so unwise as to sanction a prosecution on account of them." It would, therefore, appear that the primate, in calling upon the clergy to relinquish the use of incense, has done so, not on the ground of its illegality, but for reasons of "wisdom," or in other words, of expediency. The inference is irresistible from his grace's own words—words which must deprive a decision which never could have had spiritual or coercive authority of any moral weight it might otherwise have borne.

The Times (Eng.)

YET ANOTHER.—The real interest of this Archiepiscopal hearing and decision lies deeper than the comparatively uninteresting, not to say trivial, matters that have occasioned it. Will it be accepted and obeyed, if not by all, at least by the great majority of those clergy whose mistaken zeal has led them to adopt usages and ceremonies not allowed by the authority which they have solemnly promised to respect? . . . It is true that their decision has no legal force. No allusion, we may note, is made in it to any legal decisions by the courts or the Privy Council. The proceedings before them have been a hearing, not a trial; and the result is not a verdict or a judgment, but a decision. But it is a decision which ought to carry great moral weight; and it is hard to see how those who make a strong point of having spiritual matters tried only by spiritual persons, can refuse to recognize it.

The Church Eclectic

A SUMMING UP.—While, therefore, we think the opinion of the Archbishops' one that is untenable under a fair construction of the law, yet we are also of the opinion that the evil resulting from this opinion may be greatly overstated. To our mind the chief practical difficulty of the opinion is in the intense literalness, the narrow failure to adjust law to conditions, the failure to understand history, that are more annoying than the loss of incense and processional lights. These things cannot be condemned without carrying with them everything in the way of reverent usage not expressly mentioned in the Prayer Book, except those acts which undoubtedly fall under the head of gestures. The Archbishop takes care not to declare explicitly that omission is prohibition, but his opinion is tenable on no other theory. If every formal act is a ceremony, and every ceremony not expressly ordered is forbidden, then omission is prohibition. But if ceremonies forbidden are other complete rites when substituted for those of the Prayer Book, as for instance, the Sarum or Roman Mass, which were clearly in the minds of the framers of the prohibition—and every dictionary gives the preference to that definition of the term—then the prohibitions of the Acts of Uniformity have no bearing whatever on the details of administering the rites authorized.

The Household

A Cabin in the Woods

JOHN BURROUGHS, AS INTERVIEWED BY
CLIFTON JOHNSON

FROM *The Interior*

A FEW years ago, John Burroughs bought a three-acre swamp back in the rough woodland near his home on the Hudson. Since then he has cut off the trees and brush, pulled up a good share of the stumps, dug drains, and the former swamp is now devoted to the raising of celery.

The work of reclaiming this wild land stirred the aboriginal instincts of our nature lover so that he presently found himself longing for a wigwam, or cabin, to which he might retire, when he was in the mood, and live a life of rude simplicity. This cabin is now a reality. Its beams, rafters, and supports are of logs with the bark on, and its outer walls are of bark-covered slabs nailed on horizontally, giving it a little the look of a log house. It stands on a shoulder of rock on the edge of the swamp. Rough, wooded ridges are all about, and the only connection it has with the outside world is by a rutted, irregular cart-path. The low roar of a distant water-fall comes pulsing through the air when the wind is right, and in the middle of the swamp a wonderfully distinct echo answers one from the near ledges. Other attractions of the spot are a spring of clear, cool water, and a cave that makes a good retreat on hot summer noons.

The house has a piazza, a cellar, and a roomy loft. Its inner walls are of planed boards, with the cracks between hidden by split birch saplings. All the planning and most of the work on the building are Mr. Burroughs' own. The chimney, in particular, is his handiwork, and he says there is no better one anywhere. It is at the end of the house, and shows all the way up on the outside. The stones of which it is built were picked up close about.

The first night that I spent at "Slabsides" was in March, and the weather was sharp and the ground still snow-covered. As soon as I stepped inside the door, in the dusk of my evening arrival, I was greeted by the pleasant woodsy smell of the birch which enters largely into the cabin architecture, and by the faint smoky odor of the fire blazing and crackling in the open fire-place. Mr. Burroughs at once began to get supper, setting certain things to warm before the fire, and conveying certain other things from a cupboard to the table. This table was a home-made work of art, but it had one lack—you could not get your knees under it. However, this defect has been remedied since.

After supper, we washed and wiped the dishes, threw the dish-water out the back door, and brushed off the table with the broom. Then we sat down before the fire, with a consciousness of duty well performed, and gave ourselves up to talk. The oil in the lamp ran low after a while, but that did not matter; we put out the light, and in the gloom the flames of the fire-place seemed cheerier than ever.

In a birch alcove was a bedstead built of small tree-trunks and slabs, and presently we put all freezeable things on the stone mantel over the fire and retired. I can not say what the time was, for we neither of us had watches. Mine, I had by chance left at home, and Mr. Burroughs did not own one.

He said he used to have a watch ten years ago, but he lost it one winter, and did not find it till the next spring. Meanwhile, a cart-wheel had run over it, and he did not take the trouble to get another. He did not much regret his loss, for it was a watch that had a habit of stopping once in awhile for three or four minutes, and then going on again. As a result, he often had to run to catch trains, and he supposed he had hurt his health and shortened his life by the exertion that watch caused him. He said he had not much use for a watch, anyway—he was always able to estimate the time from his inner consciousness, within a few minutes.

Mr. Burroughs affirmed that his cabin was a better one than the log house his grandfather built, or the log house built by anyone else's grandfather. Indeed, he thought if his grandfather were to appear and look over this abode of his he would reprove him for living too luxuriously. Nevertheless, the place was pretty frosty the next morning, and for a time, even after the fire was well started, our backs were chilled through, though our faces were perhaps at the same moment being baked. It seemed to me that if I were going to live the life of an early settler, I would prefer to skip the winters.

Since I first visited "Slabsides" it has been in many ways greatly improved. The stock of rustic furniture has increased, and the more the house is lived in, the more it gains in touches of coziness and home-likeness. Green vines climb the shaggy cedar posts of the piazza in summer, a garden flourishes on the borders of the celery patch, and a flock of hens pick sociably about in the house neighborhood. Of late, Mr. Burroughs has lived at "Slabsides" for months at a time. He prefers it to Riverby, his comfortable modern home, a mile and a half down the hill on the west shore of the Hudson. An older brother, a small dog, and nature, creeping in untamed wildness almost to his threshold, are his companions.

In the glimpses that I caught of this woodland abode and the bit of reclaimed swamp round about, and of its occupants' mode of living, there was something uncommonly fresh and free and interesting; and one spring evening, as we sat after supper watching the flickering firelight, I asked Mr. Burroughs what the pleasures of this sort of life were, and how he came to try it. His replies to my various queries I give as nearly as possible in his own words. He said:

"This place attracts me. The publicity of Riverby on the hillslope overlooking the Hudson, isn't congenial, and I feel more at home over here, with this great rock you see from the window reaching round my house like a protecting arm. There's nothing like having a snug nook or corner where one can live in retirement. Here, we have no yachts of millionaires flaunting up and down the river, no steamboats, no cars, no feeling that you are in the eye of all the world. The Hudson is a great highway. It hasn't the domestic and winning qualities that a smaller stream would have. Its commercial aspect is always intruding, and the dweller on its banks finds its disturbing sights and sounds continually jarring on his sensibilities.

"This having a mansion perched up on the heights suits many better than it does me. I think Americans have a liking for extreme publicity. But it is a great mistake. The top of a hill—the most ambitious place—is not the place for a home. It is too exposed, and there is such an absence of coziness and

shelter. The English who build their homes in retired groves, show better taste.

"Some say to me: 'Why do you live back here in the woods when you have a nice place down there on the Hudson?' They can't understand why a man wants to get back to the simpler, ruder things of life. As for me, I expect, if I keep on growing in grace, I shall come to the point where I shall feel that a tent or a hut with one room is all I want. Perhaps that is going too far, but it is better than the other extreme, where a man can find nothing good enough for him, and must have a house of a hundred rooms, with fifty guest chambers.

"My ideal of a country dwelling is a low, rambling structure of stone, built without any reference whatever to outside people and passers-by. It should be made just to suit the comfort of the occupants. The looks can be left to take care of themselves; and after all, I think you would be surprised to find what good architectural effects you would get in that way. I would have broad roofs and plenty of windows, and make the rooms cheerful and nice with open fireplaces.

"What gives me most satisfaction in my place here is the land. It looks different from other land. It is land I made, and it is much more precious than any I could buy. Before I took hold of it there was nothing here in this hollow of the woods but a bit of rude nature, and my land was buried beneath trees, stumps, and bog. I had to fight for it, and it's real land you get that way. It looks to me like the money I got selling sugar-cakes when I was a boy—the only real money I've ever had. The way I earned it was this. Before we began work in the sugar bush, in the first warm days of spring, I would run up to the woods and tap four or five trees, lug the sap down regularly, and, amid the protests of the women folks, make a place for a kettle full on the kitchen stove. Finally I'd have a sugaring-off, and mould the sugar into little scalloped cakes, that I would peddle in the village at two cents apiece.

"That money had value no money has had since. Money I get now doesn't stick to my fingers as that did. Oh, I'd give anything for some more of it! I know I had three dollars in silver quarters one spring, and I was the envy of every boy in town. I had charm; I had power. I would carry it a month or two, till the novelty wore off, before I would begin to spend it. I bought my first grammar, first algebra, and other school books, with my sugar-money.

"It is wonderful money that one earns in boyhood that way. It is the same with my swamp here. This is wonderful land—land I have created myself. If some one had given me a nice piece of tillable land, I wouldn't have thought anything of it, as compared with this. I'd always wanted to own some sort of place in the woods. For years, I'd been dicker with a man way back in the Catskills. I wanted to put up a log or stone house there, but he couldn't give me a clear title to the land. It was a glen among the mountains. I was attracted by the purity of the elements there—they were purer than in any other valley in the world. It was a spot untouched by man; water perfect, air perfect, seclusion perfect—couldn't be beat anywhere. The brook that flowed through the woods over the washed stones was absolutely clean; and there were mountains on all sides—a great brotherhood of them joining hands and circling about you.

"But my surroundings here are a little savager than they would be in that Catskill

valley. There, everything is covered with verdure and trees. Here we are hemmed in by rocks and rugged cliffs. Of course there are places in the Catskills where the rocks frown on you. But I have here a rare combination—you jump at once from beetling crag right down to garden mould; and, though I miss the great trees, this soil, the slow accretion of ages, is to me very suggestive and impressive.

"Some of my friends are troubled because I call my cabin 'Slabsides.' Most people imagine the name is a joke. Those who think I really have named it 'Slabsides' protest. They say such a term is too slangy—too rough. But there is nothing disagreeable or unpoetic about a slab, and the house is made of slabs, and why shouldn't it take its name from them? I couldn't give it a pretty name, like Rock Haven or Echo Lodge. Cragfoot has been suggested, and that isn't bad—still, it's a little bit too pretentious. But give a place like this an ugly name and it always sticks. That's an advantage—and after a time the crudeness wears away, and it comes to have some other association. If I could have gotten a good birch name I would have liked it, but nothing exactly suitable occurred to me. There's a good flavor about birch. I felt the birch when I was young. I've had a sentiment of attachment for it ever since.

"I have been staying up here now for several months—ever since the first mild weather of March. I had the *grippe* when I came, but the air and water and simple living have cured me. Every day I go down to the village for my mail and, before I return, I spend an hour or two at Riverby to keep track of things there. I always walk back and forth. I don't keep a horse, though I have at times in the past. It's too much trouble. I like a horse if some one else drives and takes care of him. I think I was made to be a gentleman. Looking after a horse is not to my taste. Cleaning him, for instance, simply transfers the dirt from the horse to you, and the horsey smell hangs about you for a week.

"I undertook to mop here a few weeks ago. It was a new experience, and not altogether a success. I left a good deal of the candle wicking that the mop was made of, sticking in the slivers of the floor. First, I rubbed soap on the grease spots, then poured on hot water, then sozzled the mop up and down in the water, and afterwards wrung it out dry into a pail. Lastly I sopped up the moisture that remained, just as I had seen my mother do, long ago.

"As you mop, you don't want to walk on the floor you have cleaned; but I got myself in a corner once and couldn't retreat. That was poor tactics—poor housewifery. When you keep house yourself you come to appreciate these little points of management by which you come out right. I shall know better next time—if there ever is a next time. That mopping was a good deal like the experience I had at Riverby in making a cherry pudding once when my wife was away. I'd seen her do it a good many times. She used canned cherries, and cooked them with a crust on top. I poured my cherries in, and then stirred up the dough all right (though I did get my hands badly stuck up), till it came to putting the dough in place for a crust. I couldn't make it float. I got so I could handle it pretty well, but I no sooner let go of it than it plunged down into the cherry juice out of sight. I tried again and again. I had the science of the thing cor-

rect enough, but I hadn't the art. Finally I gave it up, and baked it as it was, with the crust somewhere down in the juice. The cherries turned out first rate, but the crust was a mess that a dog couldn't eat. I do things very much simpler here at Slabsides. If I want a cherry pudding now, I soak some crackers, put the cherries on them, and there I have my pudding. The crackers do for crust, and it tastes very good.

"But brother and I don't spend much time over housework here in the woods. We study to economize labor. There's two wooden plates we use. They are good for about two meals, and then we throw them in the fire. To be sure, they are thin and rather wobbly, and if you put anything wet on them they warp a little before we get done eating; still they serve very well.

"When I first began life here I used to eat my dinner with a newspaper for a tablecloth, but I keep making improvements. You see, my table now is covered with a light oilcloth. I got it light on purpose, so that I'd feel compelled to keep it clean, for the sake of appearances, if for nothing else. There's an immense saving in this sort of living. I don't have to go through any doors to get my victuals to the dining-room, as would be the case in most houses. No, I can get my steak or chop from the coals to the table in two jumps.

"My mornings I usually spend indoors, reading, writing, and thinking. About eleven o'clock I put my potatoes cooking, and at twelve I broil my meat and set on the dinner. If, instead of meat and potatoes, I'm going to have beans, I start them at eight o'clock; and while I bake my intellectual beans, my other beans are sizzling and ripen-

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ing in the pot. Yes, sir! I can live here like a philosopher.

"When a stranger or a friend comes to call, and I see he is going to stay to dinner, I slyly slip an extra potato in the ashes and go on with the conversation. By and by I step out to the spring where we have our larder sunken in the cold water, get a shad, or a steak, or chop, and have dinner ready before the caller knows what has happened. A great many people come to see me; some by appointment, some without warning; some old friends, some strangers I've never met or heard of. The young people from the village are often over to picnic with me, and if celery is in season, I go out and bring in an armful, and we have a celery feast.

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"I never lock the door. The place is free whether I'm here or not.

"Go in, look around and help yourselves," it says; and the natives do drift in some to see what they can see, but I never lose anything. There are no gold watches here, and no silver. You mustn't have wealth, and then you won't be robbed.

(To be continued.)

"Pelicantown"

WHY is it that all the eve-swallows in a village place their row of mud tenements under the roof of a certain barn? Every nook in which a nest could be built is occupied by the clay apartments—not one is "to let"; still, none of the birds seem to think of building under the equally favorable roof of the neighboring barn. Their cousins, the bank-swallows, show the same strong sociability, and from miles around they gather to nest in some particular sand bank, the face of which will be thickly pitted with the entrances to their burrows.

It is not because the place chosen is the only one available that the birds nest in flocks. There may be hundreds of barns and banks just as good as the one selected. It is not a question of food, for insects are abundant everywhere, and these strong-flying birds can hunt them over miles of country. It is not because they find "safety in numbers"; rather do they make themselves conspicuous by gathering in such large bodies. As a rule, it is sociability—the desire for companionship—that offers the only reasonable explanation for the great colonies which may be observed at nesting time.

Certainly no other theory will explain the origin of Pelicantown. Its site, like those often selected by human colonists, seems poorly chosen; its natural advantages are few; but so attached to their home are its inhabitants that even the most cruel persecution by their human foes has failed to drive them from the land of their ancestors.

But where is Pelicantown? In spite of its population of nearly three thousand, few maps will show it. Glance with me, therefore, at a map of Florida. Find the Indian River, that long, narrow lagoon on its east coast, divided from the sea by only a ribbon of land. Pelicantown is situated about midway between its northern and southern extremities, near the eastern shore of a bay which here makes the river about three miles wide. It is an island, triangular in shape, containing about three acres of ground. A few bushes and low palm trees grow on it, and there are great patches of tangled grass, but at least one-fourth of its surface is bare sand.

During the nesting season, this barren island is the home of probably all the pelicans of Indian River. Here they come to build their nests, lay their eggs, and rear their young, and from January to May, life in Pelicantown presents many novel scenes and picturesque incidents.

In March, 1898, I visited this city of birds. As my boat approached, I saw signs of life. Files of birds were returning from fishing expeditions; platoons were resting on the sandy points; some were in bathing, others were sailing about in broad circles high overhead; and soon one could hear the sound of many voices—a medley of strange cries in an unknown tongue.

It being quite impossible to count the birds, I determined to count their nests, of which my census showed there were no less

than 845; but only 251 were occupied, though all had been built that spring.

The death rate is high in Pelicantown. Doubtless many young birds die through injuries received while trying to escape from tourists who visit the island and thoughtlessly chase the young birds about. Eggs and very young birds are destroyed in hundreds by fish-crows, that daily come over from the mainland on marauding expeditions. It is not probable, therefore, that in many families three young pelicans live to leave the nest together; hence we may reckon about one and a half pelican to each of the deserted nests. Add to these two parent pelicans to each nest, and we have 2,581 birds on the wing or on foot. But this number is to be increased by the 154 young that were still in the nests, making the total population of Pelicantown 2,735.

This calculation, however, does not take into account the eggs found, from which almost hourly come new inhabitants of the island; and it is with these eggs, or rather in what they are placed, that we may begin our study of a pelican's life.—*St. Nicholas*.

THE sight of a row of forceps has closed the mouths of many sufferers, even after they had seated themselves in the dentist's

chair. Dental surgeons anticipate this, and the following amusing instance of how an obstinate Irishman was made to show his teeth may not be amiss.

Pat came to the dentist's with his jaw very much swollen from a tooth he desired to have pulled. But when the suffering son of Erin got into the dentist's chair and saw the gleaming pair of forceps approaching his face, he positively refused to open his mouth.

The dentist quietly told his page-boy to prick his patient with a pin, and when Pat opened his mouth to yell, the dentist seized the tooth, and out it came.

"It didn't hurt as much as you expected it would, did it?" the dentist asked, smiling.

"Well, no," replied Pat, hesitatingly, as if doubting the truthfulness of his admission. "But," he added, placing his hand on the spot where the boy pricked him with the pin, "begorra, little did I think the roots would reach down like that."—*Tit-Bits*.



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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

Sermons in Flowers

BY F. L. NORTHRUP

A handful of brave little daisies
Have preached us a sermon to-day
That I think we shall all remember
Long after they've faded away.

We gathered them out in the sunshine,
Of which they seemed almost a part,
So deep had they drunk in its richness,
These flowers of the golden heart!

And little, hot, eager hands held them,
And clasped them perhaps "over tight,"
Till the long home journey was ended,
With the drooping down of the night.

Then the children's poor faded treasures
Brought a tender, regretful sigh
That they were not left in their freshness
Out under their own bright sky.

But behold the wonder! This morning
Each face was upturned to the light,
And some one said for a fancy,
"They look like the choir-boys in white."

"We will call them our preachers," said mother,
"And I believe this is their text:
'Wherever the Lord's hand has put you,
Do bravely the thing that lies next."

"Don't droop your head, tired and discouraged,
If there's ever a spring to be found;
There's no time for useless complaining,
For duties lie close all around.

"Try instead to be cheery and helpful
When things go all criss-cross and wrong,
To nod with a smile to your neighbors,
Or brighten your work with a song

"So gather God's sunshine and whiteness
Into your lives, and each day
Drink from His wells of refreshing
New strength for the hot, dusty way."

Elephants as Scholars

"SCORES of people ask me every day," said Keeper Snyder of the elephant-house in Central Park, recently, "How anything so stupid-looking and thick-skinned as an elephant can be taught anything. I tell them all that elephants are not unlike children. Some are too dull to learn anything, and others catch an idea quickly.

"Tom," he went on, pointing to the large elephant who was busily engaged in throwing hay on his back, "although irascible in disposition, is quite intelligent. The first trick I taught him was to lie down. This was not so easy to accomplish as it might seem, for it took a block-and-fall at front and rear, with a gang of fifteen or twenty men at each end. I stood at one side, and as I said 'get down,' his feet were drawn out from under him. This had to be repeated only a few times, before he learned what 'get down' meant for him.

"To teach him to stand on his hind feet, and on his head, a block-and-fall on a beam over his head, a snatch-block and two 'dead-men' in the floor, and the services of another elephant were, all required. As I said, 'get up,' the elephant in harness walked forward and Tom's front feet went up, while his hind feet were chained together. When I said 'stand on your head,' his front feet, which had been previously chained, remained on the floor, while his hind feet were drawn up until they almost literally 'kicked the beam.'

"These were his first lessons. When he learned to drill, to 'right-about-face,' and

'left-about-face,' I stood on one side of him, and another man on the other, and we each had a prod. As I commanded 'right-about-face,' he was pushed over to the right, and 'left-about-face,' he was prodded in that direction. I taught him to waltz in much the same way, only, as we pushed him back and forth we made him go clear around, and now he is one of the best waltzers in the country. He learned to ring the bell and fan himself in one lesson. Both require the same motion, and they are really the same trick, although people never think of that. Yes, he knows which is which, and never picks up the fan or napkin when I tell him to ring the bell. I only had to put each, one at a time, in his trunk; and with the fan and bell I shook it, and with the napkin wiped first one side of his mouth and then the other. He took to hand-organ grinding like a Mulberry street Italian. It is one of his favorite tricks.

"The elephant is the only animal whose legs all bend the same way. His hind legs bend in, and the position required for creeping is not very comfortable, but he does it as well as a baby. His performances on the harmonica are the most surprising to on-lookers, but the fact is, that all the intelligence required for that is holding the instrument. As he must breathe through his trunk, every breath moves it back and forth. I discovered that he holds his breath when he stands on his hind legs, by trying to get him to do that and play the harmonica at the same time; but his front feet are no sooner up than the sound ceases until they are down again.

"His tub is about two-and-a-half feet high, and it took me about an hour to get him to mount it the first time, and as long to get him down from it once he was up. I had finally to improvise a step from it before he would come down. He went right up again, however, and came down, and repeated the movement several times in the first lesson. Now he mounts it and stands on his hind feet, his front feet, his side feet, and waltzes and charges on it.

"People all seem to think that an elephant has no sense of feeling, because his skin is thick and coarse. The fact is that his skin is as sensitive as a baby's, and if you tickle him with a straw, you will find it out. The flies and mosquitoes are great disturbers of his peace, and he is tossing hay on his back now to dislodge them.

"Tom had his annual bath and oiling a few days ago, and the latter operation prevents his skin from getting too dry. In his native state he treats himself to mud baths and keeps himself in condition.

"The feet of the elephant have to be repaired frequently, for they are as susceptible to corns and stone-bruises as the feet of people, and they have to be cut and trimmed.

What a Sample Did!

We will always be indebted to you for just one sample bottle of Mellin's Food, as it alone saved the life of our oldest child when he was 5 weeks old. Our youngest has never had a sick day, as we gave him Mellin's Food the first time we gave him the bottle, when he was about one week old. I will gladly give any mother, who will send me a self-addressed and stamped envelope, my experience with, and the result of the use of Mellin's Food. Mrs. John H. Robinson, Venus, Ark.

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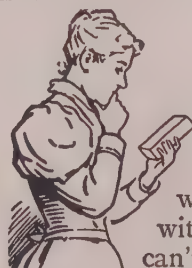
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Don't boggle

Boggle—To hesitate, as from doubt or difficulty; to hold back, etc. (Standard Dictionary.)



Boggling doesn't pay, in the matter of Pearl-line. Don't do your washing in a harder way that costs more, when Pearl-line has an easier way that's more economical. The longer you do without Pearl-line, the more loss to you. You can't have any good reason for not using it. If you think you have, let some woman talk to you who knows all about Pearl-line.

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Millions NOW USE Pearl-line

You wouldn't think it, would you, that twice around Tom's front foot when he is standing with his full weight upon it, is equal to his height. It is true, and it is a rule that it seldom varies an inch in any elephant.

"The African elephants have only four toes and their ears are very large. The Asiatic elephants have five toes, and their ears are smaller. There are few African elephants in this country, not more than three or four. Not long ago, at an exhibition in this city, there was a skin of leather with small ears and comparatively fine texture (the hide from all elephants has too large pores to make it of use), and it was labeled 'hide from an African elephant.' People don't know anything about them."

As Mr. Snyder said this, he walked to the cage of the third occupant of the elephant house, where the two-horned rhinoceros stood in the opposite corner, looking stolidly in the opposite direction.

"Come here, Boo," he said kindly; and slowly but promptly the stupid looking animal turned and walked up to her keeper, putting her pointed lip through the bars on to his hand. "Open your mouth," he said. "No, open it wider—wider," and after repeated efforts it was opened wide enough to display the two perfectly shaped tongues, one above the other. "Whether this is a characteristic of the two-horned rhinoceros, I do not know," Mr. Snyder said, "because this is the only one in captivity. The only one that has been captured."

"Her strength lies in her huge neck, and her front horn is for stabbing and the back one for tearing. She can be as quick as a cat, and is the most valuable and most ferocious animal in the Zoo. Her eyes are so placed, however, that she can only look straight ahead, and not up or down. When food is placed before her on the ground, she cannot see it, but feels for it. She has to be oiled once a month. She is a beauty," said Mr. Snyder, "but I admit that the dent which involves the largest part of her head doesn't leave much room for brains."

"All of the animals seem to have very long memories," said Mr. Smith who is in charge of the menagerie. "One of the tigresses took a dislike the day she came, which was several years ago, to one of the keepers, and every time she has seen him since, she has spit and snarled and sprung at the bars in an effort to get at him. She knows him in a crowd, and even if I am inside the rail, scratching her as she likes to have me, the moment she catches sight of him she is enraged."

About ten thousand people visit the menagerie every day, and there are frequently as many as sixty thousand on pleasant holidays. "The people enjoy it," said Mr. Smith "more than any other institution in the city." The attendance at the Metropolitan Museum of Art seldom averages over three thousand a day.—CARRIE D. MC-COMBER in *N. Y. Post*.

TOGETHER with the new recruits for the Philippine campaign, several shiploads of cavalry horses are now on their way to Manila. It is a source of wonder to many persons how cavalry horses are trained to become accustomed to fire and military life in general. Each horse for our cavalry service costs the War Department about sixty-five dollars in the initial stage. This is what the government paid for the unbroken bronchos that were acquired for the Rough Riders last year, and the enormity of

this price was one of the standing jokes among the cowboys and horsy men who served in the ranks under Wood and Roosevelt. The real value of the mounts was determined later at the government auction sales next autumn, when most of the horses were sold under the hammer for bids ranging from five dollars to seventy dollars. The average price fetched was twenty-five dollars, but even this was paid for sentimental reasons rather than for the actual quality of the horse-flesh. As a rule, though, most of the horses secured for the regular cavalry are worth their full price, and are apt to advance in value as they continue in service. Mares and stallions are barred. After a horse has been accepted for the service, it is branded with the letters U. S., and has the same initials carved into one forward hoof. Then it is broken to the saddle at one of the government riding schools.

The most trying part comes when the horse has to make its first acquaintance with fire. However easy it has been to train up to this point, every horse is frightened when guns begin to go off. One plan is to strap the animal to a plank and fire revolver shots near its head, accompanied by the rattle of tins.—*Collier's Weekly*.

DON'T HURT SOME.

But Coffee Certainly Ruins Some
of the Most Highly Organized
People.

"One year I lived where the water was bitter with iron, and I could not bear to drink it, so I began drinking coffee three times a day.

"Gradually I noticed an uncomfortable feeling in the stomach, and more or less constipation. In a few months I began to lie awake at night long after I had retired.

"This increased, until I never thought of going to sleep before three or four o'clock in the morning, and then only after getting out of bed and walking the floor for an hour.

"I was talking of my nervous state with a friend, who suggested that perhaps it was the coffee I had been using. She felt quite sure it was, and stated that coffee would not stay on her stomach at all, but as she felt she must have a hot drink for breakfast, she had been using Postum Food Coffee. She said she didn't like Postum particularly well, and at breakfast the next morning I didn't wonder, when I tasted the flat drink that the servant brought on.

"The same day I was invited to take dinner with another friend, Mrs. Foster. I had visited her often before and knew she made delicious coffee, so when she asked how I liked her coffee, said, 'It is just as fine as usual.' She invited me to have another cup, but I said, 'I would not dare to take the second.' 'Oh, you can drink as many cups of of this as you like; it won't hurt you. This is Postum Food Coffee. We have been using it a year now, and the little children have all they want, and our family have never been as healthy as in the past year.' 'Postum,' said I, doubtfully, 'why, the Postum I had this morning didn't taste any more like this than dish water.' 'Perhaps it was not made right,' said my friend, 'I have known more than one person to be turned away from Postum because it was poorly made. There is no secret in it; only allow it to boil long enough to bring out the taste, and there you are.' I have been using Postum since, and am entirely cured of my trouble. I cannot say too much for it."

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A good evidence that a business revival has gone broadcast over this country is the "Lake Shore Limited," the star train of the Vanderbilt system, between New York and Chicago, which is daily comfortably filled. With a view to taking the best possible care of its patrons, the New York Central has arranged to increase the equipment of this train by placing an additional standard sleeper on the trains every day. To the regular traveler the appointments and comforts of this train are well known, but if you have never made a trip on it, you owe it to yourself to see and enjoy the advance made in comfort and luxury in modern railway travel. Remember the fare is no higher on this train, except between New York and Chicago, while the accommodations and service place this particular train conspicuously at the head of the list, when compared with other lines.—*Albany Journal*.

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Finance and Commerce

In times like the present, when the tendency is without a ripple of reaction, each week is but a repetition of the previous week. Demand for all kinds of commodities in season is good, and, as a rule, prices are firm. Raw cotton, wheat and provisions are about the only exceptions. In cotton and wheat prices drag a little, because of dull speculative conditions, and provisions are easier because of another outbreak of yellow fever, though why a few cases of yellow fever should be a reason for selling provisions no man can tell. Years ago, yellow fever came along just at a time when the south was heavily long of hog products in the market in a speculative way, and not on a very legitimate basis. Disaster to them resulted, and since then, at the appearance of the fever, people sell provisions. It is a scare-crow the trade has set up for itself, and although all know it to be a scare crow, each pretends to think the others don't know it, and the whole flock gets off together.

The demand for provisions is good, and yellow fever is not likely to decrease it, while stocks are only moderate. Just at the moment owners of railway shares, enthusiastic newspaper writers, and that large and vague assemblage called the "public generally," with whom it "never rains but it pours," are whooping it up over the tremendous corn crop, which they say "is now practically assured."

Four or five months ago they were doing the same thing over the winter wheat prospects. They kept it up for weeks after we had repeatedly warned our readers that the winter wheat crop east of the Rocky Mountains was one of the worst failures on record. Later, the spring wheat crop was to be the salvation of the country—acreage large and condition perfect, etc. The facts are being demonstrated as we said—acreage 5 to 15 per cent. under last year's yield, poor in quantity and quality; crop at least 40,000,000 bushels under last year. Now the government estimates the corn crops at about 2,150,000,000 bushels, and the newspapers, not to be outdone, place it at 2,300,000,000. In our judgment, both these estimates are too high. There is a large acreage of corn, but it was mostly planted under unfavorable conditions, much of it late; it is notoriously uneven and spotted, the heat and drought of August has materially lessened the yield, and on the whole, we consider it perfectly safe to say that the crop will not now, in any event, exceed 2,000,000,000 bushels. Much of it is not yet out of the way of the frost. Two billion of corn is a big crop, but the old corn is well exhausted, and on account of droughts and poor pasturage over a wide area, and the high price of hay, consumption is, and is likely to continue, enormous. The last New York bank statement is again decidedly unfavorable.

South African Trade

THE increased public interest in affairs in Africa, and especially South Africa, resulting from recent developments, lends interest to some statements just prepared by the Treasury Bureau of Statistics relative to the commerce of the United States with that continent, and the growing demand in all its divisions for our manufactures and products. Exports from the United States to Africa were, in the fiscal year 1899, more than five times as great as they were in 1889. The total exports from the United States to all Africa in the fiscal year 1889, were but \$3,496,505, and in 1899, they were \$18,594,424. From Cape to Cairo and from Liberia to Abyssinia, American manufactures and American

foodstuffs are making their way. Railroad bridges in the Nile valley, mining machinery in the gold and diamond districts, clothing and foodstuffs in the Soudan, all find an increasing demand. Exports from the United States to Africa have grown more rapidly since 1893 than those to any other of the grand divisions of the world, while Asia and Oceanica come next, Europe next, North America next, and South America last in the list showing the relative growth in our exports. To Africa, the increase from 1893 to 1899 is 218 per cent; to Asia and Oceanica, 185 per cent; to Europe, 42 per cent; to North America, 32 per cent, and to South America, 10 per cent., while the increase in the grand total during that period, has been in round terms, 45 per cent. Manufactured articles form the bulk of our exportations to Africa, and even in those articles ordinarily grouped under the title of breadstuffs and provisions, they are classes which have been so far advanced to a condition for immediate use, that practically all the labor required in their preparation as well as production, is included in the prices received for them when they are put into the market. Flour, meats, lard, tobacco, mineral oils, clothing, machinery, furniture, materials for railways, materials for mining industries, and agricultural implements form the large proportion of our exports to Africa, and in all of these the quantity and value of our exports are constantly increasing.

Not only are our exports to Africa rapidly growing, but they are evidently taking the place, to a greater or less extent, of those articles formerly supplied by other countries. The British South African Export Gazette, in a recent number, calls attention to the fact that imports into British and Portuguese Africa from the United States are rapidly growing, and that the increase from 1892-3 to 1897-8 was 281 per cent; in articles competing with British goods the increase was 140 per cent., and in non-competing articles, 565 per cent. Commenting upon this subject, it says:

"The great significance of the competitive items of the table is that a general entry has been made into a hitherto English market, and the progress which has been made, shown by the aggregate percental increase of 139.2 per cent. in the five years, is of a nature to challenge most serious attention."

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The Washing of Flannels

IN the first place, flannels are always to be treated by themselves. They are not to be washed in the manner laid down for the cleansing of cottons, as such a course would simply spoil them. It is also very desirable that a dry-bright day be used, so that as soon as washed the woolen articles may be hung out in the clear air and quickly dried. For these reasons, especially in cold weather, it is not desirable to get the washing on the line too soon. The warm hours of noontime are the best for putting out the flannels.

Flannels are not to be boiled; they are not to be soaked before washing; they are not to be needlessly left in the water during any part of the process; they are not to be washed in suds which has been used for other goods, or dirty water of any kind; they are not to be subjected to the action of soda or any other strong chemical.

Clean, soft water is indispensable; if the family supply should, unfortunately, happen to be hard water, it should be softened before washing is attempted. For this purpose, as has already been said, nothing is better than lye made from wood ashes; but wood ashes are not to be had in every home. In their absence, ammonia makes a very good substitute, and should be added in sufficient quantities to soften the water. No harm is done if more be added than is actually needed, especially for white flannels, as it is helpful in the cleansing of the goods. Borax is also satisfactory for softening the water, and either that or ammonia may be added to the suds to aid the work of the soap. A tablespoonful of borax or of liquid ammonia to two gallons of water will be about the right proportion.

The water which is to be used for the suds and that for rinsing should be of as nearly the same temperature as possible, and not hotter than will allow the hands to be borne in it. A greater temperature will have a tendency to fix any dirt stains which may exist, while too low a degree of warmth will hardly give the thorough treatment desired. The suds should be prepared by dissolving a good quality of soap and stirring it thoroughly into the water, and soap should never be rubbed directly upon the flannel in any stage of the washing. If it is to be applied in any manner in greater strength than comes from the suds, it should be rubbed upon the palms of the hands and then upon the goods. The washboard is not to be used; and the wringer should be run with light pressure, though that method of extracting water from the cloth is less harmful than twisting the clothes. A single article should be immersed in the suds, rubbed gently between the hands, soured and drawn through the water, till it is cleared of dirt and stain; then lightly wrung and passed at once to the rinsing water, which is of the same temperature. As soon as all traces of the suds have been removed, it is to be wrung out, as gently as possible, shaken vigorously, and immediately hung up to dry. There should be no cooling between the two waters, and the entire process for each piece, from the beginning of the wash to the finish, ought to be as brief as possible. If this method is followed, the flannels will be pleasing in appearance, texture, and color. Where it is practicable, the use of a second suds, before the final rinsing water, is recommended.—Good Housekeeping.

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—See Page 441

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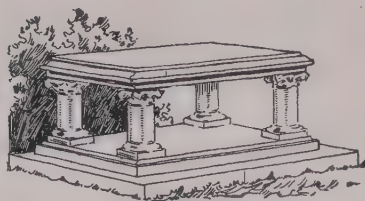
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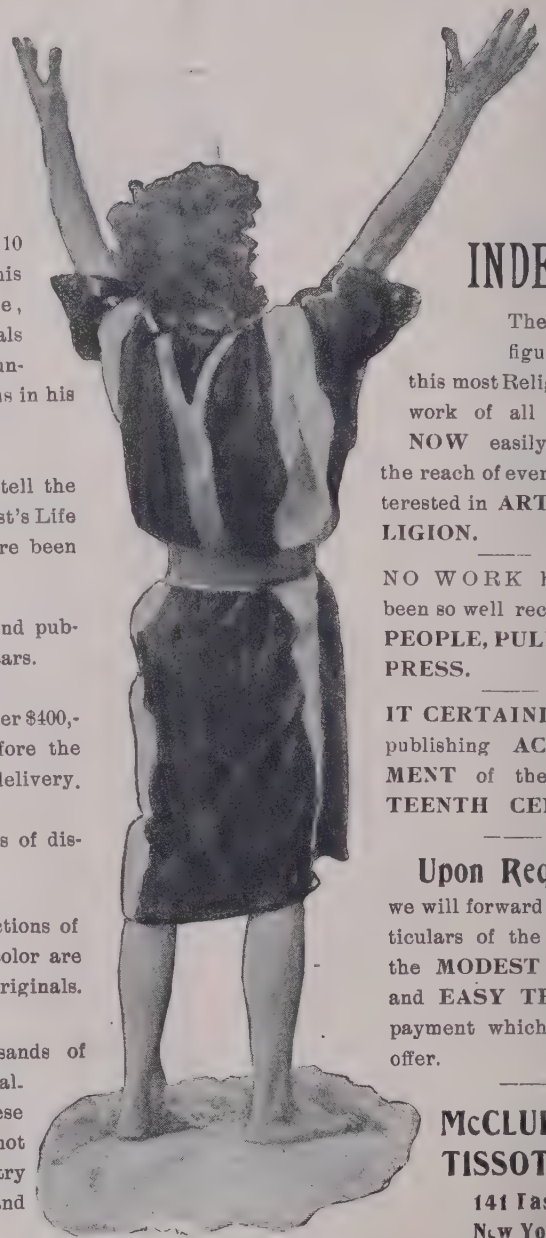
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The Living Church

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Notes of the World's Progress

A POLITICAL CONVENTION WAS held in Kentucky the other day, and certain sentiments which were given utterance do not augur a peaceful and harmonious campaign. In fact, if threats made are carried out, a good-sized insurrection might develop. Some hot-heads among the Republicans, who by no means represent that political organization in the State, plainly indicated their intention of hanging a few election inspectors if unfair methods were resorted to. When the question of franchise in the South is being debated, an impartial observer may well wonder if the lawless white man, whose favorite diversion is a lynching or white-cap party, is any more qualified to cast a ballot and exercise other prerogatives of American citizenship than the ignorant negro who is the central figure in one of the afore-mentioned diversions. Respect for laws is one of the first duties of citizenship.

— x —

WARFARE ON MORMONS IN THE South goes along merrily, and despite repeated invitations to leave, Mormon elders are conducting a vigorous campaign for converts. In a little Virginia town the other day Vigilants soundly thrashed two preachers, for which offense they were arrested and brought to trial. While court was in session and the trial in progress, friends of the prisoners gathered in force, took possession of the court, and proceeded with the case. The prisoners were acquitted, and the Mormon complainants compelled to pay costs of the trial. The Mormon Bishop having jurisdiction in the section has made representations to the proper authorities, demanding that the law breakers be punished. While there is little sympathy for followers of Brigham Young, there is, nevertheless, a feeling that antagonism to their teachings should not assume a form of violence.

— x —

CLAY COUNTY, KENTUCKY, IS MAKING undesirable history, owing to another outbreak of the Philpot-Griffith feud. Members and adherents of the two families have entered upon a war of extermination which the authorities seem unable to quell, as most of the deputy sheriffs are partisans. If there be militia enough in the State of Kentucky to put an end to this disgraceful game of murder, it should be stopped; if not, the government should take a hand. Usurpations of the law, punishing crimes which the law should punish, and thus prolonging bloodshed, do not add to the reputation of a State famous for chivalry and hospitality.

— x —

ANOTHER SOCIETY FLUTTER HAS been occasioned by a forthcoming international marriage, this time between a Russian prince and the grand-daughter of General Grant. A strange feature of such an alliance is the light in which it is looked upon

by a large percentage of the class known as society. Tuft hunters may consider as a condescension the action of a titled foreigner in marrying an American girl, but certainly such an impression is not general. No man, no matter what his title may be, can confer any special honor upon a refined American woman by asking her hand in marriage, and in the present instance it may be added that as the grand-daughter of one of the three great generals of the century, a President of the United States, and as such the peer of any monarch on earth, Miss Grant cannot possibly receive an honor greater than is hers by birthright.

— x —

OUTSIDE IMMEDIATE SPHERES OF British influence, there exists a strong feeling of sympathy with the Boers in the present controversy with England. Having thrice removed from a section where British influence became dominant, the Boers naturally feel they have a right to maintain complete independence, a condition which England does not, and her statesmen say will not, concede. If the Boers were to extend without restriction the right of franchise to all foreigners in the Transvaal, it would not be long before the Transvaal would become a British possession, as the Boers are outnumbered three to one. Mining interests and other branches of commerce are already practically controlled by English capital. It is estimated that mines in the Transvaal will produce five hundred million pounds sterling. Present indications are that war will be averted, although the Boers are making most complete preparations to resist the demands of England. Whatever troops have so far been dispatched by England to South Africa number no more than would be needed under ordinary conditions.

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HEREAFTER DEVOTEES OF AMATEUR photography will press the button and the kodak paper trust will do the rest. Manufacturers of Aristo, Solio, and other photographic print papers, have formed a trust and advanced prices from fifteen to one hundred per cent. From all accounts, this is not a top-heavy, water-logged affair, but the simon pure trust article warranted to hold together or money refunded. In preparing photographic paper, a white clay peculiar to certain sections of Germany is used, and as the entire supply of this is controlled by the trust, outside manufacturers must go into the combination or go out of business as soon as their supply of this particular ingredient is exhausted. It is the formation of trusts to raise prices which furnish the best ammunition to those who are combatting concentration of capital.

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UNION LABOR MAY HAVE TO BE reckoned with before the corner-stone of the new Chicago federal building is laid. This is to be one of the principal events of

the Fall Festival in October. There has been more or less trouble between contractors and laborers, owing to the claim that granite for the building, which is quarried in Vermont, is not being worked by union labor, hence the complications. If a non-union corner-stone is laid, organized labor will work against the success of the function, refuse to participate in the parade on the occasion, and display other manifestations of ill-will. If the contractors compromise the matter by having a union corner-stone, the labor tangle will not be straightened out because President McKinley who is to officiate at the ceremony, is not a member of a union, hence the proceeding would be irregular. It is now proposed to make the President a member of Brick-layers and Stone-masons' Union, No 21, and thus everybody will be satisfied.

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CVILIZED NATIONS POINT THE finger of scorn at France. With innocence clearly established, Captain Alfred Dreyfus has been found guilty a second time by a court-martial on the charge of treason, and sentenced to ten years' imprisonment. The verdict was not entirely unexpected, as the attitude of his judges throughout the trial has been hostile, revealing a foregone determination to uphold the so-called honor of the General Staff, even though an innocent man be made to suffer. Steps have already been taken by friends of the prisoner to secure revision, but the outcome is problematical. It is a sad day for France when infamy takes the place of honor, when justice is perverted to cloak the crimes of corrupt officials. But the end is not yet. There are honorable men in France who will raise their voices in protest against the vicious verdict of the court-martial, who will for love of mother country endeavor to remove a foul blot from her escutcheon. This may lead to revolution, but better this than a compromise with dishonor.

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WERE DREYFUS NOT A JEW, there would probably have been no Dreyfus case. Race prejudice seems to have been the incentive of the conspiracy against him, and hatred of Jews seems to blind the mass of Frenchmen to the injustice done him. Those who are not possessed of a high sense of honor appear to accept the verdict with satisfaction. Had he been declared innocent, anti-Semitic feeling, coupled with a desire to vindicate the "honor" of the army, would likely have resulted in an attempt to overthrow the government and establish a military dictatorship. Newspapers of England and Germany, and even Russia, a country in which a Jew has little standing, condemn in strongest terms the French caricature of justice. The world will watch with interest developments of the next few months. Nothing can now be a surprise.

The News of the Church

Death of Bishop Pierce

The State and diocese of Arkansas were profoundly shocked, Tuesday, the 5th inst., when the news was spread abroad that "Bishop Pierce was dead." Although the venerable Prelate had been ill for some weeks, yet the end was not expected, as his general health had so improved during the past year that he was able to perform his official duty better than for years. The end came at the rectory of St. Paul's, Fayetteville, Ark., where the Bishop had gone to officiate during the absence of the rector on a much-needed vacation. As in life, so in death, he was helping others.

The Rt. Rev. Henry Niles Pierce, D.D., LL.D., the fourth Bishop of the missionary jurisdiction of Arkansas and Indian Territory, and the first Diocesan of Arkansas, and the 95th in the American succession, was born Oct. 20, 1820, at Pawtucket, R. I. In 1842 he graduated with high honors from Brown University. He was ordered to the diaconate in 1848, and to the priesthood the following year. In 1862 he received the degree of D.D. from the University of Alabama, and LL.D. from William and Mary College; also D.D. from the University of the South, in 1869. He worked in the following fields; viz.: Missionary in Washington Co., Tex., 1849-'52; rector of Christ church, Matagorda, Tex., 1852-'54; Trinity church, New Orleans, 1854-'55; St. Paul's church, Rahway, N. J., 1855-'57; St. John's church, Mobile, Ala., 1857-'68, and St. Paul's church, Springfield, Ill., 1868-'70. He was consecrated Bishop of Arkansas and Indian Territory in 1870, by Bishops Green, of Mississippi; Whitehouse, of Illinois; Wilmer, of Alabama; Quintard, of Tennessee; Wilmer, of Louisiana, and Young, of Florida.

When the Bishop took charge of his new work he entered upon a life of hardship, self-sacrifice, and unrelenting toil. It was a purely missionary field with a very few scattered churches, very feeble, financially and numerically. The younger generation can hardly realize what an episcopal visitation meant in those days in labor, fatigue, and exposure. The only railroad of note in the State then was the Memphis & Little Rock. Traveling was by slow stage, private conveyance, or by boat. The roads were rough and very rocky.

In 1871, Ascension Day, a convocation was called, and a diocesan organization effected. The new work was prosecuted with renewed vigor. Then there were only five church buildings, one parsonage, 705 communicants. But now, what a contrast! There are nearly 30 church buildings, 16 parsonages, one guild hall, nearly 3,000 communicants, and a church membership of 15,000. The diocese has property valued at something over \$225,000, and the offerings for religious purposes are about \$25,000 a year. The Bishop built the magnificent Trinity cathedral, and also St. Paul's church, Little Rock, for the colored people.

Bishop Pierce was married April 18, 1855, to Miss Nannie H. Sheppard, at Matagorda, Tex. His wife survives him, likewise a son, the Rev. A. Wallace Pierce, and two daughters, Mrs. G. A. Lyman and Mrs. William C. Stevens.

The funeral services were conducted at Trinity cathedral, Little Rock, Thursday, the 7th inst., and, according to compact between father and son, the Rev. A. Wallace Pierce officiated. At ten o'clock the Holy Eucharist was celebrated, the Rev. Mr. Pierce, celebrant; the Rev. J. J. Vaux and the Rev. D. B. Ramsay (two oldest priests in point of residence, and bosom friends of the Bishop) being Gospel and Epistolist, respectively. Nearly all the clergy of the diocese, together with the Rt. Rev. Drs. Brown, Tuttle, and Garrett, were present. On the casket were six candles lighted. At five o'clock, on account of the heat, the regular Burial Service was said. The large building was crowded to its utmost capacity, the people thus bearing silent-

ly their testimony of love to their beloved Bishop, venerable in years, patriarchal in appearance, and venerated by hundreds and thousands of hearts throughout the State of Arkansas, where he gave the best years of his life in the service of the Master and humanity.

At a meeting of the clergy of the diocese of Arkansas, held at Little Rock, on the 7th inst., the following minute was unanimously adopted:

To-day the clergy of the diocese, here assembled, bear witness to their grief at the death of our beloved Diocesan, the Rt. Rev. Henry Niles Pierce, D.D., LL.D. As our chief in Holy Orders, his scholarship and spirituality were constant inspiration and guide. As our father in God, he was essentially judicial-minded, in no case ever listening to an *ex-parte* statement, no matter from whatever source it came. His sympathy always responded to our experience of life. He listened with a patient ear to the story of all our trials and sorrows, and left the narrator cheered and comforted. His mind was particularly that of an instructor, and it was a liberal education to listen to and appropriate his views on any subject. His hospitality was limited only by the circumstances of his habitation. His works were manifold and will live after him. They were beset with the difficulties and hardships of an early episcopate—successes and disappointments, which are matters of history, and will be discussed elsewhere.

These are some of the prominent characteristics of the Bishop and the man which endear his memory, sanctify his influence, and impress the nobility of Bishop Pierce upon us. While we mourn our loss on earth, we are not unmindful of the admonition, "not to sorrow as men without hope for those who die in the Lord." Our Bishop's clear thought, firm faith, and childlike trust, have been a blessing from our Lord and Master.

May the soul of the faithful departed rest in peace, and may light perpetual shine upon him.

The Bishops' testimonial to their departed brother is as follows:

The brethren of the House of Bishops, gathered at the funeral of the late Bishop of Arkansas to lay his sacred body by with the offices of honor and reverence belonging to a soldier brother, with deep and affectionate sympathy extended to his family and friends, desire to leave on record this tribute to his memory.

The late Bishop of Arkansas was a man of unusual mental energy. He was a constant student, and delighted in keeping perpetually fresh the university attainments of his early years. He was a graduate of Brown, and also professor of higher mathematics there. The young people of Little Rock know well how often they brought their mathematical problems and other puzzling questions to him for solution, always finding a cordial welcome and ready solution of their difficulties.

To the great force of natural ability the late Bishop united a marked persistence of character, working with unabated courage towards the attainment of purpose. The building of the cathedral illustrates these characteristics in an impressive manner. Almost single-handed he undertook the task of raising the necessary funds. The cathedral was to express in the concrete certain ideals which were dear to the Bishop's mind but lacked any exemplification in the diocese. The building in which the last solemn rites have just taken place over his remains stands as at once the monument and memorial of his earnestness and catholicity of mind and feeling. As a man, his scholarship and superior abilities gave him influence and authority; as a Bishop, he ruled his large and difficult field with courage and constancy. Every one knew his views. His trumpet gave no uncertain sound.

Consecrated Missionary Bishop of Arkansas and the Indian Territory, January 25th, 1870, and dying at Fayetteville, Ark., September 5th, 1899, while supplying the services of a faithful pastor who was taking a little time of needed rest, the Rt. Rev. Henry Niles Pierce, D.D., LL.D., was for nearly thirty years a leader of missionary work in one of the most eminently missionary regions of our domestic field. Obstacles were plentiful. Resources and help were meagre. But loyalty to the Church and his Master kept him unyieldingly steadfast to his aim of standing in his lot and doing duty to the end.

His counsel given in the House of Bishops was of great worth to his brethren, as was his leadership in the field of value to the Church at large. The Church militant mourns his loss, while grateful to the loving mercy of Almighty God that his faithful servant was

spared to do service to the last of his days, and up to the seventy-ninth year of his earthly life.

DANIEL S. TUTTLE, Bishop of Missouri.
ALEXANDER C. GARRETT, Bishop of Dallas.
WM. M. BROWN, Bishop of Arkansas.

The Church in Honolulu

HONOLULU, H. I.
Festival of the Transfiguration, 1899.

DEAR LIVING CHURCH:—One of the pleasures in travel consists in finding in almost every place of any consequence, in every country, the Anglican Church in active work; truly, the sun never sets on her temples, and all peoples may hear her glorious liturgy and the Faith once delivered to the saints, from her gifted priests. This is none the less true of the Hawaiian Islands. About thirty seven years ago the S. P. G. planted her banner here, and the choir and part of the nave of a more imposing cathedral than our own in Chicago have been built, and the work is going on under the leadership of the Rt. Rev. Alfred Willis, D.D., Bishop of Honolulu, in three of the eight inhabited islands, and these are the principal ones. He has under his direction eight priests, one deacon, and a number of Sisters. There are, in addition to ordinary Church work, schools for boys and girls, and mission schools for the Chinese, on two of the islands.

This morning at seven we attended the Holy Communion in the cathedral; the celebrant was the Rev. V. H. Kikat, and his assistant was the Rev. Kong Yin Tet, the one a full-blooded Englishman, the other a full-blooded Chinaman; the congregation a mixture of native Hawaiians and Americans, or foreigners, as we are called here; the liturgy that of the Church of England. There had been, one hour before, a service in the Hawaiian language that I did not know of at the time, or I would have been there also. At eleven o'clock we attended service in St. Peter's chapel, the Chinese mission, the Rev. Kong Yin Tet, priest-in-charge, a bright young man from Southern China, educated in the Bishop's Honolulu school. There were at least one hundred Chinese present in the congregation, and a choir, not surprised, of about fifteen Chinese boys. The men sat on one side and the women on the other. There were one dozen little babies with their mothers, and at least one was given the nursing bottle during the reading of the Psalter. It was very pleasant to see the babies; they were all good, and did not in any way disturb the worship; how much better to have them here than to deprive the mothers of the benefits of the service. The music was excellent; the organist was a young Chinaman, and I have never heard the familiar chants and hymns of our dear Church better rendered in any chapel; the whole service was hearty and most reverent. Truly a great work is being done among these our brethren.

At 3:30 o'clock we again went to the cathedral to attend a service in the Hawaiian language. It was conducted by a native lay-reader whose name I did not get. He read the service, played the organ, led the singing, and preached a sermon very earnestly, and without notes. The congregation made the responses very generally, and the service was very reverent.

To hear the services of our Church in three languages in one day is, to say the least, unique.

The annexation of these beautiful islands, "these gems of the Pacific," will soon be completed, and then the Church in the United States must take up this important work, and push it with no less energy than the Church of England has, for surely she has demonstrated, here as elsewhere, her power to bring all nations into a universal brotherhood through Jesus Christ our Lord.

Yours truly,
D. R. BROWER.

Brotherhood of St. Andrew

Over 200 delegates, representing the dioceses of New York, New Jersey, and Pennsylvania, held a three days' conference at Asbury Park, N. J., beginning Sept. 2d. At Trinity church, at 7 A. M., Sept. 3d, the Holy Communion was celebrated by the Rev. J. O. S. Huntington, of the Order of the Holy Cross. In the afternoon a meeting was held in Educational Hall, at which was a large attendance. Silas McBee, 2nd vice-president of the Brotherhood, presided. The Rev. N. B. W. Gallaway spoke on "Service," and the Rev. D. V. Gwilym, on "Prayer." At the evening meeting, Sept. 3d, in Educational Hall, the Rev. Dr. W. B. Bodine presided. G. Harry Davis, of Philadelphia, spoke on "The people's responsibility to the Church," and Dr. Huntington spoke on "The Church's responsibility to the people." Both topics were summed up by Dr. Bodine. The third day's session opened with John W. Wood general secretary of the Brotherhood of St. Andrew, presiding, and the subject for discussion, "The question box reversed," brought out some very valuable hints and suggestions. Bishop Scarborough followed in an address to the conference, urging activity and persistency along the lines of labor for which the Brotherhood was organized, and spoke of the work being done by Brother Gilbert, superior of the Order of the Brotherhood of Nazareth, and of the Home for Consumptives, at Priory Farm, Verbank. The afternoon session was consumed by the Junior Department of the Brotherhood in the discussion of "Opportunities," discussed under four heads: "How to seek them," by Benjamin Ludlow, of St. Matthew's, Philadelphia; "How to meet them," by Herbert A. Welch, of Holy Communion, New York; "The Brotherhood opportunity with Juniors," by George M. Kimberlin, of Memorial, Baltimore, and "The Junior director," by Henry W. Harvest, of All Angels, New York. The closing address was made by the Rev. Lester Bradner, on "The future of the Brotherhood depends upon the boys."

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Bishop is expected to return on the 15th, and will represent the Presiding Bishop at Evansville on St. Luke's Day, when the Rev. J. M. Frances, D.D., will be consecrated Bishop of Indiana.

Bishop Gray of Southern Florida has been a visitor in Chicago, preaching in Grace church last Sunday morning, and in St. Peter's in the evening.

The Rev. Canon Knowles, now of St. Chrysostom's, New York, was a very welcome visitor at the Clericus in the Church Club last Monday, having preached in St. Mark's, Evanston, last Sunday morning, and in the Epiphany the preceding Sunday.

The Dean of the North-eastern Deanery has asked the Rev. C. P. Anderson to summon for him the members of the convocation for farewell to Bishop-elect Williams.

Corner Stone of St. Paul's, Kankakee

The deferred meeting of the Southern Deanery was held at Kankakee on Tuesday evening, Sept. 5th. On Wednesday morning there was a celebration of the Holy Communion, with the Dean as celebrant. At Morning Prayer, 10:30 A. M., a sermon on missionary work was preached by the Rev. Geo. W. Farrar, rector of Christ Church, Ottawa. Other clergymen present were the Rev. Dr. Rushton, W. B. Walker, of Joliet, Edward H. Clark, of Pontiac, and J. H. Edwards, of the church of Our Saviour, Chicago, for 10 years or more a member of the deanery as rector at Ottawa. After lunch and a business meeting, at the invitation of the rector of St. Paul's, the Rev. Dr. Phillips, an adjournment was had; and at 4:45 P. M., those named above, preceded by Mr. Frank Stebbins, soon to be ordained, proceeded from the public library building, in which the congregation has for some time been worshipping, to the site of the new church edifice, the

Rt. Rev. John H. White, Bishop of Michigan City, holding the position of honor in the little procession. Arrived at the new erection, the walls of which are already 12 ft. high, the Bishop conducted the brief, but impressive, service, which began with Psalm LXXXIV. said responsively. In the metallic box behind the corner-stone, the dean had deposited copies of the last Convention Journal, the Office for the Day, THE LIVING CHURCH, and other Church papers, the local newspapers, *Spirit of Missions*, names of city officers, architects and contractors, of officers, teachers, and scholars of the Sunday school, photographs of Dr. Phillips and his vestrymen, with a letter addressed to an unknown successor of 50, 100, or 500 years hence, when the box is found, giving a history of the parish and its present condition. On the face of the stone are the simple inscriptions, *Ad Gloriam Dei*, and "St. Paul's church, 1899," with a cross between. After laying this corner-stone, Bishop White, in a brief, but excellent, address, expressed his pleasure at participating in an event which crowned the life work of the loved rector, with whom he had been on terms of cordial friendship for 20 years. In a few remarks, the Rev. W. Bohlen Walker emphasized the fact that the builders of the church were those who needed it. And thus closed the proceedings of a day, the full issue of which, in the completion of the edifice about Jan. 1st, will stand as a splendid monument to over 30 years' faithful and beloved pastorate of the Rev. Duane S. Phillips, D.D., rector of St. Paul's, Kankakee, and dean of the Southern Convocation.

Movements of the Clergy

The camping clergy have nearly all returned. The Rev. Messrs. C. H. Bixby, W. C. DeWitt, and P. C. Wolcott have resumed their respective places; the Rev. A. L. Williams is at the "Soo," but will be at home on Sunday; the Rev. Luther Pardee, the last to return, is on his way down. The Rev. Dr. Little has returned from the East, and is moving into his new rectory, which almost adjoins the church. After returning from camp at Paw-Paw Lake, the Rev. J. Henry and Mrs. Hopkins had two weeks' vacation in Burlington, Vt., their former home, the Rev. A. W. Higby "supplying" the Sundays at the Epiphany. Unusually large congregations were the rule in July and August; nor was the Sunday school closed. On the evening of the 3d, the Rev. T. D. Ward, of Philadelphia, was preacher. Bishop Gray is expected to preach on Sunday next. The Rev. Mr. Cross is in New York all this month.

New York

Henry Codman Potter, D.D., LL.D., Bishop

Free open air services in New York city were conducted Sunday afternoon, Sept. 3d, by the Rev. Walter E. Bentley.

Memorial of Professor Oliver

A memorial church, in memory of the late Rev. Prof. Andrew Oliver, of the General Theological Seminary, and his wife, is to be erected at Washington, among the Berkshire hills, in Massachusetts. It is to be called the church of St. Andrew. The corner-stone was laid Sept. 4th.

Church of the Archangel

The congregation of this church, the Rev. Geo. S. Pratt, rector, which was given permission for a month to hold services in the crypt of the cathedral of St. John the Divine, have received from Bishop Potter official consent to continue holding services there for the present, pending the completion of an edifice of their own.

St. Ambrose Church

A new arrangement has been made by the City Mission Society, for St. Ambrose's church, which is under its care. The Rev. Stephen Inness, a recent graduate of the General Theological Seminary, has been appointed head of a staff of workers, who are to conduct operations somewhat on the college settlement plan.

Church Services Resumed

Several churches which have been temporarily closed for repairs or improvements, have been re-opened, and full services in all churches were re-commenced on Sunday, Sept. 31. At St. James' church, the Rev. E. Walpole Warren, rector, the work on chancel and aisles has been completed. The new tiling has distinctly improved the church's acoustics. At the church of the Holy Trinity, Harlem, services have been begun, after a temporary closing of the sacred edifice for changes in the heating arrangements.

The Church of the Ascension

Is feeling the need of a summer home of its own, to provide for its fresh air work. It has nearly abandoned the sending of children to scattered farms, finding many abuses to be the result of that system. At present it concentrates the little ones in a few localities, and provides for about 2,000 days of outing in this way during the heated term. The Brotherhood of St. Andrew is especially co-operating in giving free vacations to poor city boys. The Brotherhood has provided for about 50 boys this summer.

City Mission Fresh-Air Outings

Under care of the City Mission Society, two excursions by water have been given to the children of St. Ambrose' chapel and God's Providence mission. Outings have also been given at a cottage at Tenaflly, N. J.; Calvary Home, at Carmel, N. Y.; a boarding-house at Nyack-on-the-Hudson, and at the cathedral summer home, at Tompkin's Cove, N. Y. Two consignments of boys have been cared for at the home of the Brothers of Nazareth, at Verbank, N. Y., and women and girls have been looked after in a temporary home, at Haines' Falls, in the Catskill Mountains. St. John's Seaside Hospital has cared for the sick.

St. Stephen's College, Annandale

A movement is on foot having in view the removal of St. Stephen's College from Annandale, N. Y., to this city. A committee of the trustees has been appointed on the question, consisting of Ven. Archdeacon Carey, D.D., of Saratoga Springs, and one of the most active of the alumni of the college, and Messrs. Spencer Trask, S. Nicholson Kane, Theodore Gibbs, and Charles Frederick Hoffman, Jr.—the father of the latter having been the chief benefactor of the institution. Some financial considerations will be offered, it is understood, if removal can be effected, but the heavy cost of land in New York stands in the way of the purchase of a large enough site. This difficulty has led to a proposal that the college be placed on part of the land now owned by the trustees of the cathedral of St. John the Divine, the trustees making a free grant for the purpose. The idea is being considered, as St. Stephen's is a diocesan institution, and as it mainly aims at fitting men to be candidates for Holy Orders. It is pointed out that the college would greatly gain by proximity to Columbia University and its library, and that the students would be enabled to attend some of the university courses of lectures. Arrangements have been made to supplement the income of St. Stephen's from its present endowment, for the next five years, by private subscriptions of some of its own trustees. Whether the college removes, or remains on its old site at Annandale, its affairs are decidedly looking up.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Bishop Whitaker is expected home from Europe on or about the 23d inst.

Emmanuel church, Holmesburg, the Rev. A. H. Hord, rector, is to have a new chancel, choir room, and sacristy. The present gable wall of the chancel and side walls of the organ chamber are to be removed, and an addition 51 x 31½ feet erected.

The French church of St. Sauveur, Philadelphia, the Rev. Dr. C. Miel, rector, re-opened for

service on Sunday, 3d inst. At Holy Trinity church, the new assistant, the Rev. G. B. Griffith, assumed his duty on Sunday, 3d inst., and the new choirmaster and organist, Ralph Kinder, took charge of the recently re-organized choir.

Girls' Friendly Society

The increase of members has been large in many of the parishes throughout the diocese, and this year's work has been of greater value than ever before. Holiday House, the vacation home at Cape May, N. J., has been most successfully operated during the present season, which will close about the middle of September.

Outings for Poor Children

The Sanitarium, organized by Philadelphia Churchmen in 1877, and still officered and managed by prominent members of our Communion, although generally characterized as unsectarian, has, during the present season of 70 working days, cared for 141,377 small children and infants, beside 23,046 mothers and attendants. Many of the children were admitted to the hospital on the grounds, and but one case, an infant, resulted fatally. The two Sanitarium steamers made several trips daily from various points of Philadelphia, to the charming locality down the river.

Kansas

Frank Rosebrook Millsapugh, D.D., Bishop
Visitations by Bishop Millsapugh

The Bishop visited Argentine, five miles from Kansas City, on Aug. 27th, and held service in the new church, nearly completed. The parishioners have waited for it for several years, working at the same time, and now, with the help of the manager of the smelter, they are rewarded. It is free from debt. Mankato, the Bishop could not reach on account of the wreck of his own train. He was not hurt, and no one was killed. He made the next appointment at Goodland, 400 miles from the see city. Here there was a pleasant surprise. The little band had added a chapel to their church, and paid for it. The chief railroad official of this division, headquarters of the C & R. O. R. R., was among the number confirmed. At Kirwin, the next place, the Bishop received one from the Church of Rome, without Confirmation, who made a public renunciation of R. C. dogmas.

North Dakota

Samuel C. Edsall, D.D., Bishop

Bishop Edsall spent a part of July and August with his family at Detroit, Minn., but supplied the pulpit at Gethsemane church, Fargo, on Sundays in August, the rector, the Rev. Mr. Mooney, being absent on vacation.

On the occasion of his last official visit to St. John's church, Larimore, Archdeacon Appleby was presented by the congregation with a very handsome embroidered white silk stole.

The Bishop's Visitations

On Monday, Aug. 28th, the Bishop left for Crary, a small town on the Great Northern railway, east of Devil's Lake. Here there has stood for some years the shell of a frame church, which, however, was never completed; there had been talk of selling the church for old lumber, but as the result of Bishop Edsall's visitation, money was subscribed sufficient to complete and paint the exterior of the church; and services are to be held there once a month on a week night, by the Rev. Mr. Turner, of Devil's Lake.

Indian Work at Fort Totten

On the 29th, the Bishop visited our Indian work at Fort Totten. During the past year several improvements have been made in the chapel there; a chancel platform has been put in and the interior rendered more churchly. The Bishop found the work at Fort Totten in a most encouraging state. The Rev. W. D. Rees presented a class of 22 for Confirmation, and afterward the Holy Communion was adminis-

tered to between 40 and 50. The Bishop said most of the Confirmation service in the Dacotah, or Sioux language, and presented to each person confirmed, and to each one receiving Communion, a pretty gold cross, to be suspended from the neck with a purple ribbon. The Bishop's sermon was interpreted by John S. Brown, our native helper; Harvey Kersetter, our white helper, also participated in the service. In addition to the services at the Fort, services are conducted every Sunday at two distant points on the reservation, Raven Hill and the Bend. These services are held in private houses, and in very cramped and inadequate quarters. The Indians at each place begged the Bishop to give them a little chapel, and said if they had these chapels they had many heathen neighbors who could be brought to the services.

Narrow Escape of Bishop Edsall

The next day the Bishop, accompanied by the Rev. Mr. Rees and Mr. Kerstetter, drove 17 miles to Minnewaukan, where services were held in the Presbyterian church, a congregation of about 40 being present; certainly a good showing for a Tuesday morning. It is hoped to inaugurate monthly services there, under Mr. Rees and Mr. Kerstetter. From Minnewaukan the Bishop and Mr. Rees journeyed via Jamestown and Bismarck, to our work on the Standing Rock reservation on the Cannon Ball. On the long stage ride from Bismarck to Cannon Ball, an accident occurred which might easily have resulted more seriously. At the first stopping place the three gentlemen in the stage alighted, the remaining passenger, a lady, remaining in the stage. While the stage driver was depositing his mail sacks in the vehicle, the horses suddenly started forward. Bishop Edsall sprang to their heads and endeavored to stop their course; they plunged and reared wildly, lifting him from the ground, and finally threw him violently to the ground, and broke away, the stage narrowly missing his prostrate body. The lady in the stage in whose behalf the Bishop had made this effort, jumped from the flying vehicle, and was seriously injured, having to be sent back to the Bismarck hospital for treatment; while the Bishop and Mr. Rees continued their journey to Cannon Ball.

Interesting Services at Cannon Ball

The visitation there continued from Friday until Sunday, Sept. 31. On Friday afternoon the Bishop administered Confirmation to eight Indians, who had been prepared by our faithful helper, Thomas Ashley. On Sunday there was an unusual combination of services; first, Mr. Rees officiated at the funeral of a young Indian woman—the first part of the service being held in our chapel, and the burial in our little church cemetery near by; next, the Bishop, with the assistance of Mr. Rees, baptized six Indian children, and an additional class of six was presented by Mr. Rees, for Confirmation; then followed the celebration of the Holy Communion, at which 49 received, and the Bishop performed the marriage ceremony for a young Indian couple, both of whom are members of our Church families. A large congregation were present, and were most devout in their demeanor. The chapel of the Cannon Ball is being improved by the erection of a tower, or vestibule, in which will hang the bell given by "The Little Helpers," under the direction of Miss Hart, of Rochester, N. Y. Still further improvements are sorely needed to render this chapel safe and habitable in winter. The Bishop gave directions for the bracing of the roof, ceiling of the interior, and construction of chancel platform and vestry. He will need at least \$125 to pay for these improvements. At Standing Rock, also, we need a chapel for the Indians living at Upper Cannon Ball. Services are held there every other Sunday by Alexander HisWar, a native Indian helper. The Bishop expects to ordain Thomas Ashley to the diaconate, and later on will also probably ordain Alexander HisWar. The Bishop congratulated Mr. Rees on the 36 Confirmations in his field; he has certainly been doing a noble work, under great discouragements and against bitter Roman opposition,

Ohio

Wm. Andrew Leonard, D.D., Bishop

Death of Rev. N. P. Charlot

The Rev. Nathaniel P. Charlot died at his home on Doan ave., East Cleveland, at 10 o'clock Sunday morning, Sept. 3d., having reached the great age of nearly 90 years. He was born in a small town in New Jersey, Jan. 2nd, 1810. His parents removed to Athens, O., while he was very young, and after receiving a collegiate and ministerial education, he was ordained by the Presbyterian Church. In 1857, while engaged in missionary work in the South, he became a member of the Episcopal Church, and in 1858 was admitted to the order of deacons by the Rt. Rev. Leonidas Polk, Bishop of Louisiana. In the following year he was ordained a priest by the same bishop. Shortly before the breaking out of the Civil War, the Rev. Mr. Charlot entered the army, and was appointed chaplain of the 22nd Indiana Volunteers. In 1866 he took charge of St. Paul's church, East Cleveland. From that time till his death his work has been in the diocese of Ohio, with the exception of five years when he was rector of a church in Illinois. In addition to his spiritual and intellectual gifts, Mr. Charlot was in many ways a wonderful man. He had great physical energy. Although nearly 90 years of age he had worn glasses only once, and then more for appearance' sake than from necessity. He was an enthusiastic wheelman and pedestrian, and even up to the time of his last illness, was accustomed to walk and ride distances which would put many a younger man to shame. His long ministry of 60 years was characterized by devotion to his work, and loving care for others, and after an illness of three months and much suffering, patiently borne, he rests in the Paradise of God. The funeral services were held at his home on Tuesday, September 5th, and were conducted by the Rev. E. W. Worthington, a number of the clergy of the city and vicinity being present.

The Cleveland Clericus

Held its first autumn meeting at "The Hillman," on Monday, September 4th. A good number of the clergy were present, and several new faces were noted, as for instance, the Rev. Harry St. John Hathaway, who has just taken the charge of St. Andrew's in the East, the Rev. Wilson R. Stearly, in charge of Emmanuel church, and the Rev. A. C. Jones, the new rector of the church of the Holy Spirit. The Rev. E. L. Kemp read an interesting paper, giving reminiscences of his work in the diocese of Ohio, covering a long period, which was all the more prized, since he is about to remove to the diocese of Arkansas. The Rev. W. Rix Attwood, of All Saints' church, was chosen president for the ensuing year, and the Rev. Mr. Hathaway, secretary.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

Corner Stone of St. Martin's, South Omaha

Laid in the presence of a large congregation, on the afternoon of the 10th Sunday after Trinity, Aug. 13th. The procession of choir and clergy marched from the present chapel to the platform erected near the stone, reciting antiphonally Psalm xxxii. Upon reaching the platform, the hymn "Christ is made the sure foundation," was sung. Prayers were read by the Rev. Dr. Doherty. A list of the deposits laid in the stone was read by the Rev. Irving P. Johnson, rector of the parish, after which the stone was placed and blessed by Canon Whitmarsh, who delivered an historical address, after which a strong sermon was preached by the Rev. William Everett Johnson, of the church of the Redeemer, New York, from the text, "Hallowed be Thy Name." The Rev. Rufus D. Stearns pronounced the benediction. The new St. Martin's, which is to be a memorial to the late John S. Minor, of Detroit, Mich., one of Bishop Worthington's devoted parishioners, is to be a handsome stone edifice of gothic style, and of a

ciform in shape, finished in oak, and having a seating capacity of 300. Two lots, the most desirable in South Omaha, which is a growing city of 20 000 inhabitants were recently purchased by Bishop Worthington at a great bargain, from a fund left to his discretionary use by Mr. Minor, the congregation stipulating to build as soon as possible a stone church thereupon as a Minor memorial. They have been able to build much sooner than expected. When completed, the building will have cost about \$10,000. It will be ready for consecration in October.

Dallas

Alexander Chas. Garrett, D.D., LL.D., Bishop

Missionary Meeting at Fort Worth

On the evening of Tuesday, August 8th, the Board of Missions of the diocese met in quarterly session in St. Andrew's parish house, Fort Worth, at the request of the Rev. B. B. Ramage, rector, the meeting having been held heretofore at Dallas, the see city. The Bishop and nine clergymen were present, also seven representatives of the Woman's Auxiliary, from different towns, and the members of St. Andrew's and Trinity branches, Fort Worth, who were invited to confer with the Bishop and clergy. After shortened Evensong, addresses were given, by the Bishop on general mission work in the diocese, and the ways in which he had been able to collect funds from cities in the East, to build churches and rectories, and support the first missionaries, also to build and endow St. Mary's Hall, the Church school for girls, at Dallas; by the Rev. J. O. Miller, on missions in towns, giving his own experiences in such; and by the Rev. W. K. Lloyd, on "Church extension in new fields." An offering of \$86.25 was received, and the whole amount was given to the Bishop for work in the diocese. The church was filled with a large and attentive congregation, and the music was excellent. On Wednesday, 9th, there was an early Celebration at 7 A. M., the Bishop being the celebrant, at which a large number received. At 9:30 a conference took place between the Bishop and clergy and the representatives of the Woman's Auxiliary. The Bishop's address was most excellent, suggesting ways in which the great work of Christian missions could be helped by the laity. Mrs. Wallace, president of the diocesan Woman's Auxiliary, spoke on the Triennial Offering, and the Auxiliary. Mrs. Ramage, secretary and treasurer of the diocesan branch, spoke ably and earnestly of the Junior Auxiliary and its work; a report of the work of one Junior Auxiliary branch was given by one of its members. Mrs. Joy, of Abilene, gave a very encouraging report of Auxiliary work in the parish. Mrs. W. G. Poole, corresponding secretary of St. Andrew's chapter, spoke of help in building churches and rectories, and suggested that money be raised by systematic offerings, however small. Several of the clergy spoke on these topics, and there was a general feeling of unusual interest manifested. At noon the meeting adjourned to a parish lunch at the rectory, thus concluding a very helpful and successful session. The next will be held in November at Denison.

Oklahoma and Indian Territory

Francis Key Brooke, D.D., Missionary Bishop

Corner Stone of Church Laid

On August 7th the Bishop laid the corner stone of St. Stephen's church, Alva, Okla. He was assisted in the service by the Rev. L. S. Swan, priest-in-charge, and Mr. S. G. Porter, lay-reader. The church is to be a modest but neat frame building, within the means of the people. Except for a small loan from the Building Fund Commission, there will be no debt, and the people will provide nearly all the cost themselves. The mission is small in numbers, but Alva is an important field, being the seat of the N. W. normal school of the territory, one of the

most promising of the territorial institutions, and to which will come this fall a large number of students.

Massachusetts

William Lawrence, D. D., Bishop

The Rev. Father Osborne has returned from England, and has been appointed provincial superior of the society of St. John the Evangelist in place of Father Longridge, who has been appointed assistant superior general of the order, and remains in England.

A large reflector has been placed in St. Matthew's church, South Boston. This will greatly improve the lighting of the interior, and supplies a long-felt need.

St. Augustine's Church, Boston

The festival of its patron saint was observed with special services. The sermon was preached by the Rev. Father Osborne. On Sunday of the octave, Father Hayward of Philadelphia was the preacher. A children's processional was held one afternoon, and many social events followed. This large work among the colored flock has greatly prospered under the Rev. Father Field.

All Saints' Church, Worcester

The Women's Missionary Society shows an excellent record of work during its 20 years' existence. It has supplied during this time the needs of clergymen in 13 States and Territories, and has sent out nearly \$10,000 in missionary boxes.

Funeral of Mrs. Ellen C. Johnson

Bishop Whipple officiated, Sept. 7th, at the funeral of Mrs. Ellen C. Johnson, superintendent for 16 years of the Reformatory for Women at Sherborn, and a well-known philanthropist and penologist. Mrs. Johnson entered into rest from the residence of the Rt. Rev. Dr. Talbot, Bishop of Rochester, where she was a guest at the time of the meeting of the Prison Congress in London, before which she delivered an address a few hours before her translation. The remains were cremated in London. During the service in the chapel, the urn containing the ashes rested in front of the chancel, and was completely covered with floral tributes. Afterwards, the urn was deposited in the family lot. Bishop Whipple made a brief but beautiful eulogy.

Duluth

Jas. Dow Morrison D.D., LL.D., Missionary Bishop

Appointments of the Bishop for September

17. A. M., Two Harbors.
18. Afternoon, Cass Lake Indian Mission; evening, Cass Lake White Village.
19. A. M., Pine Point Indian Mission; evening, Walker.
20. A. M., Leech Lake Indian Mission; P. M., Bemidji.
21. Old Chief's Village. 22. Red Lake Agency.
23. Bend-of-the-River.
24. A. M., Wild Rice River; P. M., White Earth.
25. A. M., Twin Lakes; P. M., Gull Lake Settlement.

Quincy

Alexander Burgess, D.D., LL.D., Bishop

Rev. S. G. Jeffords' Tenth Anniversary

St. Paul's, Peoria, celebrated on Sunday, Sept. 31, the 10th anniversary of the rectorate of the Rev. Sydney G. Jeffords. The key note of the common feeling, the services and sermons of the day, was profound gratitude to God to whom, as rector and people felt, was due all the honor and all the praise for the success attained during this period. The chief service of the day was the Holy Communion. The rector was celebrant; the Rev. Dr. L. Klingwell read the Gospel; the Rev. Charles D. Andrews, rector of Christ church, St. Paul, Minn., the Epistle. Mr. Andrews also preached the sermon, Mr. Jeffords having been his curate before coming to Peoria. The ten years' report of the rector of St. Paul's church was read by the Rev. D. D. Hefter, curate: Number of families increased from 105 to 228; total number of souls, from 450 to

993; Baptisms—adults, 130, infants and children, 373, total, 503; confirmed, 336; marriages, 130; burials, 176; communicants, number reported at convention of May, 1889, 187, admitted by Confirmation, 336, received, 255, removed or transferred, 136, died, 41, present number, 601; celebrations of the Holy Eucharist—Sundays, 712, other days, 609, total, 1,321; services on Sundays, 1,123, other days, 1,384, total, 2,507. The financial report from May, 1889, to May, 1899, for parochial, diocesan, provincial, and general purposes, amounts to \$80,154.96. These statistics, however, fail to show the remarkable advance made by the Church, within ten years, in Peoria. During that time, the bequest of a pious layman has helped to the building of a \$20 000 stone church, and the gathering and organization of a new congregation, St. Andrew's. The Rev. Samuel G. Welles has been in charge of this promising and interesting work for two years, aided by a number of unusually earnest, devoted, and intelligent men and women. At St. Andrew's, with its Sunday school, under Mr. W. H. Boniface, and the Boys' Club, under Mr. Fillmore Millard, one may learn a practical object lesson as to the value and significance of the Sunday school in training the young, preparing them for, and holding them within, the Church. St. Stephen's mission is the third Church enterprise launched by the Rev. S. G. Jeffords in Peoria. In February, 1898, Mr. Jeffords rented the rooms on S. Adams st., still occupied by the mission. Dr. Collamer, lay-reader, took hold of the work with devotion, zeal, and tact, Mr. Richard Wray also devoted himself to the work. An inspiring story could be told of the men and women who, in the face of discouragements and at the cost of very real personal sacrifice, went out into the highways and byways and gathered in almost 100 children, who were instructed in the Sunday school, helped and taught in a Saturday afternoon industrial school, visited and looked after in many ways. The Rev. D. D. Hefter now has joined this band of lay-workers. The problem of the mission is a peculiar one. As carried on now, the work presents many features of a social settlement; in the part of the city where it is located, much institutional, social, and philanthropic work would seem to be required. Practically, at present, the whole work rests upon the rector of St. Paul's broad shoulders of faith; it is due to his enterprise and missionary zeal, and to the Christlike devotion of a small band of lay-workers; but it is hoped that the Church at large and the community will soon awaken to the importance of the field, that within a year the necessary lots will be procured, within two years, at least, the basement of St. Stephen's church will be built, and so the foundation laid for what must rapidly grow into a large and widely influential Church work. Mr. Jeffords is already planning two other missions in the city of Peoria, and he hopes to see in time, the present number of parishes (three) doubled.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

Bishop's Visitations

SEPTEMBER

10. Wadesboro; P. M., Ansonville.
17. Lillington
20. P. M., St. Ambrose, Raleigh.
24. Mocksville. 26. Eikins.
28. Walnut Cove. 29. Germantown.

OCTOBER

1. Mt. Airy. 3-4. Concord.
5. Lexington. 6. High Point.
8. Reidsville.
9. P. M., St. Cuthbert's, Greensboro.
10. P. M., St. Andrew's, Greensboro.
11. P. M., St. Barnabas, Greensboro.
12. Burlington. 13. Durham.
15. Henderson. 16. Kitlell.
21. St. Mark's, Mecklenburg Co.
22. Statesville. 23. Mt. Mourne.
24. St. James, Iredell Co.
26. Rowan Co.: St. Andrew's; P. M. St. George's.
27. Rowan Co.: P. M. St. Peter's; St. Matthew's.
28. Rowan Co.; St. Jude's
29. Rowan Co.: St. Luke's; P. M., St. Mary's.

Editorials and Contributions

WE printed last week an appeal for poor Puerto Rico, issued by the Bishop who is in charge of the interests of this Church in that island. The appeal should be emphasized until a wide response enables our representatives at Ponce, San Juan, and elsewhere, to extend intelligent aid in the name of Christ and the Church, to the poor people who have been so terribly smitten. It is hoped that our clergy and laity will see the need of turning their donations in this particular direction, rather than in others where the Church will not have the credit, nor her faithful agents on the island the disbursing. And there should be no delay. In some of our dioceses the bishops have authorized a general collection in all the churches.

"SHAME! SHAME!" is the cry of the whole world upon the cowardly court-martial in France. "Guilty," is the verdict of mankind, not against the poor wretch who has been racked at Rennes, after five years of torture on Devil's Island,—not against Dreyfus, but against France. No doubt this monstrous perversion of justice is chargeable to "corruption in the army." France is responsible for her army, and she will have to answer before God and at the bar of civilization for one of the most infamous crimes of history. A man may escape the consequences of his sins in this world; there is an eternity in which his reckoning will be made sure. But a nation must expiate the wrongs it does, now and here. France should know this, for her punishments have been heavy. Another will come if she does not right this wrong. The case is thus briefly and forcibly stated by one of Chicago's great lawyers, Luther Laflin Mills:

The trial was a farce, and its result is a tragedy of injustice. The verdict against Dreyfus is utterly without credible evidence to sustain it, and is clearly, if not admittedly, rendered for ulterior reasons by a tribunal subservient to the power of the military, and willingly sacrificing human rights to a mere expediency. It is a blow to France, whose effects will be immeasurable; it places in the record of French civilization a fact of disgrace which will be denounced by mankind as long as the heart of Christendom continues to revolt against outrages upon humanity. But the end of the Dreyfus case is not yet reached.

A MAN is known by the books he reads as well as by the company he keeps, and so it is with a people. The immoral and flippant literature with which France is flooded, prepares a soil where scandals flourish, and the strong virtues fail. No nation is without degenerates who write and read such trash, but among the Anglo Saxons it cannot be said to be broadly popular as it is among the Latins. The books which have a large sale, the "books of the day" in England and America, are books which have at least a decent basis of morality. While they do not as a rule find their ideals in religion or the loftiest virtue, they do not and dare not scoff at the average morality which gives to this race its wide influence in the world.

THAT is very good, so far as it goes, but it is much to be deplored that it goes no

further, that a higher tone and higher ideals do not prevail. Even the better class of the books and magazines of the day, which are read by the most intelligent of our people, seem to aim at nothing but entertainment. Are we a race of intellectual dwarfs who must be everlastingly amused by pictures and stories? If we are not already, we are in danger of becoming so. How long will the sturdy morality of the race endure, if it finds all its ideals of conduct and character without any reference to God? Our popular literature is practically godless, as it is claimed our public schools must be. We are a nation of readers, but what do we read? The daily papers, the magazines, the books which make us laugh or cry, scarcely anything else. Publishers are afraid to undertake a serious book without a guarantee of expense for the first edition.

MR. SHELTON'S books, of which "In His Steps" is perhaps the best known, are a hopeful exception to the rule. They demonstrate the fact that there are millions of readers who are interested in the serious questions of life and duty. There is sale for books which refer to the "old, old story," which appeal to conscience and the higher life. There are vast numbers of readers who are glad to be reminded of the things unseen and eternal, of the realities which ennoble common life, which make poverty endurable and sacrifice sublime. If the taste of the age is for the picturesque presentation of such truths, let them be so presented. It is worse than folly, it is a sin, for writers who have the attention of the whole world, to ignore the Rock from which the choicest work of their imagination is carved, and to present it as the product of human excellence alone. Religion is a power that cannot be safely ignored in any great work of life or letters.

Education and Religion in Japan

IN the June number of *The Church in Japan*, we find a long article on "Japanese Education," quoted from the *Japan Mail*. It is a discussion of the recent proposals of the High Educational Council, to which we referred in a recent issue. Besides other measures well calculated to embarrass the educational side of Christian missionary work, there is one to which *The Mail* points as the most interesting and important of all. It is a proposal that not only in schools under State control, but in all "schools which enjoy special privileges from the government, no religious instruction must be given and no religious exercises performed." This is the proposal which, if carried out, would be the severest blow to Christian schools. These schools, by conforming their curricula to the official standards, enjoy exemption from conscription. With that privilege removed, the parents of boys have a powerful reason for preferring the public schools. The mission schools might have to close their doors for want of pupils. *The Mail* makes an indignant protest against all such measures in the name of liberty of conscience which the Constitution of Japan professes to secure to all Japanese subjects. According to *The Mail*, it is the Christians alone who would be injured by such legislation. The Buddhists gave in to the State

system of non-religious schools long ago, and apparently have never cared enough about the matter to establish private schools. "Buddhism is at present moribund." "As for Shinto, it has no part in the discussion. It is a cult, not a creed. Its sphere is in the cemetery, not in the life of the people." "But both these elements join with the increasing body of educated free-thinkers in obstructing Christianity." It appears, also, that the "University Section" have set up a religion of their own, based upon certain patriotic principles, such as the heavenly ancestry of the sovereigns and the divine origin of their land. The old paganism has no fault to find with this, but it places the Japanese Christians in an embarrassing position. They are liable to the suspicion of lack of loyalty to their country and its government. The position of things is, in a small way, curiously parallel to that which existed in the Roman Empire in the early days of Christianity. There were the numerous pagan cults, and there was the State religion with its worship of the emperors, which all must recognize. The Christians alone could not conform to this, and hence they were stigmatized as traitors and put under the ban of the empire. Such is the result which the "patriotic" and anti-foreign party will bring about in Japan, if they succeed in their present aims. It is a singular fact that this distorted nationalism should emerge at the very moment when Japan, by the recent treaties, has been admitted into the fellowship of civilized nations. The suspicion forces itself that this movement may have been premature.

Sir William Harcourt and the Archbishops

IT is to be supposed that Sir William Harcourt is satisfied with the effect of his letter to *The Times*. He declared, with his usual emphasis, that the decision of the Archbishops struck at the roots of the Catholic movement. It would seem, according to his reading of that decision, that the bishops have only to go on in the path which it marks out, and they will ultimately bring back the Church to the position in which it stood in 1833, on the day when Keble preached his celebrated sermon on "National Apostasy." The greatest religious revival in the history of the Church of England, and one which has affected, in a greater or less degree, every phase of English Christianity, is to be blotted out. This interpretation of the decision and its practical bearings, has apparently produced a commotion which the document itself does not contemplate. Whatever is to be said of the doctrine which makes the regulation of the worship of the Church depend upon an act of Parliament, it is certain from a careful reading of the decision, that the Archbishops would not admit the conclusions of Sir Wm. Harcourt. Moreover, it is not long since they appeared as the defenders against Roman aspersions of the sacrificial character of the Eucharist, one of the most important principles of the Catholic movement. But behind all this is the fact that Sir Wm. Harcourt is a principal leader of the liberal party. Upon the return of that party to power, it is possible that he will be Prime Minister. As such, he will be able to frame Acts of Parliament and to fill vacant sees. On the whole, it is not surprising that men

who were never before willing to contemplate the idea of disestablishment, are beginning to face it as the least of the evils with which the Church is threatened; notwithstanding the fact that disestablishment means, almost certainly, disendowment, and, in all probability, interior disruption.

BUT Dean Church long ago pointed out that matters do not proceed in the Church of England along the lines of smooth and inevitable logic. It is doubtful whether they do anywhere. Where practical concerns are involved, and a thousand conflicting interests insist upon a fair hearing, and there are for every question various solutions, each with its determined advocates, it is never likely that anything will be finally closed through any such means as the interpretation of an Act of Parliament. No cold and formal machinery of legal enactments can settle questions which concern men's deepest convictions. It has already been seen in recent times that men are willing to endure any penalty and to suffer any loss rather than obey a law which they believe to be unjust and destructive of principles which they prize above life itself.

IT is a very shallow view of things which I would attribute the present troubles in England to a childish attachment for incense or other matters of ceremonial. The use of incense is comparatively infrequent. But hundreds of men are taking part in this struggle who have never used incense, and probably never would use it. The root of the matter lies in the relations of Church and State, and the question is the perennial one, whether those relations can ever be so adjusted, that remaining in union, the one will not encroach upon the province of the other. The solution is rendered more difficult from the fact that the governing power in the State is no longer Christian, or if it may still be classed as such, it is only in a vague and general sense, in the way commonly called "undenominational." Parliament, as it is now constituted, is a standing menace to the Church. At any time, by the incoming of a new party, the old half-conscious traditions which have hitherto served as a barrier to extreme action, may suddenly be swept away. Those who do not appreciate the state of things which lies behind the present anxieties of Churchmen in England, must necessarily fail to understand the true significance of the "crisis."

BUT when a politician or statesman expects to be able with the wave of his hand, armed with the opinion of the Archbishops upon a phrase in an ancient Act of Uniformity, to destroy the movement which, beginning at Oxford nearly seventy years ago, has permeated and transformed the Anglican Communion, not only in England, but throughout the world, he surely reckons without his host. It is the principles of this movement which give to the Anglican Church all the value it has for thousands of souls. It is not out of devotion to the Crown or loyalty to the State that they have bestowed upon it their heartfelt affection and spent their lives in its service, but because they believe it to be part and parcel of the Holy, Catholic, and Apostolic Church. Once convince them that this is not true, that the Church of England is merely the creation of the State, and hence subject in all things to its creator, that it is simply and solely a department of the government, and their regard for it will be extinguished, like a lamp

blown out. But to effect this, it will be necessary to prove that Keble, Pusey, and the great company of able and devoted men who sprang up on every hand to carry out their teachings, were the victims of hallucination, and, more than all, that the wonderful change which has come over the Church is merely a transient phase, without permanent significance. In this case, the Anglican Church has no mission in the world except as one among the many Protestant bodies. The claims which have constituted her chief strength are seen to be invalid, and her glory will have passed away.

IT is a curious question, and one which presses for an answer, just how the Archbishops would define the present relations between Church and State, and whether they regard those relations as satisfactory. Many would like to know how far they are prepared to go in the direction of submission to Acts of Parliament in the field of religion. There seems no doubt that, according to the present English Constitution, there is no limit to the power of Parliament. It may pass the most radical and drastic laws in any department of government. There is no Supreme Court to pass upon the constitutionality of a law, and no fundamental instrument, like the Constitution of the United States, to which all legislative enactments must conform. There is nothing, except precedent and conservative tradition, to restrain the English Parliament from passing Acts vitally affecting the character of the Church. That the Church can endure anything which affects merely her temporal welfare is evident, but the question is how far can she submit to legislation touching her spiritual concerns and her inherent character? At what point would the constituted authorities, the Bishops and Archbishops, raise the standard of revolt; and say: "We must obey God rather than man?"

IT is true that in England men are not accustomed to deal so much with underlying principles and the possibilities of the future as with conditions as they arise, and it is well understood that an attempt on the part of Parliament to meddle directly with spiritual affairs, to take in hand, for instance, matters of faith, or the rubrics of the Prayer Book, would produce a convulsion which might give pause to any ministry, however radical. At present, and probably for some time to come, this will constitute a strong safeguard against such proposals as those brought forward last spring. But this means for English Churchmen an opportunity for strengthening their position. It is a time for disseminating the true doctrine of the Church as a spiritual institution which, as it existed before the State, so it has in itself all that is needful for existence apart from the State; and, in anticipation of the time when the present relations shall be severed, must be vigilant to allow nothing that may weaken its force or impair the strength and vigor of its life when the day of independence at length arrives.



Providence and Catastrophes

THE terrible explosion at Toulon raises once more the old, old question: Why does God permit such events to happen? It is not likely that the modern man by searching will find out God any more than those Eastern men whose speculations recorded in the Book of Job have expressed the thoughts and yearnings of countless generations of

mankind. We can only restate the eternal problem, and suggest conclusions which have been suggested before, but which are always capable of restatement. Here are scores of innocent people killed and injured (some of the latter for life) by an unforeseen and sudden catastrophe, due either to "accident" or, as is whispered, to some diabolical act of treachery. How can it be justified? If society puts to death the man who causes acts like this, must we not impeach the Providence which permits the act and sustains the arm of the miscreant who effects it? The question is still asked by men whose faith in a divine and beneficent order is shocked by the occurrence of a tragedy which overtakes innocent victims, and who ask in the desolation of their souls, Can God be just?

The first answer which occurs to the mind when this problem is raised, is whether the negation of a divine Providence is of any help. If the tragedy was all without purpose, if it was merely due to molecular action uncontrolled by any supreme spiritual power, are we any further? Does the agnostic gain anything on that hypothesis? Obviously he does not, for he admits that matter is triumphant, and that the noblest aspirations of the noblest human soul may be cancelled by a mere physical act. The idealist (we use the term to cover all believers in a divine order) holds the faith that not a sparrow falls to the ground without the divine will; that "nothing walks with aimless feet"; that death is not the final fact in life, but only an inevitable means of transformation to a higher plane of life. Faith can meet the catastrophes of life with a firm hope that the merely subjective impressions which a finite being entertains of these catastrophes is not, and cannot be, identified with the objective facts as seen by an infinite intelligence. Thus the sceptic really gains nothing by his scepticism; the actual fact is to him just as terrible as to the believer, while the latter finds a hidden clue to the mystery which is sealed to the former. That a mere sudden chemical combination, itself without thought and controlled by no thought, irresponsible, regnant, a final fact in nature; should exercise the power of absolutely destroying that wonderful piece of work called a man, of canceling his will, intellect, soul, in a moment, and of wiping his personality out of the universe, is a thought so horrible, so unbearable, that if it were really believed by the bulk of the human race, madness on a gigantic scale would inevitably follow. We are kept sane by a reasonable faith that all we see, as Wordsworth says, is "full of blessings."

But, in the next place, it is worth noting that it is only the unusual tragedies of the world that call forth expressions of doubt or positive unbelief. "Every moment dies a man," and yet this constant passage of souls into the unknown produces no impression. It is only when wholesale death within a given area takes place, that men's minds are swayed by unbelief. The earthquake at Lisbon, we know, seriously affected the religious thought of Europe; though, we must recollect, it affected Europe at a time when faith was at a low ebb. But why should such an event affect the minds of men who profess, above all things, to be governed by reason? These men know how the crust of the earth is composed, they know of the volcanic formations, they know that if you build on these you must be prepared to take the consequences. They do not expect that

letters of warning shall be traced by divine power on the sky; the uniformity of nature is the very fundamental article of their creed. So much for the naturalness of the catastrophe. But there is the subjective human side. Well, every one at Lisbon, every one at Toulon, had to die at some time; why not in one way as soon as in another? Is it worse to die suddenly than to die after months and years of protracted suffering? Is not the most painless death, so far as we can guess, the instantaneous death by a stroke of lightning? The victims at Toulon felt one tremendous shock, and all was over. But the victim of consumption in some dark city slum suffers a daily death, as it were; the patient in a cancer hospital can tell of a lingering agony which the thousands engulfed at Lisbon or in Ischia never knew. We need not for the moment, to use the words of Herodotus, carry up our story into the unseen world. Taking the facts as given here, we can only say that it is a vulgar illusion which strains at the Toulon explosion as being inconsistent with Divine Providence, and yet swallows without difficulty the single, common, every-day tragedies of human life.

But are there not, then, tragedies in life? It may be asked. Undoubtedly there are, but the tragedy is a thing of the soul, not of the body. Agamemnon, Hamlet, Othello, are not subjects of tragedy because of any misfortune which has happened to their bodies, or to their material goods; when we think of them we never think of these things which in the long procession of the ages are matters of absolute indifference. It is in the maimed or impotent soul, in the degraded character, that tragedy consists. Think of Shakespeare making the ground of tragedy the fact that the hero had broken his leg or lost a fortune! No, the souls in hell are there because, as Dante said of Epicurus, they have lost spiritual good. There, and there alone, is the groundwork of life's tragedies. What, then, it will be asked, are we to express no regret, no grief for these occurrences which shock the world? Now, we do not say that, for grief is natural to man, and it purges his nature and sweetens his character, so long as it does not degenerate into futile, hopeless melancholy. We are but men, and we need must grieve with our fellow-men, either when sitting by the bed of suffering, or hearing of the harrowing incidents in which scores of human beings are involved in what we cannot help, from our point of view, in regarding as a dire catastrophe. But we must always remember that grief is a pure expression of our point of view, which is limited, partial, finite. We know but a tiny segment of a vast circle. Within our little creek, to use Carlyle's simile, we have the minnow's right to say what we find there. But beyond that creek is the river, and beyond that the infinite sea; shall we, in our self-important littleness, dare to say what boundless possibilities are there? Who knows that the human soul called hurriedly from this little earth may not be needed in "the sounding-house vast of being"? What beneficent fate may not have been in store for those on whom the Tower of Siloam fell? In an infinite universe there are infinite possibilities. Let us recall to our minds the meaning and methods of the ever-renewed process of creation as the best suggestions of science and religion reveal them to us. From a merely subjective point of view, Nature seems "red in tooth and claw"; but Dr. Alfred Russel Wallace,

writing as a man of science, tells us that, given sentient life, he cannot conceive of a universe capable of yielding a greater sum of enjoyment to every living being. We shudder to see the hawk swoop on the pigeon, or the snake holding the bird by its deadly fascination; but, as a matter of fact, we have every reason to believe that the victim in either case dies without pain. Once admit a world like ours to be gradually evolved, once admit the fact of sentient life climbing to higher and yet higher grades until it forms a vehicle for the expression of mind, and we see that facts are necessitated which, from our subjective standpoint, seem terrible. But even then one of these facts is no more terrible than another, and the death of a tiny child is as tragic as the death of a thousand people,—no more and no less. But if we hold that the world is not a final fact at any moment, that it has a purpose, that that purpose is being constantly worked out, but that the ultimate issues are revealed within the unseen, that the death of the body is not that of the soul, and that all which happens was included in the divine plan,—if we have faith to look at the universe in this way, and to see that it is not to be measured by our little subjective plummet, we shall not despair at the many seeming ills of human life.—*The Spectator*.

—X—

Letters to the Editor

CHURCH AND COLLEGE

To the Editor of *The Living Church*:

The undersigned earnestly request rectors having young men in their parishes who are now about to enter college, to send at once the names of such students to the rector in the college town. In one institution ten communicants were found in the freshman class last year, whose pastors had failed to communicate with the rector in the town. Church influences are needed at the outset, and often a long time elapses before Church students become known to the rector.

GEO. P. HUNTINGTON,
Hanover, N. H.
THEODORE SEDGWICK,
WILLIAMSTOWN, MASS.
DANIEL SPRAGUE,
Amherst, Mass.

Sept. 6, 1899.

RECREATION FIGURES

To the Editor of *The Living Church*:

I was much interested in the article in *THE LIVING CHURCH* of Aug. 26th, under the above heading, but, permit me, as an arithmetician, to say that the article in question does not go far enough; in fact, it goes only a very little way.

It speaks of the figure nine as being a peculiar number, and so it is; but let us go back to one of its factors, and in this case its prime factors are the same number, viz., three. Some remarkable results can be attained with this number; for instance, take the numbers 4923681. Add these numbers together and we get the sum of 33. As 33 can be divided by three without a remainder, three will divide these numbers 4923681, and so with any sum where three will divide the sum of the numbers. Now to divide by six, add together the numbers, as in the first case, and if the right-hand figure is an even number, six will divide it; for example, 8264214. This added together produces 27. Three evenly divides 27; and as the right-hand figure of the quotient 8264214 is an even number, six will divide it. If the sum of the numbers can be divided by nine, as, for instance, 28143, then nine will divide the whole; and if the right-hand figure were an even number, then it can be divided by eighteen. If, after dividing by three, the two right-hand figures can be divided by twelve without remainder, twelve will divide the whole. If the two right-hand figures can be divided by four, then four will divide the whole. If the

three right-hand figures can be divided by eight then eight will divide the sum. If the right-hand figure is five, or a cypher, five will divide it. If a cypher, ten will divide it. I know of no rule for testing seven for a divisor, but have showed how to divide by any number from one to ten excepting seven.

I might add a curious circumstance in connection with the figure nine, viz:

9 times 1 equals 9	The sum of the figures are:
9 " 2 " 18	1 plus 8 equals 9
9 " 3 " 27	2 " 7 " 9
9 " 4 " 36	3 " 6 " 9
9 " 5 " 45	4 " 5 " 9
9 " 6 " 54	5 " 4 " 9
9 " 7 " 63	6 " 3 " 9
9 " 8 " 72	7 " 2 " 9
9 " 9 " 81	8 " 1 " 9
9 " 10 " 90	9 " 0 " 9
9 " 11 " 99	9 " 9 " 18
9 " 12 " 108	10 " 8 " 18
9 " 13 " 117	11 " 7 " 18

And so on ad infinitum.

J. B. HATHAWAY.

St. Augustine, Fla.

"IS IT RIGHT?"

To the Editor of *The Living Church*:

There can be no doubt that our work among the colored people is a most important one. But, seriously, is it not a mistake to maintain separate divinity schools for the education of colored men for the ministry, since nearly all of our theological seminaries most cheerfully admit colored men just as they do others? Is there any real need for such "colored" institutions? I verily believe that they are hindering, rather than helping, this great work. I understand that a colored presbyter of this Church is at the present time making an effort to raise an endowment of \$50,000 for one of these "colored" institutions, known as the Bishop Payne Divinity School, located at Petersburg, Va. Whether it is wise to perpetuate such an institution or not may be judged from a quotation from a little paper published by the Archdeacon of Southern Virginia, *The Southern Missioner*, which will certainly give some idea of the men who have been trained for our ministry in that institution. Mark you, the words quoted are from the archdeacon's annual address to the "colored" convocation.

Archdeacon Russell says, in part (August number *Southern Missioner*):

I am sorry, dear brethren, that I have to again remind some of you of the careless, indifferent way in which you render the Church services. I find in some of our churches that the ministers conform to a great extent to the denominations around them, instead of holding up for a true rendition of our beautiful liturgy, and thus attract others to our way. . . . Strange to say, in some places our ministers hold "class meetings" at the regular services, just as they would be conducted in the Methodist Church. And others seldom or never wear their surplices when ministering to certain congregations. Is this right?

Mr. Editor, I hardly think further comment is necessary. The few colored men drawn to our ministry ought to represent the best in character and literary attainments of that race, and certainly their co-education and contact with white men in our large seminaries, well equipped, ought to insure the very best results for themselves, their people, and the Church. Any colored man able to fulfill the canonical literary qualifications ought to be able to do good work in our existing seminaries. Do we not hurt the colored people themselves, as well as injure the Church, when we encourage unfit men for the ministry, by way of these little "colored kindergartens?"

PRESBYTER.

"ANGELICAN," NOT ANGLICAN

To the Editor of *The Living Church*:

Really, it is too bad, when a poor unfortunate writer tries to poke fun at the compositor of a secular paper through your columns, that your own compositor should reverse the misprint, and so lose the point altogether. I plead not guilty to saying that the expression "Anglican Church" does not describe accurately our Communion. The words I referred to in this manner should have read the "Anglican Church."

LAIOS.

Personal Mention

The address of the Rev. E. A. Angell is changed from Stamford, Conn., to 407 W. 57th st., New York city.

The Rev. James H. Ashton, D.D., is in temporary charge of the church of the Good Shepherd, Brooklyn, Greater New York.

The Rev. A. Sprague Ashley will have charge of the church of the Transfiguration, Norfolk, Conn., during the month of September.

The Rev. J. Cullen Ayer, D.D., has resigned the rectorship of St. Paul's church, Nantucket, Mass.

The Bishop of Colorado has returned to Denver, Colo.

The Rev. L. P. Bissell, D.D., is seeking rest during September among old friends at Litchfield, Conn.

The Rev. Clarence A. Bull has been resting in the Adirondack Mountains.

The Rev. Francis Byrne, canon St. John's cathedral, Denver, will, about Sept. 20th, take a much-needed rest from active duties at Littleton. Please address accordingly.

The Rev. J. Baptiste Blanchet, D.D., rector of Zion church, Little Neck, L. I., is summering at Palmville, N. Y., with his family.

The Rev. Charles H. Bohn, M. resigned the rectorship of St. James' church, Oskaloosa, and accepted the rectorship of St. Michael's church, at Mt. Pleasant with supervision of the work at Fairfield: St. Peter's church. Address Mt. Pleasant, Iowa.

The Very Rev. Samuel Cox, D.D., is spending his vacation at Seattle, Wash.

The Rev. John Carr, rector of the Holy Communion, Maywood, Ill., who has been on a two months' visit to his native Scotland, sailed on Saturday last from Hull on the steamer "Idaho," on his return to his parish.

The Rev. Dr. F. W. Clappett is spending vacation at Nantucket, Mass.

The Rev. E. Arthur Dodd is in temporary charge of St. Andrew's church, Wilmington, Del.

The Rev. Herman L. Duhring has accepted temporary charge of the church of the Holy Apostles, Philadelphia, pending the election of a rector.

The Rev. Charles Donohue, curate of St. Mary's church, Brooklyn, New York, has accepted a call to become rector of St. Paul's church, Grand Rapids, Mich., and will enter on his new duties Oct. 1, 1899.

The Rev. R. E. Dennison has gone to the seashore at Atlantic City, N. J.

The Very Rev. S. H. Green has gone to St. Louis for a vacation, and will follow his visit there with a tour.

The Rev. Edwin A. Gernant is in temporary charge of St. Philip's church, Philadelphia, in the absence of the rector.

The Rev. Henry S. Getz, late rector of the church of the Holy Apostles, Philadelphia, having returned from his sea-shore residence may hereafter be addressed at 3210 Powelton av., Philadelphia, Pa.

The Rev. Wm. M. Hughes is at the Lower Saranac Lake, in the Adirondack Mountains.

The Rev. George C. Houghton, D.D., has been making a visit to the Yellowstone Park.

The Rev. Frederick W. Harriman is visiting among former-parishioners in Portland, Me.

The Rev. Edward M. Hardcastle, Jr., M. D., took temporary charge, Sept. 1st, of Trinity church, Elkton, Md., during the absence of the rector in Europe.

The Rev. Geo. B. Johnson, chaplain to Bishop Hall, of Vermont, has been taking vacation at Sag Harbor, N. Y.

The Rev. H. W. Jones, D.D., has returned from England.

The Rev. W. W. Kimball is staying at Orkney Springs, Va.

The address of the Rev. De W. C. Loop is 1546 Lynbrook ave., Baltimore, Md.

The Rev. Canon Christopher S. Leffingwell has resigned the rectorship of St. Saviour's church, Bar Harbor, Me., and become rector *emeritus*.

The Rev. Wm. P. Lewis, D.D., is staying at Poland Springs, Me.

The Rev. Geo. Linsley is passing the month of September in the Adirondack Mountains.

The Rev. John K. Mason, D.D., is visiting among old friends at Homestead, Ky.

The Rev. F. E. McManus has had summer charge of the free church of St. Barnabas, Reading, Pa.

The Rev. J. G. Meem has sailed for Brazil.

The Rev. Geo. Brinley Morgan has been resting at Nantucket, Mass.

The Rev. Austen F. Morgan, late rector of St. Stephen's church, Grand Island, Neb., has accepted the position of vicar of the cathedral at Sioux Falls, S. Dak. Please address accordingly.

The Rev. W. T. Moody has resigned the rectorship of St. Peter's, Denver, Colo., and accepted the headmaster-ship of Toronto Church School, Toronto.

The Rev. Wm. Wilberforce Newton has sailed for Europe.

The Rev. John Nichols is passing vacation at Nantucket, Mass.

The Rev. W. H. H. Powers has been spending his vacation at Eaglesmere, Pa.

The Rev. John T. Patey, Ph.D., returns from his European trip in September.

The Ven. Archdeacon Radcliffe has returned from vacation spent in Canada, and has resumed work in Colorado.

The Rev. D. Brainard Ray has temporary charge of St. John's church, Huntington, N. Y., in the absence of the rector.

The Rev. Lawson Carter Rich is passing his vacation at a cottage at Nantucket, Mass.

The Rev. J. W. Sparks has resigned the rectorship of St. Mark's church, Waterville, Me.

The Rev. Wemyss Smith has resigned the rectorship of the church of the Good Shepherd, Cleveland, Ohio, and has accepted a call to St. Matthew's church, Bloomington, Ill., taking charge Oct. 1st. Those who use the "Church Series" will kindly notice the change of address.

The Rev. Nassau S. Stephens has been elected rector of the cathedral at Davenport, Iowa. His address from Sept. 1st, is 1127 Perry st., Davenport, Iowa.

The Rev. Wm. Schouler has gone to Europe.

The Archdeacon of New York, the Ven. C. C. Tiffany, D.D., has returned from Europe, whither he went in June, with Prof. Fisher, of Yale University.

The Rev. E. S. De G. Tompkins has sailed for Europe.

The Rev. S. H. Watkins is seeking recreation at the seashore of Massachusetts.

The Rev. C. Campbell Walker entered upon the rectorship of St. John's church, Clifton, Staten Island, on the first Sunday in September.

The Rev. Robert H. Wright has been in temporary charge of Emmanuel church, Holmesburg, Pa.

The Rev. James Yeames has been in charge of summer services at St. Matthew's church, Sugar Hill, N. H., in the White Mountains.

Married

CURRY--LEWIS.--On Wednesday, Sept. 6th, at the chapel of the Good Shepherd, New York city, the Rev. J. H. Watson officiating, Marie E. Lewis, of Middletown, N. J., to the Rev. E. Norman Curry, of Rouse's Point, N. Y.

Official

THE annual Retreat for clergy, under the auspices of the Massachusetts Catholic Club, will take place at St. John's, Bowdoin st., Boston, Oct. 10th 14th, the Rev. E. Osborne, conductor.

THE third annual Retreat for priests and seminarians will be held in St. Peter's church, Westchester, New York city, beginning Monday evening, Sept. 18, 1899, with Evensong at 7:30, and concluding with a celebration of the Holy Eucharist at 7 A. M., Friday, Sept. 22d. The expense for board and lodging for the period of the Retreat will be \$5. The conductor will be the Rev. J. O. S. Huntington, Superior O. H. C. The reverend clergy who expect to attend, will kindly send their names to the Rev. R. R. UPJOHN, committee, 296 Clinton st., Brooklyn, N. Y. City.

Notwithstanding the destruction of the church by fire, the Retreat will be held, *Deo Volente*, as already announced.

THE Berkeley Association of Yale University is an association of Churchmen for the purpose of keeping the Church before the students of Yale.

It maintains weekly services on Friday evenings in Dwight Hall, provides an annual course of sermons in Trinity church, and from time to time arranges for other addresses setting forth the claims of the Church.

Rectors of parishes throughout the country may greatly aid the association by telling young men entering Yale the name and objects of this society, by urging them to attend its services and assist in its work, and by sending the names of Churchmen and others entering Yale to the office of the association.

WILLIAM B. STOCKOPP, 1900 President,
13 Vanderbilt Hall,
New Haven, Conn.

TRINITY COLLEGE, HARTFORD, CONN.

Examinations for admission will be held Tuesday Wednesday, and Thursday, September 19th, 20th, and 21st. Christmas term begins with Evening Prayer in chapel at 5:45 P. M., Thursday.

GEORGE WILLIAMSON SMITH, Pres't

Died

FRENCH.--Entered into life eternal, at St. Luke's rectory, Noroton, Conn., Aug. 29, 1899, Martha A., wife of the Rev. Louis French.

HIGBY.--Entered into rest, Wednesday, Aug. 30th, at his home in Fairbank, Iowa, Milo L. Higby, warden of St. Luke's mission church since its erection, ten years ago; father of the Rev. Arthur W. Higby. The funeral was held Friday, Sept. 1st, the Rev. Otto J. Scovell, of Independence, officiating.

LEE.--Entered into rest, at Waukegan, Ill., Sept. 1, 1899, the Rev. Dr. John Newton Lee a priest of the missionary district of Oklahoma and Indian Territory; in the 72nd year of his age.

LEWIS.--Entered into rest at Seattle, Wash., on Tuesday, Aug. 29th, De Lancey B. Lewis, son of the late Rev. Ammi M. Lewis, in the 60th year of his age.

"Numbered with Thy saints in glory everlasting."

LADD.--At Grenada, Miss., Sept. 5th, Mrs. Susan Ladd, a native of Dover, County Kent, England, in the 75th year of her age. Her last conscious act was the reception of the Blessed Sacrament.

WILKINS.--Died suddenly, at Skedmore, Nodaway Co., Mo., on the 3d inst., Martin I., second and beloved son of the Rev. L. M. Wilkins, rector of St. Paul's church, Maryville, Mo.

"The Lord gave and the Lord hath taken away, blessed be the Name of the Lord."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

THE fourteenth year of study by correspondence as conducted by the Society for the Home Study of Holy Scripture and Church History, president, the Bishop of Washington, will begin on Oct. 1st. A few more students and readers can now be entered. For circulars, address MISS SMILEY, the Library, 1316 N street, Washington, D. C.

WANTED.--By a married priest, a parish. A salary sufficient to afford a comfortable living will be acceptable. Address, MARRIED PRIEST, care THE LIVING CHURCH.

WANTED.--Position as organist and choirmaster by competent organist. Salary to begin with no object. Excellent references. Address ORGANIST, care OF THE LIVING CHURCH.

An elderly clergyman, capable, with small outside means, wife independent, would like chaplaincy, small cure with good music, or curacy in a larger city parish, having musical services, etc. Small stipend, only, demanded. Address PRIEST, care THE LIVING CHURCH.

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5 handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage.

A WESTERN priest, now resident in the East, is in danger of losing a valuable property by foreclosure of mortgage, unless he can raise \$200 by Sept. 30, 1899. He is, therefore, under the necessity of asking forty of his clerical brethren to send him \$5 each, to help him in this emergency. Please address MISSIONARY PRIEST, care THE LIVING CHURCH, Chicago.

The Editor's Table

Kalendar, September, 1899

8. 14th Sunday after Trinity.
10. 15th Sunday after Trinity.
17. 16th Sunday after Trinity.
21. ST. MATTHEW.
24. 17th Sunday after Trinity.
29. ST. MICHAEL AND ALL ANGELS.

Green.
Green.
Green.
Red.
Green.
White.

Which One?

One of us, dear—

But one—

Will sit by the bed with marvelous fear,
And clasp the hand
Growing cold as it feels for the spirit land—
Darling, which one?

One of us, dear—

But one—

Will stand by the other's coffin bier,
And look and weep,
While those marble lips strange silence keep—
Darling, which one?

One of us, dear—

But one—

By an open grave will drop a tear,
And homeward go,
The anguish of an unshared grief to know—
Darling, which one?

One of us, darling, it must be,
It may be you will slip from me;
Or perhaps my life may first be done;
I'm glad we do not know
Which one.

— x —

Pen-and-Ink-lings

SLANG has now become so general as to need dictionaries of its own. Dr. Babbitt, of Columbia University, is preparing a dictionary of college slang, the existing American one not having been revised since 1853. Germany has six such dictionaries. *Literature* says: "The differentiation of the dialects of Yale and Harvard is believed to be as clearly marked as that of the speech of Georgia and Mississippi negroes."

MR. WALTER H. PAGE has resigned the editorship of *The Atlantic Monthly* and has accepted an invitation to take a prominent post in the direction of the literary work of the allied houses of Harper & Doubleday-McClure Company. His successor in *The Atlantic* is Mr. Bliss Perry, well known in literature as an author. Since his graduation from Williams College in 1881, Mr. Perry has been in the department of English, first at Williams, and afterwards at Princeton University, where he was lately appointed to the Holmes Professorship of English Literature.

POKAGON, late chief of the Pottawatamies was a man of great moral strength. His appetites and passions were always under the control of an awakened conscience. There was also something of the woman's tenderness and sweetness in a nature that could be stern when wrongs were to be denounced. He was a poet, orator, and philosopher. In his orations there not infrequently flashed forth much of the fire and impassioned eloquence which for generations had marked the great chieftains of the Algonquins, and which not infrequently suggest the old prophets of Israel when they fearlessly denounced wrong and injustice. With his death there passed from view one of the noblest children of the red race—a man whose life, thought,

and deeds proved how closely akin are the noble natures of all races, ages, and times—
The Coming Age.

HAIL storms are of such frequent occurrence in this country, and often do so much damage to crops, etc., that one wonders why no use is made of the mortars employed in Europe to avert these disasters. They are constructed and operated on scientific principles, and are practically successful. If a hail storm is in process of formation, one of these mortars is fired in the neighborhood, and in place of the hail stones, a heavy shower of rain falls. In Styria and Carniola, an Italian agricultural journal of high reputation states, the vineyards defended by mortars have not been injured by hail for the last three years.

A RECENT issue of the *Sing Sing Star of Hope*, issued by the convicts of the New York prison, contained the following "business chances":

TO EXCHANGE—The advertiser will be glad to exchange a banjo, a mouth organ, a pair of blankets, 47 Moody and Sankey tracts, and three prize sermons by Talmage for a jack-screw, a three-cornered file, and 30 feet of rope. Address DISSATISFIED DICK, Clinton P.

TO EXCHANGE—A person owning a life interest in a small but comfortably furnished apartment in a well lighted, well-ventilated stone building, will exchange the same for a blanket, a yellow dog, and a cave in the side of a hill situated in any desert country on the face of the globe. Address LIFE LARRY, Clinton P.

GOOD BUSINESS OPPORTUNITY—A party having an eight year's stone-cutting contract with the State wishes to relinquish it. Any person may have the same if he can make the proper arrangement with the governor. The contract includes free board, grand music by string and brass band, expert medical attendance, and spiritual care. Must be investigated to be appreciated. Address GOOD THING GEORGE, Clinton P.

"WE have no table talkers now, they say. We are too well-bred to talk. If any one is so unfortunate as to have an idea, he has at least the good grace to turn it into a joke. Then it can take its place with the crabs and olives and other delicacies, comfortably and harmoniously. There is a ripple of laughter, a little nervous chatter, a *repatee* from the brilliant woman, another ripple and the idea is safely over. Every one breathes more freely. It might so easily have passed into vulgar discussion if they had not been prompt and quick-witted and helpful. . . . If you want to talk—really talk, not bandy words and epigrams—you must dine alone. Never try it at the modern dinner table. Never, as you value the salad and your next invitation."—*The Critic.*

AN amusing story is told of a patient in one of our London hospitals in whom the sporting instinct was well developed. His ward was visited in the usual course by the surgeon with a retinue of fifteen students. The surgeon described minutely the nature and extent of the disease from which the patient was suffering, then, turning to the first of the students, he asked: "Now, Mr. Sawyer, would you operate on this case?" "No, sir; I think not." One after another the fifteen students gave the same negative answer to the question. "Well, gentlemen," said the surgeon, "I'm sorry to inform you that you are all wrong. I'm going to operate." "Not

if I know it," said the invalid. "Fifteen to one agin it. No chance. 'Ere, give me my togs—I'm orf."

THERE is a bright ten-year old youngster in Bangor, Me., whose aunt has a fad of keeping an autograph album. Some appreciative friend wrote upon one page before the name, the quotation beginning: "What is so rare as a day in June?" etc. The young man in question was looking over the book for a place to put his name, and noticed this. The next page was vacant, and he wrote, in the bold, if somewhat scraggly, chirography of youth, the answer as he saw it: "A Chinaman with whiskers," and then signed his name.

LIFE AND DEATH

Stronger than life is death, for all things die.
Stronger than death is life, for death is nought.
Life—what is life? A flash that streaks the sky.
Death—what is death? A name, a haunting thought.
Stronger than life is death for death subdues
Life's flaring torchlight with its argent rays.
Stronger than death is life, for life renews
Through death the firesprings of its vanished days.
Stronger than life is love, for love's warm breath
Kindles and keeps aglow life's myriad fires.
Stronger than death is love, for love through death
Kindles a larger life when life expires.
Life—what is life? Love's foreglow in the skies.
Death—what is death? Love dawning on our eyes.
—Edmond Holmes.

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Notes from "Eaglesnest"

XII.

THE last day of summer is drifting into the autumn haze. The little fleet of white-winged canoes floats lazily eastward to the bay, turning from the gold and crimson of the setting sun, from the quiet harbor and the dreaming shore, to seek the livelier air and rougher sailing of the open lake. The iridescent waters in the west palpitate at the touch of day's drooping wings, and the waves subside to ripples that scarce are heard in whispers on the sand. The tinkle of deftly-handled oars in the pellucid water is attuned to the sweet-toned talk and laughter of young men and maidens who are floating between earth and heaven with hushed hilarity.

Twilight does not linger long. The moonless night comes down, and even the glimmer of stars lends no light to the pathway of the vanishing season. The smoke of the forest fires, during the long drought of August*, has filled the atmosphere with more than a mellow haze. The sky is "ashen and sober," a sombre background upon which the pines are painted with a blackness such as no colorist ever compounded. It is an "impressionist" picture, in which sea and sky and shore are mingled, over-canopied by the inky silhouettes of the forest. But see! The lights kindled by man begin to twinkle from cottage windows. Around the crescent of the harbor, fires of sympathy and social fellowship gleam, green and red and white; and here and there on the shore delighted children shout and clap their hands as the big bonfire leaps up in flame.

The vacation table is placed on the broad veranda of a cottage near the shore, over which the pines of Northern Michigan soar

*This sketch was written in 1894.

and sing, while the waves keep time in rhythmic monotone. Here I sit till near the "witching time of night"—recline and listen to the voices that the waves lift up and the wind wafts down. Sometimes, as now, songs float across the water, blending with the sweet tones of the guitar; and on clear nights the moon scatters silver and pearls over the water, and floods with quivering light a wide pathway to the horizon.

Fainter grow the lights, and dimmer the sounds, as night nears its meridian, and the smoke cloud grows denser. I am dreamily following them that go down to the sea in ships, thinking how difficult it must be to make port in such a smother, when I am aroused to the reality of danger by the hoarse bellowing of a steam "whistle" near at hand, and a great barge looms up not far from shore, apparently mistaking my red lantern for the pier-head light. I turn out the light and run to the beach, shouting: "Keep her off; starboard your helm!" The engines are stopped, the wheel is whirled, and the huge hulk drifts off to feel her way around the harbor till she finds the dock.

The clock has struck. Summer has gone out in smoke, and autumn enters behind the curtain. Vacation is over, and work begins with the dawning. What shall be its record and result? We enter the cloud, perhaps, with the momentum of the steam barge, and drive on through darkness and the deep to make our port. If we go wrong and mistake the lights, may God put it into the heart of some one to shout the warning: "Starboard your helm!"

C. W. L.

Old Mission, Mich.

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The Literature of Snippets

ABOUT eighteen years ago an enterprising editor began, in a very modest way, to issue a weekly collection of extracts "from all the most interesting books, periodicals, and contributors in the world." It is probable that very few, and the inventor of this happy thought least of all, imagined that the seed so unobtrusively sown was destined to be the parent of a harvest of literary docks and darnels absolutely unprecedented in the history of man. The new venture found first hundreds of readers, and then thousands; some ten years ago, its success became notorious, and a host of rivals determined to prove to the original editor that he had no copyright in his idea. A whole tribe of weeklies appeared, each closely imitating the parent journal, each asserting that its intention was "to interest, to elevate, and to amuse." Of these a few have forced their way to the front, and compete with their predecessor in a settled success. Others, in astonishing number, come forth, and run their little course upon the bookstalls and disappear. Every railway station displays them, in multi-colored rank on rank—orange and sage green and dull pink, golden yellow and lead blue and buff—all thronged with advertisements, each for the price of one penny, offering snacks and snippets of instruction, elevation, and amusement.

We believe that the effect of all this gaudy, kaleidoscopic literature on the minds of the generation which is just passing from boyhood to manhood is immense, and, *pace* Canon Scott-Holland, emphatically bad. Thousands of unformed minds receive no mental discipline but what these scrappy journals supply for a modest penny. You slip your copper coin into the slot, and

by a mechanical process you are instructed, elevated, and amused. We are bound to say that we are unable, after a wide, comparative study of these journals, to admit that the three aims of which they boast are carried out to an equal degree. The purpose is, first of all, to amuse at any cost, and to instruct in a strictly secondary degree. To elevate seems entirely neglected; nothing could be less elevating than the whole tendency and character of these papers. We are not sanguine, we confess, that any efforts of ours will stem, for a moment, the tide of emptiness and folly on which this rainbow-colored literature floats and flaunts itself. Here, we are afraid, is a supply which answers more and more to an imperative demand. The production of all this penny-in-the-slot journalism has led to the formation of a large public which not only reads it with avidity, but reads nothing else, and is thereby so demoralized that it loses the power of exercising any intelligent persistence. The snippet journals are educating a vast population into an inability to fix the attention on any subject whatever for more than, say, two minutes at a time.

Our readers, we know, belong to the dwindling minority which does not find its intellectual pastime in these compendiums of scissor-cuttings. We believe, therefore, that a statement, offered without prejudice, of what these penny journals really do present to their myriad subscribers, will not be unwelcome. In the first place, the idea that anything immoral or "improper" is printed in these popular papers is a complete error. The jesting in some of the vulgarer "comic" journals is occasionally rather gross, but nothing could surpass its intensity of moral purpose. The Nonconformist conscience leans back in its padded chair, with a lapful of scraps, in buff and pink and green, and finds not a word or a thought which, in its own vernacular, "could bring a blush to the cheek of a young person." We are tempted to say that the morality of the colored journal is one of its faults, so utterly empty and conventional is it, so indicative of a timid and insincere outlook upon life. In this twilight of the lower middle classes, all the cats are gray. We are willing, however, to commend this decency for what it is worth, and to admit that the absence of any approach to license contrasts favorably with the carnal obsession of the French or Italian newspapers of the same class. When we have said this, our commendation of the so-called "comic" papers must cease. The fun in their illustrations and their text alike is of the poorest, the most monotonous, the most degrading kind, and from week to week, in journal upon journal, the same sort of pictorial practical joke, preposterously violent, recurs over and over again with so amazing a want of freshness, that it is difficult to understand how such jaded merriment can be offered to the youngest subscriber with the faintest hope of awakening a smile.

When we turn to the serious part of these journals, however, we find that what the convinced lover of snippet literature really desires is decorous enough. No joint of information is put upon the table, but there is supplied a bewildering profusion of science tabloids, and dish upon dish of literary mince. Here we find, for instance, in twenty-five lines a complete history and geography of Christmas Island. An essay on

training-ships for sailors is finished in twenty-four lines. The biography of a successful Russian engineer is exhaustively treated in twenty-six lines. All information is, in this way, cut down on the Procrustean bed of brevity, and what the nature of it is, is of no consequence, if it is only succinct and short. Hence, in breathless haste we pass from "Remarkable Flags" to the "Newest Fixed Star," and back by the annals of the Pharmaceutical Society to the statistics of heavy football teams. We are informed, in exactly the same style, about "A Gold Mine on the Kaiser's Upper Lip," and about the new satellite of Saturn, while improvements in the cinematograph jostle the ancient dialects of Mexico. The ingenuity shown in rummaging the visible and invisible worlds for the siftings and scrapings of information is really laudable, and we need not reproach the compilers with an accuracy to which they make no claim. Their object, frankly confessed, is to concentrate the attention of idle-minded readers for the shortest practicable space of time.

We have made various experiments as to the amount of time which these journals have decided should be given to each of their snippets. In other words, their business being accurately to gauge the duration of their readers' capacity for concentration, we have taken for granted that they have now discovered it, and have come to the conclusion that the space in which the attention of a reader can be held is not safely to be extended beyond eighty seconds. To read the longest average snippet aloud, and to dwell proportionately on what it purveys, does not, we find, take any longer than this, and the only exceptions to this rule of brevity are the passages of fiction, which demand no attention at all, and the "competitions," which excite the commercial instincts of the reader, and are, without doubt, the mainstay of all these publications.

We propose to take no other feature of snippet literature into consideration to-day. Its brevity is, perhaps, its greatest curse. It is, as we have said, encouraging a vast population of readers to grow up with brains which become fatigued, and hopelessly inattentive, if a mental effort is demanded for more than eighty seconds. It assumes that information is welcome to the mind, but that the modern reader is incapable of pursuing it to its sources, or holding it when it is presented to him. We believe that the old habit of reading standard works in poetry or history or biography is almost extinct among young readers to-day. For the chronicle of the early growth and slow intellectual development of a celebrated character, crude anecdotes are substituted, as in one of the papers now before us, where we are informed, under the head of "literature," that a well-known and much-esteemed author of to-day, "with the proceeds of some blueberries sold to the mother of her future husband, bought the pencil with which her first story was written." This is the fabulous and vulgar trash which takes the place of history and criticism, and this is the full extent to which the editors of these journals can venture to tax the strained attention of their readers with the exhausting topic of "literature."

It is useless to resist these abuses of the printing-press, but we think the nuisance which they cause worth protesting against. Cheaply illustrated, and still more cheaply

edited, with scissors and paste instead of independent thought, they are aiding in the mental deterioration of hundreds and thousands of young minds. They weaken the power of the brain in assimilating information, they reduce to a minimum its capacity for retaining and connecting ideas. The only hope we have is that when the whole generation has been fed upon nothing but pap and mince-meat, there will come a revolt against the purveyors of this miserable diet, and that the victims of violent mental indigestion will decide that their children shall, at least, not be fed upon the trash which was supplied to them. But they will not be able to concentrate their attention on their sufferings for more than eighty seconds at most, and this is hardly a long enough time to determine upon a plan of revolution.—*The Saturday Review*.

—X—

Book Reviews and Notices

Lady Louisa Stuart Selections from Her Manuscripts. Edited by Hon. James Howe. New York: Harper & Bros. 1899. Price, \$2.

When one looks at the striking portrait sketch of "Lady Louisa Stuart in Her 94th Year," which is the attractive frontispiece of this volume, one is prepared to find much that is interesting in the ensuing pages; and one is not disappointed. Lady Louisa Stuart was born in 1757, and died in 1851. What a reach of eventful years is covered by such a life! In these pages one sees the evidence of a genial, thoughtful, womanly nature. The writer, for doubtless she would herself decry the name of author, from her earliest years, possessed keen powers of observation, and soon developed within herself the ability to record her impressions. This she had done through all her long life, but never permitted herself to appear in print before the public. To a lady in her high position such a condition of publicity would be abhorrent. Now that she has gone from this life, it has been thought well to gratify other than her own immediate circle of friends, by printing these selections. They contain "Some Account of John, Duke of Argyll, and His Family"; "Notes" to the "Fairies' Frolic" and "The Diamond Robe," also the "History of the Fortunate Youth," and several unpublished letters of Sir Walter Scott. Through all these there runs a splendid vein of healthy humor; a high feeling for that which is really noble, and that kindly common-sense, which with such a combination of high-toned spirit is always attractive. The Lady Louisa never married, but there is not the suspicion even, of angularity or vinegar. She is good and jolly through all her life. She laughs heartily, possibly even loudly, also. She speaks very plainly at times, as a lady may, on occasion. Somehow one feels as if Thackeray might have known her, and learned from her clear pen how to set down the foibles and vanities of humanity, and do it all with a smile.

One can follow her through her child-life, with her aged parents, in the seclusion which is unlike any other seclusion—that of an English mansion and an English park. Then into that old London of the Georges, which did not attract her much, but from which came to her friend after friend, to tell her of all its happenings. It is to this power of attracting others to her that we are indebted for all that these memoirs contain. None but a genial soul could thus constantly attract, and by this attraction keep ever young, even unto the long drawn term of ninety and four years. The book will be read over and over again by those who are fortunate enough to read it once.

As a specimen of her acute observation, her genial and true spirit, let us hear what this dear old lady in her life of singleness has to say upon womanly nature and affection. She is referring to an expression which Pericles used as an admonition to the women of Athens, when, in an oration, he thus alludes to them: "The less

that is said of you, the less that is heard of you, the better for you." Lady Stuart confesses that this saying seemed to her "harsh, affronting, illiberal, savoring of barbarism, and dictated by prejudice, if not by jealousy." "So," she says, "every woman who joins a high spirit to some degree of self-conceit will probably think it while on the bright side of twenty-one. But what was thus indignantly repelled made itself remembered, it could not be got rid of. And why? Because it was grounded on truth. It is surely a misfortune to women to be rendered conspicuous even without their own consent, as in the case of transcendent personal beauty, or a high and responsible situation. But if a woman labors to attain the dangerous pinnacle of power, fame, fashion, or any other species of distinction, she will find reason to pronounce the Athenian statesman not only a sage but a prophet." For all this, however, Lady Louisa Stuart gives full scope to woman's affection. She thus writes on that subject, in continuation of the foregoing: "Madame de Stael has justly said that love is but an episode (she might have added an insignificant one) in the life of a man; the whole poem, the main story, in that of a woman. And whether it be love, commonly so-called, or friendship, or maternal, or filial, or sisterly affection, no one can deny that some affection, something belonging to the heart, influences female conduct far more than male. I do not say this in censure of men. But such as men and women were created, such, I presume, is (in a certain sense) what they ought to be. 'Why has not man a microscopic eye? For this plain reason—man is not a fly.' Why has not he (generally speaking) feelings that melt his resolution, impede his exertion, weaken his reason, combat his interest, overpower his prudence? For this plain reason—he is not a woman. Were it otherwise, how could the business of the world be carried on? How a single step be taken in public life?"

Thus Lady Stuart writes out of her own heart, and with rare good sense.

There are some delightful letters from Sir Walter Scott also in the volume, which have never before been printed. We see in them how genially and philosophically the great author of the Waverley novels took the reverses in his fortune, and set himself manfully to work with mind and pen. These few letters bring vividly before one the library at Abbotsford and its genial occupant, noble at all times, whether in the full flush of fame and fortune, or under the cloud of a lowering adversity.

We can promise to all readers of selections from Lady Louisa Stuart's manuscripts at last put into print, a really enjoyable time in their perusal.

Sermons, Biographical and Miscellaneous. By the late Benjamin Jowett, M.A., Master of Balliol College. Edited by the Very Rev. W. H. Freeman, M.A., Dean of Ripon. New York: E. P. Dutton & Co. 1899. Price, \$2.50.

This interesting volume contains nineteen sermons, which reflect the well known amiability and broad mindedness of the famous Master of Balliol. No one can read these learned dissertations, without being better for the exercise. The smiling, genial scholar takes you along with him, and you find him pleasant company. You may not agree with him, but his differences are so natural to himself, and so well put, that you never think of leaving him until the journey is ended. In these charming excursions you are introduced to John Wycliffe, and following him comes Ignatius Loyola; you have also for companions Richard Baxter, Blaise Pascal, John Wesley, Dean Stanley, Canon Hugh Pearson, and Professors Henry Smith and T. H. Green. These all come singly, but there are curious relations also, in which John Bunyan and Benedict Spinoza are joked together; and Leon Gambetta and Archbishop Tait walked side by side. But there is nothing incongruous in all this. The range of men and the range of subjects in the miscellaneous sermons reveal a man of wide and varied sympathies. He has a genial outlook upon both the Church and the world, and will not assume a pessimistic view

about anything whatever. Perhaps these two extracts will serve as good examples of style, temper, and matter:

Faith, without knowledge, is a willful and unmeaning thing, which can never guide men into light and truth. It will pervert their notion of God; it will transfer them from one religion to another: it may, and often has, undermined their sense of right and wrong. It has no experience of life or of history no power of understanding or foreseeing the nature of the struggle which is going on in the human heart, or the movements which affect Churches, and which, as ecclesiastical history shows, always have been, and will be again. It is apt to rest on some misapplied quotation from Scripture, and to claim for its own creed, theories, and fancies, the authority of inspiration.

But then, again, knowledge without faith is feeble and powerless, unsuited to our condition in this world, supplying no sufficient motive for human action. It is apt to sink into isolation and selfishness, and seems rather to detach us from God and our fellow-men than to unite us to them. It is likely to pass into a cold and sceptical temper of mind, which sees only the difficulties that surround us, and thinks that one thing is as good as another, and that nothing in this world signifies.

The last sermon but one in the book was preached to the servants at Balliol. A few lines will give a pleasing glimpse of such relationship. And the minuteness of the detail recalls the quaintness of our own Dr. Houghton, in his addresses to his St. Anna's Guild

The servants, too, must help their masters in maintaining order and regularity in the household. They must keep up its character for hospitality. They are part of the family, and also, if they deserve to be so, in a measure the friends of his friends. They are not serving for him, but for the sense of duty, for the love of God. There is one thing which it may seem almost vulgar to mention; it is cleanliness. Cleanliness, it has been said, is next to godliness; and it is impossible to exaggerate the importance of it to health, to good looks, to the fairness and growth of everybody and everything. All persons should be alike scrupulous about it, for it has an effect upon the mind, and is itself the mark of a superior mind. Let it be admitted also that it causes a great deal of trouble, and that there are many excuses for neglecting it.

Even in this extract on such a commonplace subject, the genial nature of Jowett comes out. What a fine touch that is when speaking of cleanliness, he says, "it is itself the mark of a superior mind"; and how full of sympathy the admission "that it causes a great deal of trouble, and there are many excuses for neglecting it."

The Bi-Centennial of the Founding of the First Baptist Church of the City of Philadelphia, 1698-1898 Edited by William Williams Skeen, M.D., LL.D. Philadelphia: American Baptist Publication Society.

This portly volume will of course be of primary interest to the congregation of the "First Baptist Church," but it also has a value as the record of a long course of earnest Christian work, and in its earlier portion throws some interesting side lights upon the history of religious development in Philadelphia. Appendix D contains the Baptist indictment of the Church of England in a letter to the Rev. Mr. Clayton, rector of Christ Church, who took the new congregation to task in the spring of 1698, for their act of schism. The letter must have opened his eyes to the fact that in dealings of this kind there is no short and easy method. He was required to give Scriptural authority for everything in the Church of England as it then existed, from archbishops down to organists, vergers and singing boys, as also for every service of the Prayer Book in all its details. If he had been a man of humour and resource, he might have answered by a similar demand, and thus have approached a basis of discussion. But he seems to have dropped the matter without further notice. The contents of the book include an historical sketch by the editor, biographies of the successive pastors, addresses by several prominent ministers, the programme of the celebration, and histories of the organizations connected with the society. To these are added fifteen appendices on special subjects of interest. There are a number of well executed engravings. The whole forms a handsome volume of over five hundred pages.

Reminiscences of the Santiago Campaign. By Captain John Bigelow. U. S. A. With a Map. New York: Harper and Bros. 1899. Price, \$1.25.

This is a manly recital of adventures in Cuba during the late hostilities there, and a current criticism upon the whys and wherefores of some disagreeable happenings. All is done by a gentlemanly hand, and with a frankness which is never insinuating or abusive. In the preface our author states the purport of his book in these words: "The enlisting, organizing, drilling, and equipping of an army of over two hundred and fifty thousand men, the transportation of about twenty thousand of them to a theatre of war a thousand miles or more distant, and from a temperate to a tropical climate, on less than one month's notice for preparation, involved endless confusion, and an almost total disregard of the rules and precautions of scientific warfare. In this narration I have not sought to give undue prominence to, still less to disguise, any of the consequences of this want of preparation. On the contrary, if what I have to report can have any value, professionally, or otherwise, and I hope it will be found to have some, it must consist mainly in the frank disclosure of everything that fell under my personal observation, the recurrence of which our government in the future should strive to avoid." The honesty and honor that pervade all that Capt. Bigelow has written, may be inferred from what he is courageous enough to say of himself when under fire: "At the first volley, being entirely unprepared for it, I ducked my head involuntarily, and felt as if I must or ought to be hit. On realizing that I was not, I was pleased to observe that no one seemed to have noticed me. I am pretty sure that nobody did. Every one was doubtless absorbed just then in his own sensations and deportment. After that I did not attempt to dodge bullets, though I repeatedly sought shelter from them." The incidental mention of wounds and suffering and death, told in the most matter of fact way in these pages, helps one to realize somewhat of the horrors of war.

The Gospel for a World of Sin. A Companion Volume to "The Gospel for an Age of Doubt." By Henry Van Dyke, D.D. New York: The Macmillan Company. 1899.

Dr. Van Dyke has given to the world one of the most eloquent, persuasive, and comprehensive presentations of the Gospel of Atonement through the Precious Blood of Christ, that has appeared in any age. He has grasped the broad idea of the Atonement as a fact so many-sided that it defies definition; as a power so persuasive and transforming that it can be expressed only in a life. There are many passages of remarkable force and beauty in this book. The author writes from his heart even more than from his head, and both are full of the clear, pure light of everlasting, divine truth which streams from the Cross of the Redeemer of the world. We do not see how any serious person can read this book without catching the inspiration of it, and being helped by it to higher living. It is a strong plea for the Gospel of Divine Love as the only cure for the evils which abound in a world of sin.

Thoughts on the Collects for the Trinity Season. By Ethel Romanes. New York: Longmans, Green & Co. Pp. 298. Price, \$1.

This dainty little book, in green and gold, is a distinct addition to our devotional literature. It is designed to help those who wish to keep up the practice of devout meditation, but to whom, for lack of time or training, more elaborate books of formal meditations are not helpful. Each of the collects is broken up into half a dozen paragraphs, which furnish food for practical contemplation for as many days of the week. Thus the rich stores of devotional meaning contained in the collects of the Prayer Book are made available and distributed throughout the week. The idea is an excellent one, and is well worked out. The tone of the meditations is thoroughly healthy, and the book cannot fail to be helpful to any thoughtful person. The treatment of the Saints' Days of Trinitytide is particularly good.

Pabo, the Priest. A Novel. By S. Barrington-Gould. New York: Frederick A. Stokes Company. Price, 50 cts.

Our readers will take it for granted that any work from the pen of Mr. Barrington-Gould must be well written and full of interest. This story is no exception to the rule. It is a story of the struggles of the Welsh for the freedom of their Church in the reign of Henry I of England. It is full of historical incidents and allusions, and the devotion of the people to their priest-chief is full of the spirit of the martyrs of early days. The story ends with deliverance from oppression, and the restoration of the rights of the people.

Cromwell's Own. By Author Paterson. New York and London: Harper & Bros. Price, \$1.50

As the title would indicate, this is a story of the Rebellion or the Revolution in Charles I's time. You call it one name or the other, according to your lights and beliefs. The hero is a Unitarian, though why he is one, except that his father was one, is not told. A Unitarian in those times was considered by both Royalist and Roundhead as being as near a devil as a man could be, and so the hero gets more kicks than hapence from all sides. He is tough, however, and gets along with it all, and slips his neck out of a halter and rides off to his lady love, Cromwell's ward. His rival, Cromwell's son, dies in the nick of time, and Cromwell who ought to curse the Unitarian, feels, like Balaam, constrained to bless, so they marry. It is a mildly interesting story, but does not tell much about Cromwell.

The Garden of Swords. By Max Pemberton. New York: Dodd, Mead & Co. Price, \$1.50.

A sad story, and yet one that arrests the attention from the very beginning. The title is very mysterious, but it means that lovely garden of France, Alsace Lorraine, which indeed became a Garden of Swords in the Franco Prussian War. The scene is laid in and around Worth and at Strasburg, and the gruesome terrors of the siege of that fair city are depicted in vivid colors. The love story that winds in and out through bursting bombs and burning villas, has one or two very dramatic chapters in it. The style is full of animation, and the interest never flags. The author is no "prentice hand," and the book is fully up to the standard the public has set for him.

CHARLOTTE M. YONGE's new story this year is entitled "The Herd Boy and His Hermit," and is historical in its setting. Mr. Thomas Whittaker will publish the book about the middle of September.

MR. THOMAS WHITTAKER will soon bring out a second series of "The Chief Things," by the Rev. A. W. Snyder. The first series was published some ten years ago, and is now in its fifth edition. The new volume will discuss the fundamentals of the Faith, under such heads as The Necessity of Belief; Of Belief in God; Atheism; Agnosticism; Revelation; The Christ; Christianity; Inspiration; The Bible; How to Read the Bible, etc., in such a way that any man can understand. The popularity of the first will make a good sale for the second series.

Opinions of the Press

The Congregationalist

INGERSOLL'S CAREER.—Mr. Ingersoll was one of the few infidels whom this country has produced. In fact, he is about the only one who has won notoriety, and the only one who has traded on his unbelief. Thomas Paine was a deist who earned immortality by his services as a patriot, as a trenchant pamphleteer. Voltaire profoundly influenced the political history of France, and still shapes somewhat its current popular philosophy of life, if not its metaphysical speculation, and he must ever be reckoned with as one of the masters of French prose and verse. But no such fame awaits Mr. Ingersoll when our

children's children study either the history, the literature, or the philosophy of the period in which he lived. . . . He was a Don Quixote tilting at wind-mills. He was a bold assailant of views, which, however much they obtain among the illiterate and superstitious, no longer obtain among intelligent, rational men.

The Saturday Review

THE ARCHBISHOPS' DECISION.—All the arguments for the ceremonial use of incense, and the carrying of lights in procession as catholic and edifying practices, remain absolutely unaffected by the legal prohibition pronounced by the primates. The fanatics who denounce every unfamiliar rite as superstitious or idolatrous, will find little satisfaction in this judgment. So far is incense from being condemned as evil, that "even now the liturgical use of incense is not by law permanently excluded from the Church's ritual." If the ecclesiastical atmosphere were less heated, the archbishop suggests that this latent authority might even now be used. "Many things might become probable when our toleration of one another has risen to a higher level, which are not probable at present." Only one thing can give the Archbishops' decisions the character of a Protestant triumph, and that is the disobedience of the ritualist clergy. It is indeed very difficult to see how disobedience could be excused. It is certain that no weightier confirmation could be given to the popular charge against the Ritualists that they are essentially lawless, following no better authority than their own preferences. We would earnestly press on the clergy concerned to consider calmly the position in which they are placed.

The Spectator

Those who throughout the present troubles and discontents in the Church have held fast to the belief that the Court of the Archbishops would prove a tribunal competent to provide the necessary discipline for the Church, may fairly feel their faith justified by the admirable decision given on Monday in regard to the liturgical use of incense and the carrying of lighted candles in processions. Nothing could have been wiser, more moderate, and yet firmer in tone, and, in a word, more eminently judicial, than the judgment read by the Archbishop of Canterbury. That the decision will be obeyed even by the most extreme Ritualists, we can not doubt. To think otherwise is to assume that the men who lay most stress upon episcopal authority, and whose whole theory of Church government and discipline is based on the right of the bishops to direct the Church, are willing to flout that authority and to declare that they will only obey when decisions are consonant with their own particular theories. But that would be pure anarchy, and anarchy of a kind which should be specially odious to the advanced High Churchmen.

The Christian Advocate (Methodist)

CHRISTIAN VOWS.—So far as our Church is concerned, a man is bound to it only by his vows. If in good standing, he may withdraw at any time without injury to the cause, or any reflection on his own good name. But so long as he claims a place in it and is under its protection, he is bound to observe his promises or suffer as a transgressor. An applicant coming to the altar of the Church "solemnly, in the presence of God and the congregation, ratifies and confirms the promise and vow of repentance, faith, and obedience, contained in the baptismal covenant." This covenant binds him to faith in the Holy Scriptures, and a life of consecration to God's service; to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh," so as not to "follow or be led by them." This is specifically a vow to God, by which the applicant publicly separates himself from the world and sanctifies himself to the divine service—a vow taken not as an experiment, nor for a limited period, but for all time. It cannot be recalled nor broken without treason and desertion. "There is no discharge in this war."

The Household

A Cabin in the Woods

JOHN BURROUGHS, AS INTERVIEWED BY
CLIFTON JOHNSON

(CONCLUDED)

"Afternoons I always walk through the woods or help the men I hire with the work. Just a little back in the woods is a stream—Black Creek, we call it. It's very picturesque and very wild. For two miles it winds through the forest, and the tall trees on each side are reflected in the quiet water. I have a boat on it, and my dog and I often go over here and have a row. I go there in April to hear the pine warblers and the water-thrushes. At the same time I see flocks of rusty blackbirds. They collect there in troops and have their concerts. They are quite tame, and let me row by so close I can see their yellow eyes. Now and then I catch a glimpse of a muskrat or a mink.

"In the immediate neighborhood of Slab-sides, at this season, I hear the scarlet tanager every day. It is a wood bird, and does not go down into the cultivated land along the Hudson. The rose-breasted grosbeak is in song now, with its rich soft, warble, and so is the oven-bird. I like to watch the latter launch into the air. Often, it will go up to a height of a hundred feet, and then it bursts into song, and descends—just as if it were a rocket—first a vigorous upward flight, then an explosion of song high in air, then the gentle drift back to earth.

"In the evening I hear the piping of the wood frog, the leopard frog, the bull-frog and, best of all, the song of the toad. The toad's song is a guttural sort of music, but to me it is very sweet. The old toad, while it vocalizes, sits half-body deep in the water, and its song is one of thankfulness and good will. The sound is like the purring of the genii of the twilight. I wish some poet would put the song of the toad into his verses.

"The only other animal sounds at night are the voices of the owls and whippoorwills. A while ago, though, I did hear a strange whistling. It was shrill and high-pitched, and I couldn't account for it. I rather suspect it was a coon, but I'm not sure.

"Recently, a story circulated that we had some wild 'varmint' here in the woods. It was said it had killed a horse in one place, fought with dogs in another, maimed a calf in another. It was the talk of all the region for ten days or two weeks, and many people really believed some animal that had escaped from a menagerie was roaming about. The woods were avoided by the timid—but there was nothing to it. People seem to have a thirst for that sort of thing, and to crave it as a sauce for the prose of their daily events, and the story grows wonderfully when it once gets started.

"The whippoorwills began to pipe this year April 16th, but they were not in full song till the end of the month. They come very close to the house, and I hear some notes from them that would be strange to the ears of some people. Before they make any other sound, they 'puit, tuit,' just like a turkey. Then follows a preliminary cluck, and lastly they break into the familiar cry that gives them their name. The whippoorwill makes its nest on the ground and, as it sits there, it in color and streaking is so like a piece of bark and so blends itself with its surroundings, that you never would see it if it did not start up before you. The bird

is up and off like some great moth or bat. It has a very silent flight, and makes no sound whatever—no more than if it were a shadow. Like all nocturnal birds, its web of feathers is very downy and much softer than that of the day birds. In the case of the owls that want to steal on their prey, this is a great help, but the whippoorwill feeds on insects, and I don't understand why they should be so noiseless.

"I often hear the little whinny of the screech owls, and the cry of the hoot owls off in the woods. One day I had a friend here who could imitate the calls of a great many birds and animals exactly. While we were out walking we sat down under a tree and he gave the hoot of an owl. Two crows appeared on the scene instantly. The owls eat the crows' eggs, and if the crows hear an owl hoot in the daytime, they all go and have a great powwow. They make such a noise, that the owl wishes himself almost anywhere else. So these two crows, when they heard that call, thought they had caught one of the robbers. 'Come on boys, here's fun!' they cried, and were after him at once. But when they saw us they were sharp enough to see how the land lay, and they got out of there lively.

"My friend hooted again, and in a minute or two an owl came and lit on the tree about us and sat there looking down with his great round eyes. All he saw was these two featherless owls sitting there at the foot of the tree laughing at him. But he wouldn't believe he was fooled, and sat there grumbling at us till we went away.

"The noblest of all the birds that comes within view of my clearing is the eagle. Think of getting up in the morning and looking out of your window and seeing an eagle perched in plain sight. I do that frequently. I saw him within a day or two up on that dead tree at the top of the mountain. He looked as big as a turkey, and he was near enough so that I could see his white head. He sat there a long time preening his plumage. I saw him there a year ago, and I call his perch the 'eagle tree.' It is a big hemlock that has been struck by lightning. A great many trees about here have been lightning struck. One that I was looking at recently was a large oak. The tree had been blown to pieces as if by an explosion of dynamite. Great slivers like rails were scattered all through the

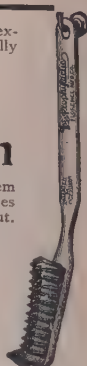
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woods, some of them 150 or 200 feet from the tree.

"I have the partridges about me all through the year. They are never in the clearing, but I saw one fly across one day. They begin to drum the last of April. When I was a little fellow I tried to steal up to one to see how he did it. I crept and crept along until I almost wore my pants out, and just as I got within a rod of the bird, it looked over the log it was behind—'he! he! he!'—laughing at me as much as to say: 'Go home now, little boy; you've seen a partridge.' I don't know how the creature heard me. I didn't crack a twig or make a sound. Perhaps he smelled me. I was disappointed, but I said: 'I'll see you yet,' and I have seen partridges drum a number of times since. It used to be thought that the bird beat its wings on a log or hit them together over its back. What it really does is to inflate its breast and thump it with its wings faster and faster till the sound runs into a low roll. It is a call to the female—the partridge's way of wooing. As he drums, he stands very straight and struts about with his tail wide-spread dragging on the ground.

"Things are of course comparatively quiet here in the winter, but there are the chickadees, the woodpeckers, bluejays and crows; and sometimes the hounds will drive a fox across the clearing right in front of the house. Last year I had a woodchuck just over the way at the foot of the cliff, but he didn't seem to like my company and he dug out. I'd see him nibbling the leaves and he'd sometimes nibble the celery. We threatened to dispatch him for that, and it

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may be 'twas our threats frightened him away.

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"The most soothing thing that I know of is the sea, and next to that the face of a scarred cliff. I know how impressed I have been with the stony tops of the Adirondack mountains. The composure of their rocks was like the face of God Almighty. What venerableness, what power, what repose! It was grandeur unspeakable.

"There's nothing in any city that touches me that way. No, for me, real living is to be among the rocks, the hills, the trees, and the life of nature as you see it in the country and in the forests. It is that instinct made me build Slabsides, and here I stay and see my days go by. I sit here and watch them go. Some of them are bright, some of them are dun-colored, and some are black. But on the whole I have a pretty good time. —*The Interior.*

Thoroughly Puzzled

THE contemporaries of Gilbert Stuart praise, not only his portraits, but his conversation, which excelled in apt phrases, liveliness of expression, and in humor. Once while in England he was traveling in a stage-coach with several gentlemen, strangers to him, but sociable and full of good spirits. They became so interested in their fellow-passenger's talk that they were curious to know who and what he was.

One of them put a roundabout question to find out the stranger's calling, and Stuart answered that he sometimes dressed gentlemen's and ladies' hair.

"You are a hair-dresser, then?"

"What?" exclaimed Stuart. "Do you take me for a barber?"

"I beg your pardon, sir, but I inferred it from what you said. May I take the liberty to ask what you are?"

"Why, I sometimes brush a gentleman's coat or hat, and sometimes adjust a cravat."

"Oh, you are a valet, then, to some nobleman?"

"A valet! Indeed, I am not! I am not a servant! To be sure, I make coats and waistcoats for gentlemen."

"Oh, you are a tailor!"

Tailor! Do I look like a tailor? I never handled a goose other than a roasted one."

By this time the passengers were roaring with laughter, and one said:

"What, then, are you?"

"I'll tell you," answered Stuart. "I dress hair, brush hats and coats, adjust a cravat, make coats, waistcoats, and breeches, and likewise boots and shoes."

"Oho! a boot and shoemaker, after all!"

"Guess again, gentlemen! I never handled boot or shoe but for my own feet, yet all I have told you is true."

"We may as well give up guessing," and again there was a burst of laughter.

"Now, gentlemen, I will not play the fool with you any longer. I get my bread by making faces," said Stuart, so screwing his face that the passengers shook with merriment.

"Ah! you are a comedian?"

I never was on the stage," said Stuart, as the stage drove up to its stopping place, where the passengers separated.

"Gentlemen," said Stuart, "all that I have said of my various employments is included in these words: I am a portrait painter. If you will call on me, I shall be ready to brush you a coat or hat, dress your hair, accommodate you with boots or shoes, give you ruffles or cravats, and make faces for you." —*Youth's Companion.*

Sanitary Conditions in Schools

BY H. A. THOMAS, M.D.

IT is no small encouragement to a hygienic publication to have brought home to it irrefutable evidence of the fact that it has been accomplishing one of the objects which, at different periods in its career, it has set before itself. Not long ago the *American Journal of Health* resolved to arouse the attention of parents to the importance of hygienic conditions in connection with boarding schools and colleges. And it is with a feeling of pride that it now receives, every day, letters from parents throughout the length and breadth of the land, containing the most anxious inquiries in regard to the sanitary surroundings of different institutions of education. Not only in this respect is evidence given of the work we have been pushing forward; but another and a more substantial was afforded our representatives, who visited many of the schools and colleges throughout the land, in the shape of the high sanitary standard maintained in many of these establishments.

One of the most prominent in bestowing special attention on matters relating to the maintenance and promotion of physical welfare was found to be St. Mary's School, of Knoxville, Ill. Here the object which the management seemed to have set before themselves is the development—not of either the mind or the body, one to the exclusion of the other—but of both mind and body in harmony. While the standard of scholarship maintained is of the very highest order, one looks in vain for any of the processes of "cramming" the pupil with un-

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digested learning, which so often break down the health and so seldom benefit the mind. At this institution the student is furnished with all the knowledge that she can be expected thoroughly to assimilate. This does not endanger her physical welfare—on the contrary, a given amount of wholesome thinking is most salutary to bodily health, and at the same time, it affords the maximum of mental development. But the latter subject is not within the range of our investigation; and we do not mean to touch upon it, except in so far as it has a direct and positive effect on health. Accordingly, we shall confine our attention, hereafter, to conditions which appeal immediately to the body. First, under this head, we wish to call attention to the facts regarding sanitation at St. Mary's school. Inasmuch as the information which we contribute was gathered from the personal observation of a member of our hygienic staff, it may be received as authoritative. Having gone to the trouble and expense of sending out representatives to different parts of the country (in answer to the numerous inquiries made of us), in order to ascertain conditions with regard to health then prevalent, we feel that it is no more than simple justice that we should claim for our opinions, respecting any institution we have visited, the weight that is due to first hand knowledge as opposed to hearsay. It is in this spirit that we call attention to the sanitary arrangements in connection with St. Mary's School. Here sanitation is managed on a strictly sanitary basis. The toilet facilities are up to date in every particular in which the preservation of health is concerned. The foundations of the buildings are entirely underdrained, drain tile was carried around the outside as the concrete was laid, so that no water can seep under any portion of the building. All soil pipes and sink pipes run down an outside wall and are carried directly out, not a foot of sewer being under the floor. In the matter of ventilation, the system adopted is such as to insure the free circulation at all times, of pure, fresh air to all parts of the buildings, including both class rooms and sleeping apartments. The building is in the form of a letter E turned on the side, the open court facing south; and no part of it is more than forty feet wide, thus insuring the greatest amount of sunlight and readiness of ventilation. The arrangements which have been made in connection with the light supplied to the recitation and study rooms at St. Mary's School are especially worthy of admiration. The adjustments are so regulated that an ample and steady light is secured during study hours, yet the light is never so strong as to impose a strain upon the eyesight. Certainly, this institution has, in this as well as in other respects, proved itself to be a model worthy of imitation.

For the systematic and carefully directed physical culture of the girls in its care, St. Mary's school has a well equipped gymnasium. In it is found the special developing apparatus of Dr. D. A. Sargent, of Harvard University, consisting of chest weights, rowing machine, chest expander, chest developer, bridge, low and high pulleys, bars, rings, clubs, dumb bells, etc.

The work is conducted according to the Sargent methods, which are used in the leading colleges of the country. Each pupil is given a thorough physical examination by the director of the gymnasium, measurements are taken; the strength of the back,



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legs, chest and arms is ascertained; these are recorded, so that changes in strength and development may be noted. An individual prescription is made out for each pupil, the purpose of which is to develop and strengthen her along the lines of greatest need, as shown by her physical examination. For example, if a girl has a hollow chest and poor lung capacity, she will be given work on the chest expander, or if her head is forward and her carriage poor, she will have the bridle prescribed for use a certain number of times each day.

Physicians appreciate the value of the individual prescriptions, and are glad to send their patients into a gymnasium for work, when they would not allow it were the work competitive in spirit, or of a violent nature. In addition to individual work, class work is done, consisting in marching, free movements, and work with dumb bells, Indian clubs, wands, bean-bags, ladders, bars and rings, giving much variety and interest to the exercise.

In case pupils are not sufficiently strong to take the regular work, special arrangements are made whereby they can do their individual work with rest between the exercises, at especially appointed hours.

All these features combine to render St. Mary's School eminently worthy of hygi-

enic approbation, and for such reasons it receives the editorial endorsement of the *American Journal of Health*.—From *American Journal of Health*.

A SHORT time ago a man died in Brussels leaving nearly his entire fortune to a young woman who was entirely unacquainted with him. This is how it came to pass. He was a very eccentric man, and set out, like Diogenes, in search of an honest man. His tub was an omnibus, and his lantern a small coin.

In the omnibus he took his seat every day near the conductor, and always showed himself very obliging in passing up the money of passengers, and returning the change; but to the latter he always managed to add a franc or a half-franc. Then he would watch those to whom it came. They would count it carefully, notice the extra coin, and invariably slip it into their pockets. No one thought of the poor conductor whose meager salary of only three francs a day could ill support such a loss.

But at last a young woman passed here back, with: "Conductor, you have given me half a franc too much." Diogenes, delighted, followed her home, made inquiries, and as the answers were satisfactory, made his will in her favor; though he never gave her warning that her half-franc was going to bring her half a million sterling.—*The Columbian*.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Shabby Stranger

ONE bright, crisp autumn morning a little girl went skipping along the sunny pathway that led from the kitchen door to the garden gate, and as she went she dragged behind her an old potato basket. Near the gate she stopped, and reaching down into the basket, she lifted out a wee black kitten; then turning the old potato basket topsy-turvy, she sat down upon it and cuddled the kitten in her arms.

"You're a dear little kitty," she said. "Do you know it? You're a smart little kitty, too, but I'm a great deal smarter. I made a dough-cake this morning, and I sweetened it and spiced it and baked it all myself. Could you do that? Of course not!" and the child laughed at the very idea of such a thing. "Oa, my! I can do ever so many nice things."

Yes, she could, that is true, and she did. She did a great deal for a little girl of her age; but dear, sweet child that she was, Marjory Arnold was much too fond of boasting of her own good deeds and accomplishments, and she had a habit of tossing her head and looking wonderfully self-important.

The kitten apparently was not overawed by the presence of so capable a personage, for a crimson leaf fluttering down from a lovely maple tree near by caught his eye, and he jumped from Marjory's arms, and began to cut pretty capers about her feet. Marjory's merry laugh rang out on the clear autumn air, as leaf after leaf, red, yellow, and speckled green, fell upon the pathway, and the nimble kitten twisted himself into the funniest shapes and postures as he sprang after each new arrival. Then the kitten grew tired all of a sudden, as kittens have a way of doing, and he laid himself down like a soft, black ball, just where he chanced to be.

"Well, well!" said Marjory, and she stooped and picked him up. She nestled him cosily against the folds of her pretty red coat, and taking a dainty white handkerchief from her pocket, she covered him all up but his head, and then smiled fondly at his comical little black face as he slept.

Marjory's Arnold's home, although a city home, stood somewhat apart from the din and noise and bustle of the city, in the midst of a very lovely garden. This garden, with its grand old trees, its well-kept grass, and its great variety of choice flowers, was the little girl's delight, and from the time the hyacinths and the tulips and the crocuses first showed their tiny heads in the early spring, till the last beautiful stately chrysanthemum had been plucked from its stem, she loved to be in it—a fair flower among flowers.

As she sat upon the old potato basket in the warm, mellow autumn sunshine, she leaned forward and tenderly caressed one lovely yellow chrysanthemum that grew close beside her; and as she did so, her eye caught sight of a bright blue something that lay in the pathway.

"H'm!" she said to herself as she picked it

up. "Here's the needle book I made for Bridget, 'cause she's always losing her needles. Guess I pulled it out of my pocket with my handkerchief. Well, kitty," she said aloud, "I wonder what you'd think of this? This is something else that I can do. I'm sure, you young Sleepy Head, you ought to be a very proud kitten to have such a smart little mistress and to live in this lovely garden." And feeling most tremendously self-important, she tossed her head and cast an admiring glance about her.

As she looked toward the garden gate, she saw a shabby little stranger standing there. His clothes were ragged and his hands were none too clean, and his faded cap rested on the back of a rather tumbled head. His hands were thrust deep into his trousers pockets, and he was leaning with his right shoulder pressed hard against the gate, and straight into the garden he was gazing with wide open eyes.

"You can't come in!" said self-satisfied Marjory.

"Don't want ter!" said the boy.

"Well, anyhow," said Marjory, as though she felt sorry for her proud and hasty speech, "I can't open the gate 'cause the handle's too high for me to reach. I'm not very big, you see."

"Oh, I could climb that," said he.

"Well, don't you!" said she. "My papa doesn't allow ragamuffins in the garden, 'cept he's here his own self."

"I ain't a ragamuffin," said the boy.

Little Marjory bent her head over the sleeping kitten, but now and then she stole a shy glance up at the stranger, and each time found him looking wistfully at her.

"Gimme one o' them chrysanth'ums?" he asked, nodding toward the bush of yellow beauties.

The wee black kitten was immediately disturbed from his morning nap and lodged upon the potato basket, as Marjory hastened to grant the boy's request. A fair, soft, fringed beauty was plucked from the bush, and Marjory's dainty fingers passed it through the iron garden gate and laid it in the boy's thin hand.

"Now, you come again to-morrow morning at 'zactly this time, and I'll give you another," said Marjory.

It was tender-hearted Marjory who passed the fragile flower through the gate; it was consequential Marjory who bade the ragged boy come again at one particular hour; and it was forceful Marjory who went out driving the following morning and did not remember what she had promised.

And the boy? Did he forget? Why, he

Finest in Crewe

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had thought of but little else since daybreak, and his feet seemed to tread upon air as he made his way to Marjory's garden. But when he reached the appointed place at the appointed time, he looked in vain for the little girl with the pretty golden curls.

"I'll wait for her," he said to himself, and so he did, very patiently for awhile. "Can't be she ain't coming, can it?" he thought at last. And he pressed his face close to the gate, and strove to search her out among the trees and shrubs. He leaned rather hard, and in a moment he noticed that the great gate was yielding to his touch—it was swinging slowly open. He saw the stately, graceful flowers quite near him. Oh, how more than beautiful they were! She had said that he might have one and—

"So it's stealing you're at, is it?" said a man's voice, while a man's hand dealt the boy a stinging blow on the ear. "I've been watching you the past five minutes, sneaking and loitering about here. Now take that for your pranks," and the gardener gave the boy another smarting box and hurried him out of the gate.

Swiftly down the street the little fellow ran, nor stopped till within a dingy, dismal hallway, where he sank down into a dark corner, and wept, not because of the pain in his ears, but because of the pain in his heart.

"Oh, what did I do that for!" he sobbed. Several days went by, and the lovely chrysanthemums that the shabby stranger had dearly loved were gathered to decorate the bountiful table where Marjory sat day after day at dinner, and other chrysanthemum buds, white, yellow, and pink, had opened into flowers just as fair. The days were fast growing colder, and bare branches stretched out over the spot where Marjory had sat upon the topsy-turvy potato basket.

One morning Marjory was playing near the garden gate when she heard footsteps outside. She looked up and recognized the shabby boy.

"Boy, boy!" she called. But the boy shook his head. "Oh, boy, please come here!" she said, and at length he came.

"Don't you want some pretty chrysanthemums?" she asked.

"It's too late now!" he said in a husky voice.

"Oh, no, 'tisn't!" said Marjory.

"Yes, 'tis, too. She's dead—me mother!"

And he sank down all in a heap of grief close beside the gate, and sobbed aloud. And little Marjory slipped down, too, on the other side of the gate, as close to the bars as she could get, and she put her chubby hand through and caressed the boy's dirty cheek.

"Oh, poor, dear boy, don't cry!" she said.

And the touch of sympathy soothed him, and he told her how when first he came to the gate that his mother was very sick, and that he had begged the flower for her; how it's bright, sweet beauty had cheered her, and how he had come the next day and—and—tried to steal one, and how now there was no patient, pale-faced mother at home, and he was all alone in the world, and poor, —very poor.

Because the garden gate was so tall that Marjory could not reach the knob, she asked the sorrowful boy to wait till she called some one to open it and let him in. But he would not stay; perhaps he was afraid to meet the gardener again. But he had told Marjory where he lived, and when Marjory ran to the house she told her

mother, and her mother told her father the whole story.

And what came of it? Oh, a very great deal, indeed! Marjory learned that it is not wise, that it is not truly noble and good to be boastful and consequential; that it is not safe to be forgetful, and that even a very little girl can wound a heart or heal it. And if you could look into Marjory's father's stable some morning, you would see there a happy, active, useful little lad with a clean face and a new suit of clothes, and you would hardly recognize in him the shabby stranger who, one crisp autumn morning, leaned against the tall garden gate.—*Canadian Churchman.*

Feast of Dolls in Tokio

THE Feast of Dolls was in full swing when we were there. Every girl in Tokio, from the tiny toddlers to the maids who think themselves women, devote a whole gala week to their dolls. The dolls are beautiful, nicely modeled, and clad often in the quaint old court dress of Japan. And yet whether the dolls or their owners—little girls, maybe, of seven, with their hair "done up" and beflowered, and walking about in long, fantastically colored kimonos, with pert airs and solemnly affected dignity—are the most entertaining, it would be hard to say. The little dolls belonging to one little girl invite the little dolls belonging to another little girl to a feast, and everything is conducted with decorum and stateliness. Then the invitation comes from the other side. And all day long the little dolls are being taken round to call on other little dolls. For full seven days this charming Feast of Dolls lasts, the most eagerly looked-forward-to festival in the Japanese calendar by the little ones of Nippon. Then the dolls are wrapped up and put away till the feast comes again next year.—*Travel.*

A FOUR-FOOT-EIGHT midshipman had just joined his first sea-going ship. Having duly reported himself to the captain—an officer of some six feet two inches—the latter, literally looking down upon the boy, said:

"Well, youngster, so you've come to join—eh?"

"Yes, if you please, sir," meekly responded the midshipman.

"What is it—same old yarn, sent the fool of the family to sea—eh?"

"No, sir," ingeniously replied the youngster. "Oh, no; things have altered since your time, sir."

"Go away," roared the captain, and the middy flew below as fast as his little legs could carry him.

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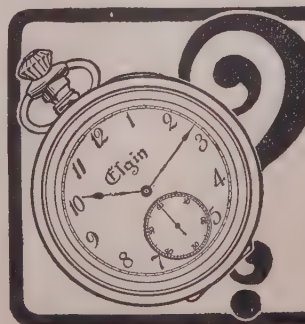
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Submarine Telegraphy

THE development of the possibilities of intercontinental intercourse, by means of the submarine telegraph, is a growth of less than fifty years. In 1850 a submarine telegraph line was laid across the English Channel and signals exchanged, but without further success, though in the following year a cable containing four copper wires insulated with gutta percha, and protected by galvanized iron wires wound spirally about it, was laid across the English Channel, and put into successful operation as a submarine telegraph line. Experiments having proved the practicability of telegraphing under the ocean, the great enterprise of a telegraph line under the Atlantic was undertaken, and the subsequent developments are described in the statement as follows:

The first attempt to lay an Atlantic cable was in 1857, the enterprise being headed by Cyrus W. Field, of New York, and Charles Bright, J. W. Brett, and others, of England. The cable was to extend from Valentia, Ireland, to Newfoundland, the length of cable necessary being estimated at 2,500 miles. The construction of this cable was similar to that across the English Channel. After 255 miles had been laid from Valentia westward, the cable broke and the work was abandoned.

In 1858 Mr. Field and his associates renewed the attempt. The United States naval vessel, "Niagara," and the British vessel "Agamemnon," carrying each one-half of the cable, proceeded to mid ocean, and after joining the ends of their respective sections, on July 29th, proceeded westward and eastward, paying out the cable and reaching their respective destinations, Newfoundland and Valentia, on the same day, August 5th, 1858, when electrical connection between the continents was at once established over 2,050 nautical miles of cable which they had thus laid. Congratulatory messages were exchanged between the President of the United States and the Queen of England, and there were public rejoicings in both countries over what was pronounced the great event of the century. After less than one month of operation, however, the cable ceased working, and it was never operated further, nor was any part of it ever recovered. During the time of its operation, 730 messages or about 10,000 words were passed over it. Its total cost was \$1,256,250.

A submarine telegraphic cable to connect England with British India was laid in 1859, through the Red Sea and Arabian Sea to Kurrachee, India, having a total length of 3,043 nautical miles, but with several intermediate landings. Some portions of the line worked satisfactorily for thirty days, but few if any messages were sent over the entire length, and it soon proved a complete failure.

In 1860 elaborate study of the entire subject of submarine telegraphs and the construction of cables, was made by a committee appointed by the British Board of Trade, resulting in an expression of the belief that submarine telegraphy might, despite past failures, become successful and profitable if sufficient care were exercised in constructing, laying, and managing the cable.

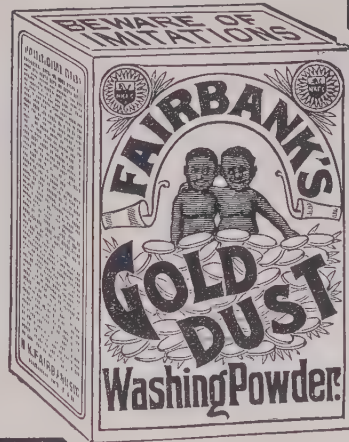
A submarine telegraphic cable, which had been manufactured with great care, was laid in 1861 across the Mediterranean from Malta to Alexandria, Egypt, with intermediate landing places at Tripoli and Benghazi. The cable consisted of seven copper wires stranded together, covered with several

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coatings of gutta percha, alternated with other nonconducting and waterproof material, and in turn covered and protected by eighteen iron wires wound spirally about this core. This cable proved a permanent success, and went into general operation shortly after its construction. The speed of transmission, which on the Atlantic cable and shorter submarine lines had been three words per minute, was brought up to ten words per minute on each separate section, but was only three words per minute when all the sections were united and operated as a single line of 1 331 miles.

A submarine cable which had been laid across the Mediterranean Sea between France and Algeria, in 1861, proved a complete failure after a few months of experiment.

A cable line to connect India with England was undertaken by the Indian government in 1864, the line to be laid through the Arabian Sea and Persian Gulf, to connect with land lines, thence to Calais, and by the short submarine line under the British Channel, to England. The submerged line in the Arabian Sea and the Persian Gulf had a total length of 1,450 miles, but with three intermediate landing places. This line consisted of a copper core surrounded by layers of gutta percha, alternated with other non-conducting and waterproof material, being protected by an outer sheathing of twelve galvanized iron wires wound spirally about it, which in turn were protected by double wrappings of tarred hemp yarn. All of these materials and the various sections of the cable were constantly and thoroughly tested electrically and otherwise during its construction. The line when laid proved a complete success, becoming the first successful telegraphic connection between England and India.

In 1865 another attempt was made by Cyrus W. Field, of the United States, and his associates in the United States and England, to lay a submarine telegraph cable from Valentia, Ireland, to Newfoundland and the United States. The cable, for which the contract price was \$3,000,000, partly in cash and partly in shares of the company, consisted of seven copper wires surrounded by numerous coatings of gutta percha, and other waterproof non-conductors. This was in turn surrounded by ten Bessemer steel wires, this being the first use of steel wires for cable protection, each wire being separately wound with pitch soaked hemp yarn, the shore ends being also further protected by thirty-six heavy iron wires wound spirally about the completed cable. The steamer "Great Eastern," then the largest steamship afloat, was specially fitted up for laying this cable. Great care was exercised in every particular, but after 1,186 miles had been laid westward from Valentia, the cable broke in water over 11,000 feet deep, and the attempts to recover it were unsuccessful.

Mr. Field and his associates renewed their efforts the next year. A new company with \$3,000,000 capital was formed, with the double purpose of attempting to find the end of the cable partially laid in 1865, and complete the line, and also to lay another cable parallel with and near to it. The cable manufactured for the proposed new line was similar to that of 1865. The "Great Eastern" was remodeled to meet the requirements of the work, and left Valentia, Ireland, July 13, 1866, paying out the cable in a line about twenty-five miles north of that followed on

the preceding year. She arrived safely at Newfoundland in fourteen days from the date of leaving Valentia, and electrical communication was immediately established between the United States and England, which has never since been more than temporarily interrupted. The "Great Eastern" then returned to the spot where the cable was lost in 1865, and after ten days' work succeeded in bringing the end on board from a depth of over 11,000 feet, the tests immediately made showing it to be in perfect working connection with the Valentia end. A splice was made, and the laying of the line toward Newfoundland resumed, and on September 8th, the cable was landed at that point, and the second successful line of communication between the United States and Europe thus completed, Newfoundland being already in submarine telegraphic communication with the mainland and telegraph systems of the United States. The length between Trinity Bay, Newfoundland, and Valentia, Ireland, is given by the American Cyclopaedia at 2,143 miles. The rate of speed in transmission over these cables was at the beginning eight words per minute, but increased to fifteen words per minute.

The success of the 1866 cables so completely demonstrated the practicability of submarine telegraphy, that its progress thenceforward was very rapid. A second Anglo-Mediterranean line was laid from Malta to Alexandria in 1868, proving a complete success; a cable between France and Nova Scotia was laid in 1869, and another from Suez to Bombay, India. In 1871 a cable line was laid along the eastern coast of Asia, to connect with land lines already constructed across Siberia and Russia. These land lines had been built shortly after the failure of the first Atlantic cable experiment, in the hope of connecting Europe and America by way of Siberia, Behring Straits, Alaska, British America, and the United States, but that plan becoming unnecessary after the success of the 1866 cable experiments, the land lines across Russia and Siberia were utilized to connect a cable system of the Eastern shore of Asia with the land and cable systems of Europe and America.

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Finance and Commerce

THE item of principle interest in the business world at the moment is the financial situation in New York. Interest rates are strong and tending upward. The last bank statement is generally considered unfavorable. Deposits and loans are both sharply decreased, and in spite of this there is again a considerable loss in legal reserves. The stock market has declined some under this unfavorable influence, although, so far, nothing like panicky conditions have developed.

We have, at intervals, suggested that the drift of affairs was in this direction. Outside of Wall st. there is nothing in this tendency which at this time should cause alarm or seriously interfere with business generally. Tightness in the money market just now is not occasioned by distrust or lack of confidence anywhere. Quite the reverse is true. It is due to two causes; one temporary, the other general, and both are evidences of vigorous health in the body commercial. The temporary reason is the movement of the wheat crop. This requires actual money, or what in our financial system stands for money—currency. The West is drawing upon the East for it. In the course of another month or so this currency will begin to find its way back, through merchant and country banks, to the great financial centers again. The general reason is, the almost universal activity in business in every city and village in the land. Production and distribution are going on at a rate never before equaled. The weekly statistics of trade and transportation show this, and the general consensus of the expressions of current experience endorses it. All these increased exchanges of services and commodities, while mainly made by the creation and cancellation of credits, yet require an increased use of money or currency, and though the percentage of currency used to effect them is small, still it is an increase. Back of all this, and not quite so apparent, lies the fact that the reason production and exchanges are beyond all record, is that never before were people consuming as much as now. The personal expenses of people, particularly of the vast majority of so-called "plain people," are paid with money—currency. There needs to be more in circulation among them and is, and they carry more around in their pockets than in times when economy is more generally practised. Our monetary system almost absolutely inelastic as it is, is helpless to provide relief. The laws generally require the banks to keep funds equal to a certain percentage of deposits, and when the tendency of healthy business activity is to swell deposits through the expansion of desirable credits, the pinch comes to maintain the required reserve. So the present money stringency is due to general business activity, and ought to be productive of little harm, except possibly to the bull in stocks. In the general business situation there is no material change from last week.

Trade of the Philippines

THE trade of the Philippines in 1898 is discussed in a report of the British consul at Manila, just received by the Treasury Bureau of Statistics. He opens his report by saying: "Notwithstanding that for the moment all commercial enterprise is paralyzed, there is abundant evidence that when peace and a settled form of government are well established, the future prosperity of the Filipinos will far exceed the

past. The climate of Manila, as far as I have yet experienced it, is similar to all tropical climates, and the health of Europeans depends principally upon themselves. The town of Manila, which is of great extent, has the disadvantage of being only eight or ten feet above the sea level, and as the natives have hitherto been taught to regard all sanitary projects as useless, there is heavy work in the task of draining, etc., and heavier still in persuading the Filipino that such measures are necessary."

Discussing the commerce of the Philippines, the report shows something of a falling off in the year 1898, due to the disturbed conditions, but shows the exports of sugar in 1898 to be 177,695 tons, against 202,092 in 1897, of which four fifths were from the island of Iloilo, though in 1897 only about two-thirds of the sugar exports were from Iloilo. The exportation of hemp in 1898, falls but little below that of 1897 two thirds of the amount being from the island of Iloilo, and the remainder from Cebu.

Regarding trade prospects in the Philippines, the British vice Consul at Iloilo, Mr. Fyfe, says: "The preferential tariff hitherto enjoyed by Spanish goods, and which was rapidly diverting this trade to Barcelona, being now abolished, competition from that quarter should scarcely be possible any longer. Notwithstanding the disturbed state of the country business has been well up to the average, several of the neighboring islands and provinces which have hitherto drawn their supplies from Manila having had to buy in this market during the blockade of the former port. Owing to the uncertainty of the future, fresh arrivals of goods have been on a much reduced scale, so that stocks to-day in the importer's hands are exceptionally light. The import of petroleum this year has been very small, only 30,000 cases; 74,000 cases being the import in 1897. This is accounted for by the falling off in consumption among the principal classes on account of the high price; and also on account of large stocks held over from the previous year. On account of the unsettled state of affairs in the whole group of the Philippine Islands, the sale of new milling plant has been almost nothing."

That the Philippines are likely to become of much greater value with a diversification and development of industries along the lines suggested by the requirements of the markets of the temperate zones is indicated by vice-Consul Fyfe, who says: "The final decision of the present crisis is now anxiously awaited, and time will show if these rich islands do not in the future produce many other products which have never been developed or cultivated."

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The Washing of Flannels

There are two difficulties connected with the treatment of these goods which may be still further referred to—those of shrinkage and injury to the color, though each of these has been considered above in laying out the mode of operation to be pursued. All woolen goods, at least all flannels, must eventually shrink somewhat, while most colors finally lose their brilliancy. Where new flannels are to be made up, it is frequently worth while to shrink them "in the cloth," so as to avoid something of the inevitable result after the garments are made. This process of shrinking is simply a wash in clear, soft water, about the same temperature as is recommended for general washing of flannels. In this water the cloth is thoroughly wetted, run out through a wringer, shaken well, and hung up by one side to dry. When it is nearly dry it is changed and hung by the other side. The shrinkage of woolen goods is a purely mechanical process, and is neither helped nor hindered by the addition of any drug or ingredient of a chemical nature to the washing water. If we recollect that woolen cloths are pulled by being slightly wetted and pressed between rollers, we have in a nutshell the whole principle of shrinkage.

It should also be borne in mind that the finer the quality of the flannel, the greater the liability to shrink. Fine all-wool goods are the most difficult to manage; the more cotton is admixed, the more staple and durable the article.

A word in regard to the fading of colors, by way of a parting injunction. It should be said in regard to the use of ammonia in the washing water of flannels, that while its effect is very excellent upon white goods, there is a danger that it may touch some of the brighter colors and cause dullness. Where there are bright colors which would be seriously injured by fading, the following method has been tried with admirable success: Stir two tablespoonfuls of flour into one quart of cold water. Let it boil ten minutes, add warm suds, and wash the flannel in this, using the hands instead of the washboard. Rinse in three waters, all warm, and of the same temperature. Even bright, scarlet flannel will never lose its color when thus treated.—*Good Housekeeping.*

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INTERIOR OF THE CHAPEL AT SAN JUAN, PUERTO RICO,
Rev. Geo. B. Pratt in charge. —Page 462.

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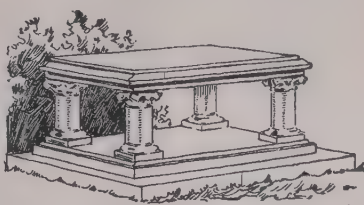
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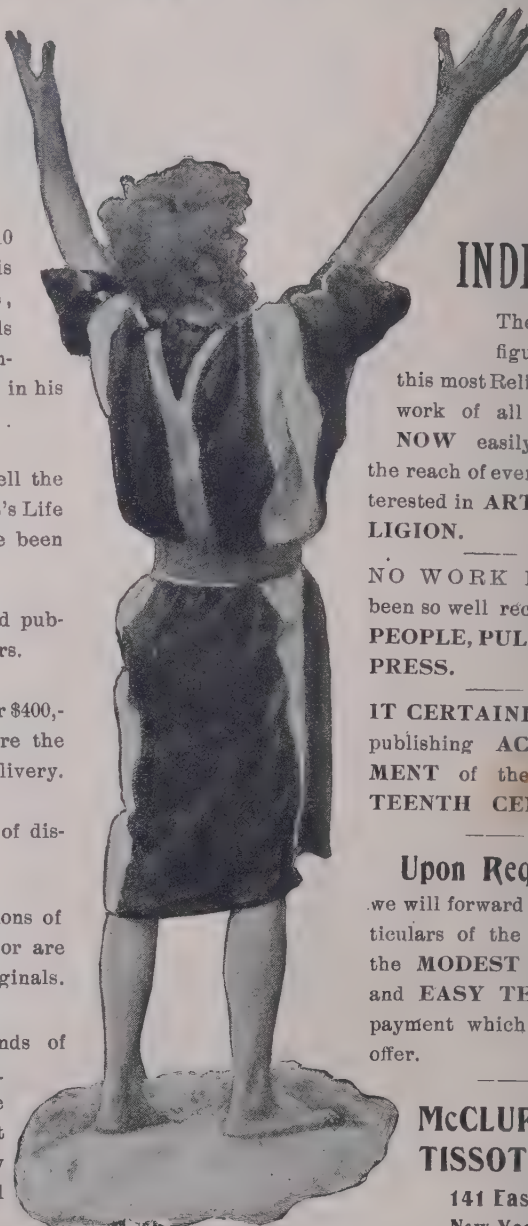
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Notes of the World's Progress

CORNELIUS VANDERBILT whose sudden death occurred last week, left an estate matched by few, but left something greater than this, a good name. It may truly be said that of the many men of wealth, none lived a life freer from unkindly criticism or taunts of the envious, for no one could ascribe any misfortune to Mr. Vanderbilt. Of him none but kind words are spoken, from the most humble employes of corporations with which he was identified, to those who were his intimates. The death of Mr. Vanderbilt was undoubtedly due to his passion for work, which some time ago resulted in a stroke of paralysis. His absorbing devotion to duties of financial, religious, or social nature was the keynote of his character. In early manhood he received a business training fitting him for the position he was destined to occupy, and he it was who reared from its foundation the magnificent Vanderbilt fortune. Cornelius Vanderbilt shared with Miss Helen Gould the esteem of that class whose strong characteristic is antagonism to wealth. His last financial transaction was the payment of a mortgage on the home of an unfortunate friend.

—X—

FOR THE BETTER PROTECTION OF citizens of foreign nations and the prevention of such outrages as the lynching of Italians in Louisiana, two laws will be proposed at the forthcoming session of Congress. One law will propose that in the event of lynchings, Federal courts shall try the offenders; the other, that the county or State in which an outrage may occur shall pay whatever indemnity may be due foreigners for injuries. Objections are raised to each proposed piece of legislation. In the case of the former, jealousy would naturally arise should the Federal government attempt the invasion of State rights. While the second proposition will appeal strongly to the sense of justice, its successful operation is questionable. If a county or State does not protect from mob violence, it is alone responsible, not the Federal government, and should therefore pay the penalty for such lawlessness, but in the event of the State or county being unwilling to pay, how would the general government collect the tax? A forcible exercise of authority would hardly be practicable.

—X—

CUBA IS RAPIDLY BECOMING AMERICANized. Industrial life in the city of Havana is paralyzed because of labor strikes, workmen having made demands for more pay and shorter hours. No violence has been attempted, and public order has not been disturbed, but there is serious inactivity in lines of industry where, for the welfare of the public, the greatest activity should prevail. Cuban editors are now devoting columns to discussing the best form of government to be adopted. A strong feeling exists that in the event of independence being granted, the race question will

be most serious of all. It is held by those best informed that white supremacy is vital, but the negroes want recognition, and will insist upon it until some practical plan of conciliation is put into effect. The latter are in the majority numerically, and fought more gallantly for independence than many of the men now in Havana who are striving for political control. Consequently the negroes justly feel they are entitled to some consideration. The Cuban army is now practically of the past. Officers and soldiers have been paid arrears in full by notes which will be paid in cash at some future date by the Cuban Republic.

—X—

THERE WAS HELD IN CHICAGO LAST week, under the auspices of the Civic Federation, a conference to discuss the question of trusts. Men of prominence from all sections of the country, leaders in politics, thought, and education, were present to give their opinions. The body was not assembled for the purpose of making recommendations, or offering resolutions, being gathered merely for an interchange of thought. The problem was thoroughly considered in all its phases, the discussions being marked by brilliant oratory. Distinctions being made between corporations and trusts, corporate rights and menace to the public through vast combinations of capital, afforded a wide scope for expressions and presentation of views which will be of value when the time for final solution arrives. The conference just closed partakes in no wise of the character of the meeting soon to be held in St. Louis, at the instance of the Governor of Texas. The latter will accept as a foregone conclusion the belief that trusts and combinations are inimical to the public good, and measures for relief will be sought.

—X—

UNION AND NON-UNION COAL MINERS in Illinois are again in collision. At Carterville, last week, six non-union negro miners were shot and a number wounded, and the situation is so strained that State troops are required to maintain order. It is difficult to locate the miners guilty of the outrage, consequently it is questionable if they are ever punished. The outbreak was caused by negroes leaving the inclosure of the mine where they were at work. Unless a settlement be effected, trouble is probable for a long time to come, and can only be prevented by military occupation.

—X—

HAVING VINDICATED THE HONOR of the army and suppressed further efforts to secure justice for Dreyfus by proposing pardon for the prisoner, France now turns attention to the trial of nearly sixty prisoners charged with conspiracy against the Republic. General Roget, M. Deroulade, and others of equal prominence, are said to be involved in a plot in which Orleanists and Bonapartists figured jointly. Proofs of the conspiracy are said to exist,

and the outcome may be serious. According to information conveyed by dispatches, General Roget, with his brigade, was to have made the first move, but at the critical moment his courage failed and the result was a fiasco. Had the government been overthrown, the populace were to have been given an opportunity to pass upon the claims of the Duke of Orleans and Prince Bonapart. The former is not in good odor in European courts at present, having been politely informed in several instances that a change of residence would be desirable.

—X—

THE RETURNED EXPEDITION SENT to relieve Lieutenant Peary who is now in the frozen North, prepared to push forward next season, brings information that the explorer has already accomplished a great deal in the way of additions to the geographical knowledge of the world. Members of the relief expedition, connected with Princeton College, gathered considerable interesting scientific material. Next season, it is announced, Lieutenant Peary plans to make a quick dash for the pole, and has made preparations which, if the thing be possible, will enable him to reach his destination. The explorer has lost several toes, through freezing, but does not feel this will be much of a hindrance. So long as the North Pole exists, it is probable men will look for it, yet whatever results are accomplished, in the face of untold dangers and hardships, will be of extremely doubtful practical value. The Arctic region seems to be fit for nothing, and fills no purpose except as the jumping off place of latitude and longitude. Of what avail then to the explorer the search for the Pole, save the gathering of material for a lecture tour?

—X—

IF PRESENT PLANS ARE FULLY CARRIED out, the University of California will have the most superb home possessed by any institution of learning in the world. The institution has grown from a very humble beginning in 1853, into a university with 2,300 students enrolled in 1896. Buildings being anything but handsome specimens of architecture, and totally inadequate to their purpose, a plan has been evolved which will forever render facilities fully equal to all demands. At the instance of Mrs. Phebe Hearst, widow of the late Senator Hearst, of California, architects of the world were invited to present plans for a scholastic city that should serve for all future time. It was estimated that such competition would entail an expense of \$100,000. Maps, photographs, and full descriptions of the site were distributed throughout this country and Europe, and the most distinguished architects were chosen as a jury. Of the ninety-eight contestants, the prize was awarded E. Benard, of Paris. The total cost of the buildings is estimated at \$25,000,000. Not all will be erected at once, but the construction of several is already provided for.

The News of the Church

The English Church Congress

OFFICIAL PROGRAMME

The forthcoming Congress will meet in London in the week beginning October 9th. At the opening services on Tuesday morning, the preachers will be: At St. Paul's, the Archbishop of Canterbury; Westminster Abbey, the Archbishop of Armagh; St. Mary Abbots, the Bishop of Peterborough. On Friday evening there will be a thanksgiving service in St. Paul's cathedral, when the Bishop of London will preach. In most of the churches of the diocese there will be daily celebrations of the Holy Communion in Congress week.

MEETINGS IN THE ALBERT HALL

Oct. 10th. Presidential Address by the Lord Bishop of London.

The Church in London in this Century: (a) Its Progress; (b) Its Needs. Archdeacon of London, Bishop of Stepney; Bishop of St. Alban's, Canon Allen Edwards.

The Church and the Laity; The Place and Work of the Laity in: (a) Church Services and Parochial Organization; (b) The General Government of the Church. G. W. E. Russell, Esq., T. Cheney-Garbutt, Esq.; Dean of Norwich, Canon Gore, D.D.

Oct. 11th. The Church and the Evangelization of the World: (a) Within the Empire; (b) Beyond the Empire. Bishop Barry, Bishop Johnson; Sir J. H. Kennaway, M. P., Rev. E. A. Stuart, Bishop of Sierra Leone, Dean of Worcester.

The Church and Modern Society: (a) Commercial Morality, Companies and the Responsibilities of Directors; (b) Speculation and Gambling; (c) Sunday Amusements and Employments. James Johnson, Esq., J. P.; Archdeacon Diggle; Sir H. H. Bemrose, M. P.

Oct. 12th. The Church and the Divisions of English Nonconformity: (a) The History of Nonconformity in this Century and Its Influence on the Life and Work of the Church; (b) The Possibilities of a Better Understanding in the Future. Canon Overton, Rev. W. H. Hutton; Dean of Canterbury, Preb. Wace.

The Church and Her Services: (a) The Principles of Ritual; (b) The Question of Maintaining a Type of Anglican Service, and the Limits of Possible Variations. Principal Robertson, Archdeacon of Rochester, Viscount Halifax; Rev. W. Allen Whitworth, Preb. Webb-Phipps.

Oct. 13th. Experimental Religion: its Doctrinal Character and True Foundation. (a) As set forth in Holy Scripture; (b) as expressed in the Book of Common Prayer. Bishop of Theford, Professor Ryle, Eugene Stock, Esq.; Preb. Gibson, D.D., Canon Newbolt, Paul Swayne, Esq., F.R.C.S.

The Church and Social Questions: (a) Relations of Economic Knowledge to Christian Charity; (b) Conciliation in Labor Disputes; (c) Old Age Pensions; (d) Housing of the Poor. Prof. Hewins, LL.D.; G. Hammond, Esq.; M. P., Hon. Lionel Holland; M. P., Melville Beachcroft, Esq.

SECTIONAL MEETINGS--Oct. 11th

THEATRE OF THE ALBERT HALL

The Training and Payment of Women Church Workers. Mrs. Creighton (chairman), Hon. Mrs. A. T. Lyttelton.

Women's Settlements. Miss Beatrice Harrington; Miss Edith Argels.

Women's Work for Missions. Mrs. John F. Bishop. Miss Clifford.

THE IMPERIAL INSTITUTE

Purity and Temperance: (a) Church Action; (b) Legislative Possibilities. Bishop of Hereford (chairman), Bishop of Chichester, Rev. H. Montagu Butler, D.D., E. Clifford, Esq.

Impoverishment of the Clergy and its Remedies: (a) Clergy Sustentation Fund; (b) Clergy Pensions; (c) Tithe Rating. Bishop of Bristol (chairman), Sir W. Paget Bowman, Bart, J. Duncan, Esq., F.S.A., Montagu Barlow, Esq., LL.M.

GREAT HALL OF CHURCH HOUSE

The Church in Wales: (a) The Church in this Century. (b) The Language in Relation to Church Services and Elementary Education. (c) Sacred Poetry and Music of Wales, with Musical Illustrations by Welsh Choirs. Bishop of Llandaff (chairman), Bishop of St. Asaph, Sir John Henry Paleston, Dean of St. Asaph, W. R. Maurice Wynne, Esq., Dean of St. David's.

KENSINGTON TOWN HALL

The Church and Education: The Inexpediency of an Imperial Policy, which excludes Religious Edu-

cation. The Lines of Future Progress: (a) In Elementary Education. (b) In Secondary Education, Bishop of Rochester (chairman), J. C. Horsfall, Esq., F. C. Holiday, Esq., the Rev. G. C. Bell, D.D.

MASS MEETINGS IN THE ALBERT HALL

Oct. 9th. For Women.—Bishop of Chichester, the Rev. Cosmo G. Lang, Hon. Mrs. F. G. Pelham, Mrs. Creighton. For Girls over 16.—Bishop of Wakefield, the Rev. Canon Holmes, Hon. Mrs. A. T. Lyttelton, Mrs. Creighton.

Oct. 11th. For Men.—Archbishop of Canterbury, Lord High Chancellor, Dean of Canterbury, Sir Edward Clarke, M. P.

Oct. 14th. For Young People.—Lord Hugh Cecil, M. P., Bishop of Sierra-Leone, Hon. A. Lyttelton, M. P., Rowland Hill, Esq.

CHURCH MUSIC

The Church Congress will give special prominence to the subject of Church music. In the Royal Albert Hall papers will be read by Sir Hubert Parry, Principal of the Royal College of Music, on the "Essentials of Church music"; by Sir George Martin, organist of St. Paul's, on the "Training of choirmasters"; and by Professor Villiers Stanford, professor of music in the University of Cambridge, on the "Choice of Church music." The London Church Choir Association and the Gregorian Association, consisting of over 2,000 members, will give musical illustrations.

In Westminster Abbey, the Bishop of Richmond who is an accomplished musician, will give an address on "English Church music of the 16th, 17th, 18th, and 19th centuries," and the Abbey choir, under the conductorship of Sir Frederick Bridge, will sing the appropriate examples.

In the Great Hall of the Church House, the Dean of St. David's will read a paper on "Church music in Wales," and the Welsh choral societies in London will sing selections.

Chicago

Wm. Edward McLaren, D.D., D.O.L., Bishop

The opening of Waterman Hall, Sycamore, yields to no preceding year in its promise of a very full session.

The members of the Clerica have resumed their monthly meetings, interrupted by the summer vacation, and were entertained, to the number of 21, by Mrs. Rushton, assisted by Miss Thompson, of St. Luke's, Evanston, on Tuesday, Sept. 12th, at 715 Reba Parkway.

The Mayor has appointed the Rev. Percival McIntire, rector of the church of the Redeemer, Chicago, a member of the committee to go to New York City on Sept. 26th, to present to Admiral George Dewey an invitation to be the guest of the city of Chicago. The invitation will be presented on the arrival of the "Olympia" in New York.

Corner-stone of St. Paul's, Kenwood, Laid

On the afternoon of the 16th Sunday after Trinity, the rector, the Rev. C. H. Bixby, laid the corner-stone of the new St. Paul's, Kenwood, in the presence of a goodly number of his parishioners. The parish house having been fully occupied for over a year, and the walls of the church being several feet above ground, it will not be long before these choice lots, 200x200 ft., at the N. E. corner of Madison ave. and 50th st., will be well filled; the plans for the rectory being already in hand.

Memorial Tablet for Rev. F. B. Dunham

On Sunday, Sept. 10th, there was unveiled, with benediction service, in the church of the Redeemer, 56th st. and Washington ave., a beautiful tablet in memory of the founder of the parish, whose work began with the erection of what is now the parish house, about ten years ago. The memorial, the work of Spaulding & Co., Chicago, is a neat example of ecclesiastical work in bronze. The style is Gothic, the size, 23½ inches by 33½, and the following is the inscription:

To the glory of God and in loving memory of the Rev. Francis B. Dunham, first rector of this parish, born Sept. 7, 1844, entered into life eternal, April 22, 1895.

The lettering and bordering represent oak leaves, with palm branches at the base, a Celtic cross in the arch, and in the four corners, the usual Christian symbols, all modeled in high relief; the whole mounted on an oak slab, 30x39, constituting in its entirety a worthy memorial of this devoted priest.

Marriage of the Rev. J. H. Dennis

At 8 A. M. of Tuesday, Aug. 15th, in the cathedral, the Rev. J. H. Dennis, recently on the staff, but now doing good work in Savanna, Ill., was married to Miss Elizabeth Jeanette Ward, the Rev. E. M. Thompson officiating.

Return of the Clergy

The Rev. Dr. Stone who has been in Europe for nearly three months, is expected to resume his duties at St. James' on Oct. 1st., sailing on his return Sept. 20th. The Sunday school was reopened at St. James', as in the city churches, last Sunday. The Rev. E. M. Stires was in the city from Delavan, and preached in Grace church Sunday morning. His assistant, the Rev. J. M. Ericsson, has returned from a fortnight's vacation in Minnesota. The Rev. A. L. Williams has returned to Christ church, Woodlawn, much benefited by his outing on Lake Superior. His *locum tenens*, the Rev. Leonard B. Richards, returned to Jacksonville, Ill., last week. The Rev. J. M. Chattin returned ten days ago from a three months' visit to England, and has resumed his city missionary work. The Rev. J. M. Carr, of the Holy Communion, Maywood, returned after a ten weeks' absence, at the end of last week, having visited his aged mother in his early home in Scotland. The Rev. F. D. Ward, a Western Theological graduate, who left Sycamore to take up work in Bermuda, has been visiting his friends in Chicago, prior to entering upon a curacy in St. Clement's, Philadelphia. The Rev. W. J. Hawthorne, of Wheaton, has returned from a month's vacation in New York.

Enlargement of All Saints', Ravenswood,

The Rev. C. E. Bowles will return from a three weeks' visit to Philadelphia for the reopening of his church, All Saints', Ravenswood, on Oct. 1st. Not only do the alterations provide for enlargement of the chancel, and of the nave to the extent of 100 extra seats, but give also additional room for the choir and sanctuary. The improved appearance of both exterior and interior will be noticeable.

City Mission Work

Contributors to the support of this work may be glad to know some of its details, especially in regard to penal and charitable public institutions. Most of the laity know something of the indefatigable labors of the chief missionary, the Rev. Dr. Jos. Rushton, whom the Diocesan has placed over the work. With him co-operate the Rev. J. M. Chattin, Mr. A. E. Knickerbocker, Miss Evelyn Prophet, Miss Annie Hibbert, as organist, and the Sisters of St. Mary. Regular Sunday and week day services are held, and personal visits made in the following: Home for Incurables, Home for the Friendless, the Church Home for Aged Persons, County Hospital, County Infirmary or Poor House, County Jail, and Bridewell or House of Correction; other city institutions also receive occasional attention. The staff of workers endeavor to keep track of those discharged, and so are very often called upon to give temporary relief of a pecuniary character to many of these. Dr. Rushton reports for the year a total receipt of only \$488.26 for the purpose; an amount falling of course far below the total amount disbursed. Here is an abstract of the work of our lady city missionary, Miss Prophet, in a single month recently: Visited Ward 24 of County Hospital 13 times, Ward 5 nine times, Ward 7 nine times, (these wards often contain 60 or more patients); Sunday serv-

ices in the same, 4; in Charity Hospital, 2; in Provident Hospital, 1; Home for Incurables, 1. Also visited for the month: The County Poor Home at Dunning, Little Sisters of the Poor, Home for Friendless, Chicago Orphan Asylum, and Sisters of Mercy; 26 letters were written for patients and others, and 48 visits paid outside of hospitals, etc.; two addresses delivered before branches of the Woman's Auxiliary, and one private Communion arranged for and attended; three half days were passed at the Church Club rooms, and \$3 60 spent in car fare. Other branches of this important work exhibit a similar vigor and devotion.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The archdeaconry of Westchester met at St. Paul's church, Sing Sing, Sept. 14th.

Bishop Potter who has been occupying a camp at Mohawk Island in Lake Placid, Adirondack Mountains, made an address at the re-interment of the followers of John Brown, near the grave of the latter at North Elba, N. Y.

President for St. Stephen's, Annandale

The trustees of St. Stephen's College, Annandale, have elected to the presidency of the college, in succession to the late Rev. Dr. R. B. Fairbairn, the Ven. Lawrence D. Cole, Ph. D., of Crawfordsville, diocese of Indiana, a graduate of Columbia University.

New Church School for Girls

The corporation known as the Protestant Episcopal Public School, and which has charge of Trinity School, has just established for girls a new school to be called St. Agatha's, located not far from the new buildings of the former school, near St. Agnes' chapel. Miss Emma G. Sebring, a college graduate, has been appointed principal. The opening exercises took place Sept. 11th.

St. Peter's Church, Port Chester

Plans have been prepared for a new guild hall, parish house, and rectory. The new buildings will occupy the site of the present rectory, and will be of brick and stone in the collegiate Gothic style of architecture. The guild hall will be connected with the parish house by a stairway. The rectory will extend to the front line of the church, and will connect with the latter by a cloister, which will also give access to the other buildings.

General Theological Seminary

Re-opened on Wednesday. Nearly 70 new students have applied for admission. This will, if they all come, furnish the largest number of students ever at one time in the seminary. The new buildings, Hoffman and Eigenbrodt Halls, owing to the impossibility of getting the iron for the beams and roof, are not yet finished. It is to be hoped, however, that Eigenbrodt Hall will be ready for the occupation of students in about six weeks, and that Hoffman Hall will be completed before Christmas.

Trinity Church Property Needed

The corporation of Trinity church has been apprised that application will be made to the Supreme Court, within a few days, for the appointment of Commissioners of Estimate and Assessment, relative to the city's acquiring title to land for the Riverside Drive and Pathway, from 135th st. to Boulevard Lafayette. This drive, as already laid out in intention, will cross the lower end of Trinity cemetery at 153d st. At the office of Trinity corporation it is announced that the church will not oppose the proceedings to condemn the land, except to the extent of protecting owners of lots in the cemetery.

St. Bartholomew's Oriental Mission

Has greatly increased in attendance since the recent union with it of the Armenians who formerly worshiped with the congregation at Calvary chapel, under the care of Mr. H. S. Hagopian. The latter has become assistant to the clergyman-in-charge of the Oriental mission, the Rev. Abraham Yohannan. Services and Sunday school have been kept up in the chapel

of St. Bartholomew's parish house. The services are conducted in the mother tongue of the people, but in the Sunday school everything is done in English, with a view of fitting more easily for American citizenship. The school is composed of men and women as well as children, and some of the Oriental children also attend the regular English Sunday school in the parish house, and thus hasten their acquaintance with the English language. 'Quite a number can now read the English Bible without difficulty. A class of 17 candidates recently received Confirmation. Several communicants of the mission are going away every year into other parts of the country, but a correspondence is kept up with them, and they are brought as far as possible into contact with churches in their new localities. Night classes for instruction in English and other branches have been very successful. The missionaries have looked after the temporal needs of these people, and Mr. Hagopian has aided in translating for them in the hospitals, clinics, and other places where they are found in trouble, and has been instrumental in securing employment for a considerable number. Fresh air excursions have also been provided. A great majority of the people from the Far East are in such circumstances that they are obliged to live among, and work with, a class of people in this city whose influence is lowering and evil, rather than beneficial. The Oriental mission is the chief remedy to counteract this demoralizing condition of things, and is accomplishing a most practical good. A very encouraging feature is the missionary spirit that has developed—a number of young men having sought to fit themselves by study to return to Oriental lands and benefit those of their own blood. One such has lately graduated from the Episcopal Theological School at Cambridge, Mass., and goes to Persia under the auspices of the Church Missionary Society. Two are students in the General Theological Seminary; one in the medical department of Columbia University. Seven Syrians who received their education in this country are now actively engaged in teaching, preaching, and practicing medicine among Syrians, Mohammedans, Armenians, and Jews, without distinction, in the Orient. They are working hard, and yet voluntarily. Some of them keep up correspondence with this mission.

Death of Mr. Vanderbilt

Mr. Cornelius Vanderbilt died suddenly, Sept. 12th, at the age of 56. He was not only one of the wealthiest, but one of the most generous, of the prominent laymen of the Church in the United States. The amount of his wealth is estimated as high as \$200,000,000, though not exactly known. The full extent of his charities is also unknown, as he was an unostentatious giver. He was accustomed to walk through various charitable institutions, and, noting a lack of something, to suggest that it be secured; and his check was always ready to pay the amount needed. His earnest convictions as a Churchman led him to regard the expenditure of his time and personal energies quite as important as that of his money, and he was seldom absent from meetings of the numerous charitable boards of which he was a member, making a rule never to accept membership in a board which he could not attend thus regularly. He was a vestryman of St. Bartholomew's church, and he and his mother were the builders and the endowers of the magnificent St. Bartholomew's parish house, one of the most vigorous centres of Church work in the Anglican Communion. He backed all the various energies of the parish. He was also an active member of the Board of Missions of the American Church, and not only gave liberally, but frequently aided the board by temporary loans when funds ran short. He was one of the trustees of the cathedral of St. John the Divine, and gave \$100,000 to its building fund. He was a trustee of the General Theological Seminary, and was especially active as a trustee of St. Luke's Hospital and Columbia University, having been concerned in selecting the new sites of these insti-

tutions. He built and gave to his railroad employees a religious club house in New York, and most of his public addresses were delivered in that place. He was one of the managers of the Metropolitan Museum of Art, being chairman of the executive committee. He presented to the art gallery Rosa Bonheur's great picture of "The Horse Fair." He was also president of the association in charge of the New York Botanical Garden. In 1886, in union with his brothers, he gave \$250,000 for the erection of the Vanderbilt Clinic of the medical department of Columbia University, as a memorial of his father, who himself had given to the same faculty half a million. In 1899 he united with his brothers and his sister, Mrs. Sloane, in another gift of \$350,000, to build and equip a large addition to the Vanderbilt Clinic; Mrs. Sloane giving \$650,000 for the Sloane Maternity Hospital associated with the clinic. Mr. Vanderbilt was chairman of the executive committee of St. Luke's Hospital, and a trustee of the Home for Incurables, the Hospital for the Relief of the Ruptured and Crippled, and the Maternity Hospital. The burial service was held Sept. 15th, in St. Bartholomew's church, and was conducted by Bishop Potter and the rector, the Rev. David H. Greer, D.D. The service was simple, and the greater portion of the church was thrown open to the public without restriction. The music was in charge of Mr. Richard Henry Warren, organist, and was conducted by a choir of 60 voices. The interment was in the family mausoleum at New Dorp, Staten Island.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Bishop Whitaker sailed for home from Liverpool on the 16th inst.

Quite a number of city rectors have returned from their summer vacation, and have resumed charge of their respective parishes. Among these may be named: The Rev. Dr. Wm. Bayard Hale, of St. Mary's, Ardmore; the Rev. W. W. Steele, of St. Mary's, and the Rev. C. M. Armstrong, of St. Andrew's, West Philadelphia.

Marriage of the Rev. Samuel Ward

There was a quiet wedding at St. Stephen's church, Philadelphia, on Thursday noon, 14th inst., when the Rev. Samuel Ward, of Holy Trinity, Lansdale, Pa., was united in holy matrimony to Miss Kate Tilge, of Germantown. The office was solemnized by the Rev. J. L. Miller, curate, assisted by the Rev. Cresson McHenry.

Massachusetts

William Lawrence, D. D., Bishop

The Rev. Charles W. Duane, rector of Christ church, Boston, is chairman of the committee of the Franklin fund. This is an important fund to the city of Boston, and now amounts to \$370,000.

St. Anne's, Dorchester, has been undergoing repairs during the summer. A new heating apparatus has been put in place, and the interior of the church greatly improved. Christ church, Cambridge, has also had repairs made upon the exterior.

The Rev. A. E. George held religious services during August on the old hunting grounds of the Nanset Indians, North Eastham, Mass. The place is now marked by three large lighthouses and this is the first time that a Church service was ever held in this locality.

A large memorial window will soon be placed in the church of the Messiah, Boston. The chancel in this church is a memorial of the Beebe family, and this addition is the completion of the work. The window cost over \$3,000.

Funeral of Mr. Edward N. Perkins

The funeral of Edward N. Perkins, a well-known Churchman, was held on Sept. 15, at the chapel of Forest Hills cemetery. Bishop Hall, of Vermont, officiated, assisted by the Rev. H. M. Torbert, of St. Stephen's church. Among those present were the Rev. Dr. Coit, of Con-

cord, N. H., Bishop Doane, Monseigneur Doane, Prof. Charles Elliot Norton, and others.

The Episcopal City Mission

Has received \$10,000 as a memorial fund in the name of the late Mrs. Elizabeth Carlile Choate. The income of this will be used for summer work, and for the mission to seamen. From June 1st to Aug. 1st, \$4,556 have been given to the City Mission. Its playrooms have been full this season, and a larger number of teachers have been employed.

A Parish House for Cohasset

The Church people of Cohasset have now purchased the old Central school building, which they have heretofore leased from the town. The price paid is \$2,000. The old building will be removed to the rear of the lot and repaired. It will make a good parish house. The stone church will soon be finished, and will be a great addition to the town, which is one of the most popular summer resorts near Boston.

Episcopal Visitations

SEPTEMBER

24. A. M., St. Stephen's church, Pittsfield.

OCTOBER

7. P. M., St. John's church, Wilkinsons ville.

8. A. M., church of the Good Shepherd, Boston; P. M., St. Anne's church, Lincoln.

15. A. M., St. Mary's church, Newton Lower Falls; evening, church of Our Redeemer, Lexington.

20. Evening, St. Thomas' church, Somerville.

25. Evening, Calvary church, Danvers.

28. P. M., Emmanuel church, Shelburne Falls; evening, St. Mark's church, Adams.

29. A. M., St. John's church, North Adams; evening, St. John's church, Williamstown.

NOVEMBER

1. P. M., Matriculation, Episcopal Theological School, Cambridge.

The New St. Andrew's, Edgartown

Thursday, the 7th inst., the corner-stone of the new church was laid by Bishop Talbot, of Central Pennsylvania. The weather was ideal. A platform had been erected and covered with carpet. On this was a cabinet organ with a choir in front, and a large and interested congregation. The Bishop and a goodly number of the clergy marched in procession to the church lot at 2:30 P. M., and ascended the platform. The Rev. Andrew Gray, D.D., who has been in charge of St. Andrew's for some months, acted as master of ceremonies. The service opened with a hymn, followed by the usual office for the laying of a corner-stone, in which the Bishop led. Before the laying of the stone the Rev. Dr. Gray read a list of articles placed in the copper box beneath, which included a copy of THE LIVING CHURCH and a history of the parish. The work begun some two or three years ago, by the Rev. William C. Hicks, but allowed for sometime to stand still, has thus been revived, and is now taking shape. The church is to be of brick, with open timber roof. It will consist of porch, nave, chancel, baptistry, and vestry. There will be a neat turret or bell tower, surmounted by a spire. The design is very neat, and the building can easily be enlarged should future needs require.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The work at Creighton, under the faithful care of the missionary, the Rev. J. C. Ingersoll, has made steady and certain advances during the last three years. Baptisms and Confirmations have been larger than ever before, and it is with a feeling of great regret that the people regard the removal of their missionary to another field of labor.

The work of Trinity mission, Norfolk, has gone on quietly during the summer; the congregations have been somewhat larger than usual; there have been a number of Baptisms. Last month the boy choir passed a very enjoyable week in camp on the banks of the Elkhorn river. In the first part of the summer, a payment of \$100 was made on the rectory, leaving a balance of \$800.

St. Peter's, Neligh

In this mission station we have a small band of the faithful, a neat church, and a comfortable rectory. Somewhat over a year ago there was a bank failure which sorely afflicted the people, several losing their all. There was a debt of nearly \$1,000 and no priest in charge to care for the flock. The mortgage was due, and foreclosure seemed certain. Providentially the Bishop secured the services of Mr. R. Alan Russell, now deacon. Despite many discouragements, this faithful worker worked in season and out of season, with the result that the entire indebtedness has been raised, and soon the church will be consecrated. The interior of the church has been made beautiful. Altar linen has been received, a complete set of altar frontals, lecturn-falls, and desk-falls has been presented to the church. The chancel has been rendered Churchly. The rectory has been repapered throughout and repainted within.

Connecticut

Chauncey B. Brewster, D.D., Bishop

New Hall for Trinity College

Ground was broken Sept. 4th for the new \$50,000 Hall of Natural History at Trinity College. The building will be erected from plans by Wm. C. Brocklesby, architect, and will occupy a site on the southern portion of the campus in line with the Hall of Science. It will have a frontage to the north of 122 ft., and width of 72 ft., and will be three stories high above an ample basement. The materials used in construction will be common brick, molded brick, and sandstone for finish.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

Immanuel Church, Wilmington,

Has been enlarged, and will be reopened shortly. The nave and chancel are each double their former size. Room was found by extending the building on the rear of the rectory grounds. The interior is finished in natural wood, new windows of cathedral glass and handsome pattern have replaced the old, and the walls are tinted and frescoed to harmonize with the other work. Plans and specifications, together with most careful supervision, were generously donated by the architect, Mr. W. D. Brinckle, son of the senior warden of the parish. The congregation has needed more room for some time, and this will prove a stepping-stone to a building in the future, meeting the wants of a growing community.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
W. N. Gilbert, D.D., LL.D., Bishop-coadjutor

The opening services of the Seabury Divinity School will be held in the oratory on the festival of St. Michael and All Angels. The entering class promises to be an excellent one, all its members but one being college men.

Tennessee

Thomas Frank Gailor, D.D., Bishop

On Aug 6th, Feast of Transfiguration, Bishop Gailor ordained to the priesthood, Mr. Allison Granville, at Pulaski, Tenn. Presenter, the Rev. T. F. Martin, dean of the convocation. This was Bishop Gailor's first parish, and the house was packed. The Bishop preached the sermon, taking for his subject, "The Christian ministry." At night he confirmed 13 candidates. This increases the membership from 45 to 58. The Rev. Allison Granville is now the rector of the church at Pulaski. The Rev. Alexander Patterson, missionary for this portion of the diocese, assisted in the service. From Aug. 20th-27th inclusive, he held a Mission at Cumberland Furnace, preaching to crowded congregations.

Milwaukee

Isaac Lea Nicholson, D.O., Bishop

Opening of Christ Church, La Crosse

Sunday, Sept. 10th, the services began at 7:30 A. M., with the celebration of Holy Communion. At 10:30 o'clock, the procession, composed of the choristers, wardens, vestrymen, architect, building committee, rector of the parish, and Bishops Nicholson and Gilbert, moved to the chancel, singing the processional hymn, "Rejoice." Mr. Mills Tourtelotte, acting for the building committee, made formal transfer of the church building to the rector, wardens, and vestrymen. This was received by the senior warden, Judge B. F. Bryant, on behalf of the parish. Then followed Morning Prayer, in its shortened form, by the Rev. Dr. Fayette Durlin who was rector of this parish 35 years ago, and the Rev. William P. Ten Broeck who was also rector of this parish for over 20 years. The rector, the Rev. Dr. Wilkins, made an address thanking the building committee and others connected with the erection of the building. The benediction of the altar, organ, chancel furniture, and windows to the memory of the late Mr. A. A. Stevens and Mrs. Cynthia Stevens, Mr. Thomas D. Servis, and the Hon. Angus Cameron, was followed by the celebration of the Eucharist by the two Bishops. Bishop Nicholson preached the sermon. The Rev. Fayette Durlin was the first speaker in the afternoon, and was followed by the Rev. W. P. Ten Broeck. Both spoke of the history of the parish. Bishop Gilbert, of Minnesota, spoke of the relations between La Crosse and Minnesota. The interests, he said, are reciprocal. Mayor Anderson followed with a few well-chosen words, in which he praised the efforts of the parish in building such a beautiful house of worship. Judge Bryant, for the vestry and congregation, thanked those who were instrumental in successfully undertaking the great task. He spoke of Dr. Wilkins' work in this connection, and paid a high tribute to his leadership. "Were it not for him, we would not have had any church." In the evening, the rite of Confirmation was administered to a large class by Bishop Nicholson, and an excellent address was made by the Rt. Rev. M. N. Gilbert. The chorus rendered, among other selections, Haydn's "The heaven's are telling," with fine effect. The La Crosse convocation held a meeting the next morning, and discussed the work under their care.

Situated in one of the most conspicuous and commanding locations in the city, the new church faces east and south. It is 149 ft. in length, 107 ft. in extreme width, and the tower rises 120 ft. above the foundations. The material is native limestone, with trimmings of red sandstone. The roof is slate, and tiles are used to complete the tower. There is a low battlemented tower at the rear, somewhat novel and striking in effect. The design was by Mr. M. S. Detweiler, a local architect. The building costs, as it stands to-day, approximately \$50,000. The terrace wall is of red sandstone, and about the church is a luxuriant lawn. The roof rises to a height of 70 ft. at the crossing of the transept, where there is a sunburst in colored glass, which will be the principal source of light, although there are numerous other ceiling and side lights, gas, and electricity. The principal window is on the south side, and was erected in memory of the late United States Senator Angus Cameron, by Mrs. Cameron. It was done by Tiffany, at a cost of \$2,500. The chancel is paneled with Scagliola. A three-manual Moller organ occupies the north-west corner at the left of the chancel. In the building are vestry rooms, choir rooms, guild room, and all accessories.

Maine

Henry Adams Neely, D.D., Bishop

MacMahan Island

A choice lot has been generously given by the Sheepscot Land Company for a chapel at this romantic summer retreat on the coast of Maine. Funds are being raised and plans made for a

tasteful Gothic structure, which, it is hoped, will be ready for use early next summer. The colony is largely made up of Church people, and several of the clergy already have cottages there. The chapel will be a benefit, also, to Church people visiting some of the neighboring islands who this year have come in boats to the services held at one of the cottages.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

The Rev. A. Sidney Dealey, rector of St. Luke's, Jamestown, has been requested to withdraw his resignation recently handed to the vestry. At a special meeting, at which every member of the vestry but one was present, a letter was read from Bishop Walker, urging that Mr. Dealey be retained, and speaking eulogistically of him as a man, and of his work as a rector. The ladies of the parish had circulated a petition, which was numerously signed, asking the vestry to induce Mr. Dealey to remain as rector of the parish. By unanimous vote of those at the meeting, request was made to that effect. Mr. Dealey has decided to comply, and he will remain in the charge which he has so faithfully and zealously filled.

Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop

New Church at Eureka

The corner-stone of the new church was laid by Bishop Millsbaugh, on the 15th Sunday after Trinity. Mr. G. W. Davidson, candidate for Holy Orders, had been working during two vacations, and secured sufficient subscriptions to complete the church. There are 25 communicants in this mission, and the people have set to work in earnest. The church is to be completed in two months.

Progress at Yates Centre

Archdeacon Crawford visited Calvary church last week and baptized 11. The Bishop soon followed him, confirming them, and baptizing two others. Two years ago we had nothing here; now there is a church costing \$1,500, out of debt, and 40 communicants who have a mind to work.

New Jersey

John Scarborough, D.D., Bishop

The Associate Mission in Trenton

The laying of the corner-stone of the Associate Mission building, on Hamilton ave., was the occasion of much rejoicing on the part of those interested in the mission work of this diocese. Bishop Scarborough officiated, assisted by the clergy of the mission and visiting clergy. The Rev. F. A. Conover read the list of articles put in the stone, and made an address on the history of the Associate Mission, from the beginning to the laying of the corner-stone of the mission house in Trenton, Aug. 30, 1899. At a meeting of the convocation of New Brunswick, held in Red Bank, Sept. 12, 1898, an essay was read by the Rev. Edward J. Knight, advocating the plan of an Associate Mission for carrying on the missionary work of the convocation. The plan was adopted at a subsequent meeting of convocation, a house was rented at 266 Hamilton ave., and the Rev. Edward J. Knight was appointed as head of the work. On St. Michael and All Angels' Day, 1894, he was joined by the Rev. Thomas. J. Conover, and the work then fairly began. Small parishes and missions have from that day to this been seeking the care of the Associate Mission, until now it has under its charge three parishes, 15 organized missions and Sunday schools, and some 20 other mission stations. It holds services in churches, halls, schoolhouses, and private houses. It has built churches at Cadwalader Place, Wilbur, and Carteret. It has rebuilt a church on the outskirts of Rahway. It has built several parish buildings, and has brought to the diocese property worth \$15,000, besides that of the mission house, which, when completed, will, with the lot, be valued at \$10,000 or \$12,000. The services held have been

about 6,000. The number of communicants under its charge is about 500 or 600. It had nearly 600 Baptisms and 120 Confirmations. And this work has been done at the rate of \$3,000 or \$4,000 a year, of which \$1,200 or \$1,500 was given by the diocese. About three-quarters of the support has come from the churches served. The speaker said that the history must not be closed without an affectionate reference to the Rev. Dr. Bishop, of the diocese of Newark, who, by a bequest of \$3,000, made the house to be built a possibility. Bishop Scarborough made an address, in which he stated that the occasion was of more intense interest to him than any one else. He had always, since he had been bishop, hoped for some such outcome of mission work, but never dreamed it would be so prosperous. He gave high praise to the Rev. Messrs. Knight and Conover as the two men who had made the work successful, the Rev. Mr. Conover having refused tempting offers at much increased salary to leave, and the Rev. Mr. Knight doing his part of the work in addition to his many duties as rector of a large and growing parish. The building was to be a home for the young men of the mission. Each was to have a room for study and sleeping. There was to be a prayer room, library, drawing room, room for committees and the Bishop, and rooms for the matron. It would be very useful as a headquarters for diocesan work. The Rev. E. J. Knight was called upon by the Bishop. He said that the inspiration of the movement came from the Bishop who had at all times been a willing and able adviser in it, and a financial contributor to its success as well. About half the cost of the building has been provided for. At the close of the services, tea was served by the ladies of the parish in the guild house of Christ church.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Bishop's Appointments

SEPTEMBER
27. Missionary Committee.

OCTOBER
6. Port Allegany.
8. Smethport and Eldred.
9. Emporium. 10. Ridgway.
11. Sugar Hill. 12. Du Bois.
13. Red Bank and Lawsonham.
15. Pittsburgh: Good Shepherd and St. Matthew's.
22. Brotherhood Convention, Columbus, Ohio.
24. Missionary Council, St. Louis.
26. House of Bishops, St. Louis.
27. Kansas City.

NOVEMBER
1. St. Matthew's, Pittsburgh; Trinity, New Haven. 2. Barnesboro.
3. Patton. 4. Houzdale.
5. Osceola, Ashcroft, and Decatur.
6. Clearfield. 12. New Jersey.
14-15. Council Guild St. Barnabas for Nurses, New Haven, Conn. 16. Wilmington, Del.
21. Convocation, Warren. 22. Youngsville.
23. Kinzua. 24. Bradford.
25. Mt. Jewett. 26. Kane and Ludlow.
30. Brotherhood Anniversary, Pittsburgh.

The Bishop's Visit to Wilkesburg

On the evening of the 15th Sunday after Trinity, the Bishop made his first official visitation at the lately organized mission in Wilkesburg, known by the name of the church of the Advent, the Rev. A. Alexander, rector. There was a very large attendance, a hearty service, and good music. The Bishop preached and confirmed a class of 16 candidates. The work seems to be making progress in many ways. The services are now held in a third-story hall, but plans are on foot to secure a lot and erect a church as soon as possible.

New Church Building at Oakland

On Monday afternoon, Sept. 11th, the corner-stone of the St. Mary memorial was laid by Bishop Whitehead. This building will be erected on McKee Place, Oakland, and is the outcome of a small mission organized by the Bishop in August, 1894. Services were first held in a hall on Fifth ave., and later, a small building was secured on Atwood st., where the mission was

known by the name of St. Matthew's chapel. The new structure is to be a memorial of two Christian women by the name of Mary, hence the change of name. The greater part of the money required for the main building is furnished by one of them, and the chancel and choir are being given by a relative in memory of the other. The plans contemplate a building about 86 by 48. In the basement there will be a reading room for men, and a large room for the Boys' Brigade, or for parish feasts, with kitchen and pantry attached. On the main floor, on either side of the entrance hall, will be a women's room and a children's room, opening by large sliding doors into the main audience room. Opening out of this by an openwork screen, will be the chancel, completely finished. On one side of this will be the organ and baptistry, and on the other the robing room or sacristy. On the second floor in the front part of the building, will be two rooms for the use of the chaplain, and a gallery. The ceremony at the laying of the corner-stone was a very simple one, the Bishop being assisted by the Rev. Mr. Heffern, who before the inception of the mission had a Sunday school and occasional services in the vicinity; the Rev. W. B. Beach, a former curate, and the Rev. Messrs. W. L. H. Benton and W. J. White. The building is to be finished in December, and it is expected that it will be opened with a service of benediction on Saturday evening, Dec. 23d. The Rev. John Warnock has been appointed the Bishop's chaplain in charge of the work, and will enter upon his duties on Sunday, Sept. 24th.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

During the month of August a convenient arrangement was made by the two principal parishes of Georgetown, St. John's and Christ church, enabling the rectors, neither of whom has an assistant, to enjoy a vacation. The churches are not very distant from each other, and the Sunday services were held at each alternately, by the Rev. Dr. Frank M. Gibson, both congregations attending.

The Cathedral Foundation

Very satisfactory progress has been made during the summer in the construction of the Hearst School, the first building begun on the cathedral foundation. The first-story floor has been completed, and the greater part of the exterior and interior walls of the main story erected and ready for the iron roof, which is being manufactured in Chicago. This portion of the building will contain all the school rooms, reception rooms, and the assembly hall.

Marquette

Gershom Mott Williams, D.D., Bishop

The rector of the church of the Transfiguration, Ironwood, the Rev. J. P. de B. Kaye, was married Sept. 6th to Miss Francis C. Nelson, the Bishop officiating.

Maryland

William Paret, D.D., LL.D., Bishop

The congregation of Emmanuel church, Cumberland, has given the contract for a new organ to the Odell Company, of New York, and it is expected it will be completed by Dec. 20th. The organ is to cost \$3,150, exclusive of a new organ chamber, which is to be built of stone, in harmony with the rest of the church.

Removal of St. Andrew's, Baltimore

The vestry, with the consent of Bishop Paret, has placed the church property on South High st. in the hands of Mr. J. B. Chastain for sale. The church committee and vestry have under consideration several sites for a new church but as yet none have been definitely decided upon. The congregation of St. Andrew's was established in 1837, by the Rev. John Johns who was then rector of old Christ church, and later, Bishop of Virginia. The first rector of the church was the Rev. H. V. D. Johns, a brother of Dr. Johns.

Editorials and Contributions

WE printed recently an appeal for poor Puerto Rico, issued by the Bishop who is in charge of the interests of this Church in that island. The appeal should be emphasized until a wide response enables our representatives at Ponce, San Juan, and elsewhere, to extend intelligent aid in the name of Christ and the Church, to the poor people who have been so terribly smitten. It is hoped that our clergy and laity will see the need of turning their donations in this particular direction, rather than in others where the Church will not have the credit, nor her faithful agents on the island the disbursing. And there should be no delay. In some of our dioceses the bishops have authorized a general collection in all the churches.

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The Requirements for Admission to Holy Orders

IN our issue of August 19th, Bishop Potter proposed a plan for improving the quality of candidates for Holy Orders, which, coming from such a source, is worthy of respectful attention. He thinks, in the first place, that a large part of the present evil of admitting men to Holy Orders who are unqualified in point of learning, or character, "resides in the present condition of the canons, which practically provide between seventy and eighty different standards for admission to the ministry." The power vested in the bishop (usually, it is to be remembered, with the consent of the Standing Committee) is so large "as to make it extremely easy to open the gates to a large influx of uneducated men." We agree with the Bishop in thinking that the canons of ordination need a thorough overhauling. They lack simplicity. The rules laid down are sometimes trivial, sometimes complicated. They sometimes admit of more than one interpretation. On the whole, they attempt too much. There is in them an exemplification of the American reliance upon a mechanical system of checks and balances. It is assumed that the more numerous the persons or bodies of persons from whom certificates must be obtained, the more security there is for the Church as against unworthy or unprepared candidates. Doubtless this would be the case if each signer of such certificates could vouch for the truth of the statements contained in it, from his own direct personal knowledge. But this is rarely the case; and it is, in fact, in many cases impossible.

AMONG the papers which must be submitted to the Standing Committee by a postulant desiring to become a candidate, is a certificate that "A. B. is pious, sober, and honest; that he is attached to the doctrine, discipline, and worship of the Protestant Episcopal Church," is a communicant, and that in the opinion of the signers "he possesses such qualifications as fit him for entrance on a course of preparation for the holy ministry." How many vestries of large parishes are in a position to testify to these points, of their own knowledge? That A.B.'s name is on the roll of communicants is often the only thing which they can assert with

confidence. Their opinion of his qualifications may be absolutely worthless. Later on, when the candidate desires ordination, the vestry is again called upon to certify to his character and orthodoxy for the space of three years last past. Here again, it is as likely as not, that nothing is known of the young man by a single member of the vestry except from hearsay, and yet this may be neither his fault nor theirs. A case in point may be cited which is not by any means unique. A young man left home for college, and during the next seven years of college and seminary life he rarely returned to his native city even in vacation. It happened that he did not attend service in his parish church more than a dozen times in all that period. His family became broken up and scattered. The result was that he was unknown by face or name to a single member of the vestry at the end of that time. His only personal relation to the parish was through the rector, with whom he maintained a correspondence. Yet his testimonials were signed without question. No doubt the vestry was entirely justified in signing them. But who would say that such a testimonial was of the slightest value in protecting the Church against an unfit man? The vestry in this, and numberless other cases, merely register and indorse the recommendation of the rector. His opinion, in fact, determines the whole action, and with him, it would seem, ought to rest the entire responsibility.

IN this, and many similar instances, it must strike an unprejudiced mind, having regard to the realities of things and no great attachment to forms for form's sake, that the persons who have the best means of forming a judgment in the matter do not appear at all. If a young man has spent four years at a college, it would be quite feasible to demand that he produce evidence of his standing, both intellectual and moral, before he is admitted as a candidate. If he has spent a period of time at a Church seminary, the head, and other officers, ought to have the very best means of judging of his character, his intellectual qualifications, and the reality of his vocation for the sacred ministry. But the canons seem to display a certain distrust of seminaries. They are hardly allowed to appear in any official way. Again, the report of the ecclesiastical examiners, one of the most important means of ascertaining the intellectual qualifications of the candidate, is not among the papers which must be submitted to the Standing Committee. The examining chaplains are responsible solely to the bishop. Their office is simply to supply him with certain material to aid him in forming his judgment. He is not in any way bound, so far as the canons are concerned, to abide by their conclusions, but may, if he pleases, ignore them entirely, and form his decision on the strength of the examination which he personally conducts in the presence of any two presbyters he may select. Yet, curiously enough, in spite of the fact that their report has no such place in the scheme of things as that which is held by the other certificates or testimonials, the examining chaplains alone are required to express in set terms a sense of their "responsibility for the evil which might come upon the Church through the admission of men in-

sufficiently prepared," etc., although canonically they have nothing to do with such admission!

IF all the persons who are called upon to sign the various testimonials, acted under this "sense of responsibility," and if it were even possible, as usually it is not, for them to have personal knowledge of the facts to which they testify, doubtless our system would be effective enough. But it is a matter of experience that the result of requiring several persons or bodies to testify in a certain gradation to the same points, is not to provide additional security, but to divide responsibility, until it may come to be little felt by any of those concerned. Each one passes it on to the next, or justifies his signature by reference to those who have signed before him. And as we have seen, it is often impossible that he should do otherwise. The phraseology commonly employed requires only "evidence satisfactory to us," or the evidence of "certificates laid before us." In short, a careful examination of the whole process makes it clear that there are ordinarily only two persons who have the real responsibility; namely, the rector, or "spiritual pastor," and the bishop. It is upon the judgment of these that the decision rests. The entire series of papers is little more than repeated expressions of confidence in that judgment.

WE agree with the Bishop of New York also in believing that it is a serious matter that the canons should allow so much discretion as practically to provide "between seventy and eighty standards for admission to the ministry." There is no doubt that the standard ought to be nearly uniform, both as regards time and scholastic requirements. One direction especially in which we think the canons need sharp retrenchment, is in the requirements laid upon ministers of other denominations seeking the priesthood. The latitude now allowed is full of danger to the life and teaching of the Church, as the bishop himself shows: "The vagrant minister, or he of unsavory record or doubtful soundness in the faith, is tempted by such a condition of things to turn from other Communions to the Church, as a short cut to the honors and emoluments of a calling for which, it may be, he is doubly disqualified." Almost every canonical amendment relating to this subject for years past has been in a wrong direction, and it is undeniable that much evil fruit has been the result. To be able to point to a long and increasing list of ministers who have sought Holy Orders is a poor compensation for the evil wrought by men who have had no proper training for the priesthood, and no affection for the old paths of the Church. It is true that very eminent men have come to us in times past, and men who, embracing with heart and soul the principles of the Church, have been of signal value to the cause of Christ in their day and generation. But these are men who would have acquiesced in any tests of time and preparation which might be deemed necessary. Nowadays, under our lax provisions, we see men coming in who do not contemplate the idea of submission to the Church, but rather that the Church shall submit to them. They come as self

constituted prophets to institute a reformation on principles learned in another atmosphere.

BISHOP POTTER has one panacea for the abuses connected with Holy Orders. It is, he says, the only remedy, and is a very radical one. It is that the General Convention shall elect a board of examiners, and that all candidates be obliged to pass the examinations of this single central board, "whose rejection shall be final." This would have the effect of setting up one uniform standard. Every man would thus have to win his way by sheer merit, and the Bishop evidently believes that such a board could be relied upon to act "without fear, favor, or affection." While we are open to conviction, we must confess that, with our present lights, we cannot regard this proposal with much hopefulness. It has the one merit of making the intellectual standard uniform. Beyond this, the objections seem very serious. We shall not now pause to enlarge upon the dangers of centralization. But the Bishop has spoken of "moral" as well as "intellectual" qualifications, and many will consider "spiritual" qualifications as more important still. In our own experience, the greatest danger to the Church is not in the influx of uneducated men, but of unspiritual men—men who possess no real "vocation" for the sacred ministry. The instances are not few of men sufficiently educated and abundantly able to pass any examination which may be required of them, who are still destitute of the qualifications which the priesthood pre-eminently demands. They are not on fire with the love of souls, and there is nothing which constrains them to cry, "Woe is me if I preach not the Gospel." Others are so destitute of that capacity of sympathy and adaptation which goes to make up what is sometimes called "sanctified common-sense," that it is simply impossible for them to cope successfully with the problems of parish work. No board of examiners, central or local, can determine the status of the candidate in these respects. In these points, the most important of all, there is no way of removing the responsibility from the shoulders of the immediate spiritual superiors of the young man who seeks Holy Orders.

SO far as we feel prepared to suggest remedies, they are of an old-fashioned kind. We should like to see the canons simplified. We see no reason, for instance, why the bishop should be instructed how to proceed in accepting a postulant. Such of the present testimonials as may be seen to constitute no real safeguard, might be dispensed with as tending to obscure the sense of responsibility. Dispensations from the required subjects of study might well be cancelled, except, perhaps, in the case of Hebrew. It is doubtful whether the limit of time ought ever to be reduced, except in the case of a deacon appointed to the independent charge of a parish—a state of things, by the way, which the ordinal does not contemplate. To pass over other points, the canons relating to the admission of ministers from other bodies ought to be made more stringent, and safeguards provided against the idea of a "short cut" to the priesthood. Finally, we would have the responsibility everywhere and always made to rest upon those to whom it really belongs, the bishops and pastors of the Church, who have a duty in the matter which cannot be evaded,

and whose opportunities for acquiring an accurate knowledge of the fitness of candidates are such as no others possess. Human judgment, at the best, may err; mistakes are inevitable, but it is better that they should lie at the door of those to whom the decision really belongs, than that the responsibility should be so artificially distributed that it becomes difficult to trace it to its true source. Add to all this, that we would by no means see the power of the bishop limited in the matter of the rejection of a candidate. No power on earth should force him to lay hands in ordination upon one whom, even at the eleventh hour, he has been led to regard as unworthy or unfit.

The Faith Unto Salvation

RECENT discussions on the subject of what is required to be believed, or the faith necessary to salvation, betray much shallowness in the conception of vital matters. Very dangerous positions are confidently put forth by those whose appreciation of the principles at stake is seriously at fault. There is a prevalent assumption that any one is capable of grappling with theological subjects, with or without preliminary training. When it is said that the Apostles' Creed contains everything necessary to salvation, it was never meant that this statement applies to that Creed as every perverse mind may choose to interpret it. Nor is it meant that it is sufficient to accept the statements of the Creed as "facts," while deliberately rejecting all interpretation as mere speculation. The statements of the Creed have value because the facts there enunciated have a meaning. In reality, this is admitted even by those who are most insistent in making a distinction between facts and doctrines. The Creed may be taken in a Unitarian, a Nestorian, or an Eutychian sense. But according to the mind of the Church to which we belong, to hold it knowingly in such a sense is not to profess the faith necessary to salvation. The Prayer Book with its catechism, its articles of religion, and the teaching of its offices, furnishes the authorized interpretation of the Creed. Those, therefore, who claim to hold the Apostles' Creed, while they deliberately reject the teachings of the Prayer Book, are not justified in asserting that they hold all to which they were pledged in Baptism. They do not accept "all the Articles of the Christian faith as contained in the Apostles' Creed" unless they accept them in the sense in which the Church holds them. In other words, they do not, according to the mind of the Church, accept the faith necessary to salvation.

IT is to be observed that we have been speaking of those who "deliberately" take up the position described. It is quite otherwise with those who, through ignorance or misapprehension, attach a wrong interpretation to the Creed in some of its enunciations. There are many such who have no intention of contradicting or opposing the teaching of Church or Prayer Book. The simple statements of the Creed are the starting points, the first elements of divine knowledge. The most devout and loyal soul, in the endeavor to gather out of them the profound underlying significance, is liable to mistake, even while there is no conscious departure from the truth as the Church has received it. We have here something akin to the mistaken conceptions which children

form of the meaning of facts for the first time presented to their minds—conceptions which are dispelled or modified by the processes of education. It is here that the distinction has been made between "material" or unintentional heresy and "formal" or deliberate heresy. The former is not blameable, for there is in it no intentional departure from the ancient Faith. The latter is nothing less than open rebellion. Whether it be the case of the priest or of the layman, we are bound to go on "from faith to faith," and constantly to increase unto "the perfect knowledge" of God.

The Rights of Animals

FROM A SERMON PREACHED IN SHREWSBURY SCHOOL CHAPEL BY THE
REV. PREBENDARY MOSS

"Thou shalt not muzzle the ox when he treadeth out the corn."—Deut. xxv: 4.

THIS is something more than a moral precept; it breathes the spirit of chivalry. It reads like the product of a far later age than that in which it was framed. For, that animals have rights, is a modern idea—an idea which even in our own day is recognized only partially and imperfectly. The words read as though the lawgiver's conscience were illuminated by a sudden flash of insight. "It is fair that even the poor laboring ox should partake of the food which he is preparing for the use of man; let him receive as well as give." St. Paul quotes the words of the text twice, in the first Epistle to the Corinthians and in the first Epistle to St. Timothy; and in both passages draws from it the inference that Christ's ministers have a just claim on the laity for support.

"Thou shalt not muzzle the ox when he treadeth out the corn." The Jew was to be grateful and generous to the animal that helped him, not to treat it in a grudging and churlish spirit. As we read, it is impossible to help wondering which object was more prominent in the lawgiver's mind, the good of the ox, or the refinement and elevation of its master's character.

Surely, few things are more mysterious than the purpose and destination of the animal life which abounds around us. In its higher forms its framework is curiously like that of human beings; its sensations are similar to our own; it is capable of pleasure and pain. There are animals which appear to share some even of our moral qualities—fidelity, dutifulness, sensitiveness to praise and blame, reverence, affection. The affection of dogs for their masters sometimes outlasts human friendships. Some of you will remember the scene in the "Odyssey," where Argus, the dog of Ulysses, recognizes, in spite of his disguise, the master whom he has not seen for close upon twenty years, and then dies instantaneously, as though in an ecstasy of joy. Very likely this touching picture is drawn from life. * * * It is said that when Italians of the lower classes are remonstrated with about their cruelty to animals, the reply is almost invariable: "Oh! an animal has not a soul." As though that fact, if it is a fact, excluded the brute creation at once from the range of man's sympathy and God's pity. What a different spirit is displayed in our Lord's words: "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father."

Let us grant, for the sake of argument, that an animal's life ends with its death. Does not the very shortness of its existence

strengthen its claim to be treated reasonably and kindly? Men are the earthly providence of any animals which they have attached to themselves. We exact from these animals such service as they can give, and, so far, we are within our right. Is it only quixotic, or is it not rather the natural impulse of a generous mind, to extend some little kindness to these poor servants of ours? They have been deprived of their inheritance of freedom, in order that they may minister to our needs. It seems only fair that we should recompense them in some way for what they have lost.

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I will now refer to one final consideration, which seems to me the strongest of all. We have no right to exclude anything which God has made from the benefits of Christ's redemption. In a very different degree, of course, but not the less really, the brute creation must have its share in that immeasurably great event—must have its share, directly, perhaps, but indirectly, beyond all doubt. It is simply incredible that any one whose spirit has been enlightened by the Spirit of Christ, whose will has been brought into living contact with the mind of Christ, could deliberately act with cruelty or selfishness or want of consideration, even to an animal. Ask yourselves this question. However high an opinion you might have formed of the character of any one, would he not instantly sink in your esteem—would you not feel at once, and rightly feel, that you had been mistaken in him—if you ascertained that he had been guilty of cruelty to a brute beast that was dependent upon him, yes, or to any animal under any circumstances? You would know at once that he could not be a genuine Christian.

Now, I venture to say that this sentiment—this scrupulousness, this refinement of sentiment, if you please—"derives from what we have the likeliest God within the soul." William Blake, a poet who wrote in the closing years of the last century, expresses that view with much force:

"Can I see another's woe
And not be in sorrow too?
Can I see another's grief
And not seek for kind relief?

* * * * *
And can He who smiles on all,
Hear the wren with sorrows small,
Hear the small bird's grief and care,
Hear the woes that infants bear,
And not sit beside the nest,
Pouring pity in their breast,
And not sit the cradle near,
Weeping tear on infant's tear?"

No sentient being is outside the scope of God's loving compassion; and those are most like God who discern a sanctity in everything that He has made, whose kindness of heart refuses to shut itself up within any conventional limits.

Let me add a word or two, that I may run no risk of being misunderstood. I know well that you are averse to cruelty, whatever form it may assume, and that deliberate cruelty to an animal would be resented strongly by you all. But be on your guard lest these subordinate members of the universal family, called into being by the same Divine Power which created you, should suffer through your thoughtless neglect or blind conformity to some prevailing fashion. In matters of this kind, it is for those who have been educated, to form, not to follow, public opinion. And the treatment of animals even in this country—their treatment not by the lower classes only—still leaves much to be desired.

The Word "Catholic"

PERHAPS there is no word in the English language that is so generally misunderstood and wrongly used as the word "Catholic," unless it is the word "Gospel," which nowadays may mean anything. This being the case, it may not be out of place to present some thoughts on the meaning and use of the word "Catholic," which we hope may be helpful and suggestive.

I. The word Catholic was very early adopted as descriptive of the Church founded by our Lord and His Apostles. It means universal or embracing all. In this sense the Church is Catholic in these three things: (1) It is for all people; (2) It teaches all the Gospel; and (3) It endures throughout all ages. This distinguishes the Christian Church from the old Jewish Church, which was but temporal, local, national. The Christian Church is for all time, for all places, for all people; and by reason of this it was always, from the beginning, described in the Creed as Catholic. In fact, this is the only word that can describe it. When, then, we say in the Creed, "I believe in the Holy, Catholic Church," we confess that the Church to which we belong is not simply a little Episcopalian sect, but a part or branch of that ancient, historic Church which has been preserved as an outward, visible organization from the day of Christ down to the present time, and that the ancient heritage of the Faith, the Sacraments, and the Ministry has been handed down to us inviolate.

II. The word Catholic is used as being descriptive of the orthodoxy of any particular Church or individual, as being in agreement with the one, undivided Church which has expressed itself in the Ecumenical or General Councils.

III. The word is also used to describe that which is believed on the authority of the Church; as, for example, the doctrine of the Blessed Trinity is a Catholic doctrine because it is the universally accepted teaching of the Church and having the sure warrant of Holy Scripture.

From this threefold usage, we learn that the word "Catholic," is a very significant term, and sets forth the real nature of the Church as an institution, as being (1) The conservator of the Faith, "the pillar and ground of the Truth;" and (2) As the instrumentality whereby we become partakers of the benefits of Christ's "precious Death and Sacrifice," which was offered "for the sins of the whole world." It will also enable us to test our orthodoxy, to know whether we are "loyal and true," in accord with "the Faith once delivered to the saints," and, without doubt, will save us from being "carried away with every blast of vain doctrine."

This word, then, so greatly misunderstood, so wrongly used, yet meaning what it does, touching all the circumference of evangelic truth and ensuring its full presentation, surely this word of all words in our language ought to be used with thoughtful care. As expressive of our hopes, as the embodiment of our heritage, we will not import into it any meaning which ignores or treats slightly or gives away our birthright. We will not ignore its true meaning. For intelligent Churchmen the term "Catholic Church" should not mean, nor be used to mean, simply the Roman Church, but rather that glorious Body in which we declare our belief when we say in the Creed, "I believe in the Holy, Catholic Church."—*The Diocese of Tennessee.*

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Letters to the Editor

THE USE OF INCENSE

To the Editor of *The Living Church*:

Will you allow a few words regarding the use of incense in the Church, from a source outside of your own Communion? It appears to me that the entire treatment of the matter is defective from the failure to recognize the true symbolic significance of its use. The fountain and source

of all symbolic ritual is the Mosaic tabernacle and its rites and ceremonies. In this service it was the office of the priest at the time of the morning and evening sacrifice, when he trimmed and lighted the lamps in the golden candlestick, to burn incense upon the golden altar. The law for the composition of the incense was very precise, defining the ingredients and the quantity of each, which we must suppose were significant, as every thing else was, of spiritual realities. Incense was not used, as some seem to suppose, to sweeten the air, nor as it is used in the Roman Catholic service, to do honor to persons and things. The significance of it is brought out in the Apocalypse, when in more than one instance it is mentioned as "the prayers of the saints." Thus regarded, it is the symbol of intercession, and when burned and waved before the altar at the time of intercession in the Eucharist or intercessory prayers, it is the symbol of the Holy Spirit interceding in the Church (Romans viii: 26), and represents the "groanings which cannot be uttered," which in this unspoken form ascend to God in the name of the great Intercessor, Christ Jesus. The suggestion which I see made in a letter in *The Churchman* of last week, that the pleasant smell contributes to the sincerity or completeness of the worship, is a thought too entirely fleshly to be allowed to enter into any conception of a spiritual worship. JOHN S. DAVENPORT.

Hartford, Conn., Sept. 9, 1899.

DIVINITY SCHOOLS FOR COLORED MEN

To the Editor of *The Living Church*:

I was much interested in "Presbyter's" letter in this week's issue, concerning work among the colored people of the South. In my humble judgment no greater work is commanding our attention than this, right at our doors. But the writer is sadly mistaken in supposing that a colored man is welcomed to pursue his studies at our divinity schools. He can do so at the General Theological Seminary, but cannot do so at Sewanee, Tenn., nor at Alexandria, Va. This fact ought to be more generally known. South of the Mason and Dixon line the old prejudice of Peter and Cornelius is a stern reality.

ALFRED POOLE GRINT.

Sept. 15, 1899.

COLLEGE STUDENTS

To the Editor of *The Living Church*:

It may not be generally known by your readers that the Brotherhood of St. Andrew has a standing committee on "Work in Colleges." It is one of the duties of this committee to gather the names of young men in general, and of Churchmen in particular, who are about to enter, or are returning to, college. So far as practicable, these names are forwarded to Brotherhood men in the several colleges, who will be glad to call upon new-comers, render them any possible assistance in finding suitable lodgings, introduce them to other students, and generally endeavor to be of service.

A year ago you kindly printed a communication from this committee, which has resulted in the receipt of the names of a number of young men returning to, or about to enter, college, with whom cordial relations have been established by members of the Brotherhood and other Churchmen.

There are now chapters of the Brotherhood in, or in close touch with, the following universities and colleges: Harvard, Yale, Columbia, Pennsylvania, Hobart, Kenyon, Cornell, Dartmouth, Washington and Lee, Brown, Stanford, Roanoke, Massachusetts Institute of Technology, and the State universities of Michigan, North Carolina, West Virginia, Virginia, Minnesota, Kansas, and California.

I would therefore invite the reverend clergy and other readers of *THE LIVING CHURCH* to send to the committee, if they are so disposed, the following information concerning young men of their parishes or acquaintance who at this time may be entering or returning to college: Name in full (with class and local address, if any); whether a Churchman; whether a communicant; whether a member of the Brother-

hood; any information which might enable a fellow-student to understand how he could best be of use to the man upon whom he calls.

The committee would prefer to have the privilege of using the names of those from whom the names of students are received, but will not do so if the correspondent objects.

As the first few weeks of a new student's residence in college often determine his friendships and the character of his life for his entire course, it is important that those wishing to communicate with the committee should do so at once. Address "The College Committee," Brotherhood of St. Andrew, 281 Fourth ave., New York.

GIFFORD PINCHOT,

New York, Sept. 16, 1899.

Secretary.

To the Editor of The Living Church:

Clergymen and men interested in Churchmen entering Harvard University would do the St. Paul's Society a great favor if they would send the names of such young men to the secretary, George W. Smith, 3 College House, Cambridge, Mass.

More of Christ

BY MARGARET DOORIS

More of Christ's life,
To lift the standard of this earthly life
Beyond the struggle and the sordid strife.

More of Christ's love,
To sanctify always our human love,
And make it worthy of the life above.

More of Christ's zeal,
More of His sympathy for other's weal,
More of His spirit all our acts to seal.

From day to day,
More of Christ's truth, lest we should go astray,
To guide our feet along the narrow way.

O Christ, bend low,
On us the fullness of Thy help bestow,
Till in Thy likeness we may daily grow.

Oh, give us grace,
Nobler to live, whate'er our rank or place,
And fit us hour by hour to see Thy face.

London, Ohio.

Personal Mention

The Rev. Dr. C. Graham Adams sailed for England on the American liner, "Pennland," Sept. 2d, to be gone six weeks.

The Rev. Henry W. Armstrong has returned from a European tour.

The Rev. Robert Bell has resigned the curacy of St. Mark's church, Frankford, Pa., and entered upon the rectorship of the church of the Redeemer, Sayre, diocese of Central Pennsylvania.

The Rev. George Robert Brush has resigned the rectorship of Grace church, Randolph, and accepted that of St. Mary's church, Salamanca, N. Y., to take effect at the end of the present month.

The Rev. Edward J. Burlingham has resigned the curacy of St. Stephen's church, Wilkesbarre, diocese of Central Pennsylvania, and accepted the rectorship of Trinity church, Woburn, Mass.

The Rev. J. McClure Bellows returned from Europe on the S. S. "Columbia," Thursday, Sept. 8th.

The Rev. Frederick J. Collins has accepted the rectorship of the church of the Messiah, Providence, R. I.

The Rev. J. M. Clarke, D.D., has returned from his outing, at Fourth Lake, Fulton Chain.

The Rev. D. M. Cann, of St. Thomas' church, Barnesboro, Pa., has gone abroad for a two months' visit. During his absence, his work will be taken care of by the Rev. J. L. Taylor.

The Rev. John C. Dennis has accepted charge of St. Augustine's church, Savannah, with St. Bartholomew's church, Burroughs, Ga.

The Rev. W. B. Frisby, rector of the church of the Advent, Boston, who has been absent from his parish one year, will return from abroad near All Saints' Day.

The Rev. Alban Greaves has accepted charge of missionary work in Camden Co., Ga., under appointment of Bishop Nelson, and with residence at Cumberland, Ga.

The Rev. Edmund Guilbert, D.D., is staying at the Kendallwood, Richfield Springs, N. Y.

The Rev. John Francis George has accepted the

rectorship of St. John's church, Rockville, Conn., to take effect Sept. 30th.

The Rev. Francis Gilliat has resigned the rectorship of Trinity church, Canaseraga, and accepted that of St. John's church, Ellicottville, N. Y.

The Rev. C. Gilbert Hannah has accepted the rectorship of Trinity church, Morgantown, W. Va., with the wardenship of the Episcopal Hall there.

The Rev. Henry Harrison Haynes, Ph.D., should be addressed at San Mateo, Cal.

The Rev. Robert L. Harris has taken charge of Calvary church, Toledo, diocese of Ohio.

The Rev. Joseph W. Hyde has resigned the charge of Calvary church, Danvers, Mass.

The Rev. Dr. Hall, of the Western Theological Seminary, has returned from his trip abroad, and is to be addressed as usual at 654 Park ave., Chicago, Ill.

The Rev. W. F. B. Jackson has been passing his vacation in the woods of Maine.

The Rev. Harry L. S. Longley, after a most successful rectorship of Trinity church, Milford, Mass., has resigned, and will take charge of Christ church, Ringhamton, N. Y. His resignation takes effect Sept. 16th.

The Rev. J. R. L. Nisbett, vicar, has assumed charge of Christ church chapel, Philadelphia.

The Rev. S. W. Southwell has taken temporary charge of Trinity church, Apalachicola, Fla.

The Rev. Robert Snowden is taking rest at Williamstown, Mass.

The Ven. F. H. M. Villiers Appleby, late archdeacon of Minnesota and North Dakota, has been appointed archdeacon of Duluth, Minn., by the Rt. Rev. J. Dow Morrison, D.D., LL.D., Bishop of Duluth.

The Rev. Burr Miller Weeden has resigned the charge of the church of the Redeemer, Watertown, N. Y., to accept the rectorship of Trinity church, San Jose, Cal. He will enter upon his new duties Oct. 1st.

The Rev. Frederick Welham, of Tottenville, N. Y., has entered upon the work at Benton Harbor and St. Joseph, Mich., made vacant by the resignation of the Rev. M. S. Woodruff.

The Rev. James E. Wilkinson, Ph.D., has been appointed chaplain of St. Alban's School, Knoxville, Ill.

The Rev. J. B. Whaling has resigned the charge of the church at Ford City and New Kensington, and accepted a call to Van Buren, Ark., to take effect Oct. 1st.

Mr. James D. Yochimura left Japan on the steamship "Doric," Aug. 5th, for work in the Japanese mission in San Francisco. He has worked with success for some years in St. Matthias' mission, Mayebashi Jaohin. He has translated Balfour's "Foundations of Belief" into the Japanese language, and speaks English well. Churchmen can aid him by their prayers, and by sending to him, by letters of introduction, any of his countrymen who are at all interested in the study of the Faith.

To Correspondents

SUBSCRIBER.—Pro-Cathedral is the name given to a church used temporarily for the purposes of a cathedral.

Died

HALL.—Entered into the rest of Paradise, on Tuesday, Sept. 5th, Mrs. Abby Hall, widow of Milton Hall, Esq., and daughter of the late John Tisdale.

"Not changed, but glorified."

HARRIS.—At Bound Brook, N. J., Wednesday, Sept. 6, 1899, Augusta Bogart, beloved wife of the Rev. Wm. R. Harris.

"For all Thy saints who from their labors rest,
Thy name, O Jesus, be forever blest.
Alleluia!"

IRVIN.—Entered into rest, on Sunday, Sept. 3, 1899, at his home in Cannelton, Ind., William Thomas Irvin, aged 28 years, only son of John Lynn and Mary Henning Irvin, and junior warden of St. Luke's church, Cannelton, where he had been baptized and confirmed, and whence his funeral took place on Tuesday, Sept. 5th.

"Asleep in Jesus! blessed sleep!"

Obituary

IN MEMORIAM

DAVID CORHAM ROBINSON

At a meeting of the Board of Missions of the Diocese of Western Michigan, held on Sept. 6th, 1899, upon motion, it was resolved that,

WHEREAS, it has pleased God in His all-wise providence to take unto Himself the soul of our beloved friend and associate, David Gorham Robinson, who entered into rest July 19th, 1899, in the 89th year of his age; therefore be it

Resolved: That in the death of David Gorham Robinson, the Board of Missions, the Bishop of the diocese, and the Church in Western Michigan, mourn

the loss of an exemplary Churchman and a faithful colleague in all good work. It is fitting to make reverent record of a life so distinguished in the Church, and we would therefore, herein, give expression to our estimate of his exceeding value as a man and a Churchman, and bear witness to our personal share in a sorrow which we and the entire diocese have sustained by his death.

Resolved: That we have lost one of our most efficient members; one whose just and generous judgment, whose courtesy of heart, wise counsel, and delicate sense of honor, have ever commanded our esteem and admiration, and endeared him with growing affection to all.

Resolved: That, while we accept death as a part of God's love, God's care, and God's plan, yet, without the intent of intrusion upon the sacredness of their great sorrow, we, the Bishop and the Board of Missions, would tender to the bereaved family our sense of great personal loss in this day of separation, and our deep Christian sympathy in their bereavement.

Resolved: That we herein express our unfeigned regard and affection for the departed, whose noble and just soul was given with singular fidelity to the service of God, the extension of his Church, and the good of his fellow-men. The Church is richer to-day for his unaffected and manly life, and we, his associates, are provoked unto good works for his example of loyalty to his Bishop, the diocese, and the Church. His memory is a tender one to all, and we follow his soul with the prayers of the Church he loved and served so well.

Resolved: That the secretary of the Board be directed to communicate a copy of these resolutions to the bereaved widow and daughter, and to the offices of *The Churchman*, *THE LIVING CHURCH*, and *The Helper*, for publication.

Resolved: That the secretary be directed to enter these resolutions upon the records of the Board of Missions.

GEORGE D. GILLESPIE,

Bishop of Western Michigan.

R. H. FORTECUE GAIRDNER,

Secretary of Board.

JOHN N. McCORMICK,

R. R. CLAIBORNE,

WILLIAM LUCAS,

GEORGE FORSEY,

Clerical.

W. J. STUART,

A. C. TORREY,

E. C. LEAVENWORTH,

H. B. LEWIS,

Lay.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

WANTED.—By a married priest, a parish. A salary sufficient to afford a comfortable living will be acceptable. Address, MARRIED PRIEST, care THE LIVING CHURCH.

WANTED.—Position as organist and choirmaster by competent organist. Salary to begin with no object. Excellent references. Address ORGANIST, care OF THE LIVING CHURCH.

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5, handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage.

WANTED.—The rector of an important parish in a large city at the North, finds it necessary to escape the vigorous climate, and desires work in the South. Address EACHELOR PRIEST, LIVING CHURCH.

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS 299 George st., New Haven, Conn.

The Editor's Table

Kalendar, September, 1899

3. 14th Sunday after Trinity.
10. 15th Sunday after Trinity.
17. 16th Sunday after Trinity.
21. ST. MATTHEW.
24. 17th Sunday after Trinity.
29. ST. MICHAEL AND ALL ANGELS.

Green.
Green.
Green.
Red.
Green.
White.

Berenice

BY SAMUEL DONALD NEWTON

The long Judean day draws to a close;
The shadows lengthen out; the blazing sun
Is sinking in the west, his labors done;
And on the Dead Sea's waves the new moon glows,
While over Bethlehem, see, one by one,
With faintest glow and twinkle, lo, the stars
Proclaim one more day's course is nearly run;
The while the planet Mars
Doth cast his ruddy glow o'er Calvary's hill.
And now the night is fallen; all is deathly still.

Behold a scene of want and woe,
For ruthless death and carnage, hand in hand,
The dogs of cruel war, a horrid band,
Have made their home on ancient Zion's hill;
A haughty Roman chief, the Jews' worst foe,
Has placed his clutches on the lonely land;
Siloam's healing pool is choked with sand,
And stopped is Kedron's rill;
The city's walls are black and sullied o'er;
Moriah's Mount the holy temple crowns no more.

In desert and in lifeless solitude
The city lies, forsaken of all men;
No living thing is near; but look again,
One woman there in loneliness doth brood.
Her glossy locks unkempt and fluttering;
Her one long garment, made of sackcloth crude,
From top to toe now torn in tumult rude,
She wildly off doth fling,
And in the ashes throws her trembling frame,
In utter grief, unheeded of the burning shame.

Have pity, stranger; look not lightly on,
Nor think of scorning what thou seest there;
Remember, pain and woe are everywhere.
What if the past be sinful? Now 'tis gone
And cannot be recalled; and couldst thou bear
Aught more than she? Ah then, beware, beware,
How thou dost question. List how in her woe
And agony below

Her sad lament and plaint she doth begin,
And calls upon her God to pardon her for sin:

"Jerusalem, my own Jerusalem!
That I should bring on thee this bitter pain,
This anguish, this destruction! I would fain
I ne'er had lived! Oh Jesu, oh my God,
Come down from off Thy throne in heaven broad,
Reclaim, reclaim, thy purest, brightest gem,
Thine ancient town, Thine own Jerusalem;
Retread where thou hast trod,
And right the wrongful deed. Oh, pity me,
For now I know Thou'rt God, though once I doubted
Thee.

"I was a Hebrew maid, a princess too;
In face and form was fair to look upon
As ever yet was child of Terah's son—
So men proclaimed; alas, that pride should brew
In Jewish child such bitter burning shame
As wrought in me the deed that, done,
Can never be undone. 'Tis mine the blame,
'Tis mine the thankless name

Of having brought on David's hapless town
This woful wrong, that I might win another's crown.

"I sought the Roman chief, despite the law
That Jewess must not cling to Gentile lord;
Became his mistress—oh, the bitter word—
Released my jewel, clutching at the straw
Of earthly pomp and pride and lordly power;
I thought to rule through him some little hour,
To make him answer to my nod and beck
(And now behold the wreck);
My people's righteous cause I did forsake,
Forgot my father's God. Oh that my heart would
break!

"I listened heedless to the gruesome plan
That ended in thy ruin, blessed town;
I cared not; gave no signal, word, or frown,
To save mine own, although a nod from me,
A little word, one gesture of my fan,
To show that I approved not, would have wrought
A change and set the holy city free.
Alas, and did I naught?

I left the city helpless to its fate;
I let the deed be done—repentance came too late.

"And now my master, master of the world,
Has set aside his pretty Jewish toy;
My grief-struck, tear-stained face seemed to annoy
Where once it pleased; so, downward am I hurled,
And down, down, down unto the depths of woe,
And deeper depths, if such a thing there be,
Behold me fall, behold my spirit go;
Lord Jesus, pity me;
Have mercy on the traitress, Gracious One;
Have mercy on the worst of sinners, Suffering Son."

The voice hath ceased its bitter moan,
And deeper grow the shadows and the dark,
And deeper grows the silence—not a groan
Disturbs the stillness of the night—but hark!
That gentle wind proclaims an angel near,
The faintest rustle of his wings I hear,
As downward slips he from the heavenly throne,
And whispers: "Do not fear,"
Unto the soul in trouble and in woe;
And more I cannot tell, for more I do not know.

—x—

Pen-and-Ink-lings

THE *Chicago Tribune* reports gifts to colleges, seminaries, academies, and art institutes, for the first half of the present year, to be \$30,000,000, a sum for such purposes never before equalled in double the time.

THE Duke of Beaufort has definitely decided to have Chepstow Castle put up to auction early in October. This is one of the first five Norman castles built in the reign of William the Conqueror. During the Parliamentary War, the inhabitants of the town adhered firmly to the royal cause, and the castle was not surrendered to the Parliamentarian forces till after a vigorous siege, in which it sustained considerable damage. On the restoration of Charles II., Henry Marten, one of those who sat in judgment on Charles I., was confined in it till his death.

A CERTAIN curate was of a painfully nervous temperament, and in consequence was constantly making awkward remarks—intended as compliments—to the bishop and others. Having distinguished himself in an unusual degree during a gathering of clergy at an afternoon tea at the bishop's palace, he was taken to task for his failings by a senior curate who was one of his companions on his way home. "Look here, Bruce," said the senior, decidedly, "you are a donkey. Why cannot you keep quiet instead of making your asinine remarks?" I am speaking to you now as a brother—" Loud laughter interrupted him at this point, and for a moment he wondered why.—*Collier's Weekly*.

THE Japanese courts of justice, since the beginning of July, 1899, have been completely re-organized. There is now a supreme court, seven courts of appeal, forty-nine provincial high courts, 298 county courts, 1,201 local magistrates. The legal code, modeled chiefly after the German, has been translated into English by a German professor of law, Dr. Lonholm. The objection to the English and American system was that it is not definite enough, favors too much the rich and powerful, and opens the door to corruption. Such, at least, was the verdict of the eminent Japanese lawyers who for nearly twenty years sifted the laws of the world to find a code suited to their country. Curiously enough, the German code, a work of

excessively slow growth, will not take full effect until 1900, or a year later than the Japanese code which has been shaped after it.

IT is said that Elias Howe almost beggared himself before he discovered where the eye of the sewing-machine needle should be located. How he finally hit upon the right idea is told by a contributor to *The Textile World*, as follows:

His [Howe's] original idea was to follow the model of the ordinary needle, and have the eye at the heel. It never occurred to him that it should be placed near the point, and he might have failed altogether if he had not dreamed he was building a sewing-machine for a savage king in a strange country. Just then, in his actual waking experience, he was perplexed about the needle's eye. He thought the king gave him twenty-four hours to complete the machine and make it sew. If not finished in that time, death was to be the punishment. Howe worked and worked, and puzzled and puzzled, and finally gave it up. Then he thought he was taken out to be executed. He noticed that the warriors carried spears that were pierced near the head. Instantly came the solution of the difficulty, and while the inventor was begging for time, he awoke. It was four o'clock in the morning. He jumped out of bed, ran to his workshop, and by nine o'clock a needle with an eye at the point had been rudely modeled. After that it was easy. That is the true story of an important incident in the invention of the sewing machine, and worth recording.

A CORRESPONDENT has compiled the following ingenious list of the churches in Philadelphia bearing the name of St. John:

St. John's, Northern Liberties, dates from 1816.
and is the oldest, designated.....A
St. John Baptist, Germantown.....B
St. John Chrysostom.....C
St. John the Divine.....D
St. John the Evangelist.....E
St. John (Free church, of Frankford Road,)..F

A GALESBURG man tells of a little boy who went to church on a recent Sunday and was greatly interested in the collection. He watched the ushers for a time, then whispered to his father: "Papa, more'n half the folks has got in free."

WHAT is the best epitaph written in English within this century? The literary paragrapher of *The Pall Mall Gazette* maintains that it is one which its author, the Primate of Ireland, sometime Bishop of Derry, had inscribed on the wall of Derry cathedral in commemoration of a young curate. Here it is:

"Down through our crowded walks and closer air,
O friend, how beautiful thy footsteps were!
When through the fever's fire at last they trod,
A form was with them like the Son of God.
'Twas but one step for those victorious feet
From their day's path unto the golden street;
And we who watched their walk, so bright, so brief,
Have marked this marble with our hope and grief."

WHILE "David Harum" is a book without a religious motive, it is doubtless "true to life," or to the kind of life which it portrays. The old banker is a man of some faults and of many virtues. Among the latter, piety is hardly to be reckoned, yet we believe the author would have found some fear of God in David's eccentric character if

he had had a little more of it in his own. However this may be, his quaint observation on preachers and preaching is entertaining, and possibly may be instructive. Lenox and he were discussing the Episcopal rector in Homeville:

"Putty nice kind of a man," remarked David when John came back; "putty nice kind of a man. 'Bout the only 'quaintance you've made of his kind, ain't he? Wa'al, he's all right fur's he goes. Comes of good stock, I'm told, an' looks it. Runs a good deal to emptins in his preachin', tho, they say. How do you find him?"

"I think I enjoy his conversation more than his sermons," admitted John with a smile.

"'Less of it at times, ain't the?' " suggested David. "I may have told ye," he continued, "that I wa'n't a very reg'lar church-goer, but I've ben more or less in my time, an' when I did listen to the sermon all through, it gen'ally seemed to me that if the preacher 'd put all the' really was in it together, he wouldn't need to have took only 'bout quarter the time; but what with scorin' fer a start, an' laggin' on the back stretch, an' ev'ry now an' then breakin' to a stan'still, I gen'ally wanted to come down out o' the stand before the race was over. The's a good many fast quarter hosses" remarked Mr. Harum, "but them that c'n keep it up fer a full mile is source."

—x—

A Cape Cod Diversion

FOR quiet and rest, no place is better adapted than the extreme end of Cape Cod. Beyond the little village of Orleans, the country puts on a rough exterior, and in many respects is not unlike a Western prairie. Here and there, a few houses are scattered away from the little towns, and break up the monotony of the long stretches of land, which sometimes are nothing better than sand heaps and only occasionally round off into an undulating field, with a few cows browsing as if duly conscious of the limitations that nature had placed upon their prospect. Thoreau footed these places many years ago, and has left his impressions in a volume of delightful descriptions. To return to them is only to find that few and far have the changes been. For weeks I have been living in comparative seclusion, with nothing but the broad Atlantic roaring at my feet, and the companionship of a lighthouse a stone's throw away. The mariner knows the spot as the Nanset Three Lights. These three lights are a teaching symbol to every sailor. One light stands for Highland light, two for Chatham light, and now three for Nanset light, and nightly I have three glaring lights standing out before me, making a shrine out of the spot, and of course at times carrying my thoughts to other mysterious truths which are good companions in meditations, and an excellent cordial for drooping spirits.

Here, on this beach, where every wave at high tide threatens vengeance, came ashore after last November storms, many sad reminders of the destruction of the "Portland." Eleven bodies were cast up by the sea, and, I was told by the life-saving men, their faces bore unmistakable signs of intense suffering. Life preservers came ashore without their companions, and one that I held in my hand a few days ago, showed that the fury of the storm had snapped the strap encasing the body, and even in this one could easily read a story of struggle and despair. Old wrecks are now and then unearthed in the sand, and dead fish provide a sumptuous meal for the sand flea who takes his color from his environment, but is a most tantalizing creature to look at, for he is cross-eyed. The seashore abounds in

these creatures at times, and they enjoy life with impunity, for when they are not hopping around you, they are apparently taking a siesta in that well-made home of theirs in the sand.

Unlike the sand-peep, the sand flea has a few enemies. This little bird, which loves the lowlands, and leaves such pretty foot-steps behind on the sand, has always a checkered life, and gets little peace after July 15th. Gunners prowl around in the vicinity of the shore at low tide, and carry away dozens of these little creatures, and when they are gone they are certainly missed—more so than the shrieking mackerel gull who is well protected by law, and whose unpopularity turns out to be his blessing. Ducks alight here and there, but keep a measured distance. A day or two ago one ventured near the shore and gave the appearance of being a friendly visitor, but his approach was a temptation to the man with a gun, and the poor shot is now upon record.

There are no woods near this shore, but a few stunted pine trees which grow about four feet high, and then the top branches are lopped off with these winds. Such winds are no better than cyclones. It is impossible to keep your patience, much less your temper, with the wind from the shore. It is neither hot nor cold, but like the works of the Laodiceans, lukewarm. It is a constant blow for twenty-four hours, and even the short walk bears testimony that the wind is mistress of all it surveys, for everything is swept and flapped by its movements. The wild cranberry flourishes and is useless. A quack medicine firm in one of the large cities gathers tons of it, and makes a decoction for some disease, which retails at one dollar a pint bottle. There is the indigo plant with a yellow blossom, always fine contrast to the poverty grass which diversifies the waste places in the sand. This has great healing properties, I am told.

During the night as one hears the roaring of the waves sweeping along the shore, there comes beating from the plain the sharp, quick bark of the fox. It is rather a pleasant sound to mingle with the deep moanings of the ocean, but a hard one to trace. These sly creatures make nightly raids upon the hen-coop, and every day this part of our provision box grows miserably less. Occasionally a few fall into the trap, and then our indignation is often turned to pity.

Beyond Barnstable there is no church building of our own. In truth, people seem to be very wary of anything religious. At Eastham I saw the spot where a party of the Pilgrim Fathers landed from Plymouth in 1644. It is wild now and has not changed much since that year. There is a deserted grove at North Eastham, where the Methodists held their camp-meeting before the days of the railroad. It is now a veritable oasis in this wilderness of sand.

But when the summer visitor takes up his abode here, and is willing to endure the pointed claims of these mosquitoes, he will soon change many of these sights. No place affords a more charming view of the Atlantic than the Nanset Three Lights. Here to the north one may at times discern the form of the ocean greyhound, and daily there pass in front of you sailing crafts of all kinds. The "Fruiters" going south, with the long procession of coal barges nearer shore, preceded by a struggling tug, all indicate the life upon the ocean when the shore is

"as silent as a nun." I chanced upon a colony of priests here from the Roman Church, who are quietly enjoying a rest and have thrown off somewhat the formality of their profession. A jolly set of men they were, walking up and down the shore, with bare feet and head, at times bending their attention to their books of devotions, with intervals of conversation, rife with merriment, and often competing for your attention.

The lighthouse keeper is a genial, well-disposed man. He is apparently anxious to study you before committing any of his fund of information into your care. He knows the sea and its antics very well, and the "ships that pass in the night," he knows them well too. But the utter loneliness of his life impresses you, and while this is not felt in summer, during the long, bleak winter it must be his incubus. Even to glance at him now, and watch him in the performance of his varied duties, makes you anticipate all this in the days when the severe northeast-wind whistles around his solitary abode, and the snow blocks his only egress to the scattered hamlet two miles away.

How suggestive is the sea! "There shall be no more sea." To watch it is to deepen your mind with mystery. If one resents mysterious truths, let him recline before this vast expanse of ocean, and muse upon the mysteries of the deep. It is no wonder that fishermen were the first Apostles. Fishermen are always impressed with mysteries; their calling fixes these well in mind, and with them to doubt mysteries is akin to doubting facts. People who live in cities should sometimes come to the bleak ocean shore, with daily missions upon the deep, that they may realize that there is a lining of mystery to all that is seen and heard by the rush and tear, the ebb and flow of these strong tides.

In the wilderness of this spot, with the rough aspect of nature touching every corner and crevice, with the little swallow burrowing into the cliff and making a home for itself in nature's warmest clothing, one may easily find the rest and relaxation for a tired brain, and awake from the spell to renewed energies for work elsewhere.

BOSTONIAN.

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'Yankee Doodle

"YANKEE DOODLE," according to a writer in the Cincinnati *Commercial Tribune*, has had a long and varied history. He says: "'Yankee Doodle' is one of the oldest songs in the world, and at different periods of an unparalleled career has belonged to England, to the once vast empire of Holland, and to the Roman Catholic Church, where it probably originated somewhere about the year 1200 A.D. If you happen to be a musician and do not believe that such an undignified ditty could ever have been intended for religious purposes, play it over on a pipe organ very simply and slowly, and as the majesty of a grand old papal chant fills your soul, all your doubts will vanish away.

"Several hundred years ago the good people of Holland thought so much of 'Yankee Doodle,' that they adopted the tune for the harvest song, and made up new words for it. Mary Mapes Dodge gives one of the verses in 'Hans Brinker':

'Yanker didee dudle down,
Didee dudle launter,
Yankæ viver vooover vown,
Botermelt und taunter.'

"Soon after first being sung, this quaint verse became so popular among all classes

in Holland that it became a truly national song. It was sung in livelier time than the old chant which it supplanted.

"One of the latest and aptest historical—if least literary—versions of 'Yankee Doodle,' is a stanza said to have been sung by some of the Rough Riders in Cuba after the surrender of Santiago. It ran something like this:

'Yankee Doodle came to town
Wearing striped pants on,
But Spain she saw so many stars
That now they need expansion'

"'Yankee Doodle' has already belonged to the three great families of the Caucasian race [*sic*—the Latin, the Teutonic, and the Anglo-Saxon. In seven centuries it has been carried into the heart of four of the greatest political powers of history."



Life in Puerto Rico

SAN JUAN, PUERTO RICO, Aug. 16, 1899.

MY DEAR LIVING CHURCH:—It has occurred to me that I would write to all my Church friends through your paper. So many want a letter from Puerto Rico, that a general one written on interesting topics might be read by others who have not had a personal interest in the mission of our Church to this island.

The all-absorbing topic to us now is the fearful hurricane that we passed through last Tuesday. While sitting on our veranda Monday evening, enjoying the beautiful air and cool breeze from the sea, a policeman appeared at our Puerto Rican neighbor's opposite, and rattled off a lot of Spanish which seemed to excite the whole family, and a large one, too. I said: "Something seems to disturb them." He had come to tell them that the signal flags were up to tell of a hurricane coming. We had no worry. We retired early, slept soundly till two A. M., when we heard it raining and blowing. I did not feel anxious until about five A. M., when we got up and dressed, and as soon as it grew light enough to see out, we were appalled at seeing natives running in the street as if for shelter; then roofs and timber began to fly. We called our cook up to prepare our breakfast. The house began to shake so we concluded we would have to leave it. All the cottages are set on posts or cement pillars, and give one any feeling but that of security. We had prayers, then our coffee and eggs. The storm was now changing from a gale to a hurricane, with a lull in between tremendous gusts. We decided to run across the street to a low cottage occupied by an American commissary clerk. We all sat with wraps on, ready to run out and take our chances in the street, though the sight out there was anything but reassuring. Coconut trees, with their long branches straight out; almond trees twisted off at the top as if they were nothing; roofs blowing all around us. We began to feel as if the island itself had broken loose and was plowing over billows, the ocean roared so dreadfully. Finally a lull came to us about ten A. M., when the wind veered to another point, and then we felt we had been spared a fearful death. We live in the suburb of San Juan, called San Turce, about four miles out. Our experience was different from that of the city, and rather rougher, for we had the trees and open country to give a greater sweep. We now find, from all reports, we had it very mild compared to the fearful conditions of other parts of the island. I had written to a friend that we found that the Spaniards had twisted everything wrong down here except the island. I believe I can now say that the "island" seems twisted. Suffering will necessarily follow such a storm, for all nature is destroyed—orange crop, coffee orchards, sugar plantations, and fruit trees. Nature rebounds quickly, but each has a season for its growth. We are mourning the loss of oranges, for they are so luscious. Bananas take six months, and are a staple diet for the very poor. The destruction of the plantations of coffee, sugar, and so on, will cause Spain to

growl, for much of this island, in a money-making way, is still in her hands, or rather in a few rich landowners' hands. Some one has said that this was an American hurricane, for we are wonderfully preserved; not an American killed in Ponce, where was the centre of the storm. The handsome \$60,000 statue of Columbus, in San Juan, lost its right hand holding a large flag of Spain.

We went out next day to view the destruction round us. I could not realize that we had been so torn asunder; I now feel how mercifully we were preserved. We thank God, and take fresh courage.

The daily life here is an out-door one, for we sit with blinds all thrown open to catch every bit of breeze and sunlight we can. Verandas, front and back, are a great comfort. Only one-story cottages, about 15 ft. high; no carpets, few articles of furniture; iron beds with nets. Our servants are colored, English-speaking, who come from neighboring islands owned by the English. They talk Spanish, also, and are good and loyal interpreters, for they love the Americans and dislike the Puerto Ricans. We have funny times buying from our vendors who come daily with our living. Eggs are always in demand. Vegetables of all kinds, but so crude—everything needs cultivation. Chickens in quantities, prices vary. Ponies loaded on each side with coconuts for the "Agua." Good-sized cabbages, marrows, and gumbo. The native sugar is coarse, but pure and sweet; reminds one of what rock candy would be if pounded up, it takes time to dissolve it. Tomatoes abound, but small in size. Lettuce is very good. Peppers of all kinds. Coffee is so different from what we are accustomed to, we have to learn to love it. Meats and groceries have been a trial; we had to send to New York for the latter. We are among the few outside of the commissary, and hence have to deal directly with Spanish trade, and find they buy our poorest grades. All they consider is the cost, not the quality. One American firm which has started here, finds it hard in the wholesale line to sell a good grade of goods. We haven't appreciated paying duty on our home goods, but we have to do it, and feel vexed. The Puerto Ricans are what the Spaniard has made them, down trodden and unable to make a bargain that they will keep. You plan for thus and so, but when you settle, they demand more. They think we are padded with American dollars, so they charge accordingly. We make the bargain and never budge from it. We never pay the price they ask, but generally end by giving our price.

Only teachers and missionaries are needed, but they are very much needed. Pray that they may come to the Church's help with hearts willing to battle for the cause of Christ. Observation of a day of rest is unknown. My neighbors wash, iron, fuss, quarrel, and live as they do the other six days. They watch us from their verandas going off to service, amused at our not buying on that day, when it really is the big day for the vendors. Americans encourage the custom by buying from them, and say: "Why, you have to live." I find that with ice, I can plan here as I did at home, and never think of going over the rule "not to buy on Sunday." Bread is made all over the island in large bakeries, as at home—good Vienna bread and rolls. Spain adopted this way, for there are only a few ovens in private homes; charcoal ranges have only small holes. We use a tin oven from an oil stove over the charcoal, and we bake well any and everything in this way. We brought a fine oil stove, the automatic blue flame, but it stands idle for want of oil. We have to pay 275 pesos, or \$1.65 in our money, for what they call five gallons, four and three quarters as we measure. The commissary have five gallons for 60 cents. The shopping in the dry-goods stores is the most trying to me—all Spanish, and such a display of cheap cotton fabrics! Their measures are similar to the oil measures—a yard is three quarters; when you demur, they bring out: "Americano yard stick," but not until you have fussed. I

said to a young St. Thomas' clerk—English-speaking: "Haven't you an American brand of thread? I do not care for the English." "Why, all you have in the States is from England." We came very near having a scene. I was telling one of our officers the answer to my question. He said: "Why didn't you tell him all his old matchetes come from Connecticut."

Linens of all grades are bargains here, and are being bought up by the Americans. One or two American stores have opened up, but do not seem very attractive to one who has lived in Philadelphia and Chicago, and understands Field's and Wanamaker's large stores. I am told these stores hide their best, and not till you are well known can you get them to bring forward their goods for your inspection. They all go on the same plan, "Mananna," or to-morrow. A vender comes in with two large baskets, sits himself down as if he was so glad to be just there, and then waits. Offers you a cabbage for thirty centavos; you say: "No, no;" he grunts and waits; you appear indifferent; he then says twenty-five—you still appear in the same mood, but say twenty centavos; he then gets up and goes, but soon turns, comes back and you have it. At first we paid their price, but we soon found our mistake. My cook Margaret is a fine specimen of a good, sensible, motherly woman; she says: "Mistress, God will show these people how good the *Americanos* are to them from this storm, that He will let them know the government they are under now is far superior to Spain."

I shall be glad to tell you at another time more of daily rounds on this beautiful island.

MARY T. PRATT.



Book Reviews and Notices

Reminiscences. By Justin McCarthy, M.P., Author of "A History of Our Own Times," etc. Two vols. New York and London: Harper & Bros. 1899.

This is altogether one of the most genial and delightful books of the year. The author who, during the course of a long public career has met almost every one worth knowing, and has been on terms of intimacy or friendship with many of them, has conferred a favor upon the multitude of readers everywhere, by publishing these reminiscences of the eminent men and women of two generations. "My only claim upon the reader's attention," the author modestly says, "is that I have known them, and that I endeavor to tell him faithfully the impression they produced on me." But this is by no means Mr. McCarthy's only claim upon the reader's attention. He is a keen critic, though genial and kindly always, and eschewing trivial personalities. He is a discernor of character, and possesses a fine sense of humor—needless to remark this of a cultured Irishman. His mind is susceptible to vivid impressions, and his retentive memory enables him to revivify the past, so that we seem to move with him in the society of days long dead and forgotten. His style is easy, charming in its freshness—the style of the lecturer, or rather, of the engaging conversationalist who affords his guest an hour or two of profitable pleasure by his discourse of men, opinions, and movements.

And what a galaxy of great names is here! Dickens, Thackeray, Tennyson, Browning, Cobden, Bright, John Stuart Mill, Lowell, Emerson, Holmes, Longfellow, Howells, John Boyle O'Reilly, Sumner, Walt Whitman, Generals Grant, Sheridan, and Custer; George Eliot, Dean Stanley, Jowett, O'Connell, Matthew Arnold, Geo. Meredith, Lord John and Lady Russell, Charles Reade and Anthony Trollope, Lord Randolph Churchill, Prince Napoleon, known as "Plon-plon," Charles Stewart Parnell, the two Kingsleys; a whole chapter full of prominent actors, including our own Joseph Jefferson; Cardinal Manning, Rudyard Kipling, and Mr. Gladstone! We have not mentioned half of those about whom the author has something interesting to say—the statesmen, warriors, poets, novelists, philosophers, *litterateurs*, scientists, members of Parliament, painters, foreign exiles, Churchmen and laymen, Catholics, Protestants, Dis-

senters, Positivists, and everybody else. The only class with whom the author does not seem to have been familiar is the navy. To some of these famous men an entire chapter is devoted, elsewhere a group of them is considered, *e. g.*, "Some Memoirs of the Stage"; "Men of Light and Leading," Huxley, Richard Owen, Tyndall, Herbert Spencer, James Martineau, Holyoake, and Bradlaugh; and "Some Irish Members," a particularly amusing chapter. We have enjoyed the chapters on "The English Positivists" and "The Kingsleys" as examples of good criticism, and that on "Prince Napoleon" as a remarkable study of character, which will give a shock of surprise to the ordinary student of contemporary history.

But it is not necessary to go farther into detail, and, indeed, it is hardly possible. Every one who is interested in the men and affairs of our own age, in England and America, will read these volumes with delight, and will mentally thank the author for the pleasure and the information he has given. The author's sympathetic, lively interest in every one whom he met, the breadth of view with which he regards all sorts of movements and every state and condition of society and human life, and his charity and liberality in judging them, are helpful and instructive, as well as refreshing. It is easy to be *laudator temporis acti*, but how few are capable of forming a just and well balanced judgment of the men and measures of their own times!

Japan in Transition. A Comparative Study of the Progress, Policy, and Methods of the Japanese since Their War with China. By Stafford Ransome. New York and London: Harper & Bros. 1899. Price, \$3.

The author, an Englishman, the correspondent of two great London newspapers, has spent two years in Japan, and gives us the result of his keen and practical observations in this readable and interesting book. He places before us the national life of Japan and its varied relations to modern civilization; its awakening to the fact that it had something to learn from nations that it conceived of as outside Western barbarians; its determinedly settling itself to learn the wisdom of the West; its remarkable progress in this respect; its thirst for intellectual and practical culture, and the marvelous use it has made of its opportunities, as witnessed by its late successful war with China. One sees this, as in a magic glass, when looking at the frontispiece of the book, which represents a railway train, in full Western equipment, speeding across the country, while in the background the snow-capped cone of Japan's sacred mountain lifts its head. One sees this advance, also, in the picture of the grand Japanese ironclad battleship, "Shikishima," the most powerful war-ship in the world, built at the Thames Iron Works. These represent startling phases of what is called progress. The lesson of modern means and methods has been well learned. It is true that the old Japan still exists, but it is bound to die, or, at least, so we conjecture. The new Japan has scarcely been born yet, save in spirit, but a mighty movement is at work, and that movement, or "Japan in Transition," is what our author sees.

The book is full of much practical information as to the language and customs of Japan. Our author would seem to have a brief for this people, and what he says of their so called immorality and peculiar social usages, will bear careful reading. In the main, he takes a sober and proper view, and shows how cruelly the flip-pant and the prejudiced will speak evil of foreigners, that is, of the Japanese, of whom they know very little, and that incorrectly. Our author gives rather a gloomy view of mission matters, drawing attention to abuses among the missionaries, but all these abuses exist in full blast in every Christian country in the world. The actions of soldiers or of missionaries always stand out like a silhouette in the exposed position of the frontier lines. Our author does not give much credit to the Japanese for any real religious longing for Christianity. They regard it as a possibly useful factor in their awakened

national life; as a means for bringing them into line with the mightiest nations of the earth, which are at least Christian in name. The book is beautifully illustrated and quite handsome, so much so that one is loath to call attention to several misplaced pages in the early part of the volume.

The Strong Arm. By Robert Barr. New York: Frederick A. Stokes. Price, \$1.25.

A collection of short stories on the ancient subjects of love and war, told with Mr. Barr's modern dash and spirit. He takes the reader back to the troublous times when knights and bishops, living in high-towered castles on the Rhine, fought and quarreled among themselves, performed deeds of untold courage, jested roughly, drank deeply, and made love boldly to fair damsels. The tales are interesting from the start, for the most part clever, and often witty. They would serve well to beguile the hours of a warm summer afternoon or a quiet winter evening.

When the Sleeper Wakes. By H. G. Wells. New York and London: Harper & Bros. Price, \$1.50.

Many of our readers will remember that very original and taking novel, "The War of the Worlds," by this author. The present volume is on the same lines: weirdness, unusual conditions, imaginary consequences. The story is ushered in by a situation that has been often employed. A man falls into a trance, remains in it for 200 years, and then wakes among entirely changed environments. He wakes in London, but such a different London, such curious mechanical contrivances, such results from forces which in our times are just in their infancy. There is great social discontent when he awakens, and he becomes the leader of the people. Every page in this book develops some novel condition, and Mr. Wells displays a wonderfully vivid imagination. Those in search of novelty will certainly find it in this book, and very well arranged novelty it is.

The Fowler. By Beatrice Harraden. New York: Dodd, Mead & Co. Price, \$1.50.

A curious and very interesting study of character. It is not equal to the author's well-known book, "Ships that Pass in the Night," but it is far from being commonplace or dull. If we had not known such things to take place in real life, it would seem utterly impossible that a noble girl like the heroine, Nora Penhurst, could have engaged herself to a wretched, malicious little cad like Theodore Bevan, whom every one instinctively disliked. He is "The Fowler," and several fine women had fallen into his net, and only escaped with much beating of wings. Nora luckily gets out also, and an unexceptionable fellow catches her in his arms, and they are probably happy ever after, though the author wisely refrains from saying that.

Richard Carvel. By Winston Churchill. New York and London: The Macmillan Company.

A fascinating book; the scene for the most part laid in Colonial Maryland, 1765-1782. A book of stirring adventure, of little-known colonial history, of well known London life, and, above all else, a book of pure and old-fashioned love, for the love story is never forgotten in all the vicissitudes of Richard Carvel's eventful life. The book is full of dramatic situations, and is constructed with great art. You can scarce rid yourself of the conviction that it is not a novel you are reading, but a real autobiography, and that a real Carvel once lived and moved among men. It is long since we read so natural, so graphic, so absorbing a story. It is by far Mr. Churchill's best production, and that is saying no little.

St. Mary's Hall Lectures, and Other Papers. By Henry Budd. Philadelphia: Henry T. Coates & Co.

The teachers and students of St. Mary's Hall, Burlington, are fortunate in having such a literary friend as Mr. Budd who shares with them "the occasional relaxations of a professional life." Some of the best work in the literary field has been done in this way. There is a fine flavor in some of these sketches, that indi-

cates a high degree of literary culture as well as wide reading. The author need not fear that he is doing any wrong to the school which is so dear to him, "by connecting its name with this work."

Love, Light, and Life for God's Little Children. A Course of Instruction for Primary Sunday Schools. By Mabel A. Wilson, St. Louis, Mo. Price, \$3.

There are many ideas as to the best methods of teaching children Christian truth. Miss Wilson has chosen a plan in this book which contains many excellent characteristics. She begins on the 1st Sunday after Trinity with the Creation, and then carries the children's thoughts up to the birth of Christ. His life, work, death, resurrection, and ascension, and the coming of the Holy Ghost, follow in their proper order. Many would find Miss Wilson's method useful. It is highly spoken of by her rector, Dean Davis, of St. Louis.

The Treasury of the Psalter. An Aid to the Better Understanding of the Psalms in their Use in Public and Private Devotions. Compiled by the Rev. George Putnam Huntington, D.D., and the Rev. Henry Aiken Metcalf, M.A. With a Preface by the Bishop of Central New York. Fourth edition, with corrections and additions. New York: E. and J. B. Young & Co. 1899.

We do not know of any other commentary on the Psalms that possesses so many useful features as this excellent compilation, and we are glad to welcome this new edition of it. The amount of matter, from very many sources, packed into this work, is amazing. The notes are brief and pointed, with numerous references to the rest of the Holy Scriptures, illustrating and expounding the meaning of the text in a most helpful way. An accurate translation of the Hebrew text is given wherever it seems necessary in order to make the sense clear. The other aids, by way of tables, indices, etc., are abundant. We most heartily commend the book, and trust that it may meet with the success which it deserves.

Lettres d'un Innocent. The Letters of Captain Dreyfus to His Wife. Translated by L. G. Moreau. With Portraits. New York: Harper & Bros. 1899. Price, \$1.

The affair Dreyfus seems as full of mystery as the Man with the Iron Mask. Behind it all, one is conscious of looming shadows; and one can only conjecture what are the realities which project them. The matter has convulsed France, and the end is not yet. Many deem Dreyfus to be really innocent of treason. With others, his guilt seems a fixed idea. Justice should be done him, though the heavens fall. His letters are sad enough reading, and if one pictures them as coming from a man entirely innocent, they are tragic in the extreme, and sound the depths of a breaking, but brave, heart.

The subject for the Sunday school lessons for the first half of the next Christian Year will be "The Life of our Lord as told by St. Luke." The diocesan committees have settled on a definite and final five years' course of instruction, of which the above forms the initial part. The "Uniform Scheme" has furnished the subject for lessons for more than twenty years, and is so generally used throughout the United States and Canada as to become long since the "standard" in our Sunday schools. The graded quarterlies, prepared by the Rev. George W. Shinn, D.D., have followed the committees' scheme from the start, and will continue to do so along improved lines. The publisher, Mr. Thomas Whittaker, offers to send sample copies free for examination to any one desiring them.

Books Received

Fifteenth Report of the U. S. Civil Service Commission. JAS. POTT & CO.

History of the Book of Common Prayer. By the Rev. J. H. Maude.

An Elementary History of the Church in Great Britain. By Rev. W. H. Hutton. 30 cts.

THE MACMILLAN COMPANY

Jess. Bits of Wayside Gospel. By Jenkin Lloyd Jones. \$1.50.

BONNELL, SILVER & CO.

Pocket History of the American Navy and Naval Commanders.

THE YOUNG CHURCHMAN COMPANY

(London, Sampson Low Marston & Co.)

Stories of Great National Songs. By Col. Nicholas Smith. \$1.

Pamphlets Received

Principles of Alms Giving. By the Rev. H. H. Gowen, Seattle, Wash.

Truth and Peace. Edited by the Rev. T. S. Bacon.

The Public Domain of the U. S. By Max West, Ph.D.

The Ethics of Faith. By the Rev. J. Lewis Parks, D.D.

Manual of the Medical Guild of the Misericordia. 25c.

First Movable Church. Chapel of the Transfiguration, Conanticut Island.

New Music

"I Am the Bread of Life," written for a Communion anthem, by Geo. Alex. A. West, F. R. C. O., will meet with favor from discriminating Church musicians. It would serve admirably as an introit, the theme being first given in solo by tenor voice, and repeated in chorus with a brightly reverent and attractive accompaniment for the organ. The work is clever and beautifully effective. [Octavo, 7 pp., 15c.; from the composer, Germantown, Pa.]

From the house of Novello, Ewer & Co., New York, the following services are on our table this week, each and every number marked at 5c: *Te Deum Laudamus*, Field in D, Tours in F, Calkin in B flat, Calkin in G; *Benedictus*, Field in D, Calkin in G; *Jubilata Deo*, Stanford in B flat, King Hall in B flat; *Magnificat and Nunc Dimittis*, Stainer in B flat, Kimmins in E flat, Stanford in B flat, Newton in F. "O Clap your hands," anthem by Sir John Stainer, 15 pp., also 5c.

The sub-warden of St. Paul's Cathedral Choir School, Fond du Lac, the Rev. James Martin Raker, has compiled and issued a musical form in short and easy setting for use in Requiems on All Souls' Day, at funerals, and other occasions. It provides for the introit, *Kyrie*, *graduale*, tract, sequence, offertory, *Sanctus*, etc. The sequence and *Communio* are in the Solesme method; the *Kyrie* and *Sanctus*, Sarum; the "In Paradisum," Ratisbon. To such as would appreciate ancient and severe musical types, Mr. Raker's arrangement of a *Missa Pro Defunctis* will be welcome. [Copies from author, 25c; ten, \$2.]

Periodicals

Some time ago, when people were asked how they liked *Literature*, they would say, generally: "The articles are well written and the criticisms valuable, but the whole thing is dull." Certainly for the last six months no one could say that. If we have one weekly journal of this kind which can be called "bright," *Literature* beyond question is the one. A genial and delightful humor is evident in every number, and its presence does not detract in the least from the intrinsic value of the contents. The "Reviews" are dull, but so are the books reviewed, and there is plenty of interesting matter in compensation. [Harper & Bros., New York.]

Current History, a quarterly summary of the world's news and progress, opens with an article on Wireless Telegraphy, making the subject plain to every reader; and reviews, among hundreds of other topics, the problems arising out of the war with Spain, the work of the Disarmament Conference, Samoan problem, Alaskan and Venezuelan boundary questions, Dreyfus case, Transvaal crisis, Liquid Air, Color Photography, Trust problem, etc. An especially notable article is that reviewing the situation in China, and the relations and interests of all the great Powers in that quarter of the globe. [Current History Co., 14 Beacon st., Boston, Mass. \$1.50 a year.]

The *Fortnightly Review* for August is given up largely to politics, and South African politics too, as "British and Dutch in South Africa," and "The Struggle for South African Suprem-

acy" attest. The series on "France since 1814," by Baron Pierre de Coubertin, is continued, and is valuable as throwing considerable light upon the course of degeneration upon which that great nation entered a century ago. There are many other excellent articles in this number.

The *Nineteenth Century* for August contains an article by Dr. St. George Mivart, "Which Church has Continuity?" an attack, of course, upon the Church of England. A rather funny, but at the same time a learned, article, "The Recent Fuss about the Irish Language," is from the pen of Prof. Mahaffy. The article entitled, "Why are Our Brains Deteriorating?" rather upsets us by taking the fact for granted, but perhaps the author is correct. "Life on the Nile South of Fashoda," is a paper full of information. The concluding article of this number is "The *Casus Belli* in South Africa," and we fear that by next month the magazines will not be able to get out of Africa at all.

The *Edinburg Review* for July (only recently received) contains as usual a varied assortment of articles, one of the most interesting of which at this time is that on Montalembert whose work a generation ago did so much to strengthen the Ultramontaine party in France, although that was a result that he hardly desired. There is a rather sophomorical and biased article on "The Meaning of Rites," to which a Churchman will not readily give his acquiescence. A delightful paper on the "Odes and Epodes of Horace" gives high praise to one of the more recent of his translators, Sir Stephen E. Devere, Bart., and some quotations which make one desire to own the translation as well as the original. "The Fall of the Roman Empire" is a readable article, but we should like to see the subject handled more thoroughly. Of course "The Life and Writings of Mrs. Oliphant" furnishes a good subject for this as well as for all the other magazines, and one always finds something fresh and interesting written about her. Perhaps the most noteworthy paper is that upon "The Conference and Arbitration," which is distinctly, though gently, optimistic, and is altogether the best-balanced summing up of the work of the Peace Conference that we happen to have seen.

Opinions of the Press

London Times

THE DREYFUS VERDICT.—We do not hesitate to pronounce it the grossest and most appalling prostitution of justice the world has witnessed in modern times. All the outrageous scandals which marked the course of the trial pale into insignificance beside the crowning scandal of the verdict.

Boston Advertiser

No matter what result comes from the verdict rendered at Rennes on Saturday, this much has already happened—that France stands before the civilized world disgraced by the men who prate most loudly of the honor of the nation. The unjust, cruel, and infamous verdict rendered by the second court-martial is destined to be an everlasting stigma upon French honor, French justice, and French manhood. No action in reparation can completely wipe out the memory of a trial so hideously prejudiced and so disgracefully partisan.

New York Tribune

On no principle known to our jurisprudence was that astonishing tribunal entitled to be considered a court of justice. Military courts are, we know, constituted and conducted far differently from civil courts. In some cases they are even more just than the latter. But what presumption of justice was there, or could there be, at Rennes, when the judges were all the subordinates, the creatures, of the prosecutors, sworn by oath to obey them, bound by military tradition and discipline to be subservient to them, and moved by every selfish hope of advancement and fear of punishment to truckle to them?

The Outlook

Recondemned! We rub our eyes to see clearer, but we are still living in modern, not in mediæval, times, as such monstrous injustice might indicate. It seems incredible that this defiance of conscience, reason, and justice could take place in the last part of the last year of that century which we are fond of regarding as the most civilized of all epochs. If there were recondemnation, there was no real conviction, by the court-martial. Instead, the twenty-seven sessions at Rennes amply vindicated the prisoner's assailed honor, and he needed no ridiculous insertion of "extenuating circumstances" in the verdict. Either he was guilty or he was not guilty of such a crime as that of treason. . . . The five men who voted "Guilty" are either imbeciles or perjurers. Instead of convicting Dreyfus, they have convicted themselves. Expediency, not evidence, conquered them. To please the majority of Frenchmen, and to please the army, the judges yielded more even than did Pilate himself; they crucified afresh an innocent victim. As to the effect on France of this fatal yielding to expediency, it will react, not only as an ultimate political blunder, but as definitely committing the country to a policy of moral cowardice.

The Congregationalist

It is France that stands condemned, not Dreyfus. In spite of decisive proof that the accused did not write the famous *bordereau*, backed by Esterhazy's confession that he did write it, of the utter lack of any proof of treason on the part of Dreyfus, and of the official declarations of the German and Italian governments that Dreyfus had held no relations with them, he has again been condemned. Moreover, the verdict is as absurd as it is arbitrary. If guilty of treason, he should have been put to death. If innocent, he should have been acquitted. In such a case it is hard to see how there can be extenuating circumstances. Dreyfus has been sacrificed once more to the anti-Jewish prejudice which is so strong in France, and, even more, to the imperious, reckless desire of a large part of the French people, and especially of the French army, to allow nothing to interfere with the domination of military rule. Blind to the facts that the evidence, or lack of evidence, in the case has become known everywhere; that, whatever Dreyfus may have been as a man, as a soldier he has been above reproach; and that a nation which countenances such a gross injustice as his renewed conviction, is face to face with disaster, the court-martial stubbornly has insisted upon condemning him, unconscious that its own disgrace ever must be reckoned far more shameful than his.

The Standard (Baptist)

THE SULU ISLANDS.—There will be a great protest from the people of this nation unless the terms on which the Sulu group in the Philippines has been pacified are soon modified. Gen. Bates was sent down there to treat with the Sultan of the Sulus, and succeeded in securing an acknowledgment of the sovereignty of the United States, so that there will be no fighting there. So far, so good. But in the articles of agreement, it is not stated that slavery shall be abolished; on the contrary, there is a special provision to the effect that a slave may purchase his freedom for \$20. It is pointed out by the *Chicago Record* that this is in direct conflict with the thirteenth amendment to the Constitution, which declares against involuntary servitude, not only within the territorial limits of the United States, but in "any place subject to their jurisdiction." The most ingenious twister of the Constitution in the expansionist ranks cannot claim that this phrase does not cover the Sulu Islands, in view of the treaty with Spain and the agreement just made with the Sultan. Moreover, the Sulus are inhabited by a considerable number of Mohammedans who practice polygamy. Shall we allow polygamy for an indefinite time while the Philippines are being pacified and their future destiny decided, or shall it be stopped at once, as being equally bad in a territory beyond sea as in one west of the Rockies?

The Household

Belle Dixon's Coat

SEQUEL TO "THE SHELBYVILLE MISSIONARY BOX,"
IN THE LIVING CHURCH OF FEB. 18, 1899

BY H. E. R.

BELLE DIXON, in all the eighteen years of her young life, had never had an all new dress or cloak, as some part of each had invariably been transferred from some former garment. She was the daughter of a missionary priest who had labored for many years in Minnesota, on a stipend that barely gave them the necessities of life, and of a mother who, with the greatest cheerfulness and adaptation, cut over and made over the gifts from friends not much richer than themselves, making the ends meet each year, but with never the surplus that would have given to Belle, and her sister growing to womanhood, even a few of the dainty chiffons so natural and sweet in the life of a young girl. For herself and her husband, Mrs. Dixon planned and sacrificed with a cheerful heart and a merry countenance, but for her daughters, her delicate, sweet girls, there was mingled some little anguish of spirit that their gowns and hats must be of so hopeless a fashion, and so poorly calculated to make even a little of their modest charms.

Belle's nature was of fine temper and poise, and adorned with the sweet Christian grace that gently accepted each limited condition of her life, and rarely rebelled against the necessity that firmly repressed the expression of her graceful individuality. But this year she needed and wanted a cloak with so ardent a desire, that she daily prayed that she might be willing not to have it. Her mother, equally with her, felt her need, and when the printed form, sent by Miss Emory, was filled for the benefit of the church who was to send them the annual box, a cloak of Belle's dimensions was one of the needs presented, and became to her a possibility so hopeful, that the little thin shawl, at present doing duty, seemed to present a braver front against the keen Minnesota winds.

The box had come at last, and in it the cloak, beautiful, warm, and richly lined. It had been bought by a loving mother for an only daughter whom God had taken only a few months before, and who had laid it in the box with loving, reverent hands, and a sobbing prayer that the daughter's memory might be sweet to the young girl who was to wear the coat. It, as well as many of the articles in the box, had been hopelessly stained by the freezing and bursting of a bottle of ink, desired by Mr. Dixon, and carefully packed by the ladies, but which had succumbed to 25 degrees below zero, on a station platform.

And now, after the tiresome process of cleaning and distributing the various things, Belle had wrapped herself in the little shawl, and sat down in the cold quiet of her small room, the stained and disfigured garment upon her lap, to face the disappointment in her own way. She had the happy gift of adjustment, and did not mean to make herself or any one else permanently uncomfortable by an unhappy face or manner; but just now she was alone and could for a brief hour be just what she felt, and picture herself as much as she liked in the stylish garment which would have covered so many deficiencies and kept her so delight-

fully comfortable. It seemed hard to her that her natural and proper wish could not have been gratified. She was to have, in a few weeks, the opportunity of going with her father on a visit to a clergyman friend in St. Paul, with the promise for him of meeting other clergymen, and for her, of some orchestral concerts, of which having heard none, she had no idea, only that they were music, the like of which she had never dreamed; and now upon her lap lay the end of all her hopes and aspirations in the cold fact that she could not wear that cloak; that she had no other cloak, and that, therefore, she could not go to St. Paul! She had never been out of Minnesota, and seldom away from Windom City. Her education had been given her by her father, and in her long walks on the rolling prairie she had breathed in much of the freshness of their breezes, with the sweetness of their spring flowers. She was a very natural girl, with all of a girl's tastes and instincts for daintiness, but she had happily learned from her early childhood the lesson of obedience to her parents and to her God, and would never have to fight the battles of the undisciplined. All of this training would help her now, and she knew that she would rise from her little

rocking chair with unimpaired confidence in God and in her mother, and that she would not go to the concert, and that she would wear the little shawl all winter, and that she would be no worse off than she was before, and that she would be entirely happy; but—she did wish that she could have a cloak! And again she rose, and trying it on, she walked up and down the floor, seeing only the becomingness and the prettiness and the general fitness of it all, without the disfiguring spots. As she unbuttoned it for the great-manyeth time, she saw in the lining, where the cloth is turned to meet it, a hitherto undiscovered pocket, which, in response to her quick fingers, revealed a small, flat slip of paper, saying:

This cloak belonged to my dear daughter Elsie. I would like to hear from the girl who can wear it, and when she tells me how she likes it, she can also tell me, if she will be so kind, something of her life and surroundings. Address,
MRS. WILLIS JAMES,
Shelbyville, N. Y.

Belle's heart beat quick with interest and excitement, and following the dictates of her impulsive and loving spirit, she wrote Mrs. James a charming letter, telling her of their simple and happy home life, of their

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is well worthy of your consideration. Are you open to conviction? or are you one of the few people who will have an unsanitary hair mattress—no matter what it costs? We make it simple for you to learn about (see above picture) and easy for you to buy, for our mattress is always

"SENT ON SUSPICION."

SLEEP ON IT 30 NIGHTS and if it is not even all you have hoped for, if you don't believe it to be the equal in cleanliness, durability and comfort of any \$50 hair mattress ever made, you can get your money back by return mail—"no questions asked." There will be no unpleasantness about it at all.

GRAND RAPIDS, Mich., 155 Washington Street, March 15th, 1897.

DEAR SIR: In 1881 (16 years ago), I ordered a Patent Elastic Felt Mattress, as an experiment, and the results have been in every way satisfactory. It retains its shape and elasticity in a manner that makes devotees of hair mattresses incredulous. I know of no material that can begin to compare with the felt. My experience with it has made me recommend it to my friends, and they soon join in the chorus of praise. All the claims you make for the material and workmanship seem to me well within the bounds of modesty.

Yours truly,
(Rev.) THOS. W. ILLMAN.

SEND FOR OUR FREE BOOK, "THE TEST OF TIME," whether you need a mattress now or not. It will interest you to know about the best and cheapest mattress in the world. We sell direct to the user only.

2 feet 6 inches wide, 25 lbs.	\$ 8.35	ALL
3 feet wide, 30 lbs.	10.00	6 FEET
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Made in two parts, 50 cents extra.
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WARNING! Not for sale by stores. A few unscrupulous dealers are trying to sell a \$5 mattress for \$10 and \$15 on our advertising. Patent Elastic Felt Mattresses can only be bought of

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prairie walks, of the birds and flowers in the spring and summer, of their winter sports, and ended by telling, with great simplicity, how much she had wanted a cloak, and how lovely this must have been:

It just fits me, and I hope to wear it this winter, but some ink froze and broke in the box, and spoiled it, and many of the other things. I am sure that you will be sorry that it was ruined, as we are, but I thought you would be interested; and, any way, I would not have you think me ungrateful. I think that you and all the ladies were very kind, and I am

Very Respectfully Yours,
BELLE DIXON.

This she showed to her mother who, after quick and positive dissent, gave permission for it to go, thinking that it could do no harm, and possibly might indirectly explain why the note of acknowledgment sent on the arrival of the box had been so curt and indefinite. It was posted, and after a very brief interval a letter came from Mrs. James, expressing her deep regret over the disaster to the goods, which must have meant so much disappointment to them, and saying that she had that day packed a trunk with her daughter Elsie's things, hoping that they would give pleasure, and in some way make up for the great loss to all of them. She told Belle that Elsie had died only a few months before, and that she was very glad to have her dear dresses—dear because they had been hers—worn by some sweet girl who would sometimes think of her. She had sent the trunk prepaid, so that their comfort would be no longer delayed than was necessary.

The giving away of Elsie's things, the garments which had been made warm by her warmth, and held in her dear young hands, was a great effort to Mrs. James, but it seemed to her so plain that here was need for them, that she laid her sacrifice, as she had laid her grief, as an offering at her Saviour's feet; but if she could have seen the joy that radiated from the trunk, from the moment it was brought into the house, she would have felt a very sweet reward. The unexpectedness of the gift, the beauty and completeness of it after the galling disappointment of the missionary box, made it a joy too deep for words, and now that Belle knew that the things had belonged to a daughter now dead, they were handled with an added love and reverence. There was the wardrobe of a simply and comfortably dressed young girl in its entirety. There was no other coat, but there was a heavy and handsome golf cape that would answer every purpose, and there were a few dainty wool frocks, that were suitable for the simple life of Windom City, and yet with delightful suggestions of freshness and fashion in their plainness. There were two hats, a quantity of handkerchiefs and ribbons, slippers, oxford ties, and all the belongings so familiar to the city-bred girl, and so unknown to our unsophisticated Belle who assimilated them with delightful readiness, and adapted each with the ease of one born to opportunity. Belle and Mary wrote letters that breathed love and appreciation in every line; in fact, the whole Dixon family seemed to shine in the atmosphere of the girl's happiness, and Mrs. James' heart brimmed over with joy that her darling's memory was to be kept so sweet.

The arrival of the trunk made the city visit quite possible, and on a morning when the snow crisped under the feet and the

air sparkled like wine, Belle and her father started away with spirits far above the normal height. The two days in the city were a revelation to Belle. The concerts were an experience that was almost indescribable. She had never dreamed of such music, but she was full of delicate artistic instincts and perceptions, and she climbed lofty heights of unsuspected emotion while the orchestra played with sentient fingers upon her deepest spirit, until the delights of it were so keen as to become suffering. None but a keenly musical temperament can know the mingled joy and pain of a first orchestral concert. It cannot be described, one must be born to its heritage to know the depths and heights of the stirred emotions.

The young girl returned to her simple life in Windom City with a widened horizon, and full of a sweet determination to give to others all that she could of the pleasure that had been given to her. Mrs. James continued to feel an interest in her, and has much pleasure in the letters that pass between them, as well as in sending to her at each opportunity some of things that Elsie would have liked, but who, not having had the advantages of poverty, would never have had in them the keen delight felt by the unspoiled taste of Belle Dixon.

Helen Keller's Examinations

MISS HELEN KELLER, having completed, under the tutorship of Mr. Merton S. Keith, her preparation for college in three years instead of in the four which had been assigned by some of her friends for the purpose, went to Cambridge in June last to take the regular entrance examinations for Radcliffe. She had successfully given the usual subjects at the preliminary examination, two years ago, and these remained for this entrance examination: Geometry, algebra, elementary Greek, advanced Greek, and advanced Latin.

It is quite certain that no person ever took a college examination with so heavy a handicap—we may say with so many kinds of a handicap—as Helen Keller's on this occasion. As all the world knows, she could not see the examination papers nor hear the voice of an examiner. The natural method of communicating the questions to her would have been to make use of the fingers of her old-time "teacher" and interpreter, Miss Sullivan. Miss Sullivan does

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not know Greek or Latin or the higher mathematics, and while she is able to serve Helen by communicating to her printed Greek and Latin letter by letter, she could not, even if she had been so disposed, have given her the slightest assistance in answering the examination questions. But it was deemed best by all concerned to avoid even the remotest suggestion or possibility of assistance. A gentleman was found—Mr. Vining, of the Perkins Institution, who had never met Helen Keller, and who was quite unknown to her and unable to speak to her, who could take the examination papers as fast as they were presented and write them out in Braille characters, the system of writing in punctured points now much used by the blind. The questions, thus transcribed by him, were put into Helen's hands in the examination room, in the presence of a proctor who could not communicate with her, and she wrote out her answers on the typewriter.

Here, however, came in one of the additional points of Helen's handicap. There are two systems of Braille writing—the English and the American. There are marked differences between them—very much such differences as those between the two principal systems of shorthand writing. Helen Keller had been accustomed to the English system, in which nearly all the books which have been put into Braille are printed. As the arrangement with Mr. Vining was completed but a day or two before, and as it was not known to her that he did not write the English Braille, it was impossible to make any other arrangement. She had to puzzle out the unfamiliar method of writing, much as a writer of the Pitman stenography might use his sense of logic and general in-

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telligence by a *tour de force*, to enable him to read the Graham shorthand; and this labor was added to the other labor of Helen Keller's examination. To add to her difficulties, her Swiss watch, made for the blind, had been forgotten at home, and there was no one at hand, on either of the days of the examination, to give her the time. She worked in the dark with regard to the time which remained to her as she went along from question to question.

But she passed the examination triumphantly in every study. In advanced Latin she passed "with credit." In advanced Greek, which her tutor regarded as her "star" study, she received a "B," which is a very high mark. Yet here, the time and the Braille difficulty worked most heavily against her. What her marking was in the other studies is not known; it is only known that she passed them.—*Boston Transcript*.

Oddities in Church

THE cosy squire's pew of the eighteenth century was an elaborate structure, luxuriously furnished, and surmounted by crimson curtains. It often contained, says a writer in *Argosy*, the only fireplace in the church, and was never complete without a square table. During the reign of George I. a colored footman would enter with a tray of light refreshment just before the sermon. In one of these retreats, Ernest, Duke of Cumberland, being ensconced, was roused from a doze by the exhortation, "Let us pray." "By all means," shouted the Duke; "I have no objection."

The poor were accommodated in narrow pews, very high and stiff in the back. No wonder a timid child remarked that a man in velvet breeches had set her on a pantry shelf and shut the door. Not so little Johnny, who, "on the promise to be dood," was taken to church. He kept very still till the last prayer, by which time he had grown so tired that he got up on the cushion of the seat, and stood with his back to the pulpit. When the lady in the seat behind bowed her head for prayer, Johnny thought she was crying, so he leaned over and said in a too audible whisper, "Poor, dear lady, what ee matter? Does oo tummy ache?"

Very formidable must have been the pew with a lattice around it in which that red-haired vixen, Queen Bess, sat to criticize court preachers. They had to be as particular in their allusions as the chaplains of Louis XIV. "We must all die," exclaimed the preacher. The King frowned fiercely. "All, I mean, save your Majesty," added the subtle courtier.

When a bishop or other cleric made mention of anything which did not please the vain old woman, the lattice was rattled with terrible energy and distinctness, to the discomfort of the unfortunate ecclesiastic. Sometimes she spoke outright, as when the Bishop of St. David's ventured upon statistics which the Queen could not follow: "You keep your arithmetic to yourself; the greatest clerks are seldom the wisest men."

How different was the appreciation of a sermon delivered by an eloquent incumbent in Bosley church, Cheshire. At the conclusion, the kind vicar, leaping through the paper hoop of rubrical restrictions, exclaimed: "My good people, before we sing the hymn I think we cannot do better than heartily thank Mr. Hughes for his most excellent sermon."

In that same church a local landowner,

the Earl of Harrington, placed a stained-glass window containing figures of the Virgin and St. John. Some friends of mine, being shown over the building, asked the venerable clerk the subject. "Thein tur," said he, "are meant for Mr. and Mrs. Harrington, but I can't say as they are muich loike."

Speaking of marriages, how amusing is the following incident: The incumbent of a populous parish in the midlands who never failed to have publication of numerous banns, looked for the banns book as usual after the second lesson. Feeling assured of finding it he commenced: "I publish the banns of marriage—" An awkward pause, during which he looked beneath the service books, "but could not see my little friend, because he was not there." "I publish the banns," repeated he, still fumbling, "between—between—" "Between the cushion and the seat, sir," shouted the clerk, looking up and pointing to the place where the book had been mislaid.

DAVID B. HENDERSON, who will probably be the speaker of the next House of Representatives, once fired a rather hot shot, according to *The Argonaut*, at Holman of Indiana, whose savage opposition to any and all appropriation measures earned him the title of "watch-dog of the Treasury." Some years ago, when an appropriation for Holman's own district was up for consideration, the latter arose, and, departing from his usual custom, made a warm speech in its favor. The instant he sat down, Henderson was on his feet. "Mr. Speaker," he said, "the member's address brings to mind Byron's lines:

"'Tis sweet to hear the honest 'watch-dog's' bark
Bay deep-mouthed welcome as we draw near home."



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AN EVIDENCE OF PROSPERITY.

It is generally conceded by economists who study the commercial situation of the country, that the great arteries of railway travel are a sure indication of its condition. A depression in commercial lines means abandoned business trips and the cancellation of pleasure travel, while a healthy condition of affairs means business trips and an increase of passengers on pleasure bent.

A good evidence that a business revival has gone broadcast over this country is the "Lake Shore Limited," the star train of the Vanderbilt system, between New York and Chicago, which is daily comfortably filled. With a view to taking the best possible care of its patrons, the New York Central has arranged to increase the equipment of this train by placing an additional standard sleeper on the trains every day. To the regular traveler the appointments and comforts of this train are well known, but if you have never made a trip on it, you owe it to yourself to see and enjoy the advance made in comfort and luxury in modern railway travel. Remember the fare is no higher on this train, except between New York and Chicago, while the accommodations and service place this particular train conspicuously at the head of the list, when compared with other lines.—*Albany Journal*

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

A Little Boy's Wish

When winter comes, the people say,
"Oh, shut the door!" and when,
As sometime happens, I forget,
They call me back again.

It takes till summer time to learn,
An then things change about;
And "Leave it open!" is the cry
When I go in or out.

I try to be a pleasant boy,
And do just as I ought,
But when things are so hard to learn,
I wish they might stay taught.

—Selected.

The Volney Double First

"Kling, klang! Kling, klang!"
"That is the first bell, Lee."

"All right! I am ready."

Lee Gordon gathered up his book-strap and lunch-box, took down his skates and hurried through the house.

"Good-by, mother." He put his head in at the sitting-room door to nod at his mother.

She turned in her invalid-chair, to smile back at him; but the smile faded at sight of the skates.

"You'll not try the river yet, Lee?" she questioned, anxiously. "I can't think it safe yet. I shall worry."

"There, there! Don't let the worry wrinkles come," he hastily answered. "I'll go by the road."

"Can you get there in time?" Lena was waiting to ask him, as he laid down his skates, soberly.

"I don't know," he replied, with a slow shake of the head.

"The river is safe, though," she argued. "And, if you should be late—"

"I know it, sis; but I promised mother. It won't do to let her worry, and I don't want her to think she can't trust me. She would worry always. Here I go."

He set off on a run up the river road which led to the academy, up on the bluff above town.

"Hello, Lee! You had better move faster!"

It was Ray Harter who shouted at him, as he glided up-stream on swift steel runners.

Lee set his teeth together. He knew what it all meant to him. Had he not been contending with Ray as a competitor for the entire year—all to gain the Volney prize? Dr. Volney did not believe much in prizes. He held that they were too apt to lead to unhealthy rivalry. But he had offered the "Volney First," as it was called, to the one who might have the best record.

After the examinations of to-day the matter would be practically settled, and to be late would break his record for punctuality.

"Kling, klang! Kling, klang!" went the bell again, just as he turned off the main street.

"Five minutes yet, but I must make a spurt." And he set into a dead run.

There was a sound of bells, and he turned his head to look. A big dog turned the corner.

"Prof. Sage!" he exclaimed. "Plato always gets there first. I can ride." He stopped midway the block, as Plato dashed on ahead. Then there was a sudden cry.

"O Bennie Fagin!"

A child, just stepping out a gate near by, met Plato squarely on the sidewalk, and both child and a bucket of milk were borne to the ground together. Plato dashed on, as his master's sleigh rounded the corner at a swift pace.

"Oh, my knee, my milk," shrieked Bennie, in one breath.

Lee hesitated. He had but to call out, and Prof. Sage would let him ride; but there was Bennie. If the child was not hurt, the milk was spilled; and Bennie was likely to be hurt if his drunken father felt in the humor.

The sleigh was upon him. But there was blood upon Bennie's hand.

He stopped and pulled out his handkerchief.

"Only a scratch, Bennie. Be a man. Come back and get some more milk. Mrs. Bates, fill up the bucket again. I'll pay for it," he said, as he hurried Bennie in at the gate to the woman who stood watching it all. It took a few minutes to find the necessary two cents, for which Mrs. Bates sternly waited. He fished them up from the depths of his pocket at last; and, with a pat on Bennie's head, he ran out the gate, carrying a vision of a cherubic smile on the child's countenance.

"It meant so much for Bennie," he reasoned, adding, dolefully, as the bell tolled its last three strokes, "and it means a good deal for me."

The bell ceased, but he hurried on. If he could have a minute's time to look over Caesar's doings before his examination, he might help himself out. There was one question he wanted to ask Miss Page before the class came in.

He dashed up the steps at last, and flung open the door.

"I beg your pardon, Dr. Volney!" Lee stopped abruptly. This time it was he who had just escaped a collision, and with the dignified doctor.

"Loitering, sir?" Dr. Volney sharply asked in surprise. He had no patience with any one who did not possess the cardinal virtue of punctuality, and Lee felt his heart fall heavily.

"No, sir," he faltered. "I could not come by the river, as I'd intended—and—and I got stopped on the way."

He could not tell why he stopped, he thought, as he felt the doctor's stern gaze fixed on him. The doctor must think what he would; and, at the curt, "Pass on," he went down the hall, wondering how far he had fallen in that person's estimation.

The boys were pouring out from chapel as he reached Miss Page's door, and his hand was on the knob as his name reached his ears. It was Ray who hurried to him.

"I had to go down after crayons, and I got a pointer on geometry questions," he whispered, excitedly. "And I'm not the fellow to take advantage of it, when we've been running the race together so long, neck to



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neck about. I heard Prof. Sage talking in that absurd way he has—to himself; and he has problems 8, 10, and 16 down for us. You know the book, and there's plenty of time to take a look at them after Cæsar. Mum's the word."

Lee passed into Miss Page's room to receive her "Good-morning!" at the threshold, her hands on the transom-rod screw. When his work was well under way, she came down the aisle, and scanned his paper. He grew hot as she placed her finger on what he had written: "All Gaul is divided into three problems," and looked at him sharply. He worked on but fitfully then, until she again passed up the aisle and stood at his side with the warning: "Only fifteen minutes left. Have you reached your conclusion?"

He was not at all sure he understood her question; but he replied with energy, as he gathered up his papers and dashed at his work, "One conclusion, at least, has been reached." But she smiled back at him as she went on up to the platform. He did not know that she noted his sigh as he handed in his papers at the appointed time, that she saw Ray's whisper and his determined shake of the head at the proffered geometry, nor that she stood to command a full view of Prof. Sage's room as Lee marched in with the class, and, turning from the groups discussing the coming examination, took his seat, to sit with folded arms till the trial began.

But Lee went home with a heavy heart that night. Problems 8, 10, and 16 had so eluded his memory that he had made a sad muddle of them, he knew. He met his mother's smile with an answering one, as she told him she knew he had not gone up the river; and he answered Lena's sympathetic words, as she learned of his tardiness, with: "Never mind! The examination would pull me down any way." Only he could not help but say, however, "But you know, if I could have won the prize, I'd've stood a better chance of getting the place I want in the spring."

Both knew that it was Lee's cherished plan to find a place in Judge French's office, and thus have a chance to study law as he might have time. The place was open, but this seemed to be the end of it; for it was well known that the discerning judge who was a member of the board of visitors, and Dr. Volney's close friend as well, was watching closely the outcome of the prize work. He would not even tell Lena of Ray's offer. Nor would he boast of what he had done by telling her why he was late, he said to himself. He would try to think no more about it. But Lena did not forget it.

That evening the academy teachers were assembled to decide matters pertaining to the prize work.

"If it had not been for problems 8, 10, and 16," Prof. Sage announced, "Lee and Ray would have stood together; but, while Ray's paper is perfect, Lee did nothing much with them."

"Ray knew you had set those problems," said Miss Page, quietly. "You talked too loudly when alone, and he heard you. I heard him tell Lee that they were to be put down."

"And Lee did not look them up?" Prof. Sage shuffled his papers for a fresh examination, as he put the question.

"I am sure he did not. I watched him from that moment until he began the work with you. I do know he was tempted,

though." And she rapidly told what she had observed.

Studies are not to be counted in as everything," broke in Dr. Volney. "But I was pained this morning to see Lee late."

A knock broke the silence that followed.

"Lena Gordon wishes to speak with Dr. Volney a moment," said Miss Page from her seat near the door.

"It is about Lee," said Lena, hurriedly, as the doctor appeared in the hall. Her voice trembled at his stern look, but she went on bravely. "Mother's sick, and she didn't want him to skate up the river, as he does usually; and he wouldn't worry her doing it."

"The ice is safe. But why didn't he start in time?" The doctor spoke curtly.

"He—has so much to do," she stammered. "And—and we thought he did have time."

What a mess she was making of it, she suddenly thought, as she nervously twisted her gloves.

"Did he send you here to tell me this?" he demanded, sharply, scanning her face.

"Oh, no, sir; he does not know it. I slipped away. He said it would make no difference—his examination—but I knew it did—I wanted you to know—and he wouldn't break his word to mother—if the ice was safe—he said she wouldn't trust him again—and Lee wanted—Judge French—the law office—" She broke down at this point of her incoherent talk, and sobbed, to the utter consternation of the doctor. Then a voice broke in. Mrs. Fagan was at her nightly round of cleaning floors, and she had heard it all.

"An', shure, it's all thrue an more. Didn't he kape Bennie from a batein' whin the bhasite Plato spilt the milk knockin' ov him clean over? An' didn't the bye himself pay the cints fer more milk; an' what wid that an' the shtoppin' to fix the darlint's fingers that was after hurtin' him, shure an' the blessid saints theselves'd be late I don' know, an' that's the thruth ov it!"

"I—I think I understand the whole situation," the doctor slowly replied, as he waved Mrs. Fagin to her work and dismissed Lena with a kindly pat on the shoulder.

"They know why he was late, anyway, now," said Lena, proudly, to herself, as she hurried home. Lee had not suffered, after all, by her blundering way of speaking for him, she thought, as she remembered Mrs. Fagin's testimony; but she must not tell Lee she knew that, for he evidently had not wished her to know of his good deeds. But she did not know how much Dr. Volney and his associates did know. Neither did Lee, who presented himself the following afternoon to hear, with the class, the results of the term's work read out to the assembled audience, and to witness the presentation of the Volney prize.

In a few brief words Dr. Volney referred to the prize and the fact, that, though he was averse to offering prizes as a rule, he had consented this time to award a volume of Shakespeare to the boy who had the best

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record. Then he continued, as he held up the richly bound copy:

"The boy who preferred to be late rather than worry his invalid mother; who preferred to lose his record for punctuality rather than break his word and cause her to lose faith in it; who preferred to fall out of the race rather than let a little child suffer; who gave up rank in class rather than keep it by questionable methods, that boy I hold to be the one who, by taking a course that builds up a noble character, has the best record, and deserves the 'Volney First.' Lee Gordon, it is yours."

Then there was another stir as Lee, dazed, was pushed forward to stand by the doctor's side and wait while Judge French spoke from his standing place in the visitor's row.

"Dr. Volney," said he, "I have a word more to say. The boy who did all that is the boy I have been looking for. If Lee Gordon will come to my office to-morrow, he'll receive the position I know he covets; and we'll call it altogether the 'Volney Double First.'"

"And I knew you ought to have it all the time," said Lena, loyally, that night.

"To build up a good character does pay," said Lee, soberly.—*Christian Register*.

Arthur Stoltz, Chorister

EARLY in the winter, a messenger brought word to the rector that a communicant of the Church was near the border of the life immortal, and desired to see him. He went and found her alone in her home. She was in the grasp of the dread disease, consumption. In the course of the conversation she mentioned with great concern, but with a sweet confidence, her only child, a boy of eight years. She said she was anxious that he should be brought up in the Church of which she had long been a communicant; a wish in which her husband who was a Roman Catholic, for her sake concurred. The little fellow was not a stranger to us, having attracted our attention in the Sunday school by his sweet, pure, thoughtful face.

A few weeks passed. It was Christmas Day. Amongst the congregation we noticed this child, alone, following the service as best he could, doing as the others did, devotion in every attitude, apparently absorbed in the spirit of worship. Perhaps fifty had received the Sacrament, and we were administering to others at the altar rail, when, hidden between two, we noticed this boy, kneeling and holding his hand reverently outstretched for the Bread of Heaven. We gave him the Sacrament by a momentary inspiration that made it impossible to pass him by. A few days later we visited his home, and the mother said he had told her upon his return, "Mamma, you know you couldn't go, and so I went in your place."

Meantime Arthur was admitted to the preparatory class for the choir, and something in the earnestness of the desire he expressed to be in the choir, led the choir master to give him special attention, and his progress was furthered by a musical intuition inherited from both parents. So he became a chorister, the youngest ever admitted in St. Andrew's. He was a manly little fellow, looking always on the serious side of his duties, attracting the affectionate regard of his boy associates.

In February, God took Arthur's mother to Himself, but no change was involved thereby in our little chorister's relations with the

choir. Choir-practices and services found him present until Ascensiontide. Then came the news of his illness with diphtheria, and on the eve of Whitsunday the tidings that he had gone to join,—shall we doubt it?—the celestial choir of the undefiled who stand before God's throne and praise Him day and night.

On Whitsunday the body of the little communicant of Christmas was committed, with the Church's benediction, to the kindly earth. Beside the casket there stood a beautiful star of fairest, brightest, and sweetest flowers—the choir's offering. We thought it a fitting emblem of the height to which such a sweet spirit must pass into the glory of God when released from the mortal and the corruptible. Such was the passing of Arthur Stoltz, chorister.—*St. Andrew's Messenger* (Chicago).

ACRE once meant a field of any size. The Germans still use the word in this sense. God's acre, meaning a cemetery, is an instance of the old meaning. Libel once had no reference to anything offensive, but simply meant a small book or pamphlet. But pamphlet wars, which often were nothing but printed billingsgate, changed its meaning. Jeremy Taylor refers to the "beautiful imps that sang hosannas in the temple." Imp once meant a little child, and not a child of the devil, as it does now. Preface was formerly the word of welcome to a meal. Voyages were formerly made over land as well as water. Meat was applied to any kind of food, while to starve originally meant to work one's self to death—a significant footnote to the history of peasant risings in the early days.

HARD TO PLEASE

Regarding the Morning Cup

Oh, how hard it was to part with coffee, but the continued trouble with constipation and belching was such that I finally brought myself to leave it off.

Then the question was, what should we use for the morning drink? Tea was worse for us than coffee; chocolate and cocoa we soon tired of; milk was not liked very well, and hot water we could not endure.

About two years ago we struck upon Postum Food Coffee, and have never been without it since. We have seven children. Our baby, now eighteen months old, would not take milk, so we tried Postum, and found she liked it, and it agreed with her perfectly. She is to-day, and has been, one of the healthiest babies in the State. I use about two-thirds Postum and one-third milk, and a teaspoon of sugar, and put it into her bottle. If you could have seen her eyes sparkle, and hear her say "good" to-day when I gave it to her, you would believe me that she likes it.

If I was matron of an infants' home, every child would be raised on Postum. Many of my friends say: "You are looking so well!" I reply: "I am well; I drink Postum Food Coffee. I have no more trouble with constipation, and know that I owe my good health to God and Postum Food Coffee."

I am writing this letter because I want to tell you how much good the Postum has done us, but if you knew how I shrink from publicity, you would not publish this letter—at least not over my name.—*Milford Ohio*.

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Finance and Commerce

WALL street has again been the centre of interest the past week. Prices that have been made by two and three per cent. money could not be maintained with money at six to ten per cent., and the result has been a sharp decline. The extremity of the stringency is probably temporary. The reduction of loans and the influx from the country on account of the high interest rates, will no doubt soon relieve the tension. Apart from this the business situation presents no shadow. The public interest in trusts resulted in Convention held in this city last week. It is altogether likely that the regulation of trusts will be a factor in the next campaign, but the real trouble from them is more apt to be deferred until it takes the form of unfriendly legislation, either State or national or both.

Clearances for the last week by banks were about 25 per cent. greater than last year. Exports for August were 20 millions greater than ever before for the same month. Railways everywhere are crowded to their utmost capacity to handle their business. There is no cessation in the demand for iron, and it seems impossible for the mills to increase the reserve stocks. Prices are firm. In fabrics both cotton and woolen, demand is good, and prices firm. Raw cotton shows more steadiness. The government crop report was very bullish, so much so that it was discredited, and for a time seemed to help toward an anti-climax.

Grain and provisions continue without much change, although the increasing stocks of wheat seem to weight the market towards lower prices slowly. The possibility of a South African war operates to neutralize the bearishness of the situation, although unless other European complications grow out of it, it is difficult to see how a war between England and the Boers, should increase the price of wheat to an appreciable extent.

Exports During August

THE foreign commerce of the United States in the month of August, 1899, is the largest in the history of that month. The exports are nearly twenty-five per cent. higher than those of August of the phenomenal year 1898, and thirty-three per cent. higher than the average of August in the years 1894, 1895, and 1896, while for the eight months of the calendar year ending with August they are the highest in our history. The total exports for the eight months ending with August, 1899, were \$792,595,332, against \$778,632,207 in the phenomenal year 1898, \$641,979,330 in 1897, and \$602,298,473 in the great export year of 1892

The importations for August also show a marked increase, being \$66,718,737, against \$49,677,349 in August last year, and \$39,844,605 in August of 1897. While the details of the August importations are not at hand, the details of the July imports, which have recently been completed, indicate that the growth in importation is largely in the class of materials used by manufacturers and in tropical foodstuffs. In the seven months ending with July, the importation of raw fibers for use in manufacturing amounted to \$13,260,530, against \$10,382,321 in the corresponding months of 1898; rubber importations in the seven months of 1899 are \$21,190,323, against \$15,554,792 in the corresponding months of 1898; imports of raw silk for use in manufacturing amounted in the seven months of 1899 to \$20,381,197, against \$15,227,303 in the corresponding months of 1898; imports of hides and skins in the seven months ending with July, 1899, were \$27,591,356, against \$24,583,092 in the corresponding months of 1898. In tropical foodstuffs the increase is also apparent. The imports of fruits and nuts in the seven months of 1899 were \$10,988,623, against \$7,749,278 in the corresponding months of 1898; cocoa, \$3,548,146 in the seven months ending with July, 1899, against \$2,316,970 in 1898; while of sugar the imports of the seven months of 1899 were \$67,777,398, against \$48,973,680 in the corresponding

months of last year. The growth in exports is in both agricultural products and manufactures. The August exportation of breadstuffs was \$25,580,352, against \$19,909,329 in August of 1898; of provisions, the exportation of August, 1899, was \$15,584,755, against \$13,489,098 in August, 1898. Mineral oils also show an increase, being for August, 1899, \$6,565,009, against \$5,010,507 in August, 1898. Taking the four great articles which are named in the advance statement of exports of domestic products, breadstuffs, provisions, mineral oils and cotton, the total for the month of August was \$53,925,488, against \$44,758,510 in August of last year, \$48,305,066 in August, 1897, and \$36,631,485 in August, 1896.

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Cleaning Lace

BASTE the lace on a stout piece of lawn. Take short stitches, sewing along the inner edge of the pattern first, then stretch the fabric until the lace lays perfectly smooth. Catch down the main figures and, lastly, the border. If there are picots in the body of the work or upon the border, put a stitch in each one, drawing the picot out its full length. This careful basting is absolutely essential.

Now for the removing of soilure. Take soap (recipe which I append) and warm water; put them in a fruit jar, together with the point lace or small Battenburg pieces, and shake until clean. Rinse in the same manner, in clear water, to which has been added a few drops of gum arabic water, and a little coffee, if a creamy tint is desired. Do not wring, but squeeze the articles in a towel. Pieces that are too large for the jar, should soak in the suds about fifteen minutes. Work gently between the hands, squeezing the dirt out. In the rinsing water, instead of the gum arabic, pour a very little thin cornstarch—not laundry starch—if you would have success. Stretch the cloth upon which the lace is basted over some upholstered surface. Pin the cloth taut, taking care that every portion of the pattern is in correct shape. Let the article become perfectly dry before removing. Iron the linen centre, but press the lace, on the wrong side, over several thicknesses of flannel. Press lightly, very lightly, remembering not to dampen the lace.

By following these directions, filmy laces—even white chiffon veils—may be frequently washed, retain their beauty and, what is still better, do not show that they have been cleaned.

To make the soap: Take one ounce of soap bark, put into one pint of water, boil twenty minutes, and strain. Into this liquid put one ounce of borax and one half-bar of white soap, shaven fine; heat until dissolved, when it is ready for use. As this amount is enough for a goodly number of pieces, and it will keep indefinitely, pour it in a jar. It will have the tinge of the bark, but this will not affect the most delicate fabric.—*Good Housekeeping*

CLEAN carved ivory with a paste of dampened saw-dust, and a few drops of lemon juice. Lay it on thickly, allow it to dry, and then remove with a nail brush. Alabaster figures are cleaned with the following mixture: One ounce of borax and a quart of boiling water. When cool, wash the figures gently, and dry with a silk handkerchief. If badly stained, try a paste of quicklime and water, and let it remain on for a day; then wash off in soap and water. Olive oil occasionally applied with a soft woolen cloth, keeps burl cabinets and ormolu ornaments bright; first, clean off all dust. Bronzes may be plunged into boiling water until warm, then cleaned with soap-suds and dried with old linen cloths. If this is ineffectual, try bees-wax and turpentine, rubbed on and off with clean, soft cloths; sweet oil, and polishing with a chamois, is another remedy.

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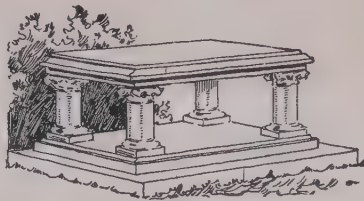
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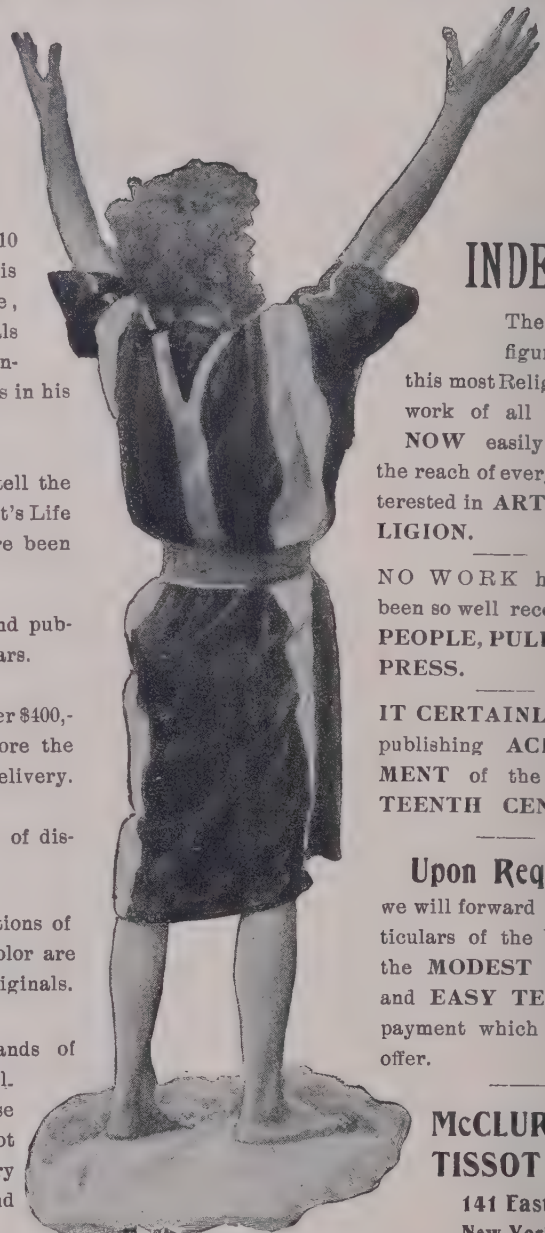
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Notes of the World's Progress

AN UNCONFIRMED DISPATCH from Manila states that the release of Lieutenant Gilmore and sixteen prisoners, all of the crew of the Yorktown, who were captured April 12th last, has been offered by Aguinaldo, the only privilege asked in exchange being the admission of several Filipinos through the lines for the purpose of conferring with General Otis. If the dispatch be true, it would indicate a desire on the part of the Filipinos to put an end to hostilities; but whether the report be true or false, it is the policy of conciliation, and not extermination, which will the more quickly restore peace. The failure of the commission appointed by the President to achieve satisfactory results, does not altogether imply that negotiations would be fruitless. There is sufficient intelligence among the Filipinos to recognize the fact that if the power of the United States be brought to bear, there can be but one outcome to the struggle. Tact might possibly accomplish that which powder has up to date been unable to do. There is a moral to be drawn from the history of the surrender of Santiago.

INABILITY TO DISCERN FACT FROM fiction, and reality from opinion, in the greater part of telegraphic matter emanating from the Philippines, renders the formation of intelligent opinion and sentiment difficult. Sunday papers outside the Associated Press published what purports to be an interview with General Otis on the situation, in which the latter gives utterance to expressions which, if true, would betray an utter lack of diplomacy. General Otis is reported to have replied in answer to requests from Southern and Northern provinces for protection: "What's the matter with independence? Go back and enjoy it a while longer." If the reported interview with General Otis is merely a piece of journalistic enterprise to be contradicted in the course of a few days, the writer should be subjected to a form of punishment yet to be devised.

DISSATISFACTION AMONG STREET railway employees is likely to break out next in Cincinnati. The men have lately been organized, and have resolved to demand twenty cents an hour for all time over ten hours, and the privilege of sitting when outside the crowded districts. Officials of the company have expressed their willingness to treat with a committee of employees as individuals, but refuse to deal with them as representing a labor organization. This seems to be a case where public sentiment would be clearly with the employees of the road, particularly as opinion would lean strongly to the belief that any self-respecting, dividend-paying corporation could pay employees twenty cents an hour for overtime work; but a strike which would demoralize transportation, and cause the public no end of inconvenience and annoyance, is not the best method of inducing sympathy and securing justice.

VENEZUELA HAS A REVOLUTION which has grown to alarming proportions. Nobody seems to know clearly what it is all about, but the insurgent leader, General Castro, has several thousand men to his support and others coming, and has twice defeated the government forces under President Andrade. Ships of war are being sent to the scene to look after foreign interests. While turbulent scenes are being enacted in Venezuela, the arbitration tribunal called to settle the boundary dispute with England, and thus avert war, is holding protracted sessions in Paris. No event in the history of modern oratory can compare with that of the eminent men gathered in Paris. One gentleman delivered an address which took up the better part of twelve days. Any nation which can furnish material for such bursts is indeed in trouble. When the Paris tribunal completes its task it may be necessary to subdue the Venezuelans before the verdict can be formally delivered.

ANNOUNCEMENT THAT A SECOND wheel pit is to be constructed on the bank of the Niagara river is equivalent to a definite statement that the experimental stage of a great undertaking is passed, and that what were once vague dreams are to become reality. Simultaneously comes the report that test borings are to be made on the Canadian side, preparatory to awarding the contract for a plant capable of developing tremendous power. When the first wheel pit on the American side was constructed, it seemed doubtful if there would be a return on the millions of dollars involved. Problems arose, the like of which had never confronted electrical engineers. On the word of experts, capitalists proceeded, and the result is a perfectly equipped electrical plant, generating 50,000 horse power. The new pit to be constructed will be of equal capacity. In view of the success of the undertaking, color is added to the prediction that the foot of Lake Erie will one day be the greatest manufacturing center in the world. Cheap power is there in unlimited quantities.

THE CONFERENCE ON TRUSTS called by Governor Syles, of Texas, held its sessions in St. Louis last week, and adjourned after framing a set of resolutions embodying the sentiments of the gentlemen present, as to the best methods of controlling or suppressing trusts and monopolies. The conference did not accomplish as much as was expected, neither will its deliberations carry as much weight as would have been the case had it not been stamped into a partisan affair. The question being one which affects people regardless of political belief or party affiliation, should have been handled without reference to the present administration. The attendance was not what was expected, being hardly large enough to be considered representative of the country at large. The resolutions urge uniformity in State legislation and federal as well, restricting the acts of corporations,

and rigidly prohibiting the formation of companies with water rather than financial ballast.

IN ADDITION TO STRAINED RELATIONS in South Africa, England is threatened with complications in the Sudan. The campaign so ably and successfully directed by Lord Kitchener settled the question so far as possession of the territory is concerned, but as the Khalifa escaped after the defeat of his army, he was by no means suppressed. It is now reported that the Khalifa has been actively at work, and gathered together an army of followers that threatens serious interference with English plans. The dubious attitude of the Abyssinians leads to the belief that King Menelek is in sympathy with the Khalifa, if not actually lending him secret support. Had it not been for the Anglo-Egyptian conquest, Menelek would have extended his frontier to the Nile, and he bitterly resented being warned off, and still claims an outlet on that great river. The situation would be grave should the Khalifa and Menelek make common cause against England.

CONSIDERABLE INTEREST HAS BEEN aroused by a decision of the Spanish cabinet to stop payment of interest on that portion of the national indebtedness known as the Cuban debt, represented by bonds amounting to \$435,000,000. It is supposed in some quarters that this action will shortly be followed by a demand on the United States government by holders of the bonds for this amount. This government is in no sense obligated to assume the debt or any portion of it, but should Spain repudiate the indebtedness, complications may follow. The attitude of the American Peace Commissioners when the treaty was formulated, was that Spain contracted the debt while prosecuting war against the Cubans and the United States and that inasmuch as Cuba was not consulted in the making of the debt, it could not be held under the new order of things. The Spanish plea was that the debt was a lien on Cuba, and that the United States assumed liability through interference in depriving the bond holders of their security.

WITHOUT ANY BLARE OF TRUMPETS there was opened recently in Philadelphia, a National Export Exposition, which will have a far-reaching effect on the commerce of the entire country. The purpose of the exposition is to show foreigners what the United States can produce in the field of industry, and to spread a general knowledge of our agricultural resources and mechanical industries, and thus to increase our exports. The exhibits are of a most varied character, fitly representing our producing capacity. Philadelphia is wide-awake to the importance of enhancing both foreign and domestic trade. It is but a few years since the mammoth commercial museum was opened, an enterprise decidedly unique in character.

The News of the Church

Consecration of a Bishop for Indiana

St. Matthew's Day was a perfect autumnal day, and was ushered in, in St. Paul's church, Evansville, by a celebration of the Holy Communion at seven o'clock, the Rev. R. H. Peters, celebrant. A second Celebration was at eight, the Rev. F. O. Granniss, celebrant. Morning Prayer followed at 9:30. The consecration service began at 11 o'clock, when the long line of choristers and clergy entered the west door of the beautiful church, singing "The Son of God goes forth to war." The Bishop of Chicago was the celebrant, the Bishop of Michigan City, Epistoler, and the Bishop of Michigan, Gospeller; the Bishop of Springfield preaching the sermon, taking as his text, II. Timothy iv: 6-8, and as his theme, "The ideal bishop." The pictures were boldly drawn of St. Paul, and in contrast, the bishops of the time of the great heresies, and of the Mediæval Age; and of the need, if not the want, of bishops to-day to stand against the inroads attempted by German critics, and to repel the temptations to a loose interpretation of God's law, that mammon's good will may be retained by the Church.

The Rev. Dr. Joseph M. Francis, Bishop-elect, was presented by the Bishop of Milwaukee and the Bishop of Lexington, to the consecrators, the Bishops of Chicago, Michigan, and Michigan City; the attending presbyters being the Rev. Messrs. H. M. Denslow and H. D. Robinson. The Rev. Willis D. Eagle read the certificate of election, the Rev. G. A. Carstensen, the assents of the Standing Committees; Bishop Burton, the assents of the Bishops, and Bishop Nicholson, the commission of the Bishops appointed to consecrate. The litany was said by Bishop White. The whole service was most impressive, the music being appropriate and correctly rendered by the choir, under the direction of the Rev. Charles Kues; and the arrangements under the direction of the Rev. R. H. Peters, master of ceremonies, working most smoothly. The closing processional was Hymn 176.

In the evening a reception was given at the handsome home of Chas. Viele, where the members of the congregation and the citizens of Evansville generally, had an opportunity to express their congratulations and regrets, and it was very evident that Dr. Francis and Mrs. Francis had, in their less than two years' residence, won the hearts of all who, while they rejoiced that their friend had been advanced to a larger field, could not but regret that his duties were to take him from residence among them.

The diocese of Indiana as at present constituted, is a field that demands much hard work for the Church's upbuilding, but its people stand ready to give their new Bishop loyal support.

The Board of Missions

The Board of Managers met at the Church Missions House, on Tuesday, Sept. 19th. The Bishop of New Hampshire was called to the chair. There were present seven bishops, 11 presbyters, and seven laymen.

Formal announcement having been made of the death of Mr. Cornelius Vanderbilt, a member of the Board from its institution, and of the Rt. Rev. Dr. Pierce, Bishop of Arkansas, an *ex-officio* member, the chairman offered prayer for those in affliction, and other suitable devotions. A special committee of three was ordered to prepare a minute on behalf of the Board, expressive of its sense of bereavement in the death of Mr. Vanderbilt. The chair named as such committee: The Bishop of New York, the Rev. Dr. David H. Greer, and Mr. J. Pierpont Morgan.

Communications were received from 81 bishops in the United States having missionary work under their jurisdiction, with regard to the disbursement of their respective appropriations,

etc., and favorable action was taken in necessary cases.

Photographs were submitted from the Hon. D. E. McGinley, United States Consul in Athens, of the monument erected by order of the Board to the memory of the late Miss Marion Muir. The old school building at Athens, pending its sale, has been rented to the government.

Report from the Treasurer

A letter was read to the Board from the treasurer, written before sailing for England, in which, after explaining his absence, he said:

While there are many matters of an encouraging nature, especially the increase in the Lenten offerings from the Sunday schools, there are yet many parishes which have not responded, and we have not succeeded in arousing that interest in the missionary work of the Church which the times demand. We must also bear in mind that our needs are greater, and, for myself, I do not believe that the furnishing of statistics and information, such as have been called for recently through the columns of some of our Church papers, will accomplish the desired result; but there is great need of awakening the conscience of the Church. One member of the Board has asked the assistant treasurer for some figures regarding the way in which the contributions are made up, and he has prepared the following table of the contributions for the year 1897-8, which resulted as follows:

Twenty-three individual gifts of \$500 or over, not credited to parishes or Woman's Auxiliary	\$61,000
Seventy-six parishes giving \$500 or over contributed (in addition to \$29,000 from their Woman's Auxiliary and Sunday schools included in figures below)	83,000
From the Woman's Auxiliary we received	56,000
From the Junior Auxiliary we received	4,000
From the Sunday schools during the year (less \$4,000 Junior Auxiliary)	86,000
Income from trust funds	41,000
From 3,650 parishes and missions, through Church collections, and from individuals contributing less than \$500 each	71,000
	\$402,000

The figures needed for the analysis this year are of course not yet available.

The Executive Committee and the Associate Secretary, as the Board are no doubt aware, have issued most earnest appeals to the Church, and during the entire summer, I have given the most careful attention to the matter of getting through the year without debt, have written a great many personal letters, and also issued over my own signature a letter calling attention to the circulars above referred to.

The treasurer's reports for the year were submitted by the assistant treasurer, and, after necessary action, referred back to him for completion. It can be said at this moment that all the liabilities of the society, to Sept. 1st, have been provided for.

The Work in Puerto Rico

The Rev. George B. Pratt, missionary at San Juan, Puerto Rico, was invited to come to the United States for the purpose of affording those in authority, and the Church at large, more particular information with regard to the work in that island and its present needs. It is hoped that he will be in attendance upon the Missionary Council. From information received from him, it appears that during the recent hurricane the missionary's house was not damaged. We are otherwise informed that the church building at Ponce must be torn down and rebuilt. Mr. Pratt says: "My own work here is in the shadow of an immense cloud of distress which has come upon us, yet I can say we are all holding our own well, and I have thousands of things to be thankful for."

The Need of Workers in Alaska

Letters from the Bishop of Alaska showed that he is still very anxious for the appointment of a missionary at Ketchikan, which is becoming an important centre of a very promising section. Hundreds of men are prospecting in the neighborhood. He needs a young, manly unmarried man. The Rev. Henry J. Gurr who has been in charge since Jan. 1st, has been appointed to the mission at Juneau, with the care

of the work at Douglas Island. At the former place the Bishop has secured a lot, and wishes to build a church as soon as he is able to advance \$500 for the purpose. He would like a young man sent out to work at Douglas City under Mr. Gurr. He has appointed the Rev. L. J. H. Wooden to Fort Yukon, which place Mr. Wooden expected to reach before the winter should set in. The Bishop says it would have been disastrous to have left it vacant. Mr. A. N. Kierulff, a candidate for Orders, from California, under the Bishop will work at Skagway. The Bishop also needs a priest to join Mr. Selden (a layman) at Fort Adams, and writes: "Dr. Watt has begun to build a chapel at Circle City, to cost \$1,000. He needs \$500 outside help." The Rev. J. W. Chapman's annual report of the work at Anvik was published in the September number of *The Spirit of Missions*.

United Offering Appointments

Under the United Offering of the Woman's Auxiliary of 1898, upon request of the bishop, concerned, the following appointments were made: Miss Josy Saxton, teacher at Morganton, N. C.; Miss Virginia Patrick and Mrs. Israel Harding (in the room of Sister Ella and Miss Duffy, declined) at Waynesville, N. C.—all in the missionary district of Asheville; Miss Nannie Smith, as teacher and churchworker in Iredell Co., N. C. Miss Augusta H. Murphy, as an additional teacher at Pyramid Lake Reservation, Wadsworth, Nev. (to take effect in October); Miss Sarah J. Elliott, as teacher and missionary worker at Moab, Utah; and Miss Edmonds on Prince of Wales Island, Alaska, where the Indians themselves are very anxious to have her, having begged her to come to them. Provision was also made for the training of Miss Fanny Lees, of Salt Lake (previously a missionary worker under this fund), and the continued residence of Miss Charlotte M. Mason, appointed to China, in the Church Training and Deaconess' House, Philadelphia.

Progress in Our China Mission

Letters were submitted from all the foreign bishops and many of their missionaries. The Bishop of Shanghai has bought from the Church Missionary Society of England their church and lot in the native city. It was a remarkable opportunity, as it was situated in a neighborhood where we were paying rent, and others were anxious for it. He conveys the information that the St. John's chapel congregation (Chinese) at the college, will hereafter pay their own incidental expenses and half the salary of the native deacon. The chapel is to be extended, as the congregation is very crowded. They have nearly funds enough on hand, raised partly by the congregation, to pay the cost of lengthening the nave. In connection with this, the Bishop remarks: "Do not forget that we do all we can for self-support, although it may seem slow at times in coming." The Rev. S. Harrington Littell who went out in 1893 at his own charges, for an experimental year in the mission, and Edmund Lee Woodward, M.D., of Richmond, Va., were appointed, by the concurrent action of Bishop Graves and the Board. In submitting his reports for the year, the Bishop thinks that there is a good deal of matter for encouragement in the figures that they were able to send. The Rev. F. L. H. Pott reports the formal opening of Science Hall. Information was submitted that the missionaries for China and Japan, who were present at the farewell service at the Church Missions House on Sept. 1st, would be detained in San Francisco until Sept. 29th, because the government has chartered the steamer "Rio de Janeiro," upon which their passages had been engaged.

The Work in Africa

Bishop Ferguson writes that the church edifice at Cape Mount, Africa, is progressing finely, but unless his appeal for additional funds meets with favorable response, they will have to stop far short of completion, which would be a matter

of deep regret. He gives information that at the time of the election for President and the members of the Legislature, the majority of the civilized Greboes declining to vote at the dictation of their tribe, were denounced by their chiefs, and attempt was made to punish them accordingly. The chiefs sacked and broke up Hoffman station, our native Christian village, near Cape Palmas, with a single exception destroying the houses of all those who had voted contrary to their wishes. About the same time they destroyed the Eliza F. Drury station, which was established with money received from the estate of the lady of that name, formerly resident in Massachusetts. The business agent at Cape Palmas fears that we shall not be able to resume work at that point. The Bishop estimates the loss at the former place at \$2,334. On July 2d the Bishop consecrated Christ church, Crozier-ville, and at the same service advanced the Rev. N. H. B. Cassell to the priesthood. It is notable that a number of the mission congregations in Africa (nearly all of them) have contributed to the Sunday school Lenten Offering. Miss Lulu Higgins, at Cape Mount, has been ill for some time, but was better when she wrote in July. She would not speak of her indisposition earlier, because she was afraid that she would be ordered home, while she was satisfied that her duty was to stay at the station until she was relieved by some one competent to take charge. The following preamble and resolution is published to the Church by direct order of the Board of Managers:

WHEREAS, On several occasions sums of money, raised by special effort of individuals, have been misdirected and wasted in the African field; therefore

Resolved: That the Board of Managers advises that all moneys contributed for work in this mission field be sent to the treasurer of the Board directly, to be reported and accounted for through the Bishop of the missionary district, and that the Bishop of Cape Palmas be directed to communicate this action to his missionaries.

The Work in Mexico

The Rev. Mr. Forrester communicated an interesting report upon the work among the English-speaking people in the Republic of Mexico; he having been deputized by the Board to look over the ground. This will be published at length in the forthcoming number of *The Spirit of Missions*. The Board appropriated \$500 and some traveling expenses to start the work, upon the assurance of Mr. Forrester that when "once well started, it will take care of itself." His annual report of the work among Mexicans was also submitted, as were, too, reports from the Woman's Auxiliary, the Commission on Work among the Colored People, the Society for Promoting Christianity amongst the Jews, and a number of the missionary bishops. The Rev. Dr. Powers, secretary of the American Church Missionary Society, read to the Board his report.

The Church Congress

The 19th Church Congress is to be held in St. Paul, Minn., on October 10th, 11th, 12th, and 13th. The following order has been adopted by the executive committee:

Tuesday, Oct. 10th, 10:30 A.M., in Christ church, Holy Communion; address by Rt. Rev. John Hazen White, D.D., Bishop of Michigan City; 7:30 P.M., address of welcome by Rt. Rev. Henry B. Whipple, D.D., Bishop of Minnesota. Topic I: "Does National Expansion Involve Imperialism?" Writers: Rt. Rev. H. C. Potter, D.D., LL.D., Bishop of New York, Rev. Rufus W. Clark, D.D., Detroit; speakers, Hon. Robert B. Bowler, Cincinnati, Rt. Rev. David Sessions, D.D., Bishop of Louisiana.

Oct. 11th, 10:30 A.M. Topic II. "The Sunday Question." Writers: Rev. Campbell Fair, D.D., Omaha, Rev. Henry Tatlock, Ann Arbor, Mich.; speakers: Rev. W. S. Rainsford, D.D., New York, Rev. Ernest M. Stires, Chicago, Rev. Beverly E. Warner, D.D., New Orleans. 7:30 P.M. Topic III. "The Bearing of the Newspaper on Intellectual and Moral Life." Writers: Rev. Cameron Mann, D.D., Kansas City, Rev. Alexander Mackay-Smith, D.D., Washington, D.C.; speakers: Rev. David H. Greer, D.D., New York, Col. R. M. Kelly, Louisville (perhaps), Rev. Flavel S. Luther, Ph.D., Hartford, Conn.

Oct. 12th, 10:30 A.M. Topic IV. "Is Nature Christian?" Writers: Rev. Frederick Palmer, Andover, Mass., Rev. Joseph Hutcheson, New York; speakers: Rev. Frank Woods Baker, D.D., New Haven, Conn., Rev. Chas. S. Olmsted, S.T.D., Bala, Pa., Rev. Chas. James Wood, York, Pa. 7:30 P.M. Topic V. "Lessons of the Ritual Contest in the Church of England." Writers: Rev. John H. Elliott, S.T.D., Washington, D.C., Rev. Francis J. Hall, D.D., Chicago; speakers: Rev. Louis S. Osborne, Newark, N.J., Rev. John A. Staunton, Jr., Springfield, Mass., Rev. Louis Cameron, South Orange, N.J.

Oct. 13th, 10:30 A.M. Topic VI. "The Prayer Book in the Life of the People." Writers: Rev. Alfred A. Butler, Fairbault, Rev. B. W. R. Tayler, Los Angeles, Cal.; speakers: Rev. H. W. Jones, D.D., Gambler, Ohio, Rev. Nathaniel S. Thomas, Wheeling, W. Va., Rev. Reginald H. Starr, D.D., Sewanee, Tenn.

Brotherhood of St. Andrew Fourteenth Annual Convention

THE PROVISIONAL PROGRAMME

Oct. 19. 10:30 A.M. Trinity church, Columbus, Ohio. Opening Service. Charge to the convention by the Rt. Rev. Boyd Vincent, D.D., of Southern Ohio. 2:30 P.M. Convention hall. Organization. Address of welcome, etc. 3:30 P.M. General conference. Subject, "The Council Report." General discussion from the floor. 4:30 P.M. Trinity Parish House. Voluntary sectional conferences. 8 P.M. Trinity church. Devotional service in preparation for the Holy Communion, conducted by the Rev. Arthur S. Lloyd, D.D.

Oct. 20. 7 A.M. Trinity church. Corporate celebration of the Holy Communion. 10 A.M. Convention hall. Business session. Reports of committees: 1. On Brotherhood work in the army. 2. On re-statement of the rule of service. 3. On the Junior department. 4. On Bible class lessons. 11 A.M. General conference. Subject, "Men must be won for the Church—some familiar methods and how they may be bettered." 1. "Visiting," Clifton R. Wardwell, Esq., St. Michael and All Angels, Baltimore. 2. "Hospitality at the Church service," Frank Hardy, Esq., St. Andrew's, Louisville. 3. "The Bible Class," Joshua W. Caldwell, Esq., St. John's, Knoxville, Tenn. General discussion. 2:30 P.M. Business session. 3 P.M. General conference. Addresses: 1. "The world needs the Brotherhood of Christ." 2. "How may we Aid in Supplying the Need?" Rathbone Gardner, Esq., Grace church, Providence; the Rev. Frank Du Moulin, St. Peter's Chicago. General discussion. Five-minute limit. 4:30 P.M. Meeting for the discussion of the work of the Junior Department. Chairman, Ewing L. Miller, Esq., Holy Apostles, Philadelphia. 4:30 P.M. Trinity Parish House. Voluntary sectional conferences. 8 P.M. Convention hall. Public meeting. Chairman, James L. Houghteling, Esq., president of the Brotherhood. Subject, "The Church for men." Addresses by the Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont. The chairman.

Oct. 21. 7 A.M. Trinity church, St. Paul's church, and church of the Good Shepherd. Celebration of the Holy Communion. 10 A.M. Convention hall. Business session. 11 A.M. General conference. Subject, "The Chapter in the Small Town Must Live. Why does it Fail? What can we do?" 1. The West. Edward C. Marshall, Esq., St. John's, Keokuk, Ia. 2. The North. Horatio B. Lewis, Esq., St. Paul's, Elk Rapids, Mich. 3. The East. M. N. Clark, Esq., Grace, Lockport, N. Y. 4. The South. Samuel S. Nash, Esq., Calvary, Tarboro, N.C. General discussion. 2:30 P.M. Final business session. Report of Resolutions Committee. Election of Council for 1900. 3 P.M. General conference. Subject, "The Future." 1. "What the Brotherhood in Canada will try to do during the coming year." N. Ferrar Davidson, president of the Brotherhood of St. Andrew in Canada. 2. "The Brotherhood in the United States must go forward during the coming year. 1. What the Chapter member should do. 2. What the Council member should do." General discussion. 4:30 P.M. Trinity Parish House. Voluntary Sectional Conferences. 8 to 10 P.M. Informal reception in State House, to meet His Excellency, the Governor of Ohio.

Oct. 22. 7 A.M. Trinity church, St. Paul's church, and church of the Good Shepherd. Celebration of the Holy Communion. 9:30 A.M. Trinity church. Anniversary sermon. Preacher: The Rev. James O. S. Huntington, O.H.C. 3:30 P.M. Convention hall. Public meeting. Chairman, Edmund Billings, Esq., Good Shepherd, Boston, Mass. Subj. ot: "The Social Mission of the Church—To present Christ in Practical Life as the living Master and King, the Enemy of Wrong and Selfishness, the Power of Righteousness and Love." Addresses by N. B. W. Gailley, Esq., Grace, New York; Professor Walter A. Wyckoff, Princeton University; the Very Rev. Charles W. Stubbs, D.D., Dean of Ely, England. 4 P.M. Meeting

for boys, under the auspices of the Junior Department Committee. 7:45 P.M. Final meeting. Subject: "Missions. 1. Their Necessity to the Church at Home." The Rt. Rev. Anson R. Graves, D.D., Bishop of Laramie. 2. "Their Results Abroad." The Rev. J. Addison Ingle, Hankow, China.

Canada

Diocese of Toronto

The Bishop was expected home on his return from his visit to England about Sept. 24th. A very good paper on "How far is fiction helpful to the work of the clergyman?" was read at the morning session of the meeting of the rural deanery of South Simcoe, in St. John's church, South Simcoe, the first week in September. Prof. Cody read a paper on "Monasticism." There is a scheme to establish a voluntary school under Church management in Toronto. It will be held in the schoolhouse of the church of the Messiah. While the secular instruction will be the same as that given in the public schools, and submit to the same inspection, the first half hour of each day will be devoted to religious teaching. The Rev. John Gillespie and Mr. Lawrence Baldwin support the plan. The Bishop of Niagara made the opening prayer at the opening of the Industrial Exhibition in Toronto in the beginning of September. There was a very large number of members present on the afternoon of the first Sunday in September, in the cathedral, at the annual Church parade of the Ancient Order of Workmen. Christ church, Whitfield, is being painted and renovated within and without, and it is expected, will be opened on Oct. 1st, the 25th anniversary of the first opening of the building. St. George's church, Gore's Landing, celebrated the 51st anniversary of its consecration in August. There were very large congregations at both services.

Diocese of Huron

Bishop Baldwin held a Confirmation service in Trinity church, Burford, Sept. 10th. The offering was a generous one at the thanksgiving services at Trinity church, Blyth. The rector of St. John the Evangelist, London, the Rev. W. T. Hill, has returned from England much improved in health.

Diocese of Montreal

Many congratulations were presented to Bishop Bond on the occasion of his 85th birthday, Sept. 10th. In spite of his age, he is able to perform all his episcopal duties without assistance. The Bishop held an ordination at Grenville early in September. The Rev. H. S. Eastman, who has been assisting at Christ church cathedral, Montreal, has accepted a charge in Arizona, U. S. It is expected that the coming session of the Montreal Theological Diocesan College will be a very successful one, so many names have been entered as students for admission. It is expected that the church of St. James the Apostle will be ready for use by the beginning of October. The additions and improvements are very extensive. The quarterly meeting of the executive committee of the diocese was held in the Synod Hall, Sept. 14th, the Bishop in the chair. He held a Confirmation at Outremont on the 17th. It was the first service of the kind held in the new church.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Bishop has returned from his Eastern trip, having been absent about six weeks.

Waterman Hall, Sycamore, which closed its tenth year so successfully last June, has reopened auspiciously, with an attendance that fairly taxes its capacity.

On Monday of last week, the Rev. T. A. Snively laid in Rosehill cemetery the cornerstone of a mortuary chapel which Mrs. Horatio N. May is erecting there in memory of her late husband, to be used for funeral services.

Evidence of the return to the serious work of the Church for the autumn and ensuing seasons, are discernible in the large attendance of the clergy at the Monday clerics, the complete an-

nouncements of all parochial societies, and the filling up of the Sunday congregations. While many changes in the personnel of the latter are as usual observable, the vacancies by death are unusually few. Among the most notable is that of Mr. Joseph B. Keeler, of St. Andrew's, of whom his rector, the Rev. W. C. DeWitt, has written very feelingly in his parish paper, and to whose "devotion to the interests of the Church during 11 years' service on its vestry," his fellow-vestrymen have borne high testimony by appreciative resolutions at a recent meeting.

Presentation to Bishop-elect Williams

As we go to press the fall quarterly meeting of the Northeast Deanery is being held in Trinity church, Highland Park. As this is the last convocation before the consecration on the 18th prox. at Omaha, the gathering of clergy is large; the opportunity being used to present from his brethren an episcopal ring to Bishop-elect A. L. Williams.

Parish Lectures and Entertainments

St. Andrew's, like other city churches, has arranged a promising course of instructive lectures. An elaborate series—a course of 14 on the Thursdays of each week—is arranged by the Rev. C. Scadding, of Emmanuel, La Grange. A charge of \$2.50 admits to the whole. But, in addition to the course, there are these appointments, to which a general invitation is given: Sept. 21, parish reception; Oct. 19, promenade concert; Nov. 2, reception to some prominent authors; Dec. 16, annual fair and sale; Dec. 21, Sunday school entertainment.

St. Peter's, Lake View

The \$20,000 debt will be reduced to \$18,000 on Oct. 1st, and the rate of interest lowered from six to five per cent. The Woman's Guild of this thriving parish is interesting itself strongly in the support of the mission at Walhalla, N. Dak. (to which the offering at the Bishop's consecration—some \$400 or \$500—was devoted), and also in supplying the furnishings for the altar in Bishop Elsall's church.

Accident to Rev. T. D. Philipps

Shortly after noon of last Saturday, the Rev. T. D. Philipps met with a serious accident in a simple way. Crowded upon the Dearborn street bridge, just as it was closing, he had his left foot jammed between the bridge and the parapet. The laceration of the foot is so severe that it may be a week or more ere he can be able to walk, or even rise from his couch. His escape from more serious injury was providential.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The Rev. Canon Paddock, of the pro-cathedral, is suffering from typhoid fever.

The free open-air services at Van Cortlandt Park have been discontinued for the season.

The 15th annual conference of Church Workers among Colored People, will be held from Oct. 31 to 6th, in St. Philip's church, New York city.

The chapel of the Holy Name, at the institutions of the Brothers of Nazareth, Rahberg, Cragmoor, has just been blessed by Bishop Seymour, of Springfield.

Pleasure for Poor Children

Bishop and Mrs. Satterlee, of Washington, have greatly added to the pleasure of the poor city children sent to the Catskill Mountains, by the New York City Mission Society, by entertaining them at their cottage at Twilight Park.

New Rector for St. John's Church, Yonkers

The parish has chosen as rector, in succession to the late Rev. Dr. Alexander B. Carver, the Rev. Andrew F. Underhill, now rector of the church of the Good Shepherd, Brooklyn, and he has accepted.

Work in Cuba

The American Church Missionary Society, auxiliary of the Board of Missions, has raised the money needed to furnish the new orphanage

at Matanzas, Cuba, and is now striving to secure \$50,000 for a similar institution at Havana.

Grace Church Fresh-Air Work

Has closed for the season at its new Grace House-in-the-Fields at New Canaan, Conn. Under the guidance of one of the curates, the Rev. Mr. Galway, seven house parties of about 75 each, including children and parents, have visited the home during the summer, and the average number in the house has been 106 persons. The Knights of Temperance and the Young Crusaders went into camp near the house, under military drill, patrolling camp and house with sentinels having a countersign. The cost of the work has been about \$3,000. From the house as a centre, numerous excursions have been made into the surrounding country.

St. Bartholomew's Chinese Club

Has now a paying membership of 200 Chinamen. There is also a Sunday school, which, notwithstanding its great difficulty in securing teachers, has 118 Chinese pupils. The leader of the club, Mr. Guy Main, gave attention to nearly 1,000 cases last season in which Chinamen needed protection by law from cruel or unjust treatment. The physical aid and sympathy extended wins them towards Christianity. The guild is recognized as the headquarters for Chinese work. It had an income for the year of about \$1,500, a considerable portion of which was contributed by the Chinamen themselves. The balance was provided through the Rev. Dr. David H. Greer, of St. Bartholomew's church.

Church of the Holy Communion

The Sunday services of this church, situated at the corner of 20th st. and 6th av., the Rev. Henry Mottet, rector, will be resumed the first Sunday in October. During the summer, very extensive improvements were made in connection with the church interior, augmenting greatly its beauty, and adding in marked manner to its usefulness. A full, carefully selected choir will again serve at the 11 A. M., and the 4 and 8 P. M. services, under the direction of Mr. Charles Whitney Coombs who has been spending the summer in the study of Church music in some of the principal cathedrals of England. The Rev. J. H. McIlvaine, D.D., has just been appointed the preacher at the Sunday afternoon services. The services will be as follows: Holy Communion at 7:30 A. M. and noon; children's service and sermon at 9:30 A. M.; the principal service and sermon at 11 A. M.; afternoon service at 4 o'clock; evening service at 8 o'clock.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Contingent Charitable Bequests

Are contained in the will of Mrs. Anne M. Henry, widow of the late Rev. John B. Henry, which directs that in the event of her children not surviving her, her estate of \$1,000 is to be divided between the Episcopal Hospital and the Home for Incurables (unsectarian).

Trinity Church, Southwark

Which has been closed during the past summer for extensive improvements and renovation, was re-opened on Sunday, 24th inst., with an early celebration of the Holy Eucharist, followed at a later hour by Matins and a second Celebration, the rector, the Rev. Horace A. Fuller, officiating and preaching both in the forenoon and at Evensong.

St. Luke and the Epiphany, Philadelphia

The Rev. Dr. T. A. Tidball, rector, has returned from his summer vacation, and officiated on Sunday, 24th inst. During his absence abroad, the church has undergone a thorough transformation, and the interior has been made especially attractive. The Rev. Leverett Bradley, associate rector, who has been absent for two years, is expected home during the present week.

Church Services for Old Soldiers

Ever since the Rev. Samuel P. Kelly has been rector of St. Barnabas' church, Haddington, he has held regular Church services twice

each month, and addressed the inmates of the Home for Aged Veterans, G. A. R., and their wives, that building being within the parish bounds. On Sunday afternoon, 24th inst., Major Moses Veale, rector's warden of St. Philip's church, West Philadelphia, made the address.

Choir Changes

At Holy Trinity memorial chapel, Philadelphia, the Rev. Robert A. Mayo, minister-in-charge, a double quartette choir has been introduced, with Miss Shain as first soprano. Mr. Selden Miller is choirmaster and organist. During the past summer the organ has been greatly improved,—virtually rebuilt. It stands in a recess on the gospel side of the chancel, with the console at some distance from the instrument, so that the organist faces the congregation and choir; the action is therefore reversed.

Rector for Church of the Holy Apostles

Early this month a unanimous call was extended by the vestry of this church to the Rev. Nathaniel S. Thomas, rector of St. Matthew's church, Wheeling, Va., to become rector of this important parish, which also includes the memorial chapel of the Holy Communion. It is understood that the call has been accepted, and the vestry will formally elect the Rev. Mr. Thomas rector, and also a rector's assistant to succeed the Rev. J. S. Bunting, resigned. The Rev. Mr. Thomas is a son of the late Bishop Thomas, second Bishop of Kansas.

New Parish House at Gwynedd

The Sunday school of the church of the Messiah, Gwynedd, the Rev. John H. Converse, rector, held its first session on the 17th inst., in the new parish house, which had been formally dedicated on Thursday evening, 14th inst. The building is of frame, 30x50 ft., and was designed by Messrs. Cope & Stewardson, of Philadelphia. On the main floor is a platform, 14 ft. in depth, with convenient closets and sliding doors to shut off the audience room; it occupies one end of the interior, and there are within it staircases leading to the basement, and also to the exterior. The basement is cemented and the walls plastered; provision is made therein for various parish agencies, including all the requisites for a kitchen, a sewing machine, a shuffle board for recreation, and a heater. Building operations were hurried so as to have the parish house opened before the Philadelphia residents of the vicinity returned to town for the winter. Many gifts were made, including stained glass windows, hanging lamps, and the several articles in the basement. The total cost was \$2,000, and is all paid for, except about \$350. The Rev. Mr. Converse is much elated over this recent addition to his parish, as the building is a real necessity for carrying on the work.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

The Bishop has given his official consent to the consecration of the Rev. Joseph Marshall Francis, D.D., to the see of Indiana, and will assist in the function.

The church of the Holy Innocents, Racine, is now completed, as to its recent improvements, amounting almost to a rebuilding. The cost, in all, was about \$1,200.

The Fifty-third Annual Council

Held its sessions at All Saints' cathedral, Milwaukee, Sept. 19th and 20th. The proceedings opened with a High Celebration in the cathedral church at 10 o'clock, the Bishop officiating. The sermon, an able discourse on "The Church's mission," was preached by the Ven. Jeremiah J. Wilkins, D.D., Archdeacon of La Crosse. The council was called to order in the cathedral guild hall by the Bishop, president *ex-officio*. The Rev. Dr. C. B. B. Wright was unanimously re-elected secretary of the diocese, and on his nomination, the Rev. G. F. Burroughs, assistant secretary. The following re-appointments were made and confirmed: (1) To be archdeacons, the Ven. E. Pardon Wright, D.D., of Milwaukee; the Ven. Percy C. Webber, of Madison, and the Ven. J. J. Wilkins, D.D., of La Crosse. (2) To be deans of the convocations, The Rev. C. L. Mal-

lory, of Milwaukee; the Rev. March Chase of Madison, and the Rev. Evan J. Evans.

In the evening a missionary meeting was held, at which the Bishop delivered his annual address. In the course of it he reported no loss by death in the clerical ranks during the past year, but many and serious losses amongst the prominent laity of the diocese. He had confirmed 685 at 81 separate visitations, and made 34 other visitations, total 115; preached 260 sermons, not including the usual Confirmation addresses; baptized, 4; marriages, 2; funerals, 4; celebrations of Holy Eucharist, 85; attended 7 meetings of trustees, board of missions, etc., also 15 commencement and kindred meetings; assisted at the consecration of two bishops; ordained 12 to the diaconate, and 17 to the priesthood; received 17 clergy into the diocese, and transferred 16 to other jurisdictions. Candidates for Priests' Orders, 19; postulants, 18; lay-readers under license, 15; clergy in the diocese,—bishop, 1, priests, 84, deacons, 10, officiating under license, 6, total 101. Laid four corner-stones and blessed and opened four new churches: consecrated two churches—the cathedral, and St. John's, Portage, blessed one rectory building, dedicated four guild halls. Following the Bishop's address, missionary speeches were made by the Rev. Messrs. Braun, Mallett, and Dennis, and Mr. K. D. Peterson. A collection was taken up for diocesan missions, amounting to over \$23.

On the second day Mr. Charles P. Jones, of Milwaukee, was unanimously re-elected treasurer of the council and of the Board of Missions.

Board of Missions: The Rev. Messrs. L. P. Holmes, McVettie, Burroughs and Barnes; Messrs. C. P. Jones, Horstman, Ruger, Spensley, Holway, Kennedy, Warden, and Kelsey.

Standing Committee: The Rev. Dr. Webb, president; the Ven. Archdeacon Wright, secretary; the Rev. Mr. Stidell, and the Rev. Dr. Piper; Messrs. L. H. Morehouse, and E. P. Brockway, Judge Putney, and Mr. J. L. Bostwick.

A new canon "Of Burial Grounds" was adopted, and a canon "Of the Annual Parish Meeting," was so amended as to allow of adult females voting at parish meetings, but forbidding them the right of holding office. The Ven. Archdeacon Wilkins and Mr. L. H. Morehouse were elected delegates to the Missionary Council of St. Louis.

Forty-eight clerics of the diocese and 39 lay deputies were present during the sessions of the council. Luncheon was served each day in the cathedral guild hall by the ladies of the cathedral and other city parishes. The entire proceedings from first to last were most harmonious, and all agreed that this council had been an eminent success and a great help and stimulus.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop
St. James' Church, Elmhurst

The Rev. E. M. McGuffey, rector. This parish has recently received from one of the congregation the gift of a memorial church porch, of Gothic design, built to conform to the architecture of the church. It is a commodious, costly, and beautiful structure, and complete in all its appointments. On its west wall is fastened a bronze tablet, bearing this inscription:

This porch is erected to commemorate the labors of the Rev. William Urquhart who laid the foundations of St. James' church, A.D., 1704, thereby opening the door of the Church of God to this community

The porch was recently consecrated by the Bishop. It stands as the first memorial of any kind to the Rev. Mr. Urquhart who reached this country in July, 1704, and began officiating in Jamaica, Newtown, and Flushing. The folio Prayer Book presented for use in Jamaica and elsewhere, by Lord Cornbury in 1703, is now among the treasured records of St. James' church. A few years ago, the old name of Newtown was changed to Elmhurst, and St. James' church now finds itself at the geographic centre of Greater New York.

St. Thomas' Chapel, Rifton Glen

On Sept. 9th, the corner-stone was laid in the presence of a large assembly. The Rifton band

headed the procession, which started from the residence of Mr. Ritter. A platform had been erected for the choir and clergy, on which an organ was placed. The service commenced with the singing of the well-known hymn, "The Church's One Foundation." The Archdeacon of Orange, the Ven. W. E. Thomas, D.D., read the appropriate prayers and, assisted by Mr. N. Hogeboom, the mason in charge of the work, laid the corner-stone in due form. He then led the assembly in the recitation of the Nicene Creed. The corner-stone bears the date 1899, surmounted by a cross. On returning to the platform, addresses were made by the Rev. Henry Barker, rector of All Saints', Rosendale, and in charge of the mission at Rifton; the Archdeacon, and the Rev. Messrs. W. J. Agnew, L. R. Dickinson, and O. Applegate. The greatest interest was taken in the proceedings by all present. Many of the Church residents of the village are encouraged, and it is hoped the mission will gather round it a large congregation and an active body of workers. The nave or main part of the building is 22 feet by 42 feet, with a chancel 8 feet by 12 feet at the rear. The interior presents a more Gothic feeling than the exterior, heightened by the open trusses and timbered ceiling, the pointed chancel arch and windows, and the simple screens around the robing-rooms. The trusses and all roof work are of spruce; the floor, trimmings, screens, and pulpit, of North Carolina pine. The windows are glazed with amber colored glass, and the walls are tinted a light buff. Located on each side of and separated from the choir by low screens or partitions, are two robing-rooms, one of which might be utilized for an organ alcove. In the choir proper, which is raised one step above the nave floor, space is secured for the singers and visiting clergy, and a small pulpit is provided at one side. Back of the choir is the chancel, raised slightly from the nave floor level.

Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop

Consecration of Church

On Wednesday, Sept. 20th, St. Mark's church, Medicine Lodge, was consecrated by the Bishop, the Rt. Rev. F. R. Millsbaugh, D.D. The sermon was preached by the Rt. Rev. Francis Key Brooke, Bishop of Oklahoma. Several of the clergy of the diocese were present. The service, which was led by a large and well-trained choir, was beautiful and impressive. The church is of Gothic design, centrally located on the main street of the town, and cost \$1,700, without the furniture. The furnishing is complete in every detail, representing memorials and gifts of interested friends, and the whole reflects great credit upon the faithful and hard-working rector, the Rev. L. L. Swan, by whose untiring efforts the church has been erected and paid for. In the evening, the Bishop confirmed a class which had been carefully prepared for the reception of that holy rite. The services of the day were well attended by the townspeople who are learning to appreciate the Church's worship and the efforts of this devoted missionary in their behalf.

Central Pennsylvania

Ethelbert Talbot, D.D., LL.D., Bishop

Archdeaconry of Reading

The fall meeting was held Sept. 18 and 19th, at St. Luke's church, Lebanon, the Rev. J. Mitchell Page, rector. At Evening Prayer, on the 18th, the Rev. Robert H. Kline was the preacher, and made an able plea for personal effort on the part of the clergy, especially in preparation of candidates for Confirmation. On the 19th, at 7:30, the Holy Eucharist was celebrated by the Rev. Dr. W. R. Scott. A breakfast, under the auspices of St. Agnes' Guild, at the rectory, immediately followed, after which a short business meeting was held, and at 11:10 the clergy in attendance, and many of the laity from Lebanon and vicinity, took the train for Jonestown and proceeded to the Church Home for Children. After very pleasing exercises by the children,

and addresses by the Rev. Messrs. Shero, Abel, and Page, Archdeacon Buxton, and Dr. Sterling, a lunch was served to all present in the large dining-room, following which the guests were privileged to inspect every part of the building. This admirable home for destitute children is under the superintendency of the Rev. Alfred W. Abel, a conscientious, self-denying, and beloved priest. On the return to Lebanon, the archdeaconry again assembled, and listened to an excellent paper by the Rev. J. M. Koehler, on "The condition of the deaf and dumb before and after education," read by the Rev. B. F. Thompson; a very profitable and instructive discussion ensued. The archdeaconry adjourned to meet on the second Monday in January, 1900, at Grace church, Allentown. At 8 o'clock, after Evening Prayer, missionary addresses of a helpful nature were made as follows: "The spirit of faith," by the Rev. B. F. Thompson; "The spirit of zeal," by the Rev. Dr. W. R. Scott; "The spirit of sacrifice," by the Rev. Dr. G. H. Sterling. The archdeaconry meeting was an inspiring one in every way.

Alabama

Richard Hooker Wilmer, D.D., LL.D., Bishop
H. Melville Jackson, D.D., Bishop-coadjutor

St. John's church, Montgomery, has contributed \$127 to "Bishop Wilmer's Evangelistic Fund," \$100 being the gift of one man.

The Rev. Mr. Fitzsimmons having resigned the charge of Carist church, Avondale, the Bishop has assigned the Rev. Dr. Beard in his place.

A movement is on foot to remove Grace church, Mount Meigs, to Scotia, a town one mile from its present location, and directly on the Georgia and Alabama railway.

St. Peter's church, Talladega, will shortly paint and repair their church property, furnish the vestry room, and beautify the church grounds.

The newly appointed evangelist for North Alabama, the Rev. Richard W. Hogue, will, by direction of Bishop Wilmer, conduct Missions at the following points: Bridgeport, Trinity, and Scottsboro.

Church Work Revived

The Church people of La Fayette (one of the earliest settled places in Alabama, and numbering 1,500 souls) are now under the charge of the Rev. R. C. Jeter, and will be given one service a month, the Presbyterian church having been rented for this purpose. There are seven communicants in this place, and the only visitation ever made to La Fayette was in 1846, by Bishop Cobbs. A congregation was formed in 1833 by the Rev. Thos. A. Cook, which died a few years after.

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

Corner Stone of St. James', St. Louis

On the 14th Sunday after Trinity, the corner stone was laid by the Bishop, assisted in the services by the rector and the Rev. Messrs. A. T. Sharpe, B. F. Newton, and G. A. Ottmann. The rector read the list of articles placed in the corner-stone, among which were a letter from Mr. Simmons who was absent at Oronowoc, but represented by Wallace Simmons; a photograph of Lullie Simmons, for whom the church is a memorial, an historical sketch of the church, etc. The Bishop closed the ceremonial function with a brief address appropriate to the occasion. The church is to be a substantial building of stone, 80 ft. by 50 in dimensions, with a seating capacity of 400. Beneath the audience room are a Sunday school and lecture room, 50 by 50, and apartments for guilds and the social side of church work. The estimated cost of the building alone is \$25,000. The situation is directly opposite the old church at the corner of Goode and Cote Brillante aves. The lot was purchased for \$3,500, of which \$1,800 were the proceeds of the sale of the former property, the remainder furnished by the congregation. The new St. James is built by Mr. E. C. Simmons as a me-

morial of his daughter, Lulie Simmons, who departed this life eight years ago. Mr. Simmons has taken a warm interest in the parish ever since it was taken in charge by the Rev. Mr. Duckworth, at which time it was supposed to be expiring, and its steady and substantial growth, with assured prospects for the future, is an encouraging contribution to the strength and influence of the Church in St. Louis. An exceptional feature of the growth of St. James', is that it is not due to the moving in of Church families, but the waking up of indifferent ones, and the gathering in of non-church goers.

The Missionary Council

The various committees are making active preparations for giving the council a cordial welcome in St. Louis. The opening services will be at the cathedral, Tuesday, Oct. 24th, with the Holy Communion administered by the Bishop of the diocese, and the sermon by Bishop Dudley, of Kentucky. On the previous Sunday, Oct. 22nd, special missionary sermons will be delivered in all the city churches by bishops and eminent clergymen, and in the afternoon there will be a grand rally of the Sunday school children, probably in the exposition building, with missionary addresses by Bishop Hare, Rev. Dr. H. L. Duhring, of Philadelphia, the Rev. J. Addison Ingle, of the China mission, and others. It is to be hoped that every Sunday school will be out in full force, officers, teachers, and scholars. In the evening of the same day will be at the cathedral a general missionary mass meeting, with addresses by Bishop Gailor, of Tennessee, Rev. Dr. Swentzel, of Brooklyn, and Rev. Dr. Faude, of Minneapolis.

The working sessions will be held at St. Peter's church. We give the topics of discussion in their order, with the names of speakers and writers as far as known at present: "Our new responsibilities." 1. The Philippines; writer, Bishop Doane, of Albany; speaker, Sergeant John H. Peyton. 2. Puerto Rico; Rev. Geo. B. Pratt, our pioneer missionary, will write a paper, to be read by the associate secretary, himself being unable to be present, and Chaplain Brown, U. S. A., formerly of the Rough Riders, has accepted an invitation to speak, subject to the permission of the military authorities. 3. Cuba; Bishop Whitaker who is Bishop in-charge, and the Rev. Dr. W. Dudley Powers, will read papers.

"How to increase the interest in the Lenten Offering"; writer, Rev. Dr. H. L. Duhring; speaker, to be announced. "The missionary power of the Prayer Book"; writer, the Rev. Dr. Samuel Hart; speaker, the Rev. Dr. Geo. Hodges. "In the event of the Partition of China, what will be the effect upon Christian Missions?" writer, the Rev. A. C. Bunn, M. D., formerly medical missionary at Wuchang; speaker, the Rev. J. Addison Ingle, missionary at Hankow.

Western Michigan

George De Normandie Gillespie, D.D., Bishop
Presentation to Rev. Dr. Van Antwerp

The members of Grace church, Holland, gave a reception to their rector and his wife at the residence of Mr. and Mrs. M. J. Kinch, welcoming them home from their trip abroad. After a pleasant evening devoted to music and conversation Mr. A. J. Ward presented to the Rev. Dr. and Mrs. Van Antwerp in behalf of the congregation, a beautiful Dresden china clock. The Doctor responded in his usual happy vein, giving several good anecdotes, as well as a description of the great clock at Berne.

Missionary Work of the Rev. W. P. Law

The Rev. Woodford P. Law, general missionary, has completed five years of active service, and expects to aid in arranging for a new system of missionary work in the diocese. He reports in that time 700 services, 210 celebrations of the Holy Communion, and 25 burials at various places from South Haven to Petoskey. He has presented 71 candidates for Confirmation, and traveled, in many short trips, about 40,000 miles.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Mrs. Gilbert, wife of Bishop Gilbert, has so far recovered from her continued illness as to be able to take an occasional drive.

The Rev. Dr. Wright, rector of St. Paul's church, has arrived in Switzerland, where he and his family have taken up their residence.

At Linden Hills, a flourishing suburb of Minneapolis, a neat little chapel has been erected, named St. John's, with Mr. Hector Baxter in charge. A flourishing Sunday school has been gathered in, and Church services are maintained.

The Rev. C. E. Haupt, formerly rector of the Messiah, entered upon the duties of general diocesan missionary Sept. 1st. He will continue to act as warden of the Deaconess Home, of which he was the founder. His knowledge of the diocese as secretary of the Board of Missions, specially adapts him for this work.

Bishop Gilbert's Visitations

NOVEMBER

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| 1. 10:30 A. M., All Saints', Minneapolis. | 8. 7:30 A. M., St. James'. |
| 2. 7:30 A. M., Madelia. | |
| 5. 7:30 A. M., Windom, Wilder. | |
| 6. 7:30 A. M., Worthington. | |
| 7. 7:30 A. M., Adrian. | 8. 7:30 A. M., Luverne. |
| 9. 7:30 A. M., Pipestone. | |
| 10. 7:30 A. M., Lake Benton. | 12. Marshall. |
| 16. 7:30 A. M., Brownton. | 17. 7:30 A. M., Olivia. |
| 19. A. M., Montevideo; 7:30 P. M., Granite Falls. | |
| 20. 7:30 P. M., Appleton. | 21. 7:30 P. M., Benson. |
| 22. 7:30 P. M., Litchfield. | 24. 7:30 P. M., Waseca. |
| 25. 2:30 P. M., Warsaw; 7:30 P. M., Morristown. | |
| 26. A. M., Waterville; 7:30 P. M., Elysian. | |
| 27. 2 P. M., Madison Lake; 7:30 P. M., Janesville. | |
| 28. 7:30 P. M., Lake Crystal. | |
| 29. 7:30 P. M., Belle Plaine. | |

New Church at Rushford

The parishioners at Rushford are erecting a \$5,000 stone church; the money has already been subscribed. The church will bear the name of Emmanuel. Bishop Gilbert laid the cornerstone June 17th; a banquet followed after the ceremonies.

New Edifice for St. Paul's, Minneapolis

After two years' agitation the vestry of St. Paul's church have decided to sell their present property, at Hennepin ave. and 12th st., and erect a handsome large edifice on Lowery Hill. The architect is already at work upon the plans; the exact location will be selected shortly. Work upon the new church will be started before the end of the year.

Summary of Statistics

From the diocesan journal just published, we gather the following facts: Clergy--bishops 2, priests 85, deacons 5, total 92; clergy received 10, transferred 9; ordinations--deacons 7, priests 8; candidates for orders, 18; lay-readers, 20; deaconesses set apart, 1; families, 6,204, individuals 23,308; Baptisms--infants 842, adults 168, total, 1,010; Confirmations, 758; confirmed persons, 12,314; 101 Sunday schools, about 665 teachers, and 5,800 pupils, total 6,465; three parish schools and four industrial schools with 47 teachers and 432 pupils. Total contributions, \$158,237.13; indebtedness, \$104,897.00.

Brotherhood of St. Andrew

Held their midsummer rally at St. James' church, St. Paul. The Rev. George H. Mueller conducted a Quiet Hour. After supper, served by the ladies of the parish, shortened form of Evensong was rendered in the church. J. F. Langdon read a well prepared article on St. Andrew's Brotherhood, past, present, and future. The Rev. G. M. P. Pridham presented a timely paper on "Resolute Christianity." Both papers elicited a lively discussion, in which all participated. The gathering proved very helpful and stimulating.

Harvest Festival

In St. Peter's church, St. Paul, was held on the 16th Sunday after Trinity, commencing with a celebration of the Holy Eucharist, the rector, the Rev. George H. Mueller, celebrant and

preacher. The choir rendered in good taste, festival music at both services. The decorations were exceedingly beautiful. On the Monday evening following, according to the usual custom, the annual parish supper was held in the guild room; about 75 parishioners attended it. The rector acting as toastmaster, made a few brief but appropriate remarks. The Rev. Edwin Johnston and the Rev. Stuart B. Purves, former rectors, gave a history of the parish during their respective incumbencies, and profitable advice for the future. Members of the vestry and the treasurer also responded in a humorous vein. The social gathering was very enjoyable.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop
Brotherhood of St. Andrew

The bi-monthly meeting of the local council was held in the Epiphany Sunday school room, on Monday evening, Sept. 18th. In the absence of the president, Mr. Frank M. Evans, Col. Cecil Clay, of St. Andrew's chapter, presided. There were 60 men present, and much interest was shown in the proceedings. Brief addresses were made by the Rev. Alfred Harding and Mr. W. B. Dent, of St. Paul's chapter, and by Messrs. Salter, of St. John's; Bryan, of Emmanuel chapter, Anacostia; and Currie, of Ascension. An informal discussion respecting the approaching convention, followed. The Rev. J. R. Bicknell, of Florida, gave an interesting account of work in connection with St. Catharine's mission, Pensacola, and spoke of the help rendered by a former Washington Brotherhood man who had there organized a chapter and done noble work for the Church.

Memorial to Rev. Dr. Crummell

The vestry of St. Luke's church have received contributions of \$5,000 towards a fund for the "Crummell memorial rectory," which it is proposed to build in memory of the founder of the church, the late Rev. Alexander Crummell, D.D.

Maine

Henry Adams Neely, D.D., Bishop

Meeting of the Board of Missions

The usual fall meeting of the Board of Missions was held in St. Mary's church, N. E. Harbor, Sept. 12th and 13th. On Tuesday evening the first meeting was held in St. Mary's church, at 8 o'clock, when, after prayers, addresses were delivered by the Rev. Henry Bedinger, of Salem, Mass., on "The preservation of apostolic truth and order," and by the Rev. W. C. Stewart, on "The restoration of unity." These were both very able presentations of the Church's teaching. Canon Leffingwell presided, in the absence of the Bishop. There was an early Celebration at 7:30 Wednesday morning, and a meeting of the Woman's Auxiliary in the church at 10 o'clock. The Board of Missions met at the same hour in the parish house, and heard reports from the different missions, and dispatched routine business. A letter was read from Bishop Neely, expressing his deep regret at not being able to attend, on account of his illness. An appreciative resolution was passed by the Board and telegraphed to the Bishop. The rector of St. Mary's gave the members of the Board of Missions and the Woman's Auxiliary a drive to Seal Harbor, which was highly enjoyed by all. At the evening session an address was delivered, after Evening Prayer, by the Rev. G. F. Degen, on "Diocesan institutions as missionary agencies," and one by the Rev. W. F. Livingstone, on "The parish or mission as a centre of influence."

Mission Work

The Rev. J. C. Quinn is in charge of a group of missions whose centre is Winn, in Penobscot Co. He holds regular service every Sunday morning in Winn, has good congregations, and also in the evening, except twice a month, when he has to be in Kingman. He holds service at Lincoln once a month at 3 p.m., in a hall, with fair attendance, and hopes, with the beginning

of Advent, to hold evening services in Montague at 7:30 P. M., driving there from Lincoln, some 11 miles. Kingman is the hardest part of his field, difficult to work in winter and spring, owing to bad roads. The services there are twice a month in the evening, the 2d and 4th Sundays. Attendance is variable; when there is no M. E. service, the church is usually filled with an attentive congregation. Owing to the business depression, many of our Church people have left. At Macwahoc, 11 miles from Winn, he has resumed services twice a month at 3 P. M., on his way to Kingman. Early in the spring he began a monthly service at Wytotiplock, on the M. C. R. R., on week evenings. There has been good attendance, but the people are very poor.

Colorado

John Franklin Spalding, Bishop

A correspondent sends the following: "Canon Byrne took his last official service in the cathedral on the 15th Sunday after Trinity. He read the litany with quite as much voice as the dean, although he is in his 93d year. On account of the rheumatic condition of Mrs. Byrne, who has been his faithful wife for more than 60 years, it was imperative that they should be cared for by their son and daughter, who live in the Canon's own home at Littleton. He will remain on the cathedral staff as long as he lives. It is no little blessing to a community to have before them an example of so long a life of total abstinence, continued activity, and faithful service. Although removed from the missionary list, and also the chapter, still his wants have been supplied by the Society for Infirm Clergy and by the cathedral. He leaves the city with the good wishes and affection of the whole community."

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. G. F. Patterson, formerly of Sedalia, Mo., held his first service at the church of the Incarnation, Cleveland, of which he has taken charge, on the 18th Sunday after Trinity. This parish was formerly in charge of the Rev. Wemyss T. Smith, in connection with the church of the Good Shepherd.

Guild of the Holy Cross

The annual meeting was held on Holy Cross Day, Sept. 14th, at St. James' church, Cleveland. The exercises opened with the celebration of the Holy Communion at 7:30, the Rev. Mr. Schultz, rector of the parish, celebrant. A second service and Celebration was held at 10:30, after which a luncheon was served in the parish house, and a business meeting followed. Miss Mary F. Bolles gave an interesting report of the work of the guild for the past year. Sister Frances Anna, of the Sisterhood of St. Mary, told of the work being done in the Children's Home at Memphis, in care of the Sisters. The children are chiefly from the families of the "poor whites" of the South, and they are taught, and trained to support themselves when they leave the Home. The special offerings of the guild are at present given to this work. All officers of the past year were re-elected: The Rev. T. C. Foote, chaplain; Miss Mary F. Bolles, warden; Mrs. Herbert Foote, secretary; Miss Helen Convy, treasurer, and Miss Cobb, librarian.

Daughters of the King

The eighth semi-annual meeting of the local assembly of the Daughters of the King for this diocese, was held in St. Paul's church, Akron, Sept. 16th. The programme consisted of a morning session, with a sermon by the Rev. Robert Kell, chaplain of the order, followed by the celebration of the Holy Communion, the Rev. Messrs. James H. W. Blake and Robert Kell being celebrants. The cities represented were Akron, Warren, Youngstown, Cuyahoga Falls, Kent, Ravenna, Hudson, and Elyria, there being about 30 Daughters present, besides a number of visitors. After the service the delegates were invited to the dining-room, where lunch had been prepared. The business session was

called to order at 1:45, and was opened with a hymn and devotional exercises by the chaplain. The roll call showed 11 delegates present. There were also about 12 members of the junior organization, "Children of the King." Reports were read from all chapters represented, and also from three chapters which sent in reports to the secretary. The introductory address by the president, Miss Brenneman, was excellent. This was followed by a few well-chosen words of welcome by the Rev. James H. W. Blake, rector of St. Paul's church, Akron. The report of the secretary-treasurer showed a surplus of \$3 17 after all expenses had been paid. The collection of the morning amounted to \$3 34, making the amount on hand \$6.51. The election of officers followed.

The balloting resulted in the election of Miss Conzett as president, and Miss Jewett as secretary-treasurer. Mr. Kell was re-elected chaplain. Then followed the Daughters' hymn, after which several very interesting papers were read. The first, entitled, "Daughters of the King," was by Mrs. Moncure, of Philadelphia, Pa. The second, by Louise Hinde, of Cuyahoga Falls, was a paper on "The Children of the King," and gave a very delightful account of the work done by that organization. "The Children of the King—Seniors," by Miss Mary Hawkins, of Cuyahoga Falls, showed how much work can really be done by the younger ladies of a parish. After another hymn a very fine paper, entitled, "Home workers," was read by Miss May Robinson, of Warren. The last paper was entitled "Sacrifices," by Miss Jewett. The Rev. George P. Atwater made a few appropriate remarks. A motion was carried to extend a vote of thanks to the late president for her faithful work of the last two years. After routine business, a hymn, and the prayers of the Order, the meeting adjourned.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop

Robert A. Gibson, D.D., Bishop-Coadjutor

A very strong effort is being made among the members of the Brotherhood of St. Andrew in Richmond, to secure the 15th annual convention in that city in 1900. The chief difficulty is the lack of a hall of sufficient seating capacity.

Continued Illness of Dr. Carmichael

It is believed that the Rev. Hartley Carmichael, D.D., rector of St. Paul's church, Richmond, will be unable to resume his duties for some time to come. Several months ago he was granted leave of absence until Oct. 1st, but the latest advices from Montreal give little hope at the present time of his recovery, his nervous system having completely broken down.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

On Monday, Sept. 11th, a meeting of the Standing Committee was held, when the Rev. John B. Brown was recommended to the Bishop for Deacons' Orders, and the Rev. Scott Wood for Priests' Orders. Consent was also given to the consecration of the Rev. William Loyall Gravatt to be Bishop-coadjutor of the diocese of West Virginia.

South Carolina

Ellison Capers, D.D., Bishop

Bishop Capers has for some weeks been recruiting at his summer home on Cedar Mountain, having been much shocked and grieved by the death of his gallant son-in-law, Captain Saterlee, U. S. A., who died suddenly at his post in the Philippines.

On Sept. 17th, Messrs. Harold Thomas and C. W. Boyd were to be ordained to the diaconate in the church of the Good Shepherd, Columbia, S. C. These young men are recent graduates of the University of the South, at Sewanee, Tenn. Mr. Thomas has been assigned by the Bishop to take charge of the mission church, St. Timothy's, in Columbia, S. C. Mr. Boyd will be in charge

of the missions at Glenn Springs, Blacksburg, and Gaffney.

Church of the Advent, Spartenburg

The Rev. Theodore Bratton, D.D., having accepted the appointment of rector and principal of St. Mary's Female College, Raleigh, N. C., this congregation has called the Rev. J. D. Magruder, of Mississippi, a graduate of the Divinity School in Sewanee, Tenn. Mr. Magruder will come to his new parish Oct. 1st.

Work Among the Colored People

An industrial orphanage is soon to be established near Columbia, the work of the Rev. Richard Carroll who has been enabled by the help of people at the North, and citizens of Columbia, to secure a valuable property. The building will be commenced at once. Besides the orphanage, Mr. Carroll proposes to establish a hospital and training school for nurses, with Archdeacon Joyner as trustee and director. Mr. Carroll enjoys the confidence of the leading business men of Columbia.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

The jurisdiction of Asheville held its fifth annual convention Sept. 13th, in Grace church, Morganton.

The Rev. John F. George who has been rector of St. Paul's parish, Winston, for the past six years, has sent in his resignation, and accepted a call to the rectorship of St. John's church, Rockville, Conn., to take effect Oct. 1st. Since Mr. George's connection with St. Paul's, many additions have been made to the communicant list, and a heavy parish debt nearly cancelled.

The Rev. B. S. Bronson, rector of Emmanuel church, Warrenton, has succeeded the Rev. W. J. Smith as dean of the convocation of Tarboro. Mr. Smith was elected dean in November, 1892, and held this office until May of the present year.

Bishop's Visitations

NOVEMBER

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| 5. Jackson. | 7. Weldon. |
| 8. Enfield. | 10. Ringwood. |
| 12. Littleton. | 14. Gaston. |
| 15. P. M., Warrenton. | |
| 16. P. M., St. Luke's, Ridgeway. | |
| 18. Middleburg. | 19. Williamsboro. |
| 21. Stovall. | 23. Goshen. |
| 24. Satterwhite. | 26. Oxford. |

DECEMBER

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| 3. Hillsboro. |
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Need of Missionary Work and Funds

The secretary of the executive missionary committee for the diocese reports the following: "Out of 94 parishes and mission stations, only 58 have contributed anything at all toward the missionary work within our limits; 36 not giving one cent, and of those who did give anything, the *per capita* offering was only about 36½ cents. There are five counties in the diocese in which the Church has no representation whatever."

Maryland

William Paret, D.D., LL.D., Bishop

At the request of the archdeacon, the fall meeting of the archdeaconry of Annapolis to be held in St. James' church, Annapolis, has been postponed from Oct. 25th to Nov. 15th, so as to enable the Bishop to attend the meeting of the House of Bishops, and the archdeacon to attend the Missionary Council at St. Louis, Mo. Mr. George Forbes, of Annapolis, who for some years has acted as secretary, has resigned because of his removal to New York.

St. Katherine's Mission

This mission for colored people, which for the past five years has been at work under the care of the clergy of Mt. Calvary church and the Sisters of All Saints, will shortly occupy the house, corner Gilmor and Presstman sts., Baltimore, which has been purchased for its use. In addition to regular services, a kindergarten for colored children will be maintained.

Editorials and Contributions

REFERENCE was recently made in these columns to a serious danger which seemed to threaten Christian schools in Japan, under the new treaty regulations. We are very glad to hear that the worst, in this case, as in most cases, is not likely to happen. Those well qualified to speak assure us that the government of Japan will take no step tending to the discouragement of Christian schools. We trust that *The Church in Japan*, the official organ of our missions in that country, will give us reliable and speedy information to allay any possible misgivings on this subject. Reports of threatened changes of policy in Japan are not only disquieting, but may be financially disastrous.

—X—

REPARATION and not expiation is foreshadowed in France, by the pardon of Dreyfus. The conscience of a great nation is not to be much longer stifled by brandy and absinthe crazed politicians and army officers. It has been not alone with the fate of the unfortunate victim of the military conspiracy that the world has been concerned, but also with the apparent degeneracy of a people who have held such a place of pre-eminence in the civilization of the world. France will not, cannot, stop short of a complete vindication of the honor of the man whom she has so cruelly wronged; and in the process of restoring him she will save herself from the monstrous corruption of a militarism under which she has once before been humiliated. By the revelations of the Dreyfus trial, France may be saved from a second Sedan. M. Zola has spoken the right word: "When honor has been restored formally to the condemned man, honor will be restored to France—not before."

—X—

A New Argument for Theism

MR. JOHN FISKE, in his recent volume on natural religion, contends strongly against the notion that religion is a delusive phantom, and that it is destined to die out as humanity becomes more enlightened. This notion has been made more or less familiar through the literature of Positivism and of the disciples of Evolution. The religious instincts, the presence of which cannot be denied, and which, so far as can be discovered, are co-eval with the appearance of the human race, are represented as abnormal features of the mental constitution. There is nothing to correspond to them in the realm of actual existence. These instincts, therefore, are destined to disappear as the reign of science extends and the race attains a higher stage of advancement. But facts are stubborn things, and to account for the presence and long persistence of religious ideas, has not been easy. Neither is it easy to dismiss with a wave of the hand a whole sphere of things which have had such a decisive influence upon human history. Those who in the higher regions of thought and philosophic theorizing, have deliberately endeavored to emancipate themselves from the influence of religious feeling, have found the task a difficult one. It has often come in the end to an exchange of old forms of belief for new, and such persons have sometimes amazed their fellow-men by subjecting themselves to systems or movements com-

monly regarded as superstitions, beneath the notice of sensible people.

ON the other hand, among those of a lower order, where the religious instinct has become blunted, or, to all appearance, exterminated, it will not be contended that this has gone along with any kind of elevation. On the contrary, the result is inevitable degradation, intellectual and moral. So true is this that it has been common for the philosopher who imagines that he himself has risen above the necessity of religion, to concede the imperative need of it for the "masses." Though there be no God, yet for the sake of the majority He must be invented. The wise man involuntarily draws back when he attempts to picture to himself what the world would become without the restraints of religion. What he perceives is nothing less than a relapse into savagery. The significance of this is not always seen. It is an admission that the world, at least as it now is, cannot get along without religion. That is to say, what progress and improvement have so far been gained cannot be retained; and further progress, in the case of the great majority, cannot be made without religion. What a paradox, then, to maintain that this element, so essential to any true advance, is a pure phantom—nothing more than a happy delusion!

IT is at this point that Mr. Fiske joins issue with others of his own school. A few years ago a brilliant writer maintained with great force that the Evolutionists were at fault in leaving religion out of the scientific scheme, as a mere transient phenomenon, without any profound or permanent significance. Mr. Kidd showed very convincingly that, in fact, the processes of evolution working for the advancement of the race would, to all intents and purposes, be ineffective without religion. The restraints which religion throws around the social life of men create a condition of things in which it is possible for the elements of progress to fulfill their perfect work. Without such restraints it is difficult to see how any advance could be made beyond the savage state. Mr. Kidd does not definitely concern himself with the truth or falsity of religion, or with its character, beyond the power which it has of restraining men within due limits. It seemed clear that his argument required, not simply that there should be a religion, but that for the best and most enduring results, there must be a true religion.

MR. FISKE attempts to prove not only the fact that religion has been closely connected with the highest achievements of progress, but that, on the principles of the evolution philosophy itself, it cannot be a delusion. Whatever we may think of that philosophy, and whatever doubts we may entertain whether it is capable of solving all the secrets of the universe, it is deeply interesting to note how this one of its latest disciples is brought to the point of insisting upon the truth of the fundamental postulates of religion, and that there are eternal verities, corresponding to the highest religious ideas. He is able to see, in the first place, that so far back as we are able to trace the history of religion, "the theory has comprised three essential elements: First, belief in Deity, as quasi human"; that is, as

we are accustomed to say, belief in a God, or gods possessing personality; "secondly, belief in an unseen world in which human beings continue to exist after death; thirdly, recognition of the ethical aspects of human life as related in a special and intimate sense to this unseen world."

THESE three elements, personality in the Godhead, immortal life beyond the grave, and an ineradicable sense of responsibility, will no doubt be admitted by all as essential elements in every form of religion, though it is worth notice in passing, that the clearness of insight by which precisely these three are singled out as having a transcendent importance, would seem to come only through the training of Christian thought.

Mr. Fiske then asks whether these elements, the subject-matter of religion, have a real and substantial character, or are merely a figment of the imagination? "Has religion through all these weary centuries been dealing with an eternal verity, or has it been blindly groping after a phantom?" It is this question which he has set himself to answer. The history of life on the globe, he tells us, is a history of adjustments bringing about an ever-closer contact between the inner life and the world environing. "Every stage of enlargement has had reference to actual existences outside." This may be illustrated in multitudinous ways. There came a time in this history when the last and highest of creatures came upon the scene. And religion was co-eval with humanity; and, moreover, it has played such a dominant part "in the evolution of human society" that the mind is at a loss to imagine what could have taken place without it.

"ALL the analogies of evolution are overwhelmingly against" the supposition that man in submitting himself to the domination of religion, was obeying that which had no existence outside his own mistaken mind. In every other instance progress has been achieved through adjustment of the inward to an actual outward. But to suppose that there is no personal God, no future life, and no accountability for human action extending into the unseen world, is to assume that in the most advanced stages of progress, where the noblest results have been attained, this law, hitherto so universal, has been altered. What we see now is no longer an adjustment to outward facts actually existing, but to imagined facts, the mere figment of the brain. It certainly follows that if man had known that all these "weary ages" religion had no objective reality, he could never have reached his present stage of intellectual and moral elevation. It is therefore concluded that according to the principles of evolution the three great elements essential to religion must be eternally true. In Mr. Fiske's words: "Of all the implications of the doctrine of evolution with regard to man, I believe the very deepest and strongest to be that which asserts the everlasting reality of religion."

WE may take Mr. Fiske's work as exhibiting natural religion in its latest form. The intention is still to present it as the substitute for supernatural religion. It has at least the advantage of making no pretence

to be the same thing in a new clothing. But two remarks suggest themselves. The first may be put in the form of a question. Is it at all probable that such a statement of natural religion could have been made by any but a man born and bred in a Christian country, and familiar from boyhood with the principles of the Christian faith? The other is as follows: Every stage of evolution, we are told, is due to adjustments of the inward to the outward, of life in the individual to the actually existing facts of the world which environs him. If this has been the case in all the countless periods which cover the lower stages, it must be so in those which cover the higher. But while in the lower stages the environment comprised things of the visible world, in the higher region the things to be reckoned with are things of the world unseen—God, immortality, eternal judgment. It is not possible to dismiss these realities as if they belonged to the same category with the visible and tangible things of which science takes cognizance.

IT may be that Mr. Fiske's "postulates of religion" involve more than he has been willing to face. Take, for instance, the first, that the idea of God is necessarily "quasi-human," that it is the idea of a personality in sympathy and even kinship with humanity. The argument is that the tremendous and effective part this idea has fulfilled in the progress and elevation of humanity, is a convincing proof, on the fundamental principles of evolution, that the Divine Object exists corresponding to that idea. May we not press the matter somewhat further? It is surely needful to examine what is comprehended in this idea of a quasi-human Person. The visible world of nature is evident to the senses; it may be explored and its secrets brought to light through the investigations of science. But the supernatural sphere, the world of the unseen, is not open to such investigation. Its secrets, even those most essential for moral guidance and spiritual development, must remain forever hidden unless they are disclosed to us by some beneficent Power beyond ourselves. According to Mr. Fiske, such a Power exists, a Power whose characteristic is love, and whose sympathy and kinship with humanity is infinitely close. Does not this bear us on irresistibly to the expectation of a revelation from above? The influence of nature's environment is impressed upon us through the senses, and through its effects upon the physical organization. But intelligence speaks to intelligence in another way. It is chiefly through speech, or that which answers to speech, that the impress is felt of spirit upon spirit. It seems to us, therefore, that in the argument before us is involved the truth of a Divine Revelation. And can it be shown that the idea of God has ever acted as a truly elevating and energizing power, except where it has been believed that God has revealed Himself after a manner corresponding to the nature of that unseen sphere to which He essentially belongs, a sphere not within the scope of the physical senses, but of the soul and spirit? Much as we dissent from some of the positions taken in his work, it still seems to us that the main argument of Mr. Fiske leaves the door open for revealed or supernatural religion as necessary to the crowning and completion of natural religion. In a word, the latter raises questions which the former alone can answer.

"A Defence of Profanity"

BY REV. HERBERT M. CLARKE, PH.D.

THE "defence" referred to in the title of this article is not mine, but as we shall presently see, is made by one of the most popular authors of the day. Even in these times of greatly increased refinement in the use of language, persons may be found who excuse profanity as a thing which, without being quite justifiable, is yet a very pardonable offense. There is no civil law against it, or if there is, it is not enforced; it does not injure anybody's person or property, and so they are inclined to think that it is not so very bad after all.

Recent writers on this subject take comfort in the thought that profanity in these days is much rarer than it was once. It has now become a mark of vulgarity, so that many who have no fear of God before their eyes, are restrained from swearing through their fear of Mrs. Grundy. Ladies may be led to imagine that this vice is nearly extinct, because they so seldom hear anybody swear. But one has only to sit in the office of some country hotel filled with farmers, commercial travelers, and other people of the middle classes of American society, to hear men talk with whom almost every third word is some kind of blasphemy. It is a habit they have formed, and they probably think it quite a harmless habit. They are honest, respectable men. If they were taken to task for profane swearing, they would probably maintain that it is a matter of very little importance, and that one who objected to it was quite too straight-laced and puritanical. They would not like to hear a woman swear, nor a clergyman, nor a schoolmaster, but ordinary men do not need to be so particular. Indeed, we come here to that strange phenomenon, the differing moral standards which popular opinion sets up for different classes of people. There are some who talk as if the laws of God were meant only for women and children, as if men—especially young men—were in great measure exempt. "Boys will be boys," they say, and "youth will have its fling." By such sayings they excuse the most degrading vice, and the most contemptible neglect of duty.

"There is no God, the young man saith,
Or truly, if there may be,
He surely did not mean a man
Should always be a baby."

A false argument is sometimes employed to dissuade men from swearing, the same argument from profit and loss which we find in the very questionable adage, "Honesty is the best policy." "You ought not to swear," they say, "because you gain nothing by it." So I remember once reading somewhere, that when Satan catches a man through profanity, it is much the same as a fisherman catching a fish with an unbaited hook. But this surely is not correct. There must be some inducement, or else no one would be tempted to swear. We are never tempted by things which we do not care for. There must be some object before the mind of the boy when he first begins to swear. The temptation to swear gets its strength from two things. In the first place, it gratifies the imitative propensity which is so strong in the young. A boy living among blasphemous talkers catches their profane expressions by pure imitation, and learns to swear much in the same way that a parrot picks up the words which it utters. The boy is apt to regard swearing as a sign of manliness. He is in haste to become a man

and so he learns to swear and smoke and drink whiskey because that is what men do.

Secondly, swearing undoubtedly furnishes a certain relief to the feelings in times of great provocation. One of our popular writers does not hesitate to defend it on this ground. In that very entertaining book called "Idle Thoughts of an Idle Fellow," Mr. Jerome K. Jerome defends swearing as a sort of safety valve, preventing the cherishing of an evil temper. "I think," he says, "that it does a man good to swear. Swearing is the safety valve through which the bad temper that might otherwise do serious internal injury to his mental mechanism escapes in harmless vapor." * * Swearing has the same soothing effect upon our angry passions that smashing the furniture or slamming the doors is so well known to exercise; added to which it is much cheaper. Swearing clears a man out like a penn'orth of gun powder does the wash-house chimney. An occasional explosion is good for both. I rather distrust a man who never swears, or savagely kicks the footstool, or pokes the fire with unnecessary violence. Without some outlet, the anger caused by the ever-occurring troubles of life is apt to rankle and fester within. The petty annoyance, instead of being thrown from us, sits down beside us, and becomes a sorrow, and the little offence is brooded over till, in the hot bed of rumination, it grows into a great injury, under whose poisonous shadow spring up hatred and revenge."

Now this is perhaps as plausible a defence of occasional profanity as can be made. But it fails in two ways—first, logically, and second, morally. Logically, it is not because swearing is profane that it relieves the feelings, but because it is exclamatory. But there are many innocent interjections, ejaculations, and exclamations which can be used to express sudden emotion, and thus furnish the safety valve which Mr. Jerome requires. He says that slamming a door is a desirable relief to the feelings, and that has been called a woman's way of swearing. It would be better indeed to slam the door or dance about the room, or indulge in any other violent gesticulation rather than take God's name in vain. Both good manners and Christian principles require us to put a curb on the manifestation of our feelings. In Oriental countries it is, or used to be, the custom to manifest violent grief or rage by tearing the hair or rending the garments, but who would wish such a custom to be introduced into America?

Furthermore, one cannot help observing that profane men swear when they are not at all excited. If they would reserve their profanity for occasions of violent emotion, it would not be quite so bad. But they swear in cold blood, in talking about the most commonplace matters. The safety-valve theory does not apply.

But this apology for swearing fails morally. In morals, of course, the question is never whether a thing is expedient, but whether it is right. Even though it relieves the feelings to swear, if swearing is wrong, that ends the discussion, for a good end never justifies wrong means. The real question about profanity is not how it makes the profane man feel, but how it is regarded by God. The reason that profanity is such a dreadful sin is because it is an insult to God to use His sacred name in a trifling or irreverent way. That God regards swearing as a wrong done to Himself, a wrong

which must not be condoned or overlooked, He has Himself expressly declared: "The Lord will not hold him guiltless that taketh His name in vain."

If you had lost the use of your vocal organs, and some skillful physician had performed an operation by which you obtained again the power of speech, you would not be so lost to all feelings of gratitude as to employ your regained faculty in insulting your benefactor. Yet that is what those do who blaspheme God. Those who utter profane words are abusing one of the best gifts which they possess to offend and insult the Giver.

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Letters to the Editor

THE ARCHBISHOPS' DECISION

To the Editor of *The Living Church*:

There are many who would like to be informed on two points raised by the recent decision of the two Archbishops in England. They are these: First, what Act of Uniformity has now the force of law in England? Is it the Act of Elizabeth in 1562, or the Act of Charles II., after the Savoy Conference in 1662?

The Archbishops seem to think that so far as the Church is concerned, all that occurred between 1562 and 1662 is a blank, and that Elizabeth still reigns. We were taught that the *Ecclesia Docens* in England to-day is based upon the settlement of 1662, and not that of 1562.

Second, we should like to inquire whether the issue which the Bishop of Springfield made in 1897, directly after the Lambeth Conference, of that year, does not receive some confirmation by the recent decision of the Archbishops? He concluded his address, after enumerating a number of reasons against any organization of the Anglican Communion under existing conditions, in these words: "These questions bring to an issue the point, that any organization of the Anglican Communion under existing conditions, places this august Communion under the domination of the Crown of Great Britain."

The Archbishops seem to lean to the conviction that the Church of England is the creation of the State. Is this not so? E. N. R.

Sept. 19, 1899.

DIVINITY SCHOOLS FOR COLORED MEN

To the Editor of *The Living Church*:

"Alfred Poole Grint," in the last issue of THE LIVING CHURCH, commenting upon divinity schools for colored men, says that I was "sadly mistaken in supposing that a colored man is welcome to pursue his studies at our divinity schools." And yet in his very next statement he proves exactly the opposite, for he specifies only two institutions where colored men are not welcome, and these two are the exceptions to the rule. There are colored priests to-day in the ministry of the Church who have graduated from the General, in New York; the Western, in Chicago; the school in Cambridge; Nashotah, and Seabury. The only two institutions refusing to receive and welcome colored men, are Sewanee and the Virginia school at Alexandria. Now, I ask the question in good faith, if the authorities in these dioceses deem it proper to have special "colored" concerns because of their unwillingness to receive colored men in the institutions already established, is it just and fair to expect Churchmen of the North to contribute the money for the support of these unnecessary institutions, when there are institutions that will most gladly welcome colored men?

PRESBYTER.

Sept. 22d.

MISSIONARY LITERATURE

To the Editor of *The Living Church*:

"No missionary literature worthy of the name," quoted and endorsed by you (Sept. 9th) from *The Churchman*, (Aug. 26th), may be true of "much that we find in our journals," etc. May I call your attention to a paper read at the last mission conference in North Tokyo, as it ap-

pears on p. 107, July number of *The Church in Japan*, the official organ of the missionary districts of Tokyo and Kyoto? It is entitled, "Cast the net on the right side." It is the earnest plea of the Rev. H. S. Jefferys who, with his wife, daughter of the late Rev. Dr. H. W. Beers, of California, has been for ten years actively at work in that most interesting field which is to rule the Orient. His paper proclaims "Hongo-Ku, the seat of the Imperial University, the First High School, the Tokyo Library, the Military Arsenal, the Botanical Gardens, and other institutions, as the habitat of the picked youth of the empire," for whom the Church might fitly provide the very best workers of two races, if only their support were assured. Another paper, by the Rev. Isaac Dooman, appears in *The Church Standard* (Sept. 16th), on "A Nation in Need of a Religion," and the selection of such communications compensates for much that seems childish. Probably "the men on the spot" where work is done, are giving us "wider information of the circumstances under which they are working," than we are willing to read. Our general secretaries have been men of wonderful faith and power in continuous, steady work. I fear that we have failed to do our duty in prayer and in liberal giving for the Church's missionary work. "A Notable Missionary Gathering," (on p. 408 of your issue of the 9th), gives evidence that the work goes on, and that experienced laborers, as well as new hands, are speeding to the field. Let us not forget them.

F. J. C.

Personal Mention

The Rev. D. Prescott Allison has entered upon the curacy of St. Michael's church, Baltimore, M. D.

The Rev. Benjamin T. Bensted has entered upon his duties as curate of St. Edmund's, Milwaukee.

The Rev. Samuel Bishop has resigned the charge of St. Stephen's church, Colorado Springs, Colo.

The Rev. Edward S. Barkdull has returned from Europe.

The Rev. Wm. N. Bally has accepted the rectorship of Christ church, Shrewsbury, N. J.

The Rev. D. M. Bates is at the Lower Saranac Lake, Adirondack mountains.

The Rev. Henry E. Cooke has accepted the rectorship of Christ Church, Warren, Ohio.

The Rev. Chas. J. Curtis has accepted the rectorship of Antietam parish, Md.

The Rev. Frederick Farrar, formerly of the diocese of Oregon, has been elected rector of Grace Church, Ridgway, diocese of Pittsburgh, and will enter upon his duties there on the first Sunday in October.

The address of the Rev. Wm. J. Gold, S.T.D., after Sept. 25th, will be at the Western Theological Seminary, 1113 Washington Boul., Chicago, Ill.

The Rev. Woodford P. Law is still to be addressed at 429 Wealthy Ave., Grand Rapids, Mich.

The Rev. Alsop Leffingwell has been resting at Bar Harbor, Me.

The address of the Rev. Hamilton Schuyler, formerly dean of Davenport cathedral, is 112 William St., Orange, N. J.

The Rev. Dr. C. Ernest Smith has returned from his trip abroad.

The Rev. Wm. Short has returned from his European tour.

The Rev. H. Fields Saumenig has resigned as curate at Trinity parish, Washington, D. C., and accepted a call as rector of Grace church, Nutley, N. J., and enters upon his new duties Oct. 1st. Address accordingly.

The Rev. Beverly D. Tucker, D.D., is spending the month of September at the Buffalo Lithia Springs, Va.

The Rev. John Warnock has accepted appointment as chaplain to Bishop Whitehead, of Pittsburgh.

Official

CHURCH CONGRESS

The Nineteenth Church Congress in the United States will be held in St. Paul, Minn., on Tuesday, Wednesday, Thursday, and Friday, October 10, 11, 12, and 13th. Visitors, when buying their tickets, should pay full fare to St. Paul, and get certificates stating said purchase, as some reduction in return fare may possibly be made. Inquiries with regard to hospitality, should be addressed to the REV. DUDLEY W. RHODES, D.D., 533 Portland av., St. Paul.

CORNELIUS B. SMITH,
General Secretary pro tem.

Ordinations

Ordained to the priesthood, on Sunday, Sept. 24th, 1899, 17th Sunday after Trinity, at All Saints' cathedral, Milwaukee, by the Bishop of Milwaukee, the Rev. William Watson, of Christ church cathedral, St. Louis, Mo., and the Rev. Lewis Russell Levering, A. M., tutor at Racine College Grammar School, and curate-assistant at Holy Innocents' and Immanuel churches, Racine. The candidates were presented by the Rev. Prof. Arthur W. Jenks, M. A., of Nashotah Seminary, who also preached the sermon. The Rev. Canon St. George and the Rev. Dr. C. B. B. Wright, of the cathedral staff, assisted in the function.

Died

BUTLER.—Entered into rest, at Faribault, Minn., Sept. 22d, in her 82d year, Mrs. Caroline I. Butler, mother of the Rev. Alford A. Butler, warden of Seabury.

EAGLE.—Entered into rest, in her 84th year, at her home in Marietta, Pa., Sept. 19, 1899, Elizabeth Quest Eagle, wife of Stephen F. Eagle.

OSBORNE.—At Digby, Nova Scotia Sept. 11th, Maria Blanchard, wife of the Rev. Louis Shreve Osborne, rector of Trinity church Newark, N. J.

SANDS.—Fell asleep, on the morning of Sept. 8th 1899, at her home, Flushing, L. I., Mary L., daughter of the late William Mitchell and S. Emily Sands. Funeral services were held at St. George's church. Interment at Christ churchyard, Manhasset.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

THE MISSIONARY COUNCIL for 1899 will be held in the city of St. Louis beginning on Tuesday, Oct. 24th. The preceding Sunday will be missionary day in the diocese, with special preachers in the churches of the city and vicinity in the morning, a children's missionary mass meeting in Music Hall Exhibition Building in the afternoon, and a general missionary meeting in Christ church cathedral in the evening. The Council will be opened with a celebration of the Holy Communion, the Bishop of Kentucky being the preacher, immediately after which the business sessions will begin. A full list of the members, corrected to date, will appear in *The Spirit of Missions* for October, and the programme in the Church papers.

TRANSPORTATION.—Beginning with Oct. 19th, the railroads will grant a fare and one-third for the round trip. The return ticket is good to start until Oct. 30th. Outgoing, stop-over privileges will be granted at all junction points. Returning, continuous trip by the same route. At the nearest important railroad station purchase a full fare ticket to St. Louis; announce to the agent that you are going to the Missionary Council, and ask him to give you a certificate; fill in and sign this certificate, and on the first day of the Council, or immediately upon arrival thereafter, hand it to the secretary to be certified by him and vised by the officer of the railroads. When purchasing return ticket present this vised certificate to the ticket agent in St. Louis, and pay one-third the regular fare back home.

Church and Parish

WANTED.—Two men congenial to each other—unmarried deacon or priest—to live together and do missionary work. Men apt to teach the young. Address Bishop Hare, Sioux Falls, S. D.

EUCCHARISTICS WAFERS.—Priests' wafers, one cent; people's wafers, twenty cents a hundred: plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York. Terms, cash.

"CHURCH DEFENCE."—A new monthly Church magazine. First issue ready. One dollar a year. Room 73, Tribune Building, New York.

WANTED.—The rector of an important parish in a large city at the North, finds it necessary to escape the rigorous climate, and desires work in the South. Address BACHELOR PRIEST, LIVING CHURCH.

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

The Editor's Table

Kalendar, September, 1899

3. 14th Sunday after Trinity.
10. 15th Sunday after Trinity.
17. 16th Sunday after Trinity.
21. ST. MATTHEW.
24. 17th Sunday after Trinity.
29. ST. MICHAEL AND ALL ANGELS.

Green.
Green.
Green.
Red.
Green.
White.

Michaelmas

BY THE REV. EDWARD A. RAND

O hark! what sounds of battle-charge
Are rumbling overhead?
The great archangel routs the foe,
Though by the dragon led.

Far sweeter is that triumph-roar
Than mildest evening breeze,
With murmurs musical and low,
Amid the forest trees.

And longest thou for help like this?
Then listen all who will!
God's Word proclaims the banner truth
Of angels with us still.

For is the battle sore to-day?
In faith, press on the fight!
Ho! ho! St. Michael leads the charge!
Now hard the dragon smite!

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"CHURCH DEFENCE" is the title of a monthly paper, of which the first issue has reached the Editor's Table. It is devoted to the maintenance of Catholic Church principles and order against the encroachments of the Broad Church movement which threatens to make shreds and patches of Holy Scripture, and to reduce the Faith of the Church to an iridescent dream. We are pleased to note that the work which THE LIVING CHURCH has been doing along this line for twenty years, is appreciated by *Church Defence*, as indicated by numerous quotations from our columns and by editorial comment. This periodical is published in New York, the name of the editor not being given; it is understood, however, that the Rev. Dr. Clendenin has been active in the enterprise. The ordination of Dr. Briggs and other danger signs in the East have alarmed the conservative and Catholic Churchmen in New York, and they have felt constrained to take united action. *Church Defence* is to be the organ of an active campaign, and its first issue indicates that this will be carried on with vigor. The cut on the first page (if we may be allowed a gentle criticism), while it may attract attention, seems hardly consistent with the seriousness of the situation.

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THE REV. JOSEPH M. FRANCIS, D.D., whose portrait appears on the cover-page this week, was born April 6th, 1862, at Eaglesmere, Pa. Five years later, upon the death of his father, the family removed to the old home, in Philadelphia, where Mr. Francis grew to manhood. For eight years he was a student at the Episcopal Academy, and then took a collegiate course at Racine, Wis. Mr. Francis' theological course was pursued under the supervision of Bishop Welles, of Milwaukee, for whom he filled the position of secretary for several years. In All Saints' cathedral, Milwaukee, on St. Thomas' Day, Dec. 21, 1884, came his ordination as deacon, followed by his elevation to the priesthood, on Dec. 19, 1886. During his diaconate, the Rev. Mr. Francis was connected with the cathedral,

where he had charge of two missions—St. Edmund's, North Milwaukee, and St. Peter's, Greenfield, and, later, attended the University of Oxford, and received some training in parochial work, both in Oxford and Dublin. Returning to his native land in 1886, he was for a few months resident canon of the cathedral, Milwaukee. In June, 1887, he was married to Miss Stevens, of Milwaukee, and at once entered on the rectorship of St. Luke's church, Whitewater, Wis. This charge was retained for a year and a half, during which time the church debt was paid. On Christmas Day, of 1888, the Rev. Mr. Francis, with his wife, started on the long journey to Japan, where he became Bishop Williams' assistant at Trinity church, Tokyo, now the cathedral. He was elected by the convocation a professor in Trinity Divinity School, Tokyo, at first doing part of the work of Old Testament Exegesis. Later, he became professor of Ecclesiastical History and Systematic Divinity, and in 1894, was appointed sub-dean of the school. By concurrent action of the English Bishop of North Tokyo, Mr. Francis was appointed a member of the Standing Committee of the Japanese Church. He also served as delegate to the General Convention of the Japanese Church, and in 1895, was elected by the mission convocation to the General Convention, at Minneapolis. Mr. Francis was the first editor and manager of the official magazine of the Japan mission, *The Church in Japan*. In January, 1898, he became rector of St. Paul's church, Evansville, Ind., since which time his record as an earnest and successful priest has been fully attested by the prosperity of his parish. As recorded elsewhere, he has now been consecrated Bishop of Indiana.

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Pen-and-Ink-lings

AN old farmer who had been to the metropolis was describing to his friends the splendor of the hotel at which he stayed. "Everything was perfect," said he, "all but one thing—they kept the light burning all night in my bedroom, a thing I ain't used to."

"Well," said one wag, "why didn't you blow it out?"

"Blow it out!" said the farmer. "How could I? The pesky thing was inside a bottle!"—*Collier's Weekly*.

MRS. Humphry Ward has written a letter to the London *Times* in which she appeals to the High Churchmen of the Anglican Church to make it possible for Unitarians to enter the Anglican fold. She pleads for modifications in the terms of personal subscription. "It is," says *The Congregationalist*, "a peculiar act of a woman blessed with more than usual perspicuity in most matters. A more futile plea could scarcely be imagined."

THE London correspondent of *The Episcopal Recorder*, of Philadelphia, writes of the circumstances attending the publication of a new edition of the Bible by a Glasgow house, in illustration of the care taken in printing the Scriptures. It may not be generally known, it says, that in Scotland anybody may print the Scriptures, but before

publishing any edition a copy of it must be read by a government official and duly licensed. The edition issued by the Glasgow firm was so small that two or three copies will go into the waistcoat pocket, and the reading of it no ordinary eyesight can manage without the aid of a magnifying glass. But this microscopic Bible had to be perused from beginning to end before the law allowed it to be licensed for publication.

WOMEN may find food for thought in the following from *Scribner's Magazine*:

Woman's inhumanity to man is a good deal in evidence. The late Senator Morton, of Indiana, was, it will be remembered, an invalid and a cripple. He came into a company at the capitol one day in a state of great indignation because, in a street-car crowded with young women, not one had offered him a seat, and he had been compelled to make the journey painfully and precariously supported upon his crutches. The like of this may very often be seen. Humanity, consideration for weakness and helplessness, is the root of which chivalry is the fine flower. It is a startling proposition that man's inhumanity to man is less than woman's, but the time seems to give it some proof. At any rate, a man evidently disabled would not be allowed to stand in a public conveyance in which able-bodied men were seated, even in the most unchivalrous part of our country, which I have given some reasons for believing to be the city of New York. And, if that be true, it seems that the assumption of the right of an able-bodied woman to remain seated while a disabled man is standing, is an assumption that the claims of chivalry are superior to those of humanity. On the other hand, it may fairly be said that the selfishness of women, with regard to the wayfaring man, is more thoughtless and perfidious than the selfishness of men with regard to the wayfaring woman. In this country, at least, this latter is in all cases felt to be a violation of propriety and decency. The native American feels himself to be both on his defence and without defence, when he is arraigned for it.

RETORT courteous: Schubert, on going home one evening, was beset by two tipsy young fellows who insisted on having an *impromptu* poem from him, and who would not let him go a step further till he had produced one. "Well, then," said Schubert to the speaker, "what is your name?" "My name," said he, "is Fesele." "And mine," said his companion, "is Klumpp." Thereupon the poet produced the following:

Wird man das F from Fesel reissen
Und das K from Klump;
So wird der Eine, Eesel heissen
Und der Andere, Lump.

Which in English is this:

If you the F from Fesel take,
And then the K from Klump,
'Twill of the one an Eesel (ass) make,
And of the other just a Lump (scamp).

AN interesting experiment in turning large farms into small holdings, which may help to solve the agricultural problem in England, was completed in Dorsetshire. Sir Robert Edgecombe, several years ago, bought a farm of 343 acres, spent money in building roads and wells, divided it up into twenty-five holdings of from two to thirty-three acres, and offered them for sale, payment to be made in ten equal annual installments. Purchasers were readily found of all trades and classes, eight only being agricultural laborers, and all the installments, with slight

exceptions, have already been paid off. Instead of a farmer and three laborers, there are now twenty-five families of seventy-five persons on the land, which has increased in value from £170 to £313 a year.

- X -

The Higher Criticism Applied to a Modern Instance

IN this note I endeavor to apply the critical principles with which we are familiar, when applied to "the Hexateuch," to a well-known ode of the poet Burns. I shall endeavor to show that it must have proceeded from at least two "sources," with a probable admixture by a third hand in the last stanza; which, after approved precedent, I venture to ascribe to a "compiler" who "appears to have introduced slight additions of his own." I shall distinguish the sources as B1 and B2, and the compiler as C. The ode consists of nine stanzas, and it will be seen at a glance that the principal line of demarcation falls after the fifth of these. The first five I assign to B1, the next three unhesitatingly to B2, while of the last I speak with more reserve, and leave to more curious and minute critics the question in what proportions it is to be divided between B2 and C. I fear I shall hardly make my remarks intelligible without a transcript of the greater part of the poem, which, happily, is not long:

TO A MOUNTAIN DAISY

ON TURNING ONE DOWN WITH A PLOUGH, IN
APRIL, 1786

Wee, modest, crimson-tipped flower,
Thou's met me in an evil hour;
For I maun crush amang the stoure
Thy slender stem:
To spare thee now is past my power,
Thou bonny gem.

Alas! it's no thy neebor sweet,
The bonny lark, companion meet,
Bending thee 'mang the dewy weed
Wi' speckled breast.
When upward springing, blithe to greet
The purpling East!

* * * * *
The flaunting flowers our gardens yield,
High shelt'ring woods and wa's maun shield,
But thou, beneath the random bield
O' clod or stane,
Adorns the histie stibble-field,
Unseen, alane.
* * * * *

Above each row of asterisks marks a stanza missed, and here the above "line of demarcation" occurs. I proceed to B2, in four stanzas, the last modified by C:

Such is the fate of artless maid,
Sweet flow'ret of the rural shade!
By love's simplicity betrayed,
And guileless trust,
Till she, like thee, all soiled, is laid
Low i' the dust.

Such is the fate of simple bard,
On life's rough ocean luckless starred!
Unskilful he to note the card
Of prudent lore,
Till billows rage, and gales blow hard,
And overwhelm him o'er!

Such fate to suffering worth is given,
Who long with wants and woes has striven,
By human pride or cunning driven
To mis'ry's brink,
Till wrenched of every stay but heaven
He, ruined, sink!

Even thou who mourn'st the daisy's fate,
That fate is thine—no distant date;
Stern ruin's ploughshare drives elate
Full on thy bloom,
Till crushed beneath the furrow's weight,
Shall be thy doom."

In B1 the dialect is the Scottish vernacular, in B2, the classic English meets us. Their differences are far more strongly marked than those on account of which certain metrical pieces in the Old Testament; e. g., the Song of Moses in Deut. xxxii, have been assigned to a poet of Northern Israel. For here the differences include that of grammatical form, and that of vocabulary, as well as that of divergent mouldings of words common to both dialects. The most

glaring instance of grammatical form is that of the third person singular of the verb in classic English being used for the second in Scotch. This occurs five times in the five stanzas of B1—"Thou's [has] met," "Thou . . . adorns," and in the last two omitted stanzas, "Thou glinted forth," "Thou lifts," and "Thou lies." Contrast with these repeated instances the opposite one in the concluding stanzas: "Thou who mourn'st" for which B1 would certainly have given "Thou that mourns." A different vocabulary is shown by the terms stoure, weet, bield; modified word-forms meet us in maun, neebor, cauld, wa', and in the easily recognized amang, stane, alane, snawie; while in the phrase, the histie stibble field, we have an example of each of these two latter combined.

I have dwelt thus far on linguistic points. But the contrast in the thoughts presented is no less marked than that of language. Who does not see that pure physical objectivity characterizes B1, while B2 is marked by moral subjectivity and sentimental reflection? The former deals with rustic features which appeal directly and simply to the senses, like those of Mrs. Barbauld's "Ode to Spring." The latter exhibits in every stanza a new image of pathetic sadness. Moreover, the two differences correspond and confirm one another. The Northern dialect claims the physical realm as its own, and the Southern, the ethical. That B1 and B2 "form two clearly definable independent sources, is a conclusion that may be accepted without hesitation," since form and matter concur to establish it.

But, further, B2 "is marked by a series of recurring features which are absent from the other," and in it "particular formulæ are repeated with great frequency," considering the brevity of the work. Thus we have in stanza viii. "such is the fate of artless maid"; in vii., we have ditto repeated "of simple bard"; in vii., "such fate," with a slight variation, "to suffering worth"; while in ix., the variation from the norm, due, perhaps, as above suggested, to C, is greater, the phrase appearing as "that fate is thine," and being here transposed from the first to the second line of the stanza. Again, we have a precisely similar formulaic recurrence in the fifth line of every stanza in succession, "Till she, like thee. . . Till billows rage, . . . Till wrenched off, . . . Till crushed beneath," etc. This love of formulaic iterancy is wholly absent from B1, the "style" of which "is freer and more varied"; while these last four stanzas are "marked uniformly by the same distinctive and stereotyped phraseology" in each.

Yet more, B2 exhibits a "distinctive and stereotyped" syntactic form otherwise. In every one of its stanzas, except the last, the second and the third line form each a compound term constructed in apposition to a simple term in the first line, and yet not coupled to each other by any conjunction. To put it briefly, every such pair of lines forms apposed *asyndeta*. Thus to "maid" in stanza vi., line 1, is apposed "Sweet floweret of," etc., and again is apposed "by love's simplicity," etc. To "bard" in vii., 1, is apposed "On . . . luckless starred," and again is apposed "unskilful he," etc., where "he" virtually repeats the first term. Again, in viii., 1, "suffering worth" (a poetical abstraction for "a worthy man who suffers") has similarly attached to it its two following lines; and although helped by the relative "who," yet the effect is the same. Thus "sentences cast in the same type recur." From any such monotony of structure B1 is wholly free; not to mention that such a poetical abstraction as that just noticed is wholly foreign to his rustic muse. "Suffering worth" reminds us of Shakespeare's phrase, "patient merit," and this suggests that the author had access to sources of culture to which that of B1 was a stranger.

The compiler, whose hand we trace in the closing stanza, or else the poet of B2 had evidently, in his apostrophe to himself, "Even thou who mourn'st," reproduced a trace of Gray's "Elegy" in the stanza which links it to the personality of the poet.

For thee, who mindful of the unhonored dead,
Dost in these lines their artless tales relate, etc.

But he had forgotten that "thee" of the preceding stanzas is the daisy *itself*. Here, then, the hand of a compiler seems clearly betrayed. Of course we need not doubt that the poet of B2 had B1 before him, and adjusted a moral, or series of morals, to it; to which joint composition C puts some finishing touches, and thus completed "the process by which the 'Ode to the Daisy' assumed its present shape."

To sum up, then, B1 and B2 are distinct from each other, as being products respectively of a Northern and a Southern dialect; and this effects their grammatical form, including that of the verb personal, the vocabulary, and the type of word-moulding. They are distinct, also, in respect of marked phraseological recurrences, which one exhibits freely, while from the other they are wholly absent. They are distinct in respect to syntactical arrangement, which in B1 is free and varied, but in B2 tends to fall into a fixed norm. And they are even more strongly contrasted, if possible, in respect of subject-matter, and the absence or presence of implied references to other standard works. And "where," as in the case before us, "the differences are," in proportion to the very slight bulk of the whole, "at once numerous, recurrent, and systematic, they may be regarded as conclusive evidence that the compositions in which they occur are not the work of one and the same author."

But indeed we know from another poem in the same collection, in the same Northern dialect, and in the same metre, that B1 could moralize, when the fit seized him, and that, too, without forsaking his native rustic tongue. I will quote a short sample, only, from the stanzas "To a Mouse," whose nest, it seems, had been stirred by the same ploughshare which tore up the daisy:

Thou saw * the field laid bare an' waste
An' weary winter comin' fast,
An' cozie here, beneath the blast,
Thou thought * to dwell;
Till crash! the cruel coulter past
Out thro' thy cell.

That wee bit heap o' leaves an' stibble,
Hast cost thee mony a weary nibble.
Now thou's turn'd * out for a' thy trouble,
But * house or hald,
thole the winter's sleety dribble
An' cranreuch cauld!

Butt Mousie, thou art no thy lane
In proving foresight may be vain;
The best-laid schemes o' mice and men
Gang aft a-gley,
And lea'e us nought but grief and pain
For promis'd joy.

Still thou art blest, compar'd wi' me!

Here, then, we trace the hand and style of B1 throughout. Thus the argument from resemblance confirms that from difference; and both together lead us to an assured conviction that B1 and B2 are distinct and separate authors. In this last case, however, there is no B2, and therefore no room for the work of C.

I venture, therefore, to express the *genesis* of the "Ode to the Daisy" by the formula B1 plus B2 plus B2 multiplied by C. The quotations in inverted commas, where not from the poem itself, are from the valuable article of Professor S. R. Driver on "Genesis,"† in his enumeration of the characteristics which distinguish the P of the critics from their J or JE. Where the phrases of so distinguished an authority were so apposite to the purpose, it would have been a mere affectation of originality to invent new ones. I am not aware that I have omitted any of the tests applied by him. I am not conscious of using them in any changed sense; or if any change there be, it is a change to a *fortiori*; for e. g., the difference between Scotch vernacular and classic English is greater than any amount of difference in style where the vernacular used

* These will be recognized as examples of the dialectic usage of the personal verb above referred to in the text.

† "But," in the Northern dialect is a preposition "without."

‡ "Dict. of the Bible," 2d ed., I. ii. pp. 1149, foll.

is the same. Some may, perhaps, be led by the above to frame and apply a destructive hypothetical syllogism: "If A is B, then C is D; but if C be not D, then A is not B"; or, to clothe form with matter: "If the method of the Higher Criticism is trustworthy, then the above Ode must be by more than one author." Any who have got thus far will be able to judge for themselves whether this consequent is to be omitted or denied, and to clinch the argument accordingly.—CANON HAYMAN, in *Sunday Magazine*.

—X—

Book Reviews and Notices

Religion. By the Rev. W. C. E. Newbolt, Canon and Chancellor of St. Paul's, London. New York: Longmans, Green & Co. Pp. 301. Price, \$1.50.

Every intelligent Churchman and Churchwoman ought to feel an interest in the "Oxford Library of Practical Theology," of which this is the first volume. The purpose of this important series is to translate sound and solid theological learning into the vernacular of everyday practical religion. This is a very laudable endeavor. Multitudes of busy people who would never look into a theological treatise, will read these attractive volumes with delight. One of the greatest needs of our day is for Catholic truth to be thrown into such a readable form as will commend it to the inquiring minds of the masses of our people. This need seems likely to be met by the series which Canon Newbolt has projected. The volumes thus far arranged for are as follows: Baptism, by the Rev. Darwell Stone; Confirmation, by the Bishop of Vermont; Holy Matrimony, by Canon Knox Little; The Prayer Book, by the Rev. Leighton Pullan; Prayer, by Canon Worlledge; the Holy Communion, by Father Puller; Religious Ceremonial, by the Rev. F. E. Brightman, librarian of Pusey House.

The initial volume of the series, with which we are just now especially concerned, is a work of singular interest, and ought to reach a wide circle of readers. "Religion" is a very familiar word, but the idea which it conveys to the ordinary mind is most hazy and indistinct. We suspect few people of the present day could tell what they mean by it. To have this idea cleared up, to have the nature and functions of religion defined, is a vital necessity to us all. Canon Newbolt defines it in a chapter of extreme interest as "the attitude towards God of one who has discovered His ownership, His wisdom, and His power." He then goes on to the consideration of such topics as Orthodoxy, Morality, The Higher Life, The Great Ideal as Exhibited in the Earthly Life of Our Lord, the Obstacles to Religion, External and Internal, The Expression of Religion in Worship and in Goodness, and The Divine Helps to Religion as Given in the Atonement and the Church. Thus it will be seen that he covers almost the whole wide range of religious knowledge and grapples with all the chief problems of human life. His method of treatment is fresh and original. There is not a dull page in the book, nor a chapter which does not open up practical questions of simply absorbing interest. The author is abundantly qualified to answer the restless, eager intellects of our day, and to set them at rest. Often he makes the time-honored truths of our holy religion stand out in new lights which cause them to glow with unimagined splendor. Many a deluded notion by which multitudes are misled is shown up by him in all its wretched weakness and deceit. Take, for instance, the following trenchant passage from p. 88:

We are familiar with the cry which is so intensely popular, "Give us a simple Christianity. Let us get behind the Christ of the Epistles and go to the simple Christ of the Gospels. Let us penetrate beneath the different peculiarities of varying religions, and get at the strong underlying *residuum* which will constitute a common Christianity, or even a universal religion." But suppose, in another sphere of our necessities, we were to seek the advice of some famous physician, and were to return armed with some medical prescription which he assured us would without fail ease our complaint and restore us to our wretched health. What

would be said of our earnestness, or indeed our intelligence, if we compared this prescription with others given by other physicians for other and various maladies, and by omitting some elements which we disliked, and others which we regarded as poisonous, while we substituted some which took our fancy, we were to attempt to cure ourselves with a harmless *residuum*, which represented our idea of the medical basis of all cures? And so when the Great Physician says to His Church, "Go ye, therefore, and make disciples," etc.—who are we that we should presume to alter this great precept, or talk of a necessary *residuum*? Let us say we dislike it in itself, if we will, and fear its far-reaching claims. There is at least something intelligible in trying to ignore it; it is the height of folly to presume to better it.

We hope the clergy will buy and read this most stimulating book, and recommend it to their more intelligent laity.

The Making of a Man. By James W. Lee. Chicago and New York: Fleming H. Revell Company. Price, \$1.25.

A remarkable book in every way. The author shows how, in the economy of nature, provision for man's life here and in the future world is made. Dr. Lee has a full grasp of the subject from both a scientific and a religious point of view. The contents are divided under the following heads: Bread, Power, Truth, Righteousness, Beauty, Love, Immortality. The book is a useful one to place in the hands of scientists, who will find Dr. Lee's arguments in full accord with the most recent problems and discoveries. It is a good book for the skeptic, for it is convincing in its reasoning. The clergyman and student will each profit by a careful study of Dr. Lee's work, which, avoiding mere theory and religious cant, is worthy of a place in every library.

Mr. Milo Bush and Other Worthies; Their Recollections. By Hayden Carruth. Illustrated by A. B. Frost. New York: Harper & Bros. 1899. Price, \$1.

A collection of droll stories whose chief merit consists in colossal exaggerations. They are laughable enough, and for those who like this sort of thing, this is the sort of thing they will like. There is decided cleverness in the patois and peculiar English of races and persons, but an entire absence of that higher and truer wit, which is as delicate and spiritual as a perfume. They have a broad gorgeousness more powerful, possibly, for present effect, but the odor of true wit reaches farther and is more enduring.

The Awkward Age. By Henry James. New York and London: Harper & Bros. Price, \$1.50.

A terribly long novel, but we can pardon length when there is something to balance it, and certainly Mr. Henry James always gives you that. The book has all that delicate touch and keen insight into character which mark the well known author. The heroine is an English girl, with rather a fast mother whose object is to keep her daughter from "knowing beans."

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We will not tell any more of the story, because it is not fair to the publishers. The book is not a great picture of life, but it is a miniature, and very well painted it is, and well worth a place in your gallery.

The Christianity of St. Paul. By S. A. Alexander, Reader of the Temple Church. New York: Longmans, Green & Co. Pp. 216. Price, \$1.25.

This book does not claim to be an exhaustive exposition of the theology of St. Paul, but rather to illustrate in a direct, practical, and simple way the mind of St. Paul on certain great aspects of the Christian Faith. The sermons which it contains are models of their kind. They have probably as strong an infusion of doctrine as an ordinary congregation of to-day can assimilate, and put it into its most attractive form. Their language is as clear as crystal, and ex-

presses the preacher's meaning in the most luminous way. They are keenly alive to the great problems of modern life, and bring to their solution the chief principles of the Gospel, and the highest wisdom of the past. The range of subjects with which they deal is a wide one, and embraces many topics of living interest. We congratulate the author on the production of so attractive and valuable a volume.

The Dawn of Reason; or Mental Traits in the Lower Animals. By James Welr, Jr., Md. New York: The Macmillan Company. Price, \$1.25.

"I wish to be plainly understood," says the author, "as asserting the physical basis and origin of all psychical operations whatever they may be." "Mind is a resultant of nerve action." "I think it can be safely asserted and successfully maintained that mind in the lower animals is the same in kind as that of man." Those who hold to the theory that mind comes only from mind, as life from life, are called "creationists," "wielders of the instinct club." The book, however, is not largely controversial. It consists mostly of interesting descriptions of animal intelligence.

"THE QUEEN OF THE SWAMP," is the unique title of a book of short stories by Mary Hartwell Catherwood, the sub-title being "And Other Plain Americans." The stories, which have appeared in the magazines from time to time, embody some phases of American life which have passed away, the scenes being laid in the mid-West. They are classified under Ohio, Kentucky, Indiana, and Illinois, and extend back in time to 1846. Miss Catherwood's drawing is true to life, not only to the outer life, language, and environment, but also to the inner life and heart and experience of the humanity of which she writes. [Boston: Houghton, Mifflin & Co. Price, \$1.25.]

"A CYCLE OF STORIES," by Barbara Yechton will be published this week by Mr. Thomas Whittaker. A wish has been expressed by many readers for a collection of her short stories, and twenty-one will be included in the new book. The style of binding and size of book will be uniform with "Derrick," and "A Lovable Crank."

Periodicals

The *Fortnightly Review* for September contains as its leading article, "The Philosophy of the Dreyfus Case," by Andre Godferneux, in which the opposing political and social ideas underlying this *cause celebre* are forcibly described. "A New Caroline Commonplace Book" is good reading for literary critics, and so is the article on M. Brunetiere. One of the best papers in this number is that on "King Alfred's Country," by the Rev. Mr. Greswell. It enables us to trace the outlines of the ancient Arthurian kingdom which had descended to the Saxon Alfred, and to the limits of which his dominions had been reduced by the invading Danes before he arose to be their conqueror, and to make for himself for all time the honored name of "Alfred the Great."

The *Nineteenth Century* for September is a strong number. South African affairs are ably discussed by Sir Sidney Shippard, K.C.M.G. "An Indian Plague Story," by Cornelia Sorabji, is fascinating, but horrible. The grand debate *des grandes Dames* over the Women's Congress is continued with unabated vigor; and zeal enough to raise and educate a large family has already been expended upon the subject. Miss Elizabeth L. Banks' article on "The American Negro and His Place," will attract wide attention; according to Miss Banks' frank statements, his place is a very small one, not much more in evidence than are "snakes in Ireland."

Church Music

New issues from the house of Novello, Ewer & Co., New York, this week, are received as follows: A service of sterling character for the Holy Communion, by C. Steggall, in A, being No. 39, the latest in the series of Short Settings,

with inclusion of *Benedictus* and *Agnus Dei*, and one which is in every way worthy of fellowship in the valued list of works preceding. (Price, 50 cents.) A recent composition to *Te Deum*, in F, by J. Edward German, is extended and grandiose (22 pp., with an added pedal staff); it contains many repetitions, and is properly adapted only to "solemn" use, and then by a choir of uncommon training and resources. (40 cents.)

In the Novello "Short Anthems" series, we find a setting to "Mercy and Truth are met together," adapted and arranged from the music of the Russian Church by Arthur Sullivan. (6 cents.) Six easy full anthems, by that very Churchly writer, Frederick Iliffe, suitable to any fair parish choir: "Fret not thyself because of the ungodly," "I look for the Lord," "Lord, I call upon Thee," "My song shall be of mercy and judgment," "O worship the Lord in the beauty of holiness," "The Lord is King, He sitteth between the cherubims" (each 6 cents). Mr. Iliffe is well noted in his compositions for ecclesiastical vigor and musical correctness, and these short anthems named are very fitting for introits before Celebration, being also suitably short. In similar listing and character we might place "The Sacrifice of God," by Herbert W. Wareing. (*Musical Times*, 6 cents.) There is rich musical thought, with sympathetic expression and brilliancy of tone color and contrast, in the morning and evening services, by S. Coleridge-Taylor, in F, *Te Deum*, *Benedictus*, and *Jubilate*, *Magnificat* and *Nunc Dimittis*,—three numbers (15 cents each). These would well suit as reserves for the great feasts, in competent choirs only. Simpler and more generally useful services will be found in a *Te Deum* in the key of A flat, by Stainer (general chant form), and a unison *Te Deum* in E flat, by E. W. Naylor (12 cents).

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review.

HARPER & BROS.

A Mountain Europa. By John Fox, Jr., with portrait. \$1.25.

THOMAS WHITTAKER

My Smoking-room Companions. By William Harvey King. \$1.

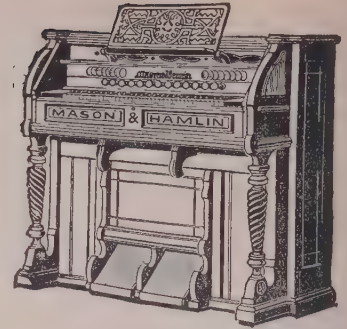
W. WALKER, London

Home Thrusts. By the Rev. Charles Hyde Brooke.

THE YOUNG CHURCHMAN COMPANY, Milwaukee
White and Black Under the Old Regime. By Victoria C. Clayton. \$1.

A. C. McCLEURG & Co., Chicago

On General Thomas' Staff. By Byron A. Dunn. \$1.25.



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Opinions of the Press

The Baltimore American
SPIRITUALISM INVESTIGATED.—Professor Hyslop will not be able, in all probability, to add anything of note to his rubbish, and scientists will be astounded that an intelligent professor can be so deluded as to offer it as scientific testimony, much less proof. Proof may yet be offered of the immortality of the soul, but it will be in accord with scientific principles, and not the eccentricities of mind transference, the ravings of hysteria, or the ingenious trickery of adventurers. The indestructibility of matter will probably be the starting point of such effort. If no atom of matter is or can be destroyed, then all the atoms in a human being ought to come together again at some remote period in the future, and the human being be rehabilitated. This may be the solution of the problem, but meanwhile revelation tells all that it is necessary to know about the matter. Further knowledge may have been wisely concealed. Progress in this world is undoubtedly part of God's economy, and, were the delights of a future world to be specifically revealed, men might lose all interest in the present, and thus arrest the wheels of progress. Such things have actually occurred on a limited scale, and it is not desirable that they should be repeated.

The Standard (Baptist)
SIGNS OF THE TIMES—Along with the threatening perils that confront us, no one can fail to see that there are real forces at work for the bettering of the conditions of the people in classes and masses. The Postoffice, the public school, and various other activities of a similar nature, have surely wrought no harm. Personally I write as one who is not a confirmed believer in the declaration that men primarily are made better men by improving their surroundings. To transfer a man from a hovel to a palace does not of necessity transform him from a sinner to a saint. To enable a man to ride at a speed of seventy miles an hour instead of riding in a slow coach at a speed of six, is not of necessity to send him forward in the right direction. To lift a man is not always to elevate him. The best stepping stones may be dead selves. But when all these things have been said, there can be no doubt of the power of incentive which comes with the improved conditions. Prevention of crime is better than punishment. Restriction of disease is better than cure. And many a stream is issuing from the sanctuary, and from other places as well, to day, which is bound to be for the blessing of the people. Institutional churches, social and college settlements, a new and renewed Incarnation, have too well proved their right to be, under certain conditions, to be laughed to scorn. They are a part of the real force which is moving the people to-day to a perception of the fatherhood of God and the brotherhood of man. Problems? Yes. Perils? Yes, and many of them. But they that be for us are more than they that be against us. Good not unmixed with evil, and evil not devoid of good, lie all about us. After all has been said, what is the "work" to which we are called? What is the "field" which with platitudinous frequency we are told lies on every side, white for the harvest? What is the Christian Church for? Why are we in it? Decay and rust are certainly not the best conditions, and ease from lack of problems is not the best state even for Zion. Hope and faith and courage are not qualities required when there is nothing to be done.

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The Household

The White Cross on the Red Altar

BY THE REV. EDWARD A. RAND

A WHITE cross on a red draped altar. St. Ann's parish could not afford a cross of brass. This was only a symbol of wood painted white. It was the work of poverty. The red flannel draping the altar was shabby. It was expected to last all the year through, through Advent, Christmas, Epiphany, all the seasons, the same old red flannel. This, too, was poverty's offering.

Before the altar was a kneeling figure, that of the rector of St. Ann's. His cassock was shabby, but his hair was white and long and lovely.

Everybody called him "Father Preston," Methodist Episcopalians as well as Protestant Episcopalians, Congregationalists, Baptists; and every Roman Catholic saluted him with a special bow, and also said, "Father Preston."

"How the wind does roar!" thought the kneeling old man. "I hear the rafters overhead, out in the nave of the church, creak. It makes me think of a ship, and nave comes from *navis*, ship, doesn't it? The church is the precious ark, and who will come to the ark of the Church this morning?"

"Boom, boom!" roared the wind. "No one will come, boom, boom! No one will come?"

That is what Mary Dennison said—"Mary D." people called her. Mary D. was Father Preston's housekeeper. He had neither wife nor daughter living. There was a son, Henry. And where was he? A prodigal in a great city, he had, while intoxicated, shipped on board of a vessel bound for the South of Africa.

Off on the great deep somewhere that wild morning, the rector's only descendant upon the earth might be supposed to be. But Mary D., what had she said that day? "Nobody will go to the church—stay at home, I beg ye!"

"I, the rector of St. Ann's, staying at home? Why, I go by Warden Jones', and I pass the house of Arnold Bixby; he is a vestryman, and his daughter Ann is the parish clerk. I must set them an example."

"I warrant ye Father Preston, every one of them will be settin' in their comfortable chairs as near their stoves as possible, and they won't go near their windows to see who is passing."

"Oh no, Mary, oh no! I surely must set an example. Then I must set the new janitor an example."

"And who is that, Father Preston?"

"Samuel Sylvester."

"Samuel Sylvester! What, that sleepy-lookin' chap? Why, Father Preston, he's too lazy to try to breathe out in this roarin' wind. I never knew him do anything wuth remembrin' except takin' our Henry down from a pear tree when he was stuck up in the limbs—Oh, oh scuse me!" Henry, the prodigal, was a subject never voluntarily taken up as a rule. It was a buried subject, and no one ever noticed the stone above the grave unless they stumbled upon it. Father Preston laid his hand upon his heart as if to stop a pain shooting through it.

"I—I must go," he said. "The sexton's first morning at the church he must find me there."

Out into the uproar went the rector. The

storm scolded him for coming. It brushed its heavy wings against him as if trying to overthrow him for his audacity. He staggered by the homes of warden, parish clerk, and vestryman, his soul amid the chilling storm feeling a delightful warmth because he was setting a good example. Nobody followed it. "I shall find the church open and a fire kindled, and it will seem like a house of refuge," thought the rector.

Through the storm a warm wave seemed to swell from the doors of St. Ann's out as far as his chilled face, and gently stroked it. Within was the warmth of the consciousness of a good example, and without was the summer air blown from the opened doors of St. Ann's. When he reached those doors they were closed! They were locked! Recovering from his surprise, he said gently, "I am glad I have a key." He opened the house.

Empty!

The big old-fashioned wood stove in one corner was cold as the sea roaring half a mile away. "Cold!" he murmured, "I must start the fire myself."

Somebody that week had wanted to reach the supposed "sexton of St. Ann's," having lost a pair of spectacles either in the church or during a ride of five miles to the church. The note had been deposited in the rector's box at the postoffice as the surest way of reaching an unknown official of the parish.

"Hit the nail on the head—squares!" said Mary. "That's what half of them rectors are, sextons."

Father Preston built a fire and warmed up the stove, and knew that in the process of time—no one could say just when—it would do something toward warming up the church.

Suddenly the rector heard a soft noise behind him. He turned, and there was the new sexton, Sam Sylvester, with his two small, sleepy eyes under two shaggy eyebrows. "Sam," the people said. It was only the rector who thought as sexton he should enjoy his title in full, Samuel.

"Wall," drawled Sam in his sleepy way, I didn't git here, for I thought ye wouldn't come. Somebody comin' down the road said smoke was comin' out of the chimbley, and I thought it might be that suthin had got on fire, and I'd better come up and look arter it."

"Something did get on fire. Some wood I put in the stove," said the rector, with dignity. He wanted to say more, but he deemed it best to feel an emotion and stay its expression.

"Wall," exclaimed Sam, and he stared helplessly. How the storm did roar, and the roof-timbers creaked, and the nave seemed more than ever like a ship out at sea, straining to get through a tempest. The

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rector was glad to have his thoughts diverted from the new sexton.

What next?

No one of the congregation came. Would there be any service? The rector had expected to use that morning for the first time a fald-stool that a Church friend had sent him.

"St. Ann's needs waking up," said the friend. "Everything is getting old; I will send something new. I will send a fald-stool."

The rector had hoped for fair weather and a congregation of size. If there had been in the anticipation a little feeling like vanity, it all went to its cross.

"Well, Samuel," said the rector, "we want some kind of service. We want to honor God. That is what churches are for, and there are enough here to claim a blessing. We will take the litany. You can kneel anywhere in the pews." The rector moved toward the fald-stool.

"Take what, sir?" asked Sam, who was an outsider in his Church affinities, and the rector had forgotten it for the moment.

"The litany—oh, I see! There it is, that page. I take one sentence and you respond, saying the next."

"Don't we want to light up? It's kinder darkish here. This storm is like night time."

"Well, it might be a good idea, a lamp or two. I dare say you can see better, you wear glasses." The rector prided himself on his ability to see without glasses, and then he had been saying the litany for many years. The sexton kindled two smoky kerosene lamps.

The rector began, "O God the Father of heaven, have mercy upon us miserable sinners."

The sexton responded accurately.

"What a deep bass voice he has," thought the rector approvingly. "I must train him. He only needs training to be a valuable help in service time."

The rector went on and his tones were more hopeful and courageous. Really, it was worth his while to brave the tempest and come to church. He could, in imagination hear the sexton heading the feeble column of responses with his stout voice. How appropriate that name Samuel! Good old Bible name as ever was. Yes, it paid to come to church. The rector proceeded.

The sexton responded.

Soon, though, the responses became feebler. As the rector could not look under that reverently bowed head, he could not solve this mystery.

Finally Sam was silent altogether, and Father Preston heard a heavy breathing. The rector raised his voice, "From lightning and tempest—." The storm overhead alone responded.

The sexton was fast asleep! To think that the fald-stool designed to wake up old St. Ann's should be the occasion for a nap! What would Mary D. say if here? Hadn't she applied the words "sleepy-lookin' chap" to Sam.

The rector reached over to him, gently shook him, and called him by that good old Bible name, "Samuel!"

"Ugh—ugh!" groaned the sexton, "I—I lost my place."

"There it is! Now we will go on."

"From lightning and tempest!" sounded the clear, reverent tones of Father Preston. Suddenly there was an interruption. There came the heavy sound of a fall, out near the stove.

Up through the fields sloping back from

the sea, a rough figure had been slowly making his way. From a wreck, he had been swept ashore by a billow, and was tired out. He kept on, though, irregularly, like a ship beating its way against a head wind. He made out a faint light in the dreary dusk as from an illumined window. He saw a building. He crept along its walls. He turned a corner. He threw himself against a door, staggered across the entry, and fell heavily upon the floor near the stove. The rector looked up in alarm. "From lightning and tempest!" Had the wind forced its way into the building? How could it happen at that corner, which was strong? Sam was not given to argument. He had "jest an idee" that "suthin had happened out by the stove," and as "saxton," he, rather than the rector ought to look into it, and for Sam Sylvester's legs, they moved with unusual celerity.

When the rector reached the space about the stove, he saw the sexton on the floor, a head was resting on his lap, and he was tenderly stroking a white brow. "Wall, Father Preston, you've got one soul out to church. This is the boy I used to play with, and I knew him like a book. This is your Henry. He'll come to in a moment and be all right—and—here comes—why—hullo!"

"Yes, we've come—for we saw the rector go by," said a voice. Warden Jones was speaking, and behind him were Arnold Bixby and his daughter.

"Thank God!" the rector was murmuring. "My boy has got home. We will finish the litany and—say from the heart the General Thanksgiving, and add a special one."

At first the warden and his companions did not understand, and thought the thanks must be for their safe arrival.

SULBY parish, in Northamptonshire, made the following return to the County Council's request for parish documents: "No church, no parson, no tithe, no public, no property, no documents."

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"I don't see," said the old man, "why chopping wood isn't just about as good exercise, and just as enjoyable, as playing golf." "It is the walking between strokes that makes golf so valuable as exercise," explained the boy. "That equalizes matters and gives the legs the exercise that they need." Thus it happened that the old man went out into the yard and placed sticks of wood at intervals all around it, after which he handed the boy an axe and told him to play the full course.—*Chicago Evening Post.*

FROM New York a clergyman writes: "Please pardon delay in this remittance. It does not mean any want of appreciation of the paper, but simply oversight by a busy man. Have not been without THE LIVING CHURCH for a single week for at least twelve years, and could not very well do without it."

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The paper began its existence at Godthab, and Moeller, single-handed, performed the functions of reporter, copy-reader, editor, compositor, printer, and distributor. He issued it twice a month, and at first it contained nothing more than a collection of crude drawings. Gradually words were introduced, and then sentences. Finally, regular articles concerning the affairs of the day began to appear, and the painstaking editor began to reap some return for his laborious efforts.

He had taught his subscribers how to read, and they appreciated it, and continued to take his paper. There is no record that any of them ever objected to any of Mr. Moeller's editorials, or visited the sanctum with a desire to chastise the editor. Having no rivals, Mr. Moeller did not fear that any of his clientele would withdraw their patronage in favor of some other paper. It was "Hobson's choice" for the subscribers, or, rather Moeller's choice.

The press used by Moeller is one of the old-fashioned Washington hand presses. But one page can be printed at a time, and the type has to be inked by hand after each impression. This, however, does not bother Mr. Moeller very much, as his paper rarely contains more than one page.

Once printed, the paper must be distributed among the subscribers, and as there are no mail trains in Greenland, or trains of any sort, Mr. Moeller straps on his skates and proceeds to distribute the paper himself. He makes great speed over the ice, and soon has the entire circulation run out, though to reach his most distant subscriber he must skate at least one hundred miles.

"SO you were at Santiago?" we said to the young trooper whom we met at the close of a Christian Endeavor service. "Yes," was his answer, "and I only wish there were some way I could tell everybody what we boys owed to General Wood and Colonel Roosevelt. During the hottest of the fight I fell exhausted, but by good luck Colonel Roosevelt was coming that way. He got off his horse and kindly asked if he could do anything for me—one of the boys of another regiment. I told him that I supposed I was only overcome by heat and fatigue, and would be all right in a few moments. He unswung his canteen and said: 'I hope you don't want whiskey, my man; because I haven't got any, but here is some coffee that will do you good.' He not only insisted upon my drinking from his canteen, but he poured half of what was left in mine; helped me into his own saddle, and carried me to a place of rest and safety. And I've seen Wood do more than that for a child. The day after the surrender I saw the General pick up a little Cuban not more than seven years old, who had tried to reach our camp to get something to eat, and had fallen by the way from sheer weakness. I saw Wood gather that little Cuban bundle of bones and carry him to headquarters, and nurse him better than his own mother would. And when we marched into Santiago if there

wasn't that little chap, with nothing on but a pocket handkerchief, holding something in his hand closely wrapped up in an old rag he had found somewhere. He caught the General's eye and succeeded in presenting his gift to him. It proved to be a little yellow chicken about a week old. Wood sent it back to America, I was told, and I hope it is alive yet. But I warrant he thinks more of it than of any military honors he has won." And what the corporal told to us we thought worth telling to all our readers.—*The Interior*.

M. LEONARD invited a gentleman to play a game of dominoes with one of his dogs. The younger and slighter dog seated himself on a chair at the table, and the writer and M. Leonard seated themselves opposite. Six dominoes were placed on their edges in the usual manner before the dog, a like number before the writer. The dog, having a double number, took one up in his mouth and put it on the middle of the table; the writer placed a corresponding piece on one side; the dog immediately played another correctly, and soon until all the pieces were engaged. Other six dominoes were then given to each, and the writer immediately played a wrong number. The dog looked surprised, stared very earnestly at the writ-

er, growled, and finally barked angrily. Finding that no notice was taken of his remonstrances, he pushed away the wrong domino with his nose, and took up a suitable one from his own pieces and played it in its stead. The writer then played correctly; the dog followed, and won the game. Not the slightest intimation could have been given by M. Leonard to the dog. This mode of play must have been entirely the result of his own observation and judgment. It should be added that the performance was strictly private. The owner of the dogs was a man of independent fortune, and the instruction of the dogs had been taken up merely as a curious and amusing investigation.—*Cassell's Natural History*.

A LITTLE fresh-air walf was spending his first day in the country. When the cows came up in the evening to be milked, he went down to the barnyard with his host to see the operation. The cows were standing about placidly, and as is their custom at that time of day, were contentedly chewing the cud. The boy watched the milkmaids at work, and his eyes dwelt with growing wonder on the ceaseless grind of the cows' jaws. At length he turned to his host and said: "Do you have to buy gum for all them cows?"



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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Heart of a Boy

BY MARGARET DOORIS

Not yours for the asking, but I have been taught
The heart of a boy can never be bought.
And yet, I am sure, I never knew one
But in some way or other had to be won.
Full of mischief and frolic, and shy as a dove,
The heart of a boy must have love for love.
A gift will help on, if you give it a thought—
If you are a man, the battles you've fought
May be to d o'er and o'er with spirit and dash,
If you add now and then a little hard cash;
A drum has much virtue, and so has a top,
There is always a charm about corn that will pop.
Marbles, of course, and kites that will fly,
Toy-cannons and rockets on Fourth of July;
Fire-crackers are always dear to the boys—
In fact, anything with a good deal of noise.
It is needless to say that a big ball of twine
Will go a long way; and a fish-hook and line,
And a handsome new rod just ready to bait,
For the heart of a boy no longer you'll wait.
To make it secure to the end of your life,
Give him a gun and a five-bladed knife.

If you are a woman, it is well worth your while
To bestow on the boy more things than a smile.
And do not forget, on the days that you bake,
To ask him around for a piece of the cake.
Turnovers and pies will not come amiss,
Cookies and crullers will each bring a kiss.
Add peaches and cream, and ices thrown in,
And truly the heart of the boy you will win.
In the years still to be, when asked for a toast
On the good things of life, of your cooking he'll
be ast.

The past will come back, he will think of your face,
And the goodies you gave, the banquet will grace.
Win the heart of a boy whenever you can,
And it will be yours when he is a man.

London, Ohio.

The Arbutus

BY ALICE MAY DOUGLAS

"ISN'T she a beauty, Albert, now isn't she?"

"She couldn't be finer, Bertram, and tomorrow she slides into the water. May day is just the time for launching the 'Arbutus.'"

The two brothers looked with pride at a row boat to which they were putting the finishing touches. They were scarcely more than boys, yet they had built the boat themselves. No one else had had the least part in her construction. The craft was painted white with pink trimmings, and the name at the stern was also in pink. The boys were justly proud of their work.

May day dawned bright. But the young people had planned for no picnic to the grove. Instead they had all gathered to witness the launch of the "Arbutus." The craft stood near the edge of the river, and was decorated with flags. On all sides were groups of Mayers, discussing this unique May party, and complimenting the builders upon their success. Many had baskets filled with treasures from the wood, for they had brought all the beauty of the woodland for this riverside festivity.

"She launches in just five minutes," said Albert, looking at his watch, "so be on hand, boys, to lend a hand; but you girls who wish to decorate the 'Arbutus' can do so now."

"All right," cried the girls cheerily, beginning to throw into the craft beautiful May pinks and bits of evergreen.

"She's surely well loaded," cried Bertram, with great satisfaction. "Now boys!"

A dozen pair of hands were instantly upon

the boat, and with a great shout, and midst the cheering and the waving of handkerchiefs by the spectators, the boat was pushed into the water. As soon as she was afloat, Albert jumped into her, picked up his oars, and rowed out a short distance, those on shore meanwhile pelting him with May flowers, some of which missed their mark, and were eagerly seized by the waves.

The brothers took turns in giving their guests a trial trip upon the "Arbutus", taking eight at a time. This over, the boat was made fast, and all partook of their lunches, being seated at rustic tables arranged for the occasion. Next came games and a general good time.

While they were in the midst of their merry making, one of the girls exclaimed: "Here comes Mr. Holt; poor old man, he's still looking for his dory that drifted off to sea two months ago."

A fisherman drew near. His form was bent with the burdens of many years, and his white hair was in strange contrast with his face, which had been browned by the New England sea breeze.

"Have any of you seen her?" he inquired in an anxious tone. "I didn't know but the tide might bring her back up the river."

"We are half a mile from the mouth of the river," said Bertram in a kindly tone. "Do you not think she would be more likely to be washed upon the sea coast than back up the river?"

"P'raps so, but I miss her so, boy, I can't help going to look after her at every high tide. Now the children have all married and left, and marm has gone to another world, she was all there was left to me. I sot a heap by her, I did. Then she brought in my living, too. The only way I've had for years for bringing in a penny is to dig clams, and the only way of getting the clams is to have a boat so's to go to the flats where they are. Everyone has been so kind to me since the storm broke the painter to my dory, and she drifted out to sea, but I can't expect 'em to feed me always. I must e my own man, and then I can't live without a boat, I like one so."

"You'd better get Albert and Bertram to build you one," exclaimed one of the group. "See, they made this. It is a pleasure boat, and isn't it fine!"

"Yes, yes," acquiesced the old man, shad-

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ing his eyes from the bright sun to look upon the "Arbutus". "A pleasure boat," he repeated. "Well, I combine pleasure and business in mine, and I wish I had one. I wish I had one." The tears came to the speaker's eyes.

"We'd make you one, if you'd like one," offered Albert, "wouldn't we, Bertram?"

"Of course we would. We had such a good time building this, that we had just as soon repeat the experience as not."

"It is ever so good of you to make such an offer," said Mr. Holt, "but it would take you a long time, and I want my boat right off. How can I live another week without going clamming?" Why, I've been clamming all my life."

The proprietors of the "Arbutus" now drew aside for a confidential talk. Bits of their conversation could occasionally be heard by the others. They were like this: "Can we do it?" "Ought we to do it?" "What is our pleasure compared to his?" "We have a hundred ways in which to look for enjoyment; he but one."

They soon returned to the company with bright looks. Albert, going up to Mr. Holt said: "My brother and I have decided to make you a present of our boat. We have already got our share of enjoyment by building her. It is but fair that some one else should get from her all future pleasure. We should doubtless soon tire of her, and you are very, very welcome to the 'Arbutus'."

"Three cheers for Albert and Bertram," cried Harry Burns.

The cheers were so hearty that no one could hear what Mr. Holt had to say, so he was asked to repeat.

"I was a saying that it is too much, boys, too much. I can't take your boat. I just can't. 'Twould be a shame to spoil such a pretty thing, for digging clams and bringing them home is dirty work. God is good and He will send me another dory, if my own has run away from home."

"How do you know but that God sent you this?" asked Bertram.

"The old man's face brightened. "He did, He did, and what am I doing, refusing to accept what the good God sends me. Thank you, boys, thank you a hundred times for the boat, and when you get as old and poor as I am, may the Lord send you such friends as you have been to me."

"Three cheers for Mr. Holt and for the new dory," cried Harry.

The cheers were louder than ever, and he who had inspired them took off his hat, as weather beaten as himself, and acknowledged them. He then stepped into the "Arbutus" and rowed away.

A year has passed. The little craft which the brothers builded is a sorry looking remnant of her former beautiful self, but she has been to her doting owner the greatest joy of his life. She has brought back from the flats more clams that has any of the other craft, and for this year's May day is to bring the largest load yet attempted, for when the young people gather at the river to attend the launching of the brothers' "Arbutus" number two, Mr. Holt is to surprise them with a clam bake.

"DON'T you bother your head about fame, Pat. It rarely comes to any of us till after we are dead."

"Faix, an' o'im willin' to shtay here and wait for it."

Children in Japan

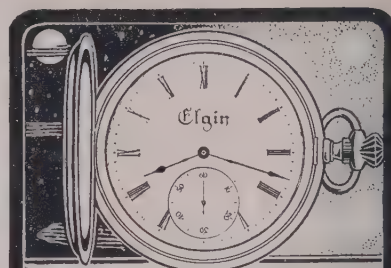
BEFORE nearly every house in Japan stands an immense mast, taller than the roof, and on it float huge fishes, red or green, made of cloth, which the wind fills out so that they are quite life-like. These fishes indicate the number of boys in each family—a son to each fish. The Japanese are great fishermen and fish fanciers, and the carp, which always swims up stream, is much admired by them for its courage and perseverance. It has, therefore, become the emblem of the boys. But, when there are only girls in the family, nothing is put upon the mast—they do not count at all!

Since we are speaking of fishes, let me tell you that the Japanese children eat a great deal of fish, and eat it entirely raw, too. The fishes are kept alive in the kitchen, either in sea water or river water, and, when meal-time comes, they are cut up into small pieces and eaten without salt, pepper, or seasoning of any kind. In Japan, knives and forks are unknown; so two little sticks, called chop-sticks, are used to eat the fish. At first thought, the idea of eating raw fish is unpleasant; but do we not eat oysters and clams raw, in America, sometimes?

There are many toys made in Japan for the children. All the games known here are to be found there, and many others besides. In Tokyo, the capital, there is one quarter of the city, consisting of three or four streets, in whose bazars nothing is sold but children's toys. Christmas and New Year are unknown as holidays, but once each year there is a great children's festival. On that day the bazar quarter is beautifully illuminated; the toy-shops are filled with pretty things, and the children gather there and are laden down by their parents with all the toys that their arms can carry.

Japanese boys are extremely brave and patriotic; they love their country with all their heart, and would willingly give their lives to defend it. When the late war between Japan and China was raging, all the boys of fifteen and sixteen who thought themselves strong enough to carry a gun and fight, offered to enlist. Their services, however, were not needed, as Japan already had an army larger than was necessary to vanquish the Chinese. There are in Japan several military schools and a great naval academy, where young men are prepared to become officers in the army or navy. —*Pleasant Hours.*

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Finance and Commerce

THE last bank statement in New York was more favorable in so far as there was an increase in legal reserves, but it was brought about by a sharp calling of loans, which also reduced materially the total of deposits. The stock market rallied a little from the extreme break, but has since turned rather dull, with the outside less disposed to operate. On the other hand, a more decided firmness has set into wheat, corn, provisions, and cotton.

In wheat, the strength is almost purely speculative and to a degree sentimental. There is nothing in the supply and demand at the moment to induce higher prices. Stocks everywhere are liberal, and the world's visible is increasing. On the whole, shipping demand in American markets is poor, and the world's weekly shipments to the importing countries of Europe are fully equal to their requirements. In a speculative way, however, the feeling is strong. Many of the best informed traders have confidence in the future price of wheat, because they think the last winter wheat crop the greatest failure on record, which must in time be felt, and they also regard the good estimate on the spring wheat crop, on which Europe is pinning its faith, as too high.

Then again, the great mass of small traders believe that as business generally has had a boom, and nearly all commodities have advanced in prices, that the boom is due to strike the great farm staples, and on this theory most traders are bullish. The visible supply of wheat is liberal, and in the ordinary course of trade will likely continue to increase for a month or six weeks longer. The stock appears to be well held, however, and for several weeks the pressure from long wheat has been slight. In the absence of any conspicuous buying during that time, the report has gained favor that very strong New York capitalists are large owners of the property. Nothing definite seems to be known by the trade concerning it yet.

The strength in corn has been on small stocks, good demand, and the generally reactionary feeling accompanying a modification of crop estimates. The corn crop is a big one, but not a record-breaker, and the reserves of old corn are small.

In provisions, while the demand is hardly up to last year, it is a large demand, and the opinion is gaining that the number of young hogs in the country was much reduced by the cold weather of last winter and spring.

There is no change in the general business situation. About the only thing of which complaint is heard, is that there is not enough currency to do the business, particularly of small bills.

Prices continue firm for iron, wool, cotton goods, etc., and bank clearings are 25 per cent. above last year.

African Commerce

COMMERCIAL Africa in 1899 is the title of a publication just prepared by the Treasury Bureau of Statistics. It shows present commercial conditions in Africa, and incidentally the political divisions as they now exist, and is accompanied by a map showing the boundary lines of the various colonies, protectorates, spheres of influence, and independent States of this great continent, whose map has so rapidly changed during the past few years. A table accompanying the monograph shows the imports and exports into and from each of the divisions. The imports amount in round numbers to \$400,000,000, and the exports to \$350,000,000, while of the imports, \$18,000,000 is furnished by the United States, and of the exports, \$10,000,000 is sent to the United States.

Of course the large proportion of the commercial business of Africa is transacted through the British colonies, their share being \$131,000,000 of the imports, and \$132,000,000 of the exports. Next in importance in the import and export trade is the South African Republic, or Transvaal, which is attracting so much a ten-

tion at the present moment, its imports amounting to \$104,000,000, and its exports \$54,000,000, the chief exports being gold and other minerals. French Africa imports goods valued at over 70 million dollars, and exports nearly an equal quantity; Turkish Africa, principally Egypt, imports 54 million dollars, and exports 62 million dollars, while Portuguese Africa, whose ports on the eastern coast are adjacent to the gold and diamond fields, is also the scene of commercial activity, the importations being twelve million dollars, and the exportations nearly seven million dollars.

Much additional information has recently been brought to the surface regarding Africa through the opportunities which are now offered for access to the interior. Physically the African continent is in many respects unique. Five thousand miles in extreme length, and over 4,000 in breadth, its area is greater than that of any other continent except Asia, the latest estimates being 11,874,000 square miles. Its coast formation is peculiar in the absence of deep indentations, bays, or harbors, and the small number of waterways which offer entrance to the interior. The fact that the greater part of the interior is an elevated table land extending on all sides to within a short distance of the coast, renders access to the interior by the few large streams, difficult. At the point where the rivers pass from the elevated plateau of the interior to the lowland of the coast, the falls or rapids which there exist prevent navigation, and as a result, travel to the interior of Africa by water developed more slowly than in any other continent. Indeed it was not until the explorations of Livingston, Stanley, Speke, and others developed the true conditions, and made known the fact that vast navigable water stretches were to be found in the interior, that it occurred to man to transport steam vessels around those falls and put them afloat in the waterways of the interior. When those conditions were clearly established, however, modern ingenuity and energy soon found a means of transporting steamers in small pieces upon the backs of men through the forests, around the falls and rapids, for scores and even hundreds of miles, and putting them together, set afloat the steamers which penetrate thousands of miles into the interior, and develop facts never before known, and which could not have been developed by land exploration in tropical climates and jungles for many generations.

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Hints to Housekeepers

[T was formerly thought that an egg must be safe eating whatever the surroundings, since its shell covered completely the part eaten; but it has now been shown unmistakably that germs of disease can even find their way through an egg-shell. For instance, the typhus bacillus and the cholera bacillus have both been found to make their way through an unbroken egg-shell in about sixteen hours, and locate themselves in the nutrient contents. This is a clear indication, therefore, that the greatest care should be exercised in the storage and handling of eggs, since they may thus be made vehicles for most deadly poisons. Doubtless the immunity from such evil which we enjoy in our use of eggs as food, is due to the fact that we generally cook them in high temperature before we eat them, and thus deal death to the germs and safety to ourselves. But this is not always the case, nor is it always sufficient, and now that the importation of eggs has increased to such an enormous extent, it would be well could we insist upon sanitary measures in the country of export. The packing of eggs is of great importance, and the substance used should be clean and pure, for did it come from a centre of infection and be contaminated, we could hardly hope that in such close contact with the shells some germs might not pass through into the tempting land of plenty within, with dire results to the consumers. Therefore the moral of it all is that we should, if possible, satisfy ourselves as to the source and nature of our egg supply, or failing that, invariably cook all eggs partaken of.

KEEPING GRAPES.—Grapes keep more easily than apples. Of course all varieties of grapes will not keep, any more than all varieties of apples. Grapes for keeping must have a firm, tough skin, though not necessarily thick. The kinds produced in this locality that are good keepers are Catawbas, Isabellas, Dianas, Ionas, and Vergennes. After kind or variety comes maturity; an unripe grape will not keep. The acid will eat up the skin, and decay will follow. So be sure that the fruit is ripe and full of sugar. A Catawba that is thoroughly ripe will be almost as dark in color as an Isabella, and it will have flavor and will keep. When picked, handle as little as possible, so as not to destroy the bloom. Place in a common picking tray or box of convenient size, a layer of clusters upon a layer of leaves; or if leaves are not available, use paper; then on this layer another paper, and then another layer of fruit, till you have three layers deep. Next, keep as cold as possible, till cold, freezing weather. Do not be afraid of frost, for grapes will endure a degree of cold that is surprising. A good place is a wood house or barn, or any cool place where mice will not get at them. At the approach of real winter, place in the cellar, but the coldest part of the cellar. If cellar is damp, place near the ceiling, but if cellar is dry, place near the ground, for if kept too dry the grapes will wither, and if too damp they will mould.—*Correspondence Country Gentleman.*

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A Weekly Record of the News, the Work, and the Thought of the Church

Vanquished Trema

BY ROBERT MCKAY

Down by the font, love,
Near St. Gabriel's portal,
You and I were dowered, lov
With the life immortal.
I was a babe o' the farm-lands,
And you in the city born;
You with the odor of violets,
And I with the scent of corn.

Down by the font, love,
In the mystic water,
You and I were made, love,
God's own son and daughter.
And I was born to a cabin
Of logs by a lonely stream,
You to a mansion of splendor,
Where life was a beautiful dream.

Down by the font, love,
With a strange emotion,
Have I dreamed of ships, love,
Passing on the ocean;
Passing and parting forever,
And lost in an hour to sight;
One to the bright west sailing,
And one to the shades of night.

Down by the font, love,
The story of life began.
You sped to womanhood, love,
And I to the stature of man;
Yours were the flowers and sunshine,
(God double them over and o'er!)
Mine the rough paths of labor
And the raven's refrain, Nevermore.

Down by the font, love,
Seeds of strength were given
Which have grown to fruit, love,
That is sweet as heaven.
Vanquish'd the dreams of my folly,
I live as a country born;
Yours be the odor of violets,
But mine be the scent of corn

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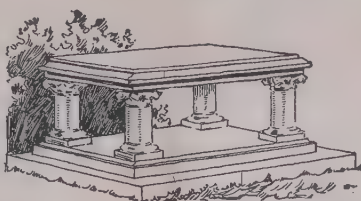
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Notes of the World's Progress

ACCORDING TO ENTERPRISING correspondents, the Transvaal is in a condition of "feverish activity." The situation is in reality no more serious than two weeks ago, although "hurried preparations" have brought matters nearer a dangerous focus. At this writing the Boer Republic is much in the position of the small boy with a chip on his shoulder. Neither Great Britain nor the Boer Republic seems desirous of taking the first step. Assurances have been given the Boers by the Orange Free State that in the event of England assuming the aggressive, South Africa will present a united front to British invasion. It is stated that President McKinley declined to intervene by offering arbitration, but this report is not confirmed. Holland is moving to prevent a conflict, and is endeavoring to enlist the aid of Germany in accomplishing this purpose. Reports emanating from the Transvaal must not be relied upon implicitly, as the authorities are maintaining a censorship, and will allow nothing to go out unfavorable to themselves.

— x —

CHICAGO'S FALL FESTIVAL CAME near falling, but although bent, it is not broken, and the city is taking on a holiday appearance. October 9, 1871, a cow owned by a worthy woman named O'Leary, balked at the milking operation and kicked over a lamp, thus starting a conflagration which consumed all but a fragment of the city. The Chicago of 1871 is hardly recognizable as the Chicago of to-day, and so it is that civic pride sets aside Oct. 9th as Chicago Day, a time for fittingly celebrating the rise from ashes to greatness of this Western Phoenix. The arrangements this year were in their incipency handled injudiciously, and serious labor complications threatened interference with certain functions which were planned, but these difficulties having been happily overcome, there will be nothing to mar the pleasure of the fete.

— x —

A POSTAL INNOVATION OF IMPORTANCE, which is on the point of getting to work, was arranged for late in August, and becomes operative on October 1st. It provides for the transmission of parcels not exceeding eleven pounds in weight, between the United States and Germany, at the rate of twelve cents a pound. We have made a similar arrangement already with Mexico, Hawaii, Newfoundland, and divers other near-by places, but Germany is the first European country to join us in such an agreement. Arrangements of the same sort with France and Great Britain are likely to follow promptly.

— x —

WHILE THE PARCELS POST IS AN innovation which will be most favorably received by the public at large, and particularly by institutions having commercial relations with Germany, the express companies who see in government competition a loss of revenue, are opposing the

action taken by the Post Office department, even claiming that the Postmaster General exceeded his authority in making the treaty, and that such power is vested only in Congress. If this be the case, which may be doubted, it would not take Congress very long to dispose of the matter, should opportunity offer. The public is now paying revenue taxes imposed on express companies by the government, of one cent on each receipt, a charge which the common carriers declined to assume, and in the face of adverse public sentiment Congress would hardly enact a piece of legislation favorable to them. The contrary would more likely be the case, and probably will be, by creating a domestic parcels post and extending the system to other countries.

— x —

BETWEEN "PHYSIOLOGICAL PSYCHOLOGY" and indulgence in other fads, crying needs of the Chicago public school system have been overlooked, and at the present time the capacity of the schools is totally inadequate. Truant laws have not been enforced, although an attempt has been made to enforce the State law, which requires the education of children until they have attained the age of fourteen years. This law has been productive of much good, particularly in cases where child labor is employed. Several of the great department stores maintain schools in connection, and the children in their employ are given the rudiments of an education. In the case of incorrigible boys, there has been no recourse but to place them in an educational institution maintained especially for boys who are serving sentence for some minor offence. As the effect of such association is not beneficial, it has been decided to erect a large school, where influences will be wholesome, to which habitual truants may be committed, there to remain until fourteen years of age.

— x —

PROBABLY THERE HAS NEVER been a greater demonstration in the history of the country than has marked the return of Admiral Dewey. It is not the city of New York which has extended the welcome, rather the nation, represented by nearly two million visitors. The return of Admiral Dewey afforded an outlet for feelings long pent up, and which are characteristic of human nature—deep admiration for personal bravery and courage. It was not an outburst of imperialistic sentiment, but an abiding love for the man who carried the colors of the United States to a glorious victory. The nation has shown in a demonstrative way its gratitude, but the demonstration did not shift the mental ballast of Admiral Dewey. The entire crew of the "Olympia" and of every vessel participating in the engagement of Manila Bay, is given due credit, each sailor for his part. Glory for Admiral Dewey means glory for the navy. Jeweled swords and loving cups, and a residence in Washington, are substantial tokens of the regard in which the ranking officer of the navy is held.

IN CHICAGO, WITHIN THE MONTH, the tax dodger has afforded a disgusting spectacle of dishonest citizenship. It is a strange thing when people who, in all commercial transactions are souls of honor, will deliberately plot to wrong the municipality out of that amount of money which is justly due in taxes. Many men who are ever ready to aid financially any worthy or charitable undertaking, and who take prominent parts in movements toward civic betterment, apparently forget that evasion of just and equitable taxation is no less dishonorable than evasion of a commercial obligation. Under the Illinois law, sworn schedules were required to be filed, and it has been discovered by legal investigation that many schedules thus filed, so low as to cause merriment to the Board of Review, were prepared by some disinterested person having no connection with the firm—at least this is the testimony of many of the Hebraic contingent before the grand jury. Unfortunately, there is some distance between certainty of guilt and the ability to prove it.

— x —

THE RECENT PUBLICATION OF THE report of Brigadier-General Ludlow, military-governor of the city of Havana, lends encouragement to the belief that Cuba may eventually become a self-respecting and self-governing community. The Havana of to-day is unlike the Havana of the war. From being a breeding place of disease and seat of disorder, it has been transformed, under American supervision, into a healthy, cleanly place of residence, and an orderly and well-policed community. Occasional outbreaks do not indicate restlessness of the populace; on the contrary, the people seem anxious to co-operate in any measures which promise better conditions. The death rate this year has been exceptionally low, due to precautionary measures against yellow fever. Schools have been opened, and neglected children cared for. The strike of laboring men has been suppressed, and all branches of industry are reported to be thriving.

— x —

MARQUIS DE GALLIFET, PRESENT Minister of War of France, is either a very dangerous enemy of the republic, or the victim of an atrocious forgery, the like of which have made recent pages of French history disgusting in the eyes of honorable men. Recently General Gallifet denied publicly that he had held any communication of late with the Duke of Orleans, and the *Intransigent*, the notorious anti-Dreyfus sheet, replies by publishing a letter alleged to have been written by the Minister of War to the pretender to the throne, in which sentiments anything but complimentary to the republic are expressed. Viewed from any standpoint, the incident cannot but create amazement. It is inconceivable that Marquis de Gallifet should accept an important portfolio with the intention of betraying the government, and, on the other hand, what can be thought of the morals of France, if the letter is a forgery?

The News of the Church

Canada

Diocese of Niagara

A good deal of business was transacted at the meeting of the rural deanery of Wentworth, held at Dundas. A resolution was passed asking the clergy to prepare short histories of their respective parishes for incorporation in the diocesan registrar's book. A very warm welcome home was given the rector of St. George's church, Hamilton, at a reception held for the purpose, Sept. 6th, in the basement of the church. The Bishop and many of the clergy were present and made addresses.

Diocese of Algoma

Bishop Thornloe visited the parishes of Fort William the first Sunday in September, holding Confirmations in St. John's church in the morning, and in St. Luke's church in the evening. St. Thomas' church, West Fort William, has been greatly improved lately. The Rev. A. H. Allman was inducted into the parish of Emsdale by the Ven. Archdeacon Llydd, appointed by the Bishop to do so, on Aug. 24th. A public meeting was arranged in connection with St. John's church, Fort William, on Sept. 14th. The Bishop and many of the clergy were expected to be present.

Diocese of Nova Scotia

A missionary conference was arranged to take place in Lunenburg, Oct. 4th and 5th. A large number of the sailors from the war ships in the harbor marched to St. Mark's church, Halifax, headed by their fife and drum corps, on the first Sunday in September, for morning service; Admiral Bedford and family also were present. Rural Dean Almon has met with a generous response from the people in Guysborough, where he has been doing deputation work. Bishop Courtney has been preaching at Newport, R. I., during his holidays. The Rev. Mr. Hind has been appointed Bishop's chaplain, to the charge of St. Stephen's chapel, Halifax. A new church is being built at For Bay, where there has never been a church building of any kind, the nearest church being 12 miles distant. A chancel is being built for the church at Cole Harbor.

Diocese of Rupert's Land

The Archbishop went to British Columbia in the middle of August, to render what help he can to Bishop Dart, of New Westminster, who is so seriously ill, and to visit the parishes in the province as Primate of Canada. There was a very interesting service in St. John's cathedral, Winnipeg, the day before the Archbishop's departure, when the font in memory of Bishop Anderson, presented by his sister, Miss Anderson, was dedicated.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

On Sunday evening last there was the first of a series of festival services in the Epiphany.

The Rev. Dr. Stone has returned, and occupied his pulpit in St. James' last Sunday for the first time since the beginning of July.

Mr. Donnan of the seminary, who is lay-reader in charge of the growing mission at Harvey, won the prize for elocution at the summer session of Chicago University.

Before a large number of his fellow-presbyters at the Monday clerics in the Church club, the Rev. F. J. Hall gave some very interesting reminiscences of his recent visit to England.

The connection between St. Peter's, Lake View, and the North Dakota mission at Walhalla is further cemented by the latter being in charge of the present rector's brother, who is a candidate for Holy Orders in the missionary jurisdiction of the late rector, now Bishop.

The Bishop's Visitations

The Bishop visited Christ church, Woodlawn, Sunday morning, and subsequently the Home for Incurables, where he confirmed a lady, the

first occasion on which the rite had been administered in that institution.

Western Theological Seminary

Commenced its new session on Michaelmas Day, with the same number of students as last year; the losses by graduation and the dropping out of two seminarians being made up by seven new arrivals.

Bishop McLaren's Appointments

OCTOBER

1. Chicago: A. M., Christ church; P. M., Home for Incurables.
4. 8 P. M., Church of Our Saviour, Chicago.
8. A. M., St. Peter's church, Chicago.
18. Omaha. Consecration of Bishop-elect Williams.
26. House of Bishops, St. Louis.

NOVEMBER

8. Christ church, Harvard.
12. A. M., Calvary church, Batavia; P. M., St. Mark's church, Geneva.
16. St. Andrew's church, Farm Ridge; Christ church, Streator, and St. Andrew's church, El Paso.—dates not fixed.
19. A. M., Trinity church, Wheaton; P. M., St. Mark's, Glen Ellyn.
26. A. M., St. Paul's church, Glencoe; P. M., St. Augustine's church, Wilmette.
29. P. M., All Saints' church, Western Springs.

DECEMBER

3. A. M., St. Margaret's church, Windsor Park; P. M., St. Joseph's church, West Pullman.
7. Grace church, Grand Rapids, 25th anniversary of the diocese of W. Michigan.
10. A. M., St. Michael's and All Angels, Berwyn.
13. P. M., Church of the incarnation, Fernwood.
17. A. M., Harvey; P. M., All Saints' church, Pullman.
24. A. M., Christ church, Winnetka.
25. Cathedral.
31. A. M., All Saints' church, Ravenswood.

The Delegation to Omaha

Major Taylor E. Brown, secretary of the Church Club, and a parishioner of the Rev. A. L. Williams, asks for the names of those who purpose being members of the delegation to Omaha, on the occasion of the Coadjutor's consecration on the 18th, in order that he may arrange the special car service and railway fare before the 10th.

St. Luke's, S. Evanston

The revenue has been increased by the change from free to rented sittings. It is pleasant to hear that the rector, the Rev. D. F. Smith, was absent from his parish but one Sunday this summer, taking his only vacation of two weeks with his choir in camp at Lake Delavan.

Church of the Ascension, Chicago

On the eve of the Feast of St. Michael's there was full choral Evensong, and a sermon by the Rev. J. H. Hopkins, rector of Epiphany; at the close of which the Bishop passed through the several rooms of the new parish house adjoining, in a service of dedication, returning to the church to pronounce the benediction. In continuation of this week of commemoration of the 42d anniversary of the founding of the parish, there were services on Michaelmas, with a children's festival the following evening, intended to take the place of the ordinary Christmas observance, prizes being awarded, and the two choir medals assigned. On Sunday morning the Rev. J. M. Chatten was the special preacher, and on Monday evening of this week there was a general parish reception.

Northeastern Deanery

The third quarterly meeting for the year was held in Trinity church, Highland Park, on Tuesday, Sept. 26th. The celebrant at the 11 A. M. service was Bishop elect Williams, assisted by the rector, the Rev. P. C. Wolcott. The convocation was called to order by the Rev. C. P. Anderson, acting for the dean, the Rev. Dr. Clinton Locke; 45 members answered to the roll call, the large attendance being due to the fact that this was to be the last occasion on which the rector of Christ church would meet those as-

sembled, as a member of the deanery, of which he had been for a year or so the secretary. The paper read was by the Rev. W. C. Richardson, rector of Trinity, his subject being "The Roman idea and Church Unity." The following brief analysis is enough to explain the keen attention with which it was heard:

Though it should not be deemed as merely a favorite idea of the writer's, he could advance it as one of considerable interest, that there might be a possibility of the Pope eventually becoming the great unifier of Christianity, if one viewed the thought from a Protestant standpoint. Protestants regard us as on the same level with themselves. Their embarkation has set in upon a course of recovery embracing not only ritual and doctrine, but ministry also. This recovery in view of the centralizing tendency of the age, terminates logically in the episcopate. They can hardly be expected to seek it from us with whom their predecessors had quarrels. Their relations with Rome have not been of that character. Neither from the Old nor the Greek Catholics could they obtain it. In various places there have been strivings after reformation in the Roman Communion. It is not of necessity discouraging that the Jesuits should have gained an apparent victory over the well-meaning Leo XIII. Through centuries of beginnings, and with frequent reverses, was the Anglican Reformation itself dragged. The world was at one time dominated by the Roman idea in its ancient civil form, and even made over again by it. When the empire disappeared, the Church adopted, assumed, and continued the idea. The Roman Church has to-day the prestige attached to numbers. It feels the influence of Protestantism, and in America of the American spirit. While the supremacy has been repudiated by the Anglican Communion, the primacy has not, and so it could readily come into union with Rome; the *sine qua non* being the reformation of the papacy, and its reduction to primitive limits and dimensions. And in the absence of a direct feud between Rome and such bodies as Presbyterians *et al*, a gate might be thrown open, whereby even these sects might come under its centralizing influence.

There was little time for discussion of the interesting paper, for at 1 P. M., on the invitation of Mr. Wolcott, an adjournment was had to the Highland Park club-house. Justice having been done to the dainty lunch provided and served by the ladies of the parish, the chairman, in a few happy remarks, introduced the several speakers, himself emphasizing the approaching translation of his fellow priest, from the condition of a revolving planet to the status of "a fixed star," and eulogizing him for his practical knowledge of requirements for mission work, and as a priest who had popularized the Church without any lowering of tone. The Rev. Mr. Wolcott, after welcoming the deanery to his parish, deprecated the idea of "too much Williams," when such men as their guest were being brought into the Church by the conviction wrought by perusal of "Reasons for being a Churchman." This reference naturally called to his feet the esteemed author of the work, who observed that if Mr. Williams was his "son in the faith," the designation, "grandson in the faith," might fairly be applied to one whom Mr. Williams had been instrumental in bringing within the fold. Dr. Little also adduced some amusing instances of perversion in the use of the word "co-adjutor," for while an assistant bishop should know "how to abound and how to be abased," a newspaper had, a few years ago, spoken of such an one as a *co-adjutor*. The telegraph operator had improved upon this by making it *co-jupiter*. Dr. Rushton, Mr. Williams' predecessor at Christ church, Woodlawn, made his eulogy take the form of arraignment of his friend on the score of his great success as a parish priest. The Rev. Dr. Gold, as Mr. Williams' instructor in the seminary, bore witness to the latter's docility as a student, all the more noticeable from his having entered upon his course in adult years, and with considerable experience, as himself accustomed, for some years previous, to be in command of men. The Doctor voiced his unreserved elation at having two of those whom he had trained elevated to the episcopate in one year. The Bishop of Chicago then presented, in behalf of the

deanery, a massive episcopal ring to Bishop-coadjutor-elect A. L. Williams, affirming that he not only coincided fully with the high opinion expressed by former speakers, but would be able, had time permitted, to supplement by added eulogy all that had been said of him who was to be advanced on St. Luke's Day to the highest dignity in the Church. Mr. Williams, in reply, said that all the nice things spoken of him by his Bishop and assembled presbyters, so invested his approaching separation from the diocese with a feeling of sorrow, that he was almost in the condition of the man who thought it preferable to be a lamp-post in Chicago than mayor of any other city. And yet he could only assign as a reason for his unexpected election that the Holy Ghost had work for him to do. And it would be his aim so to act as to prove that, while the Church made the man, the man should spend his life in exploiting the Church. The Rev. John Henry Hopkins, having returned thanks for the use of the club-house, and for the bountiful provision and service of the ladies, the meeting adjourned, after many complimentary expressions of approbation of the aptness and tact displayed by the Rev. C. P. Anderson in his position as chairman.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The clerical Retreat at St. Peter's church, Westchester, which terminated Sept. 21st, was well attended.

The new parish hall of Christ church, Tarrytown, the Rev. J. Selden Spencer, rector, is almost completed, and was to be formally opened Oct. 5th.

The church of the Transfiguration, the Rev. Dr. George C. Houghton, rector, celebrated its 51st anniversary on Sunday, Oct. 1st.

New York Churchmen's Association

At its last meeting listened to an interesting paper read by the Rev. E. Atherton Lyon, of Yonkers, on "The religious teaching of Count Tolstoi."

Calvary Chapel, New York

A feature of the mothers' meeting is a children's play-room, under a woman director, with two assistants. During the winter season there has been an attendance of nearly 600 children.

Church of the Ascension

Has now 250 volunteer workers, of both sexes, who give their time either in the day or evening, or on Sunday, to different forms of institutional and educational work. It is an exceptionally efficient force.

Church of the Heavenly Rest

The Ministering Children's League of this church are endowing a bed at the Sheltering Arms Nursery. It is to be called the "Heavenly Rest bed," and the sum already collected by the little people amounts to about \$2,500.

The Woman's Auxiliary

At the opening fall meeting just held at the Church Missions House, there were delegates present from 18 dioceses. Arrangements were made for the meeting this month in connection with the Missionary Council at St. Louis, Mo.

Church Work for Germans

In St. Bartholomew's parish, the Rev. David H. Greer, D. D., rector, one of the newer features of missionary enterprise is German work for Germans, conducted by Mr. Kratt, and reaching a body of Germans, a large majority of whom have heretofore appeared practically indifferent to religion.

St. Mary's School, New York City

Under the care of the Sisters of the Order of St. Mary, began its 23d year Oct. 2d. Arrangements have been made for special lectures by Bishop Potter, the Rev. Prof. Richey, of the General Seminary; Prof. Jackson, of Columbia; Prof. Flisk, of Harvard, and others. A new chemical laboratory has been added.

Legacies to Church Institutions

By the will of the late Wm. W. L. Voorhis, of New York city, bequests were left of amounts

not exceeding \$500 each, to the Board of Missions; St. Mary's church, Mott Haven; the House of Mercy; St. Luke's Home for Old Men and Aged Couples; the Sheltering Arms; General Clergy Relief Fund; the American Church Building Fund Commission; the Church Mission for Deaf Mutes; Home for Incurables; St. Luke's Home for Indigent Christian Females; the Prayer Book Society; City Missions, and Seamen's Society.

Archdeaconry of Westchester

At the annual meeting just held, Archdeacon Van Kleeck made an address, on "Ye ought to support the weak." The annual report of the treasurer showed an income of \$5,047.61, and expenditure of \$4,652.91, leaving a good balance to start the new year. Nearly the entire sum paid out went as stipends to the 12 clergy on the missionary staff working under the archdeacon. The executive committee were re-elected, as were also the secretary and treasurer. Missionary reports were presented, and a memorial adopted regarding the late Rev. Dr. Carver.

The Annual Diocesan Convention

Its sessions were held at the church of the Incarnation, New York city, Sept. 27th, Bishop Potter presiding. The proceedings were among the most interesting of recent years, and were made notable by the assertion of a spirit of protest against the recent ordination of the Rev. Dr. Briggs, and by action affecting divorce and the Sunday question. At the Eucharistic service at the opening, the Bishop was celebrant, assisted by the Ven. Archdeacons Tiffany and Thomas, and the Rev. Dr. Morgan Dix. In his address to the convention, the Bishop referred to the deaths of Bishops Williams and Pierce, of Mr. Cornelius Vanderbilt, and of well-known clergymen and laymen of the diocese who have passed away since the last session. He made no allusion to the Briggs controversy, which was in all minds, but took occasion to call forcible attention to urgent questions of the time. His remarks upon divorce and remarriage will be found on page 505. On the question of Sunday observance, he said:

It ought surely to sober us that along with the decay of family integrity and the sanctity of the marriage tie, there has gone side by side a no less wide decay of the observance of the Lord's Day and of other sacred times and seasons. In our eagerness to prove that we are no longer Puritans some of us seem anxious to demonstrate that we are pagans, and the secularization of the Lord's Day, especially by people with abundant leisure on other days, for social exchanges and every kind of recreation, is a scandal of which they who are guilty of it should be ashamed, and for which all Christian people have cause to grieve. There are, indeed, those whose hard tasks and scant leisure on week days may in some measure excuse the employment of some part of Sunday in innocent relaxation, but pleas of this sort in the mouths of many who urge them deserve alone the derision or the contempt of every honest mind.

On motion of Mr. Geo. Macculloch Miller, a special committee was appointed to consider the portion of the episcopal address dealing with divorce and the observance of the Lord's Day. The diocesan officers and usual committees were continued, and routine reports presented. A resolution presented by the Rev. Dr. Dix, was adopted as follows:

Resolved, That the clergy and laity of the diocese of New York, now assembled in convention, take this occasion to welcome Admiral Dewey on his safe return home, and to send him, their fellow-Churchman, this expression of their personal admiration and regard, and their appreciation of his late brilliant services to our country.

At night a special service was held at the church of the Ascension, and a reception was given to delegates at Bishop Potter's residence. At the service the general topic considered was: "The condition of religious life and work at the close of the nineteenth century." The Rev. Dr. J. Lewis Parks spoke on "Religious thought;" the Rev. Dr. George M. Christian, on "Christian work;" and the Rev. Dr. William R. Huntington on "Christian Unity and its outlook." At the second day's session the delegates from this diocese to the Federate Council of dioceses of the State were re-elected, as also the

Standing Committee. The election of the latter had been made the subject of organic attack on the recent policy in the matter of Dr. Briggs' ordination. A meeting of certain of the clergy had been held in advance, to further a contest, it being felt that whether successful or not, a determined protest should be made in the shape of putting up rival candidates. Regarding some former members of the committee, notably Dr. Dix, there was no opposition. The strength of the vote adverse to the committee was a general surprise, and did not fully express the force of feeling on this subject, as many of the clergy and laity while sympathizing with the protest, hesitated to take heroic measures. The feature of the second day's session was the able report of the committee on divorce and Sunday observance, which was partly as follows:

Report of Special Committee

The committee are glad that the Bishop has now laid his hand upon two of the gravest evils of the hour. The desecration of the Lord's Day, carried to wider extremes of license, is threatening the integrity of this people as a God-fearing nation. The steady spread of loose views as to the stability of the marriage contract, and the reckless ease with which the relations of married people are dissolved by divorce, are similarly threatening the existence of the family and the home. We believe that there are no two points to which our chief pastor could more seasonably have pointed the finger of warning; we wish that his impressive words might be read and heard by every member of the Church in this diocese and seriously laid to heart.

The Lord's Day was intended to be a time of refreshing for body and soul; a day of rest from toil; a day wherein to give God due honor in His church; a day for seasonable recreation. In all these relations its purpose has been forgotten, and its blessing lost. There is a wide neglect of public worship; there is a growing tendency to turn this day into a time for mere secular amusement and dissipation. Our youth deny an obligation to go to church; they go if they please, but if not, it makes no difference; a large number never appear there.

The day is devoted to bicycle riding, excursions, golf, tennis; in the evening the latest scandal is given by large dinners and social receptions, with music and other delights; all idea of religious duty or observance is lost; God listens for the voice of man in praise, prayer, and worship, but listens in vain. Judgment must follow an offence such as this: on the complete banishment of religious action from the once sacred day, and its prostitution to the purposes of diversion, amusement, and social dissipation.

No nation ever stood secure which deliberately broke the Fourth Commandment and left God without one day in seven to call His own. And the class which has done the most to desecrate the day by frivolousness and gay looseness of living is that one which, by conspicuous social position, wealth, and opportunity, might have thrown the heaviest weight into the scale on the side of orderly living and respect for the divine institution. The fashionable class, as they are called, are easily leaders in the melancholy work of corrupting the morals of the community and the manners of the age.

In the fatal drift on the way towards a general undoing of the marriage tie, we have reached a point at which men and women are looking about with amazement, and with the wish to know what can be done to avert a dire and wide calamity. Divorces multiply; the facilities for separation are liberally afforded; the circumstances under which the marriage bond is dissolved render the process more and more offensive; in many instances shame would seem to have faded, and conscience and the sense of duty to have become extinct. Men and women outrage the divine law, and render themselves liable to prosecution and punishment under our human statutes: they easily obtain the dissolution of the ties by which they were bound by mutual promise and vow; they proceed with as little delay as possible to enter into new relations contrary to God's Word, and stigmatized as adulterous by our Lord Jesus Christ; and yet these offenders are permitted to retain their place in the circles in which they move; their actions, though criminal in the eye of the law and the judgments of the courts, are condoned in society, and they are accepted as in good standing and beyond reproach.

Families are broken up, homes ruined under frivolous pretenses or at the dictate of lawless passion, yet it is assumed that these things should be left to the individual as his or her personal concern, and not the concern of the social circle in which they move, and feeble, if any, opposition is made to the exoneration and full rehabilitation of offenders whose acts merit the reproof of just and honorable men.

These sins against human and divine law are not

committed only by the low, degraded, and the ignorant; they are most conspicuously manifest in the case of what are known as the higher classes; persons arrogating to themselves the character of social leaders have been among the most reckless in contempt for obligation and duty, and most flagrant among the offenders against God and Christian institutions; while it is a deplorable fact that their associates and companions in the very class which might and ought to exert a salutary influence in frowning on transgression and trying to keep society pure, appear to take their part, and even to justify and applaud their conduct. We are reaching a point at which alarm is daily growing greater, and disgrace and indignation are more widely felt; a point at which the opinion is gaining ground, to which the Bishop has referred, that legislation is advisable which shall prohibit the remarriage of divorced persons under any circumstances whatever.

We are, therefore, thankful that the Bishop of New York has called the attention of the clergy and laity of the diocese to our danger—a danger which increases. Legislation on this subject may be useful in this connection; but, if taken, it must be taken by the General Convention. A joint commission, composed of bishops, clergy, and laity, has under consideration the canons relating to marriage and divorce; a committee of clerical and lay delegates is similarly engaged in an effort to devise means for the more effectual protection of our families and homes. The prayers of the people should daily ascend to God, that He will give wisdom and understanding to our Church legislators, and light to see what they should do. But it must be felt by all that legislation will prove of little avail, unless the conscience and heart of the people can be touched; that the evil lies in the unruly wills and affections of sinful men and sinful women; there, after all, must the reform begin; and if it do not begin there and proceed thence, there is little hope in canons and laws.

Your committee, profoundly impressed by the danger signals of these times, and grateful to the Bishop for his strong words and valuable suggestions, offers for adoption the following resolutions:

Resolved: That the thanks of the clergy and laity of the diocese be given to their Bishop, for his utterances on the subject of the Lord's Day and the ordinance of Holy Matrimony.

Resolved: That it is the desire of the committee that the attention of all our people should be called to the portion of the address which was referred to us.

Resolved: That we view with sorrow and fear the wide decay in the observance in the Lord's Day, and in the sacred times and seasons of the Christian Year.

Resolved: That we regard with similar dread and sadness of heart the decay of the idea of the sanctity of marriage and the ease with which the marriage tie is dissolved.

Resolved: That it be respectfully suggested to the clergy of this diocese that they call the attention of their congregations at such time or times as may be suitable, to the recent counsels of the Bishop, in these parts of his address relating to the Lord's Day and Holy Matrimony; adding thereto their own counsel and advice on these unspeakably important subjects.

Signed

MORGAN DIX,
WM. R. HUNTINGTON,
J. LEWIS PARKS,
DAVID H. GREER,
PRESCOTT EVARTS,
GEO. MACCULLOCH MILLER,
GEO. ZABRISKIE,
FRANCIS L. STETSON,
WM. JAY.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

At the regular meeting of the Clerical Brotherhood held on Monday, 25th ult., at the Church House, the Rev. Dr. W. Dudley Powers, secretary of the American Church Missionary Society, delivered an interesting address on Cuba.

For several years past, on Saturday afternoons from October to June, a large number of Sunday school teachers have assembled to study the lesson for the day following. During the present month of October, commencing on the 7th inst, the Rev. R. W. Forsyth will have charge of this instruction at the Church House, Philadelphia.

The Rev. C. G. Brady has assumed charge of the memorial church of St. Paul, at Overbrook, a thriving suburb of Philadelphia, and, on the 1st inst, became its first rector. The new church edifice is rapidly approaching completion, and will be consecrated at an early day.

St. Elisabeth's Mission, Philadelphia

Since the beginning of the present year, the Rev. Wm. McGarvey, rector of St. Elisabeth's church, assisted by members of the C. S. S. S., has maintained a mission house at 1419 Porter st., about a half-mile south of the church. It is open every Sunday, has a children's service at 2:30 P. M., and Evensong at 8 P. M.

Bequest to St. James', Philadelphia

In the will of Elisabeth D. Alsop, admitted to probate 23d ult., ten shares of Pennsylvania railroad stock are bequeathed to the Industrial School and Mission at 2112-14 Fitzwater st., which is one of the many parish agencies of St. James' church, the Rev. Dr. J. B. Blanchard, rector.

Church of the Nativity, Philadelphia

The 55th anniversary of the laying of the corner-stone was observed on Sunday, 24th ult., by special services. In the morning the rector, the Rev. L. N. Caley, preached. In the afternoon, the Rev. Winfield S. Baer addressed the Sunday schools and the young people of the parish; and in the evening the Rev. Floyd W. Tomkins was the preacher.

Bishop Whitaker's Return

After an absence of eight weeks and one day, the Bishop, in renewed health and strength, reached Philadelphia on Sunday, 24th ult. With the exception of a few days in Rotterdam, where he met Dr. Seth Low and other commissioners of the Peace Conference, he passed all his time at the Righi, Switzerland, 5,000 ft. above sea level.

Old St. Paul's, Philadelphia

The rectorship of the Rev. Wm. McGarvey terminated in September, 1893 and since that period the Rev. Messrs. E. R. Baxter and R. N. Thomas have been in charge. On the 1st inst, the Rev. T. J. Taylor, of the City Mission, took hold of the work and will endeavor to resuscitate this old and, in former years, prosperous parish. In its day, it had several notable rectors, *e. g.*, the elder Rev. Dr. Tyng, the late Bishop McCoskry, and the Rev. Dr. Richard Newton. The church edifice was erected about A. D. 1765, and was admitted into union with the first diocesan convention of Pennsylvania in 1785, along with old Christ church and St. Peter's.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Parish Reception at Crafton

On Monday evening, Sept. 18th, in the new parish house of the church of the Nativity, the ladies' guild tendered a reception to the rector, the Rev. Frank Steed and his wife, upon their return from a trip to England. The Rev. L. F. Cole, archdeacon of the diocese, who accompanied them on their journey, also participated in the reception. Music was furnished by a mandolin club. Refreshments were served by the ladies, addresses were made by the two clergymen above named, and a letter of welcome and congratulation was read from the Bishop who was unable to be present. The reception was largely attended by members of the congregation and invited guests from other parishes.

Anniversary at Oakmont

Wednesday, Sept. 27th, was the 25th anniversary of the first service held in St. Thomas' church. There was a celebration of the Holy Communion by the Bishop, assisted by the former rectors of the parish. The sermon was preached by the Rev. F. M. S. Taylor. Addresses of congratulation were made by the Bishop, the Rev. George Rogers, and the Rev. Laurens McLure, S. T. D., rector. At the close of the service luncheon was served in the parish house. St. Thomas' parish was organized and a charter obtained in June, 1874; a church building was erected, and the first service held in it on Sunday, Sept. 27th, by the Rev. Dr. H. W. Spalding, rector of St. Peter's church, Pittsburgh. The Communion plate for the new Church was made of family silver, contributed for the purpose by several families of the Paul

and Metcalf connection. Mr. Orlando Metcalf, and Mr. J. W. Paul gave the rectory in 1887. In 1896 a building that had been used as a Sunday school room was entirely remodeled inside, and since that time has been in use as a place of worship, the first church having proved too small to hold the average congregations. A handsome brick and stone building was erected during 1898 as a parish house, and was opened by Bishop Whitehead with a service of benediction on Jan. 17th, 1899. On the same lot ground has been broken for a new rectory, which it is expected will be finished in the spring of 1900, and it is purposed in the near future, when ability permits, to erect a handsome stone church. St. Thomas' parish has been self-supporting from the start, and has always contributed liberally to the missionary work of the diocese, and the Church at large. The Rev. Laurens McLure, S. T. D., has been in charge since 1892. St. Thomas' mission at Sandy Creek was begun during the rectorship of the Rev. Stephen A. McNulty, and has since been cared for and sustained by the church at Oakmont.

The Rev. J. R. Wightman has been appointed by the Bishop, chaplain of the Layman's Missionary League, with the title of Archdeacon of Pittsburgh, and will enter upon his duties as such on Oct. 15th.

Albany

William Crowell Doane, D.D., LL.D., Bishop
Gift to Rev. Dr. Carey

The Rev. Dr. J. Carey, rector of Bethesda church, Saratoga, has received for himself and family from two of his parishioners, the gift of a fine residence in Saratoga. The donors are Mr. and Mrs. Jas. A. Moore. The residence is an imposing three story brick structure, with commanding location and large lawn. It is a much finer residence than the parish rectory. It is expected that the new organ presented to Bethesda church will soon be put in place.

Archdeaconry of Ogdensburg

The autumn meeting convened on Sept 19th and 20th, at Fort Covington. This is an old town, but comparatively a new mission, to which is ecclesiastically joined that of Hogsburg. This mission has a new church, practically complete. The small band of loyal Churchmen have had a serious task in bringing about the healthy state of matters now existing, but their beautiful edifice stands ready for consecration. The missionary, the Rev. H. J. Hamilton, is on leave of absence, the duties being faithfully discharged by the Rev. Fred Thompson, acting as *locum tenens*. The attendance of the clergy at this meeting was more than ordinarily full, and being so near the Canadian border, was supplemented by a deputation from the sister Church. By invitation, the Rev. R. L. M. Houston, rector of Cornwall, and rural dean of Stormont, read at the first meeting a forcible and valuable paper, on "The Continuity of the Church." On the second day the Holy Eucharist was celebrated by the archdeacon, the Rev. Richard Mercer preaching the sermon *ad clerum*. The choir rendered excellent music. At the business meeting, 12 of the rectors and missionaries responded to roll call. On the invitation of the archdeacon, the diocesan missionary, the Rev. J. N. Marvin, delivered an interesting address, giving among other news the pleasing information that the exterior of the church at Tupper's Lake had been pushed successfully to completion, and was free from incumbrance. He concurred in the report of a phenomenal work having been in progress at Lake Placid during the summer, under the leadership of the Rev. Wm. M. Moir who was in temporary charge. On one of the Sundays in the month of August, at the request of the Diocesan, the Bishop of New York, having administered Baptism and Confirmation to nine persons, celebrated the Holy Eucharist in St. Eustace's church, an estimate placing the recipients at nearly 300. Money to the amount of \$1,500, and various gifts, had been bestowed upon the church, and the hope ardently expressed that Mr Moir may return there the next summer. Norwood

and Waddington report matters moving in the right direction, with canonical obligations discharged; while at Massena the vestry recently increased the salary of the missionary. The rector of Colton reported that he was moving into the new rectory, a handsome building replacing that burned last winter. It includes a commodious parish room. St. John's church, Ogdensburg, recently dedicated a handsome marble and polished brass altar rail, the Rev. E. L. Sanford officiating. Santa Clara, a pretty Adirondack village, noted for its sanitary advantages, has become an independent mission, and offers for the right kind of a man, not a munificent salary, but congenial environments and abundant work. The Rev. Mr. Hawkins reports substantial progress in his two missions, Vermontville and Bloomingdale. Gouverneur, Morristown, Canton, tell the old story of regular operations, steady services, aggressive work. A cheering report was made by the Rev. W. H. Larom, of Saranac Lake and Paul Smith's. He was prosecuting his old work with renewed vigor. The Rev. Alfred C. Wilson, of Malone, spoke of increasing strength and good work along Church lines. The meeting choose as delegates to the Board of Missions, the former members, the Rev. W. H. Larom and Mr. L. Hasbrouck. After Evensong two excellent papers were read, the first by Archdeacon Kirby, on "The Church's ministry," the second, "Our liturgy," by the Rev. A. L. Fortin, after which followed the final adjournment.

Ohio

Wm. Andrew Leonard, D.D., Bishop

A few of the "silent brethren" of Canton joined with those of Massillon, on Friday evening, Sept. 22d, when a "combined service" was conducted by the Rev. C. M. Roberts, the rector, and the Rev. A. W. Mann, at St. Timothy's church. Many of the regular congregation attended the service. On the preceding evening, Mr. Mann officiated at St. Agnes' Deaf-Mute mission, in the chapel of Grace church, Cleveland.

St. Andrew's Brotherhood

The September meeting of the local council was held in Trinity church parlors, Toledo, on Tuesday, 19th ult. All the city clergy except two were present. Mr. J. E. Heath presided. The Rev. Dr. W. C. Hopkins conducted the devotional exercises at the opening, and the Rev. W. C. Clapp at the close. Trinity chapter reported some good work in the hospital. Grace chapter meets at 6:15 p. m. on Sundays, and has papers read and reports of visiting. Mr. G. F. Austin gave an able account of the late convention of the Brotherhood in Canada.

Calvary Church, Sandusky

The corner-stone of the new church was laid Sept. 17th, by the Bishop of the diocese. Shortly before 3 o'clock from the old church building a procession moved to the new building. A platform had been erected at the southwest corner of the structure, where the stone was to be laid. A small organ and two cornets furnished music. The Rev. Robert J. Freeborn read the prayers. The Rev. A. B. Nicholson, who is acting rector of Grace parish, and who was for nine years rector of Calvary, read the lesson. The Rev. E. V. Shayler, the present rector, read a list of the articles placed in the copper box within the corner-stone. The Bishop then laid the stone and made an address. The rector followed with a few remarks, and the service closed with prayer by the Bishop. From the date of Mr. Shayler's advent in 1896, the parish has been absolutely independent and free from outside aid. The following statistics will show some of the results accomplished during the present rectorate: Persons baptized, 199; prepared and presented for Holy Confirmation, 155; burials, 92; amount of money raised exclusive of new church \$9,560.41. The communicant list has increased from 70 to 306. The increase in attendance upon the services and Sunday school has proven the incompleteness and insufficiency of the present building. A piece of ground, corner Meigs and First sts., was pur

chased for the erection of a new church. The building is to be of the perpendicular Gothic design, is 128 ft. long and 75 ft. wide at the transepts, being cruciform in shape. The main entrance will be through the tower doorway. A beautiful baptistry is located just inside the door.

Massachusetts

William Lawrence, D. D., Bishop

The three local chapters of the Brotherhood of St. Andrew in South Boston, will hold a devotional meeting on Sunday afternoon, Oct. 22nd, at 4 p. m., in St. Matthew's church. All men are cordially invited.

St. Stephen's Church, Boston,

Has been undergoing repairs during the summer. The interior has been much improved. A new floor has been laid, and new pews put in. The walls have a lighter tint, and the windows have been changed so as to give more light. The organ has also been thoroughly repaired, and is considered one of the best in the city. The Rev. C. H. Brent has returned and taken up his duties.

Corner-Stone Laid, St. James, Amesbury,

By the Bishop of the diocese, Sept. 26th, in the presence of a large number of people. Archdeacon Van Buren and the Rev. Messrs. Wright, Braddon, and Lynch made addresses. Services are now held temporarily in Webster's block. The Bishop and visiting clergy were the guests of the Whittier Home Association at their place on Friend st. The church is being erected on the old site on Main st. It will be Gothic in style, 98 ft. long by 38 ft. wide. The front will be of rubble stone with rough granite trimmings. The front elevation with the tower is 58 ft. The main entrance will consist of a double arched door with granite capping, and will be reached by five marble steps. The sides of the church will be of rubble stone to the bottom of windows, with sides shingled, and a slated roof. The nave will be 66 by 35 ft., and will contain 12 windows, six on either side. The seating capacity will be 250. The chancel measures 13 by 23 ft. The interior finish and furnishings will be of white wood stained to resemble black walnut. The vestry will contain a kitchen, ladies' parlor, choir room, toilet and boiler rooms. The church will be ready for services by Christmas. The Rev. R. B. Lynch took charge of the parish in October, 1898, and to him, in a large degree, is due the success of the project of the new church building.

Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop

Consecration of Church at Augusta

The church of the Atonement was consecrated on Friday, the 22d, by the Bishop, assisted by Archdeacon Crawford, the Rev. Dr. Beatty, the Rev. Messrs. R. Talbot, L. L. Swan, W. E. Vann, and the lay-reader of the mission, Mr. Randall. The church is a substantial stone building, and its interior arrangements are very pretty and Churchly. It is the result of the almost unaided efforts of the lay-reader who came here four years ago as a clerk in his father's store. There being no services of the Church held in the city, he read the service to his own family; later on applying for a lay-reader's license, a hall was rented, then a cottage was purchased, and as soon as funds could be raised the church was built on the site of this cottage. Among the gifts to the mission is a beautiful marble font, the finest in the diocese. The Rev. Dr. Beatty is the priest-in-charge.

The Fortieth Annual Convention

Held in St. John's church, Wichita, Sept 27th and 28th. The Holy Eucharist was celebrated by the Bishop of the diocese, the Bishop-coadjutor of Minnesota assisting. The sermon was preached by Bishop Gilbert, who referred very touchingly to the past and present relations of the two dioceses, Minnesota having given to Kansas the loving and beloved Bishop Thomas, of blessed memory, the present earnest and in-

defatigable Diocesan, and some of his clergy. On the call of the roll, 27 clergy and 23 lay delegates responded or subsequently reported. The Rev. Canon Bywater was unanimously elected secretary, and the Rev. Chas. H. Powell was appointed his assistant. The Bishop appointed the usual committees.

The *Standing Committee* was elected by ballot as follows: The Rev. A. Beatty, S. T. D., president, the Rev. Messrs. John W. Sykes, John Bennett, W. W. Ayres; the Hon. Judge Albert Horton, Prof. Fred E. Stimson, Mr. D. W. Nellis, and Hon. O. H. Bently. Reports from the schools of the diocese were very gratifying, showing a larger number of pupils in all of them than in former years. The reports of the archdeacons of Eastern and Western Kansas showed that immense work had been done for the year. An official communication from the Rev. Dr. Hutchins, referring to the resolution at the last General Convention, that certain changes be made in Art. 1, 2, and 3 of the General Constitution was read and considered. A Sunday School Institute for the diocese was organized, and the time of its annual gathering selected for the last Tuesday afternoon and evening in the month of September.

The deans of convocation were appointed by the Bishop and confirmed by convention: Dean of Fort Scott, the Rev. John Bennett; dean of Atchison, the Rev. Charles Rowland Hill; dean of Wichita, the Rev. J. D. Krum, D. D.; dean of Salina, the Rev. Irving Baxter. The Ven. C. B. Crawford, archdeacon of Eastern Kansas, and the Hon. O. H. Bently, were elected to represent the diocese in the Missionary Council of 1899. A synopsis of the official acts of the Diocesan shows: Ordinations, priests, 2, deacons, 1; clergy in the diocese, 1 bishop, 39 priests, four deacons, total, 44; postulants, 3; candidates for Holy Orders, 4; licensed lay readers, 30. The Bishop made 118 visitations, baptized 28 infants and 19 adults; confirmed 318 persons; preached 127 sermons, delivered 187 addresses, and lectured 256 times in the Kansas Divinity School; administered Holy Communion 62 times; consecrated 4 churches, reopened 1, laid corner stone of 1; married 3 couples, organized Auxiliary in two places, inducted 10 Daughters of the King, catechised 17 times, presided over 35 meetings, and received the sum of 409 41, an offering for the Bishop's Purse (for the urgent need of missionaries and missions). The reports show a large increase in funds received and expended within the diocese.

A cordial invitation, tendered by the Rev. J. T. Foster for the next annual meeting to be at Emporia, was accepted by the convention.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

The fifth session of the Episcopal Hall, in connection with the State University at Morgantown, was opened Monday, Oct. 2d. The hall will be under the charge of the Rev. C. G. Hannah, vice the Rev. Thomas E. Winecoff, resigned.

The congregation of Spruce Run mission, which was recently organized, have succeeded in raising a sum of money to repair and improve their church building. The Central convocation held its meeting in this church on Sept. 12th and 13th.

Death of Rev. W. T. Leavell

On the 25th of August last, the Rev. William Thomas Leavell, rector of Zion church, Hedgesville, was called to the bliss of the higher life, at the age of 80. In his death, the diocese loses its oldest presbyter. He literally died in harness, having been privileged to labor over 60 years in the ministry of the Church.

Tennessee

Thomas Frank Gallor, D.D., Bishop

A correspondent writes: "In your last issue you have a very nice account of the ordination, at Pulaski, Tenn., of the 'Rev. Allison Granville.' take the liberty of telling you that the name is wrong. It should read, 'Granville Allison.'"

Editorials and Contributions

The Archbishops' Opinion with a Moral for the American Church

IN a recent number of *The Churchman*, the Rev. Dr. Richey pleads for the value of incense as sanctifying the sense of smell in divine worship, and refers to the instructive little work of a Scotch Presbyterian, entitled, we think, "The Five Gates of the Soul." By the "sweet smelling savour" of the incense, the crude smell of burning flesh upon the brazen altar of the tabernacle was converted into an offering of a sweet smell, acceptable unto the Lord. This symbolized the conversion of the prayers and offerings of sinful men, in themselves utterly defective and inadequate, into an acceptable offering through the sacrifice and intercession of Christ. All the feeble aspirations of men, their struggles upward, their appeals out of the mire of evil in which they find themselves, their poor attempts at self-denial and sacrifice, are taken up into the infinite flood of merit which resides in the one all-sufficient Sacrifice of Christ. They are enhanced, perfected, glorified. The tainted utterances and strivings of fallen men become the "prayers of the saints," of the sanctified people, a nation of kings and priests unto God. This, if anything, was the symbolism of the incense. Well might the Archbishops, in giving their opinion that the liturgical use of incense was forbidden in the Church of England by Act of Parliament, add that incense is not "an unsuitable or undesirable accompaniment of divine worship," and that "the instructions for its use by divine authority in the Jewish Church would alone forbid any such conclusion." An interesting comment on the whole subject, and especially the points made by Dr. Richey, is afforded by the account just at hand in the English papers, of the meeting of the parishioners of St. Mary's, Cardiff, at which two blind men came forward and pleaded for the continued use of incense. "One of them, in a pathetic speech, said that nothing in the whole service appealed to him more than the sweet smell of incense, which seemed to him to go up to heaven in unison with the intercession of our dear Lord and Master."

THE long expected letter of Lord Halifax has appeared in the English Church papers. As head of the Church Union, which now includes over 30,000 members, clerical and lay, his utterances have a weight which they could not have as coming from a mere private person. They are taken, perhaps too hastily, as indicating the policy likely to be pursued by the influential body over which he has so long and ably presided. His lordship addresses himself only to the lay members of the Union, and the gist of his advice is that they should support their respective priests in whatever course they may decide to pursue, in view of the recent decision of the Archbishops. The greater part of the letter is of the character of a criticism of that decision, which the writer regards as "one of the greatest misfortunes that has fallen on the Church since the rise of the Oxford Movement." This is not because of the condemnation as unlawful of one of the most significant of the ceremonial adjuncts of divine service, but because of the grounds for the condemnation, and the archiepiscop-

pal point of view. In his lordship's opinion, the reasoning of the Archbishops goes as far as possible "to discredit and reduce to an unreality the appeal which the Church of England has ever made to the practice of the whole Catholic Church of Christ as supplying her standard of doctrine and ceremonial." In this opinion Lord Halifax agrees with Sir William Harcourt who has declared that the "opinion" of the Archbishops cuts at the very roots of the whole Catholic movement in the Church of England, and that if the Archbishops and bishops will but proceed steadily and persistently upon the principles which have been thus formulated, they will make short work of all that has marked the Church of England most conspicuously since 1833.

IT is an ominous indication of the acute stage at which matters have arrived, that the two most distinguished lay leaders of the parties most radically opposed to each other, should be at one in their estimate of the significance of the Archbishops' decision. Sir William Harcourt is a Churchman of Protestant and Erastian principles. He regards the "opinion" of Canterbury as involving the Protestant and Erastian standpoint, and he consequently exults in it. Lord Halifax is a Churchman of Catholic principles, and he also regards the opinion as Protestant and Erastian, and he consequently deplores it. Harcourt would not have been so enthusiastic, or Halifax so cast down, if the decision had been based on other grounds. But the fact is that it is based upon an Act of Parliament. Hence this laughter, and hence these tears. Notwithstanding the superficial aspects of the case, however, we are not inclined to admit that the view taken by these distinguished gentlemen will turn out to be entirely correct. It is extremely doubtful whether the Archbishops would admit that they themselves are either Protestants or Erastians. Moreover, it is so improbable as to be almost absurd, to imagine that they or their suffragans will accept the logic of their position as obliging them to begin a settled warfare on the Catholic position.

BUT it remains true that when a question relating to the adjuncts of divine worship was submitted to the Archbishops, they decided it, not by reference to the universal usages of the undivided Church from ancient days, nor yet by appeal to the canons or spiritual laws of the English Church, but by examining the meaning of an Act of Parliament. They may have felt this to be a necessity of their position. We do not wish to discuss that point, but simply to draw attention to the fact. For there is in this fact a very important lesson for the independent branch of the Anglican Communion in the United States of America. It is a lesson against "entangling alliances." We are happily free from all State control. What this means was pointed out in very luminous terms in the address of the Bishop of Springfield to his annual synod in 1897, the year of the Lambeth Conference.

A NEW illustration of the points made in that address is afforded by the present attitude of the Anglican Archbishops in matters relating to the Prayer Book. It will be remembered that at that time it was proposed

to bring the entire Anglican Communion into a closer organization, and a beginning was to be made by the establishment of a "Central Consultative Body," or a "Tribunal of Reference." The headquarters of this body would be in England, and it would be substantially under the influence of English bishops. The scheme emerged for legislative action at the General Convention of last year, and received a temporary quietus. But doubtless we have not heard the last of it. It is the sort of a thing which exercises a strong fascination upon those who are affected with a certain degree of Anglo-mania. Bishop Seymour pointed out the disadvantage at which we should stand in such an arrangement, owing to the fact that the Church of England is an "Established" Church. The dominant partner in the proposed organization would consist, "as things now are, of representatives of the British Crown first, and the English Church afterwards." If an appeal or question went from this side to the proposed "Tribunal of Reference," it would go from a body which is subject in the interpretation of its laws to no secular power, to a body which is closely allied to the Crown and Parliament of England. The Bishop aptly quotes the apostolic injunction, "Be not unequally yoked together."

IN the case before us we may read our lesson. Suppose it possible that a question relating to the worship of the Church or its ceremonial adjuncts were to take such shape that it was deemed expedient to refer it to the tribunal over the water. Here we are accustomed to take the appeal of the Anglican Church to true, as opposed to false, Catholic precedent in sober earnest, and to consider that disputed points are to be settled by reference to the undivided Church of the early ages. But the position now taken by the Archbishops makes it clear that the "Tribunal of Reference" would not feel prepared to view matters in that way. It would no longer be the law of the Church, or the limits within which customs not "undesirable or unsuitable" as accompaniments of divine worship, are allowable in accordance with the general usages of the Catholic Church, which would come into the account, but—Acts of Parliament! Nothing could better serve to illustrate the point at issue, the disadvantages under which the American Church would labor in the presence of such a tribunal. What applies to matters of worship applies equally to every department of the ecclesiastical estate. At every point the weight of Parliamentary enactments, or of Royal prerogative, would be cast into the scale. The yoke is too unequal, and it is not possible that the American Church should stultify herself by entering into any such arrangement.

—X—

THE Rev. Mr. Garth, ordained in Canada, but now officiating at an American summer resort, took occasion on a recent visit to his old friends at Ste. Agathe, near Montreal, to deliver himself on the subject of the "Higher Criticism" of the Bible. If he was desirous of notoriety, he attained it, for the time being. The people of that locality are sufficiently old-fashioned to be very well satisfied with the Bible and with the Christianity of their fathers. It appears that two

members of the congregation, including an ex-mayor, rose in their places and energetically protested against Mr. Garth's teachings, and the affair assumed such proportions as to occupy a considerable amount of space in the usually quiet Canadian papers. Mr. Garth may or may not have signed a certificate at his ordination that he believes the Holy Scriptures to be "the Word of God." We do not know what the rule may be in Canada. At any rate, Mr. Garth does not now believe any such thing, except as all wise and morally or spiritually beneficial writings may be called "the word of God." In a published interview, he says: "Shakespeare was inspired; Paul was inspired; but Paul was more inspired than Shakespeare, because there was more of the Spirit of God in him." "They were both inspired by God. But Paul was the better man." Further on he says the Bible "is a Word of God, not the Word of God. Christ alone was that;" a quibble which is hardly worthy of one who undertakes to deal with such questions. The written Word and the Incarnate Word are two things, but each is the Word of God none the less. Such is Mr. Garth's "Higher Criticism."

WE do not know anything of this gentleman aside from this episode. But he blurts out some things which are commonly not expressed so plainly. We have, heretofore, warned our readers that it is not always enough to prove the soundness of a man's theological position that he should profess to believe in the "inspiration" of the Scriptures. In the instance before us we perceive at once that such a profession is absolutely meaningless. When we have extended the term so as to cover every utterance, written or spoken, from which we may derive intellectual, æsthetic, moral, or spiritual benefit, its use may as well be dropped altogether. It only confuses and misleads the unsophisticated. If the progressive preacher would tell us plainly that in his opinion the Scriptures are not "inspired" in any sense in which that word has ever been used in theology or religious teaching, but that they are profitable, precisely as other books are profitable, only in a greater degree, we should understand his position and know how to estimate him. It is strange how long men who talk so bravely of their zeal for truth will continue to juggle with language, the use of which, as they perfectly knew, cannot fail to mislead the hearer.

— A —

Marriage and Divorce

FROM BISHOP POTTER'S CONVENTION ADDRESS

OUR General Convention at its last session, gave, as you know, considerable attention to the proposed amendments of our very inadequate canon (as it seems to me) of marriage and divorce. Its councils were, as you are aware, divided upon the question whether that canon could best be amended by withdrawing from it all authorization of re-marriage, whether under the sanction of our Lord's words in St. Matthew xix: 9, or otherwise; or, by making more stringent the conditions under which it should be competent for the Ordinary to sanction with the authority of these words the re-marriage of the innocent party to a divorce. I need not re-open that discussion here. The Church will doubtless always be divided as to the authority of those words of Holy Scripture to which I have referred, and no less di-

vided as to the measure of discretion which it is wise to vest in the Ordinary. But, meantime, the whole subject has gained a new aspect from events to which I need not more particularly refer here, which have undoubtedly awakened in all sober-minded Christian people a profound sense of alarm; and the consensus of opinion among them as to the necessity of legislation which shall prohibit the re-marriage of divorced persons, under any circumstances whatever, has greatly widened and deepened.

I am by no means sure that such a conclusion is not the wisest that we may reach at present; for undoubtedly it must be owned that, in the face of such a danger as threatens us, the only safe course must be to prohibit absolutely that which, while it might be permissible if we could always be sure that it had a Scriptural justification for it, is only wrong and evil when that justification, existing in fact, exists only because it has been fraudulently obtained. Here the judgment of eminent publicists and legal authorities concur, and some of them of foremost rank as jurists and Churchmen, have agreed in the opinion that our only safe canon, in view of the tendencies painfully evident among us, is one in which the Church refuses re-marriage to persons divorced for any cause arising after marriage, absolutely and universally.

Such a remedy for our present evils would doubtless be, as some of us may think, a very drastic one, but the evil has grown to such proportions, it may justly be answered, that we can meet it with no other; and in one sense this is undoubtedly true. A wider view of the whole subject, however, will disclose to us, I think, the fact that it is not the only remedy, and that if accepted as a final solution of the whole social problem, of which, after all, it is but a small part, we are destined to be disappointed as to its results.

For that wider view will reveal to us that the social relations of our time, in all their various ramifications, have been profoundly affected by causes which reside in the character of our free institutions and in that *Zeitgeist*, that spirit of the age, in which the historian of the future will discern perhaps its mightiest force. I may best describe that spirit, so far as we are concerned with it, as the spirit of individualism. The great movement which issued here in the revolt of the American colonies and their subsequent separation from the mother country, was only part of a larger whole, which profoundly affected not only the mother country, but France, Germany, and, later, Italy; which is at work to-day even in Russia, and which has wholly or partially dethroned some of the most widely ruling ideas of earlier ages. I may not trace its progress elsewhere, but here, at any rate, it has issued in the almost complete abrogation of some earlier forms of authority, and not only that, but of some of the most venerable and sacred traditions of the community and the State. In this direction nothing has been more serious than those results which have affected the family, and especially the institutions and obligations of marriage. These last have come to be so lightly regarded that now, at length, the least thoughtful among us are beginning to realize the vicious tendencies in some forty or fifty different commonwealths of our composite and contradictory legislation; and to recognize that the facility with which the marriage relation may be taken on and put

off, is a menace to the foundations of society, and the jest of the civilized world.

It would be well that the Church should meet such a situation with a stern front, and with legislation which, so far as she is concerned, will make divorce increasingly difficult, if not impossible. But she must do a great deal more than that; and she must beware of the delusion that in doing only that she has done anything more than a very small part of her duty. However we may safeguard the solemnization of Holy Matrimony, we must no less lift up and safeguard the approaches to it. No legislation, whether ecclesiastical or civil, which touches only the terms and conditions of the contract itself, will do a work which must needs be done before it is entered into. We may reiterate with utmost solemnity, "Those whom God hath joined together let no man put asunder"; it will be quite in vain, unless we see to it that those reasonable precautions of forethought, inquiry, publicity, and of intelligent understanding of the obligations to be assumed, which once obtained, have preceded it. These were wise provisions of our fathers' times, but that spirit of individualism which, in the case of the authority of the Church, would brook none of these things, has swept them away; and a man and a woman—a boy and girl, indeed—to all intents and purposes, may walk into the study of a priest in this diocese, and be married out of hand, without any license from the State, or warning from the Church, or any other preliminary, in fact, than such as consists in—must I say it?—the sometimes very indifferent discretion of the minister. Believe me, no canon of marriage which does not reach back a good way in a precautionary discretion will be, here, of any substantial avail; and if we are aiming, as I hope we may, to set a higher standard here, I hope it may be wide enough at its base to include aspects of this whole subject which in our current discussions of it are largely overlooked.

For here the Church's office should not be merely to re-establish and exalt the ancient sanctities of marriage, but first of all that most ancient institution in which it took its rise. The decay of the august sacredness of marriage in our day is not more alarming than the painful tokens which salute us of the disintegration of the home. A clever paper which I saw not long ago in a foreign periodical, describes a home which had lost its surviving parent. The executor of the estate, a life-long friend of the family, is pointing out to the family the resources available to them if they continue to live together, and each in turn gives the reasons which, in the case of the several individuals, make any such course impossible. They are frivolous reasons, supremely selfish reasons; but they triumph, to the complete breaking up of a home, and furnish one more illustration of the disintegrating power, even when it touches so sacred and venerable a thing, of individualism. We must needs recognize that vicious influence in the decay of parental authority, in the early impatience of it on the part of boys and girls, in the increasing reluctance to exercise it where its exercise involves pain and painstaking, in the strident note in one word, in so many homes whose cry is: "I will," or "I won't," and not, "I ought."

Such a situation, dear brethren, calls for clear and plain teaching from the pulpit, and the still mightier teaching of a fine and high example in all our homes. If we are

to see in the matter of our domestic obligations, whether they are marital, filial, or parental, that wide awakening of the Christian conscience which our land so sorely needs, it will be because the principle of a divine authority over all these relations has been revived and enthroned anew among us, and because in the training of our children, and in the consecration of every other most sacred tie, we have refused to go below it.

—X—

Theistic Evolution

FROM *The Interior* (Presbyterian)

THE phrase "Theistic Evolution," when employed as a term of philosophy or of theology, is a self-contradiction. *The Outlook* prints this inexcusable blunder on the title-page of its new "theological" serial, and then immediately emphasizes it. "I acknowledge myself," writes Dr. Abbott, "to be a radical Evolutionist—it is hardly necessary to say a Theistic Evolutionist." It would scarcely be possible to write a sentence which would equal this in absurdity. There is a self-contradiction in each of its clauses, and it is rendered the more preposterous by the employment of the word "radical." It is as if one should proclaim himself a "radical geometrician." Radicalism is a passion. It resides in the emotions, not in the reason. It is in its nature contradictory to both science and philosophy. Its synonym in this connection is fanaticism: "I am a fanatical scientist," or "I am a fanatical philosopher." He may be a fanatic, and he might be a scientist, but he cannot be both. So he might be a Theist, or he might be an Evolutionist, but he cannot be both.

If you should ask any professor of biology or a professor of ethnology, philology, geology, astronomy, or physical geography, if he believed in Evolution, he would undoubtedly answer, Yes. But if you asked him, in the proper connection, if he were an Evolutionist, he would understand you to be inquiring whether he were an Evolutionist as opposed to the Creationist. The distinction between the science and the philosophy is perfectly well understood by all those who give any attention to the subject. To claim, therefore, under the title, "The Theology of Evolution," that the science of Evolution is antagonistic to Evangelical Christianity, and to assume to act as the exponent of the science in making this declaration, is the brassiest impudence.

Dr. Abbott might charitably be regarded as having employed the word Evolutionist ignorantly, and to be attempting, in the most ridiculous fashion, to found a system of theology upon an obvious blunder. But if, on the contrary, he is qualified by knowledge to discuss the subject coherently, then he is practicing a fraud. Let us consider this question: He enumerates various theories of moral and spiritual existence; first, Creationism; second, Traducianism, or spiritual heredity; and—

The third is Evolutionism—the doctrine that this higher life in man, this moral, this ethical, this spiritual nature, has been developed by natural processes, as the higher physical phases of life have been developed by natural processes.

Now let us state, with as much compression and simplicity as possible, an outline of the theory of Evolution.

Evolution is a theory of the process of change from the simple to the complex in nature. Herbert Spencer, the great ex-

pounder of Evolution, says it is a change from the homogeneous to the heterogeneous. A rain-cloud is homogeneous, every part of it is like every other part, and the whole of it is charged with electrical force. Thus Laplace conceived that all the materials and forces in the solar system once existed in the form of a vast homogeneous nebula, such as astronomers now discover in space. Herbert Spencer takes this as his primitive conception, and shows the causes which produce variety. Under the operation of these causes, the homogeneous nebula evolved heterogeneous spheres—the sun and its planets. These causes operating continually on the earth gave vast variety to the phenomena of both force and matter. Out of the myriad forms of manifestation came one, a combination of force and of matter, which we know as organic life. The first form of this combination was a single cell of protoplasm containing a vital nucleus. They are to be found now in plenty in warm pools, and are called amoeba. The law of heterogeneity impelled this nearly homogeneous cell to take on other cells, another and another; the organisms built up thus survived and propagated, if their surroundings were favorable—those not adapted to their surroundings, perishing—until out of an infinite variety of animal forms, at last one emerged which had the widest and highest range of adaptation of all, and that was primitive man. Man impelled by the same law, evolved all the faculties and activities of high character and civilization.

All these processes and phenomena were natural. They were the necessary and inevitable effects of causes which existed in primordial matter. Tyndall said he found it in the "potency" and also the "promise" of everything that has appeared, as he would find in an apple-tree the potency and promise of blossoms and fruit. There was therefore no necessity for the interference of an intelligent and designing Cause, and there is no evidence that any such interposition ever occurred.

This is the "ism" which is trying to fasten itself upon Evolution. We have employed the cogent and calm tone which is proper to the agnostic philosopher. In a gourd-like skull, however, it becomes "radical," noisy, fanatical, and otherwise senseless and violent. It nearly always takes on these symptoms in the case of a renegade preacher. Of this we now have another example.

Now the philosophical Evolutionist says, with mathematical truthfulness, that nothing can be evolved which was not involved; that out of nothing nothing comes; that all which eventuated, previously existed; that if we admit the possibility of the interposition of a power higher than, and different from, those which resided in primordial matter, then we shall have made an end of Evolution, we shall have no natural law, the foundation of his philosophy will be destroyed. He resents as impertinent and illogical, every kind of theological speculation. He says that it is deadly to progress in scientific knowledge, because it paralyzes research for proximate causes.

The science of Evolution is a more rational matter. It studies the amoeba and discovers the process by which it propagates itself, and by which it grows into a higher form. The science limits itself strictly to discoverable facts. It is this science which is taught and employed in all institutions of learning. It does not concern itself about

final causes. It will be noticed in any textbook that the author confines himself to observable facts, avoids speculations—in other words, is strictly scientific.

This brings us clearly to the mountain-wall which separates Evolutionism from Creationism. That mountain-wall is Design. The instant one admits the interposition of design, he passes from Evolution to Creation. If there be design, then all this long line of the processes of development are processes of creation, not unintelligent Evolution. It is the work of a Designer, working to a purpose, and controlling and directing the forces of nature, which are neither more nor less than his own energies in active employment.

Dr. Leroy Hooker recently very correctly said that "what we call the laws of nature are simply the habits of God in operating His universe. Law is never self-operative, never possesses self-executive force. There must be a living executive behind it, or it will cease to be law." God controls men—controls the streams of independent human tendency, as a man dams a river, changes its course, and employs its potency in production. The old Psalmist explained this better than we can. He said that God makes the wrath of man to praise Him—turns it squarely around, and makes it do what it was seeking to undo.

This Power must be outside of nature in the sense of being above it, superior to it. Of course this Power is in nature—He must be in it or He could not work. But we do not confuse Him with, or lose sight of Him in, nature, any more than we lose sight of a miller because he is operating a mill, nor say that he is the mill, or the mill him.

We can understand how a man whose whole horizon is closed by the walls of a city, and whose knowledge is infiltrated into him from the writings of other men who are similarly situated—how such a man may theorize about nature without design, and how a florist's conservatory may attract a man's eye away from God to the gardener; but we do not know how it is possible for one to overlook design in free and wild nature. A mathematician cannot put a demonstration upon a blackboard that is more convincing. There it is—not only the delicate and delightful handiwork of an artificer, but a passion for the beautiful which is only possible to a creative Spiritual Being.

Where do these propositions and facts, none of which will, we presume, be disputed—where do they place this newest theologian of *The Outlook*? He announces himself to be a radical Evolutionist, fanatically antagonistic to the idea of Theistic creation, and then adds that he is a Theistic Evolutionist! That requires super-human agility in jumping from side to side.

But his real position, whether he has taken it consciously or unconsciously, ignorantly or of purpose, is indicated by his prefatory announcement that he is a "radical Evolutionist," which is fairly interpretable to mean that he is a radical, fanatical, and therefore unreasonable, unscientific, agnostic Evolutionist. He contradicts himself, of course, throughout, as he must in expounding the compound contradiction involved in his title-page, and employs the familiar expressions which imply evangelical faith, which is far from being creditable to him.

He consistently, however, ridicules the idea of Divine interposition. He rejects the truthfulness of the records of miracles,

prophecy, incarnation, everything that implies the immediate power of the Creator and Ruler. All this is entirely consistent with, and necessary to, the role of a radical Evolutionist.

It is scarcely necessary to inquire where this leaves Christianity—we will not say evangelical Christianity, but religion of any type or form. We will, therefore, inquire only what its effect is upon religion in our families and churches. It paralyzes the prayer-meeting to all who are misled by it; if God cannot, or will not, interpose, there is no use in praying to Him. It paralyzes the preaching of the Gospel in every mind that is filled with it; if God did not interpose in His Son, there is no true Gospel. It ridicules miracle; if Christ did not conquer death and rise from the tomb, there is no resurrection. If the soul was developed from the dust, to dust it will return, and there is no immortality. We have shown that this monstrosity is not science, that it is not philosophy, that it is not even a correlating theory—and now we have also shown that it is not theology, either old or new.

—X—

The Congregational Council

PRESIDENT ANGELL opened the Congregational Council in Boston with sentiments which were inspired by the recent history of the Presbyterian Church. "We have to deal with problems, not of the seventeenth century, but of the twentieth."

Therefore we must leave large liberty of thought and expression in our fold. We have always emphasized the importance of intellectual activity in our teachers and preachers. We must not cripple their usefulness on the plea of preserving orthodoxy by binding them with fetters which men, no more enlightened nor devout than they, have forged in the past. We honor the Church Fathers best by renouncing their errors. Let us rejoice if, on our most advanced picket lines, we have some choice spirits who can view the dawn of larger truth than we have yet seen. Let us not burn any of them as heretics, but wait patiently to see if they are not our prophets.

These sentiments were received with great applause. The keynote which was thus sounded reverberated through every day of the sittings. The second day, Dr. Forsythe, of Cambridge, England, illustrated Dr. Angell's liberty. His position was that the Bible is not the supreme authority:

The Bible broke the yoke of the Church, but there are those to whom the Bible has become a yoke. The Gospel must do for the Bible what the Bible did for the Church. The Gospel made the Bible and must rule it; if the Church had made the Bible, the Church would rule it and be its final interpreter. Neither Church tradition nor Christian consciousness is the final appeal; it is the Gospel rather than the Bible. The final authority is the Redeemer. The key and goal of the Bible is the Gospel, as God's forgiving act in Christ.

The Church made the canon and is superior to her own work, etc. All this is mystifying. What is this Gospel that is to rule the Bible? We do not write to criticize, but to observe, and therefore defer comment. Dr. George P. Fisher, of Yale, followed on the same lines. The day of dogmatic theology is past, he said. Does he mean that the day for Christian doctrine is past? Here is more mystification. Dr. Porter, of Yale, was even more radical.

The third day, Dr. Lyman Abbott took national expansion for a part of his theme, and eloquently advocated it, desired a coparcenary of the English speakers in the business of civilizing the world, attacked tariffs, and was vigorously applauded, and eulogized the Czar's peace conference.

Principal Fairbairn, on the study of comparative religion, said: "The man whose eyes are not open to the best of all other faiths will be blind to the real good of his own." He had his startling periods, also—especially in contrasting

early Old Testament history with an ideal Hindooism. Dr. Bournemouth, of England, said that hell is not a dynamic of Christianity, another Delphic expression.

The fourth day was led off by Dr. Graham Taylor, of Chicago—theme, "The Social Problems." The amount of the day's discussion was rating the Churches for their abstemiousness in this regard.

To sum up the council, we would say that Congregationalism has shipped her anchors, broken the face of her chronometer, and is making her reckonings by pointing her sextant at comets. If we were sportively inclined, we would lay a heavy wager that there is not a man in the council who could, to save his soul,—if he have any!—tell what Congregationalism now is, where it now is, what is its cargo, or where it is bound. We don't like a storm at sea, but give us a wave-scalar any day in preference to a fog.—*The Interior.*

—X—

Letters to the Editor

SEPARATE SCHOOLS FOR COLORED MEN

To the Editor of The Living Church:

It is too bad "the negro question" must be kept before the world as one which is so easy of solution. The negro has as warm friends south of Mason and Dixon line as north of it, but the reason lies nearer home. The education of those men for Holy Orders in seminaries along side of white men is a mistake, socially and religiously. Socially, because the colored man is very susceptible, and his absorbed ideas of the white man's habits and ways would unfit him for the simple work he intends to do among his own people. That work is, chiefly, to educate the minds of the race to right thinking and doing; to overcome dense ignorance and racial superstition, and to hold before them the pure Gospel of Christ. The men whom we send to do this work should be naturally colored men, and capable of coping with their own race.

We should bring into this question the rules of common-sense, and cease to impute prejudice where charity and experience have governed the separation of the races. Co-racial education along theological lines is an error, and while seemingly the just thing, yet justice and prudence cry out: "Teach our colored clergy how to think aright along the lines of righteousness, and befriend them in their work, but do not force upon them an alien idea of their calling." I am a friend to the negro, but my desire is to see that race living along natural lines. The one great crime, socially, to-day, is the appeal made to the negro that he is to demand social distinction. A colored man said a few years ago in Cleveland, Ohio: "When those that live on Euclid avenue open their doors and receive me and my family into their parlors on equal terms, then I'll believe their invitation to join their church sincere." Just so; and I believe no greater work could be done by the Commission on Colored Work than to enlarge the existing institutions and seminaries for the exclusive education of the colored theological students.

Dr. Grint himself would be among the first to rebel were the colored students of The Bishop Payne Divinity School in Petersburg, Va., to enter the General Seminary, and that because such a step would be taking the Doctor too literally: An isolated student here and anon seems passable, but to group the races would deplete the halls now in Chelsea square. This would not arise from any race prejudice, nor lack of Christian brotherhood, but from that innate something which all men possess in regard to mixing men of the different races. A man can befriend without patronizing, and prophets can be raised up from among the colored people whom the Church can trust to lead those people aright, and along lines which appeal to the better nature of that race. "The old prejudice of Peter and Cornelius" has nothing to do with the question, and there is not a Christian gentleman in the South or North who would call the colored race as St. Peter dreamed he had

called the Gentiles of his day. The question is one of solution by men who have had life-long experience with the colored race, and the question of Catholic usage, just now, falls by the roadside. Sewanee and Alexandria are not saturated with race prejudice, but those institutions know the colored race as a whole, and in kindness to the colored man, insist on his education among his own people.

FRANCIS E. McMANUS.

Sept. 22, 1899.

To the Editor of The Living Church:

Presbyter—why don't he sign his name?—is hardly ingenious in his criticism of my short note in your issue of Sept. 23d. The preceding paragraphs show that our institutions south of the Mason and Dixon line were referred to. However, he and I are, I think, in agreement on one point—that there ought not to be special schools for the education of colored men for the ministry, because all theological seminaries ought to welcome them sincerely and heartily. Our religion is Catholic. The Holy Church founded by our Blessed Lord was designed to embrace all nations, within whose fold there should be no distinction drawn between the poor and the rich, the bond and the free, the black and the white. If, then, the love of Christ reigns in the heart, then all men ought to be welcomed to prepare for that holiest work—the work of the sacred ministry. When, then, our Southern institutions act otherwise—when they close their doors to a devout man of scholarly attainments, merely because his skin is black, then I have no hesitancy in saying that a spirit is displayed that is utterly foreign to the Catholic religion of our Blessed Master. Sewanee has done noble work, and Alexandria has graduated many noble men. But the color line ought not to prevail in the realm of religion.

ALFRED POOLE GRINT.

Sept. 29, 1899.

THE BISHOP PAYNE DIVINITY SCHOOL

To the Editor of The Living Church:

Our attention has been called to an article in THE LIVING CHURCH of Sept. 16, 1899, signed "Presbyter," in which the writer asks the general question: "Is it right" to support "colored" divinity schools? He then proceeds to attack the Bishop Payne Divinity School, located in Petersburg, Va. We are not disposed to discuss, at length, the general question proposed. By those who know the work, separate institutions are considered absolutely essential to its success. Two days ago we heard Archdeacon Pollard, of North Carolina, say that it would be almost impossible to get colored men, trained in the "white" seminaries of the North, to do the work under the conditions which exist in the South. The Commission on Work among the Colored People, and the large majority, if not all, of the Southern bishops know this to be the case.

Our brother "Presbyter," we believe, has unconsciously done the Bishop Payne Divinity School, of which he speaks in particular, a serious injustice. If the school is indeed and in truth "a little colored kindergarten," devoted to training men to conduct "Methodist class meetings," or to violate the rubrics and canons of the Church, then the presbyter who is seeking to "raise an endowment of \$50,000 for this institution" should receive no encouragement or support from the Church. Under such conditions we would fully agree with "Presbyter." We are convinced that "Presbyter" wrote in ignorance of the truth as to the work which has been done by the Payne Divinity School. Did he know that Archdeacon Russell whose excellent address to the convocation is quoted, was trained in the Bishop Payne Divinity School? Had he known that the Rev. J. H. M. Pollard, archdeacon of North Carolina; the Rev. Thos. W. Cain, of Galveston, Tex.; the Rev. J. W. Johnson, formerly of St. Philip's, Richmond, now professor in Bishop Payne Divinity School; the Rev. W. P. Burke, of Norfolk, Va.; the Rev. Geo. F. Bragg, of Baltimore; the Rev. John C. Dennis, of Georgia; the Rev. Joseph Mitchell, of Newport News, and the Rev. S. D. Phillips,

of Philadelphia, were the presbyters who had been trained by this school, we are sure that he would not have styled it a kindergarten institution, unworthy of the support of the Church. These are all the presbyters who have been trained in this institution. The Church who knows these men has confidence in them, and supports their work. Eighteen other men have been trained by this school who are now in deacons' Orders. Four of these expect soon to be ordained to the priesthood. Most of the others will remain in deacons' Orders. Of one of these, a distant Southern bishop recently wrote us: "He is by far the best colored man I have at work in my diocese"; and added that in his judgment, the appropriation made to this institution by the Commission, was "one of the best, if not the best, appropriation made by the Commission." The faculty of this school would unanimously join Archdeacon Russell in his protest against the un Churchly conduct of the service on the part of some men. We repudiate any responsibility for such conduct.

The Bishop Payne Divinity School has done its best under most trying circumstances. Since 1878, it has been training men for the sacred ministry of the Church. It has given much. It has received little. Men have taught, and are teaching, in this institution at great personal sacrifice. Any bishop of the Church who knows the work will bear witness to this fact. It hurts us who for years have prayed and labored to maintain this work for the Christ and His Church, to read such articles as the one in your paper of the 16th inst. We would be glad for "Presbyter" to come to see us. He might then help us to raise the \$50,000 we so much need.

WM. A. R. GOODWIN, M. A., Presbyter,
Professor in Bishop Payne Divinity School.

REFER IT TO THE BISHOP

To the Editor of *The Living Church*:

Is there a way of disciplining a priest of our Church who repeated the other day the sacrament of marriage, administered the previous day to a young Russian and an American girl by a priest of the Eastern Church?

E. W.

Boston, Sept. 20, 1899.

Personal Mention

The Rev. Theodore Babcock, D.D., has accepted the deanship of St. Andrew's Divinity School, C. N. Y. His address will be St. Andrew's Hall, 109 Waverly ave., Syracuse, N. Y.

The Rev. John C. Cormick has been spending vacation at Virginia Beach.

The Rev. R. W. Cornell has resigned the rectorship of St. Peter's church, Spotswood, N. J.

The address of the Rev. George F. Dudley, rector of St. Stephen's, Washington, D. C., will be 3012 13th st., N. W., hereafter.

The Rev. C. E. Dobson has accepted the rectorship at Park River, N. Dak.

The Rev. Edward Arthur Dodd has been appointed curate at St. Mark's, New York city.

The Rev. Charles B. Fosbroke, of River Falls, Wis., has been appointed missionary at Grace church, Rice Lake, and St. Mark's church, Barron, Wis., with residence at Rice Lake, Wis., from Oct. 1st, '99.

The Rev. T. T. Greenhalge has accepted the charge of Trinity church, Schaghticoke, N. Y.

The address of the Rev. Stephen H. Green, dean of St. Mary's cathedral, Memphis, Tenn., is 402 Adams st.

The Rev. Wm. Cleveland Hicks, of Martha's Vineyard, Mass., has been appointed on the clergy staff of St. Agnes' chapel, Trinity parish, New York city.

The Rev. A. B. Hunter returned from Holland Sept. 11th.

The Rev. H. M. Johnson may be addressed at 808 Pear St., Vineland, N. J., until further notice.

Bishop Littlejohn has returned home from his visit to Europe.

The Rev. Geo. Leslie, of Denver, has taken charge of St. Paul's, The Dalles, Ore., during the temporary absence of the rector, the Rev. Joseph DeForrest.

The Rev. F. J. Mynard has accepted the rectorship of the church of the Saviour, Hanford, Cal.

The Rev. A. E. Macnamara, has accepted the charge of St. Peter's church, Pomeroy, Wash.

The Rev. H. P. Nichols has entered upon the charge of the church of the Holy Trinity, Harlem, N. Y.

The Rev. C. J. Palmer has resigned the rectorship of St. Luke's church, Lanesborough, Mass.

The Rev. Paul Rogers Fish has resigned the position of curate in St. Barnabas', Brooklyn, New York city.

The Rev. Prof. Shields, D. D., LL. D., of Princeton University, has returned from his tour abroad.

The Rev. Richard M. Sherman, Jr., of Newark, N. J., has been appointed curate of St. Agnes' chapel, Trinity parish, New York.

The Rev. James A. Smith is passing his vacation in the Catskill Mountains.

The Rev. Henry S. Sizer has accepted the rectorship of the church of the Evangelists, Oswego, N. Y.

The Rev. Henry Platt Seymour has accepted the care of the church of the Incarnation, Dallas, Tex.

The Rev. W. W. Sylvester, D.D., has returned from his vacation, spent at Eastern Point, Groton, Conn.

The Rev. Thomas A. Tidball returned from Europe Sept. 11th, on the Red Star steamship "Noordland."

Official

CORRESPONDENTS are requested to notice that Bishop McLaren's P. O. address is not 510 Masonic Temple, but 1825 Roscoe st., Chicago.

The Rev. Marcus Alden Tolman, rector of St. Mark's church, Mauch Chunk, Pa., and president of the Standing Committee of Central Pa., who has been spending the summer at Ocean Grove, N. J., may now be addressed, until further notice, at Franklin, Pa. Communications for the Standing Committee may be sent to the Rev. W. P. Orrick, D. D., secretary, Reading, Pa.

Married

SHARP-RIDLEY.—Married in Gascoyne church, Carnarvon, W. A., on Lammass Day, William Sharp, rector of the parish, to Minna, youngest daughter of Louis Forrester (deceased) and Charlotte Elizabeth Ridley. The Lord Bishop of Perth officiated and the marriage service was followed by a celebration of the Holy Eucharist.

Died

HOYT.—Mary Fay, eldest daughter of the Rev. and Mrs. S. R. J. Hoyt, entered into rest on Saturday, Sept. 23d, 1899. The funeral service was held in Grace cathedral, Davenport, Ia., on Monday afternoon, the 25th, ult., the Rt. Rev. Theodore N. Morrison, D.D., officiating, assisted by the Rev. Nassau S. Stephens, rector of the cathedral.

SISTER SARAH.—At Yarmouth, Me., on Friday, Sept. 23d, Sister Sarah, of the Community of St. Mary. Burial on Tuesday, 26th, at the Mother House, Peekskill, N. Y. May she rest in peace.

Obituary

CORNELIUS VANDERBILT

At a meeting of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, held on Tuesday, September 19th, after suitable devotions, the following minute was adopted:

It was with the profoundest sorrow that the members of the Board of Managers of the Domestic and Foreign Missionary Society heard of the sudden death, on the morning of the 12th of September, at his home in New York City, of Mr. Cornelius Vanderbilt. Although for several years he had been in feeble health, yet without any warning note the summons came at last which took him from our midst. Mr. Vanderbilt was one of the oldest lay members of the Board, and served in that capacity for nearly a quarter of a century. He was first elected a member when the Board itself was constituted, by the General Convention in Boston in 1877. At a meeting held at the Bible House early in November of that year, the membership of the Board was divided into two committees—one for domestic missions and one for foreign missions. Mr. Vanderbilt was placed upon the committee for foreign missions, and served as a member of that committee until 1885, when the present organization of the Board was adopted.

Previous to the year 1879, the trust funds of the society were held by the respective treasurers of the two committees, but in that year a Standing Committee on Trust Funds was formed, of which Mr. Vanderbilt became the secretary, and that office he continued to hold down to the day of his death. During that time, the invested funds of the society were increased tenfold, and to all the details of the business Mr. Vanderbilt gave as much and as careful attention as to his own private affairs, and the great number of details in connection with the bookkeeping of the many separate accounts have at all times received his personal supervision.

All these duties were performed by him most faithfully and conscientiously, not only without any expense to the society, but without the loss of a dollar in principal or interest. His membership in the Board was not a nominal membership, and there is probably no other member who can show a better record of faithful and prompt attendance at its regular monthly meetings. He was one of the largest contributors to the building of the Church Missions House and to the funds of the society. In all of its proceedings he took the deepest interest, and every responsibility which was placed upon him he cheerfully accepted and diligently discharged; and it is not too much to say that the loss of no one else connected with the Board would be more keenly felt or more sincerely regretted.

Resolved; That the foregoing minute be, and hereby is, adopted, as an expression of the appreciation of the Board of the many and valuable services which he rendered to it; that it be spread upon the records of this day's proceedings; that it be published in *The Spirit of Missions* and in the weekly Church papers, and that an engrossed copy of the same be forwarded to Mr. Vanderbilt's family.

HENRY C. POTTER,
DAVID H. GREER,
J. PIERPONT MORGAN, } Special Committee.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

THE MISSIONARY COUNCIL for 1899 will be held in the city of St. Louis beginning on Tuesday, Oct. 24th. The preceding Sunday will be missionary day in the diocese, with special preachers in the churches of the city and vicinity in the morning, a children's missionary mass meeting in Music Hall Exhibition Building in the afternoon, and a general missionary meeting in Christ church cathedral in the evening. The Council will be opened with a celebration of the Holy Communion, the Bishop of Kentucky being the preacher, immediately after which the business sessions will begin. A full list of the members, corrected to date, will appear in *The Spirit of Missions* for October, and the programme in the Church papers.

TRANSPORTATION.—Beginning with Oct. 19th, the railroads will grant a fare and one-third for the round trip. The return ticket is good to start until Oct. 30th. Outgoing, stop-over privileges will be granted at all junction points. Returning, continuous trip by the same route. At the nearest important railroad station purchase a full fare ticket to St. Louis; announce to the agent that you are going to the Missionary Council, and ask him to give you a certificate; fill in and sign this certificate, and on the first day of the Council, or immediately upon arrival thereafter, hand it to the secretary to be certified by him and vided by the officer of the railroads. When purchasing return ticket present this vided certificate to the ticket agent in St. Louis, and pay one-third the regular fare back home.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—At once, a boy organist—12 to 16 years old—to give services in return for his education. Address RACINE COLLEGE, Racine, Wis.

WANTED.—By priest, married, a parish in city or country. Excellent references. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH."

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5, handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage.

WANTED.—Two men congenial to each other—unmarried deacon or priest—to live together and do missionary work. Men apt to teach the young. Address BISHOP HARE, Sioux Falls, S. D.

WANTED.—The rector of an important parish in a large city at the North, finds it necessary to escape the rigorous climate, and desires work in the South. Address BACHELOR PRIEST, LIVING CHURCH.

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

The Editor's Table

Kalendar, October, 1899

1. 18th Sunday after Trinity.	Green.
8. 19th Sunday after Trinity.	Green.
15. 20th Sunday after Trinity.	Green.
18. St. LUKE, Evangelist.	Red.
22. 21st Sunday after Trinity.	Green.
28. SS. SIMON & JUDE.	Red.
29. 22nd Sunday after Trinity.	Green.

"The Gates of Hell Shall Not Prevail!"

BY MARTHA A. KIDDER

"The gates of hell shall not prevail" alway
Against Thy Church. O Lord, to Thee we pray,
May holy peace upon our souls
Thy Church defend.

No false and hollow peace our spirits seek;
The strong in faith must still protect the weak.
When leaders fail, to Thee, O Lord, we go,
Thy love to know.

The Sacred Scriptures men in vain assail;
The promises of God can never fail.
"Lo here is Christ! lo there!" the sinful cry;
Nor know Thee nigh!

"The just by faith" not vainly seek the Lord,
Forevermore by loving hearts adored.
When Justice seems cast down, and woes increase,
We find Thy peace!

The saints beneath Thine Altar cry: "How long!"
The right at last must triumph over wrong.
Our hearts e'en now the victors' shout may hear:
"Our Lord is near!"

The Church to Thee, O Lord, her voice shall raise;
Above the strife of earth is borne our praise.
O Victor over sin, the cross, the grave,
Thy people save!

Pen-and-Ink-lings

SIX great universities have offered to confer their highest degrees upon Herbert Spencer, and several governments have tendered him decorations, but he has consistently declined all such honors. He is now seventy-nine years old, and his fame is world-wide, but he is plain Herbert Spencer.

IN the cemetery of Debrecsin, in Eastern Hungary, stands a tombstone which might well have served as a record in the House of Atreus. We give the inscription in English:

Here rest in the Lord

Joseph Moritz, sen., who died in his
sixty-second year. He was shot by his son.

Frau Joseph Moritz, sen., who died in her
forty-seventh year. She was shot by her
daughter,

Elizabeth Moritz, who died by her own
hand in her seventeenth year, after shooting
her mother.

Joseph Moritz, who died in prison, aged
twenty-seven. He had shot his father.
May Eternal Mercy have pity on their poor
sinful souls.

This strange memorial has been erected by a local literary association, to which the last of the Moritz family left about £1,500 for this purpose.

AN Eastern paper says: "Bishop Leighton Coleman returned this morning (Sept. 19) from his annual pedestrian tour through the South. During the trip he had many interesting and amusing experiences. The Bishop on these annual trips travels *incognito*. He enjoyed excellent health, and covered 220 miles in eleven days. The tramp was in Virginia, and the greatest distance traveled in one day was thirty-two miles. Bishop Coleman wore a rough, dark suit, heavy shoes, and a black felt hat. Some persons thought that he was making

the trip to win a wager; others that he had something to sell. At night, the Bishop stopped either at a road-side inn or house, and one night had a lively experience at a farm house. He asked for lodgings, which were granted by the farmer, but when the house was reached the farmer's wife objected; but the Bishop, with his eloquence, eventually convinced the woman that he was a proper person to whom to grant lodging, and she apologized for having first refused him. During the two Sundays in Virginia, he went into the woods, where he erected a rude altar and said the service of the Church.

THE great popularity of certain recent novels has caused discussion in various magazines as to the reasons therefor, with a view to ascertaining the requirements for a successful novel. Maurice Thompson, in *The Independent*, remarks:

The sound critic can decide correctly upon what, by all the canons of art and life, ought to be the reception given to a book; but what ought to be does not coincide always with what happens. The good book fails, yet not always. The bad book succeeds; but where one succeeds, hundreds that are no worse, and no better, do not. Sometimes it is impossible to discover what it is that makes a novel popular. Two or three years ago, a Southern writer had a story published in book form. It was not a success. He changed the title, and chose another publisher. A hundred thousand copies sold. Recently, a romance that had been declined out of hand, by a number of the best publishers, was accepted and printed at last, and to-day it leads all competitors for popular favor.

IT is said to have been a custom of the late Mr. Spurgeon's to send the theological students under his care into the pulpit with sealed envelopes containing texts which they were required to expound at sight, or themes upon which they were to discourse. On one occasion, a student, on opening his paper, found this subject and direction given him—"Apply the story of Zaccheus to your own circumstances and your call to the ministry." The student promptly delivered himself in the following way: "My brethren, the subject on which I have to address you to-day is a comparison between Zaccheus and myself. Well, the first thing we read about Zaccheus is that he was small in stature, and I never felt so small as I do now. In the second place, we read that he was up a tree, which is very much my position now. And, thirdly, we read that Zaccheus made haste to come down, and in this I gladly and promptly follow his example."

THE following story is told of a gold seeker in Western Australia in 1890: The man had reached the end of his resources without finding a speck of gold. There was nothing to do but to retrace his steps, as best he might, to the nearest port. The despair of that last day's fruitless work left him too weak and exhausted to carry his heavy tools back to the spot they called "camp." So he flung them down, and, as he said, "staggered" over the two or three miles of scrub-covered desert, guided by the smoke of the camp fire. Next morning, early, after a great deal of sleep and very little food, he braced himself up to go back and fetch his tools—his only possessions—which might fetch the price of a meal or two

when it came to the last. He railed at his luck, at Fate, at everything, as he stumbled back that hot morning over his tracks of the day before. The way seemed twice as long, for "his heart was too heavy to carry." At last, he saw his barrow and pick standing upon the flat plain a little way off, and was wearily dragging on towards them, when he caught his toe against a stone deeply imbedded in the sand, and fell down. "I felt as if it was too hard altogether to bear. To think that I should go and nearly break my toe against the only stone in the district, and with all those miles to travel back. So I lay there, and cursed God, and wanted to die. After a bit I felt like a passionate child who kicks and breaks the thing which has hurt him, and I had to beat that stone before I could feel quiet. But it was too firm in the sand for my hands to get it up, so in my rage I set off for the pick to break up that stone if it took all my strength. At last I got it up, and here it is—solid gold, and nearly as big as a baby's head. Now, I ask you, did I deserve this?" His impression of the Divine mercy and goodness was greater even than his joy over the astounding discovery.

THE TREE OF LIFE

Plant Patience in the Garden of thy Soul!

The Roots are bitter, but the Fruits are sweet;

And when, at last, it stands a Tree complete,

Beneath its tender Shade the burning Heat

And Burden of the Day shall lose Control—

Plant Patience in the Garden of thy Soul!

—Henry Austin.

HERE are some more odd typographical errors recorded in Harper's *Round Table*: A foreign editor who wrote that the British lion was "shaking his mane," was edified the next morning with the announcement, on his authority, that the national animal in question was "skating in Maine." A more natural error was that which called "a member of the Legislature," a "member of the liquor-store." One of the Philadelphia morning papers, which formerly gave close attention to marine news, informed its readers on one occasion that the bark "Betsy Jane" had arrived at Honolulu "with an oil-well on board." Investigation proved that there was nothing in the report except "all well on board." An old-time inn named the "Star and Garter Hotel" was once rechristened by a printer as "the Shoe and Gaiter Hotel." A foreign despatch about the war between Russia and Turkey contained an allusion to transports convoyed by gunboats, which was turned into the novel announcement that the transports were "conveyed by goats."

—X—

"The Man with the Hoe"

THE carpers have libeled the poet, who is indeed no libeler at all. Mr. Markham does not pity Millet's hoe-man because he wields the hoe. It is not the hoe itself that he weeps over. But it is the brute of a man, of whom this creature of Millet is the type, whose fate Mr. Markham very properly bewails. Not simply the man who plants corn and digs potatoes in the fields, but who toils ceaselessly from morning till night anywhere, in farm or village, or in city street, in factory or furnace or the caverns of the earth. There is nothing ignoble in toil as the poet conceives it. But the taskmasters who grow rich on this toil, who greedily grasp the labor of these men's

hands, who bask in the sunshine of the profit they make, but have no regard for the minds of their laborers, and reckon with them as creatures without soul—it is these who are scolded and scored between the lines of Mr. Markham's really fine poem.

The poet does not say this, but there is no thoughtful reader who will doubt that this is just what he means. The critics that carp at him might as well deride Mrs. Browning for her "Cry of the Children," insisting that children as a class are not all to be pitied, and that they are of all human beings the happiest. But while this general fact is conceded, the children for whom Mrs. Browning so dramatically pleaded are of all human kind most miserable—of all, unless it be the larger class of whom the hoe-man is the type; this expressionless, mindless, miserable man with the hoe, who is miserable not because he toils all day with a hoe in his hand, but because the man for whom he toils works him as he works his ox, treats him with less consideration than his dog, and gives to his horse a far tenderer care than to him.

Let the critics carp as they may, let men misunderstand as they will, this man with a hoe has rights of which the upper and middle classes are criminally careless. What he needs is not some other labor. There is no call to take him from his hoe and place in his hands a piano, a typewriter, or a ledger. But there is a loud, imperative, and divine call for the moral and mental uplift of the man with the hoe; for his purer recreation; for his intellectual stimulus; for his religious help. He is now but as a beast of the field. He does so much work for so much fodder. The fact that he has a sentient mind and an immortal spirit, makes no appeal to the rushing public. It is this down-trodden, neglected, abandoned man with a hoe for whom the poet pleads. This is the gospel that Millet by his brush, and Markham by his pen, have so ably preached.—*The Herald, Reading, Pa.*

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Scotch Wit and Stories

THERE have been published a number of books containing specimens of Scottish wit and humor, and some of these specimens are striking and characteristic but contain very little of the fun and jollity which characterize the wit of more genial and impressive people. A hard common-sense seems to underlie them, says *The Boston Herald*, and they seldom excite a hearty laugh. Among the many volumes published are two by Dr. Ramsey, dean of Edinburgh, from which many of the following anecdotes are taken:

An old shoemaker, of Glasgow, was at one time sitting by the bedside of his wife who was dying. She said: "Weel, Johnny, we're gawin to part. I've been a gude wife to you, John," "O just middling, just middling, Jenny," he replied, fearing that he might commit himself. "John," she continued, "ye maun promise to bury me in the old kirkyard at Stra'ven, beside my mither, I couldna rest in peace among unco folk in the dirt and smoke of Glasgow." "Weel, weel, Jenny," said John, soothingly, "we'll just pit ye in the Gorbals first, and gin ye dinna lie quiet there, we'll try you sine in Stra'ven."

The old ill-feeling existing between England and Scotland is often shown in the Scotch anecdotes. An Englishman was once grumbling about the land o' cakes. Said

he: "No man of taste would ever think of remaining any length of time in such a country as Scotland." "Tastes differ," replied a Scotchman; "I'll take ye to a place ca'd Bannockburn, no far frae Stirling, where thretty thousand o' yer countrymen ha' been for five hundred years, and they've nae thought o' leavin' yet."

A north country drover, passing through Carlisle on his return from a rather unprofitable journey, saw a notice stuck up offering a reward of £50 to any one who would act as executioner upon a noted criminal then under death sentence. The drover volunteered his services, hanged the rogue, and got the fee. The mob called him a mean, beggarly Scot who had done for money what no Englishman would do. "I'll hang ye a' at the price," replied Donald with a grin, as he counted the money in his pouch.

A young man, when coming out of church, trod accidentally on the foot of an old gentleman, and he hastened to apologize, saying: "I am very sorry, sir, I beg your pardon." "An' yue've muckle need, sir," was the only response from the old gentleman.

A man went to the house of a neighbor to get him to indorse a note for him. The neighbor refused, saying: "If I was to pit my name till't, ye wad get the siller frae the bank, and when the time came round ye wadna be reedy, and I wad hae to pay 't, sae then you and me wad quarrel; sae we mae just as weel quarrel the noo as lang's the siller's in my pouch."

The childless Duke of Athol encouraged one of his cotters whose wife had just presented him with twins, by saying: "Weel, Donald, ye ken the Almighty never sends bairns without the meat." Donald responded doubtfully: "That may be, your Grace, but whiles I think Providence makes a mistake in thae matter, and sends the bairns to ae hoose and the meat to anither."

A good dame coming up to Edinburgh saw for the first time a water-cart for sprinkling the streets. She cried out to the driver: "Man, ye're spillin' a' the water."

Another young lady who was greatly annoyed at a railway station because her box was not forthcoming, was told to have patience, when her indignant exclamation was: "I can bear any pairtings that may be ca'd for in God's providence, but I canna stan' pairting frae my claes."

An old lady sent for her medical adviser to consult with him concerning a sore throat. "Madam," said the doctor, "I used to be troubled with the same kind of a sore throat, but I allowed my beard and mustache to grow, and have not been troubled since with it." "A weel, weel, that may be sae; but ye maun prescribe some other way for me to get quit o' the sair throat, for you ken, doctor, I canna adopt that cure," replied the old lady.

Many of the most striking sayings belong to those half-witted. "Daft Will Speir" was once discovered by the Earl of Eglinton making a short cut through his grounds. "Come back," said the earl to him; "that's not the road." "Do ye ken whar I'm gaun?" asked Will. "No," replied the earl. "Weel, hoo the de' do you ken whether this be the road or not?"

One winter an old lady lay very ill. A friend was trying to encourage her by expressing the hope that she would soon be better, and in the spring enjoy some of their country spring butter. "Spring butter," exclaimed the invalid, "by that time I shall

be buttering in heaven." And when at the point of death, she heard some one say, "Her face has lost its color; it grows like a sheet of paper," "Then I'm sure it maun be broon paper," said the dying woman.

Miss Johnstone was a famous eccentric character of the last century. A tremendous thunder-storm came on when she was dying. She listened to the tempest, and remarked in a quaint manner: "Ech, sirs, what a nicht to be fleelin' through the air."

During the last century, one of the great distinguishing Scotch characteristics was the rigidity with which the observance of the Sabbath was inculcated. An English artist, while making a tour in Scotland, remained in a small town over Sunday, and, to pass the time, walked out in the environs, and seeing the picturesque ruins of an old castle, asked a countryman who was passing to tell him the name of the castle. "It's no the day to be speiring sic things," was the only answer he got.

A lady who had become an Episcopalian, took to church with her one Sunday a favorite servant who was a Presbyterian of the old school. There was a full choral service, and she felt sure her companion would enjoy it. On her return home the lady asked her what she thought of the music. "Oh, it's a' varra bonny, varra bonny," was the response, "but oh, my lady, it's an awful way o' spending the Sabbath."

The obligation to keep the Sabbath holy was held to be incumbent on everything. Lady Macneil had some Dorking fowl, reported to be famous layers. Once upon a time she asked the henwife if they laid many eggs. "Indeed, my leddy," said the servant indignantly, "they lay every day, no excepting the blessed Sabbath."

A lady, on going into her kitchen one Monday morning, found a new roasting jack which had been so constructed as to go constantly without winding up, broken. She asked the cook how it happened. Jenny replied that she did it herself, for, said she: "I was nae gaing ta hae the fule thing clocking and rinning in my kitchen a' the blessed Sabbath."

The reverence for the holy day often took a form one would have hardly anticipated. An old Highlandman said to an English tourist: "They're a God-fearin' set of folks here, 'deed they are, an' I'll give ye an instance o't. Last Sabbath just as the lairk was skailin there was a drover chief frae Dumfries comin' along the road whistlin' an' lookin' as happy as if it was ta muddle o' ta week. Weel, sir, our laads is a God-fearin' set o' laads, an' they yokit upon him an' a'most killed him."

There is a story not unlike this, told of David Hume, the fat philosopher. He had fallen into a mud-hole and stuck fast. He called for assistance to a woman who was passing. She came up to him, looked at him a moment, and said: "Are na ye Hume, the atheist?" "Well, no matter if I am," said Hume, "Christian charity commands you to do good to every one." "Christian charity here, or Christian charity there, I'll do naething for ye till ye turn a Christian yerself. Ye maun repeat the Lord's Prayer and the Creed, or faith, I'll let ye wallow there as I fand ye." The skeptic, really afraid of his life, rehearsed the required formulas, and was thereupon helped out of his unpleasant situation.

Mr. Thirra, a very plain-spoken old clergyman, was greatly annoyed at the finical ways of a young man who preached for him

one Sunday morning, and gave way to his annoyance in the prayer after the sermon. He prayed for the young minister as a promising laborer, but wanting much overhauling, and wound up the prayer by saying: "O Lord, please tak an awl and let the wind out o' him."

A clergyman once took to task one of his parishioners who had left him to join some other congregation. Said he: "John, I'm sure ye ken that 'a rollin' stane gathers nae moss!'" "Aye," answered John, "that's true, but ken ye tell me what guid the moss does the stane?"

The sermons were much the same week in and week out, and often had a soporific effect on the congregation, and the clergyman would sometimes publicly reprimand his flock for inattention. One minister called out: "Jeems Robinson, ye're sleepin'; I insist on your waking when God's Word is preached to ye." "Wull, sir, ye may look at your ain seat and ye'll see a sleeper for bye me," said James, pointing to the minister's pew, where the minister's wife was indulging in a nap. The husband called upon her to stand and receive the censure due to her offense, and which was administered in this way: "A body kens that when I got ye for my wife I got nae beauty; your friends ken that I got nae siller, and if I dinna get God's grace, I shall hae a puir bargain indeed."

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Book Reviews and Notices

From Compte to Benjamin Kidd. The Appeal to Biology or Evolution for Human Guidance. By Robert Mackintosh, D.D., etc. New York: The Macmillan Company. Price, \$1.50.

One feels assured of the author's mastery of his subject, and his fairness in dealing with it, from the start. He not only expresses himself clearly in discussing profound questions, but is also entertaining, so far as such a theme will permit. His range is a very wide one; namely, the history and criticism of sociological systems based upon biology, outlined by Compte, newly defined and emphasized by Darwinism, and stated in the most extreme form logically in Mr. Kidd's "Social Evolution." His conclusion is that "human evolution differs from evolution in the organic world." Reason is the differentiating factor.

The Elements of Sociology. A Text Book for Colleges and Schools. By Franklin Henry Giddings, M. A., Ph.D. New York: The Macmillan Company. Price, \$1.10.

This book, we think, fairly meets the aim of the author, and supplies the need of the student who desires an interesting though not technical work on the subject of sociology. It is a study of the nature and laws of human society, of the forms and purposes of social organizations, of the facts and principles of social progress. The author admirably applies and illustrates his principles of stability and progress as dependent upon the likeness and unlikeness of the factors of which society is composed. Evolution continues by conflict, by difference; but community of interests, sympathy, similarity of tastes, altruistic impulse, all tend to promote harmony and stability.

Imperial Democracy. A Study of the Relation of Government by the People, Equality before the Law, and Other Tenets of Democracy, to the Demands of a Vigorous Foreign Policy and other Demands of Imperial Dominion. By David Starr Jordan, President of Leland Stanford, Jr., University. New York: D. Appleton & Co. 1899.

We have set forth the title of this book in full because it explains the trend of the author's arguments, with which by this time the public is familiar. It is barely possible that the radical anti-expansionists are wasting a profusion of learned arguments just now, in their anxiety to prevent the government from keeping possession of the Philippines. It may be worse than

a waste, it may be a positive injury to their darling position, for they are driving so violently in opposition to "expansion," that they may succeed (such is human nature) in solidifying public opinion in favor of a radical policy of imperialism. It is chiefly from fear of some such result that we hesitate to commend this volume unreservedly. It is interesting reading, but we find ourselves coming to a conclusion different to that which the author attains, and we know that he would not like this if he knew it. Then, besides, he is sometimes rather extravagant in his assertions, deductions, and inferences, and that habit is apt to cause an unpleasant reaction—unpleasant to the author, we mean—in the mind of the reader. After all, when the government of the United States had certain grave responsibilities thrust upon it by the results of a war which it would have gladly avoided, and is now wrestling with these problems which it did not desire to handle, it might be well to "forebear threatening" until such time as more substantial dangers to the Republic develop than are at present apparent.

The Constitutional Authority of Bishops in the Catholic Church. By the Rev. A. Theodore Wirgman, D. D., D. C. L., Vice-Provost of St. Mary's church, Port Elizabeth, South Africa. New York: Longmans, Green & Co. Pp. 292. Price, \$2.

This is no mere academic discussion. It is a live issue, and involves the most momentous consequences in our day. The Oxford Movement is just now in one of its acutest stages. Its trusted leaders are struggling to re-establish the principle of obedience to episcopal authority, which was so prominent a feature in the early days of that movement, but which has been repudiated by some of the Ritualists of our day. This most timely book will greatly strengthen their hands, and will prove of permanent value to the Church. In it Dr. Wirgman traces with patient care and profound learning the growth of constitutional episcopal authority in the apostolic, sub-apostolic, and conciliar ages, and proves it to be an integral and essential element in ecclesiastical polity. Its powers and limitations are clearly defined and shown to be a legitimate inheritance from the Day of Pentecost. It is shown conclusively that the modern idea of an English bishop as the autocratic *persona ecclesiae*, who can act independent of his clergy and without taking counsel of his laity, is feudal and mediæval rather than primitive. Thus the real place and power of the episcopate are more solidly established and newly recommended to the practical people of to-day. We thank the learned author for this substantial contribution to our theological literature.

Ethics and Revelation. By Henry S. Nash. New York: The Macmillan Company. Price, \$1.50.

These lectures were delivered as the John Bohlen lectures, in Philadelphia. The general purpose is to show the relationship between religion, science, and the history of the human race. The subjects are treated under the heads of: "Ethics and Religion"; "The Spiritual Significance of the Free State"; "Comparative Religion and the Principle of Individuality." "The Church's Conception of Revelation"; "Prophecy and History"; "The Christ and the Creative Good." Mr. Nash is a very close reasoner, and many of the points he makes must be conclusive to the scientist who seeks to reconcile his researches with the Christian religion and Revelation. In the lecture on Comparative Religion, the failure of all other systems is clearly demonstrated. For example, Buddhism is shown to be pessimistic, because it buries itself in resignation to an idealistic Nirvana; Christianity is optimistic because it trains men to battle with the world. Mr. Nash is brilliant in his epigrammatic treatment of the subjects that come under his notice. He attains his highest excellence in argument in the last lecture, where his reasons for the necessity of the Incarnation of Christ are grand and unanswerable. This lecture alone is a most valuable contribution to Christian apologetics, and should be carefully studied.

Having given Mr. Nash's lectures careful

perusal, and recognizing their great value, we must yet criticise some of his theories and statements. The first absolutely authentic fact of the Bible, he says, is the Exodus. Does the Rev. Henry S. Nash believe that Abraham, Isaac, and Jacob were mere mythical characters of folk lore stories? Why not let the Exodus go as well, and be content with the opinions of some critics who think nothing historical previous to the time of Ezra? In another passage Mr. Nash states that the Church disowns emphatically her old claims to infallibility: "The liturgies are not immutable, the creeds are not infallible, the episcopate has no lasting sacredness save such as is given it by a successful appeal to large and abiding usefulness. Abroad, Christianity is entering a mission field where it can achieve final success only by leaving behind it a considerable part of its dogmatic baggage." The decisions of the first four General Councils in matters of Faith are still declared by the whole Church to be infallible. The Creed as found in the Apostles' and Nicene forms, and accepted by the Councils and the whole Church, is still the deposit of faith given once for all. The author's remarks on the episcopate would seem to come with greater grace from a Presbyterian or a Methodist. Some of our bishops have been very lax in admitting men to the ministry who left their first love because of heresy and unbelief. Is it possible that Mr. Nash is helping to make the way into the Church still easier by breaking down all the barriers?

Thaddeus Stevens. By Samuel W. McCall. Boston and New York: Houghton, Mifflin & Co. 1899.

Few American statesmen have been more successful, more feared, and more sincerely hated, than Thaddeus Stevens, the leader of the Republican party in the House of Representatives during the period of the Civil War and the beginning of the period of Reconstruction. He was a man of iron will, self-made in a very real sense, of great mental ability, strenuous, aggressive, forceful, unconquerable. Perhaps no member of the Federal Congress has wielded such a lasting influence in shaping the policy of the government during such a brief term of service, only seven years. Although the life, work of Stevens is narrated in a condensed manner in this volume, the character of the man is faithfully and clearly portrayed. His ruling passion was to secure the freedom and equality of all men before the law. He was a radical of the radicals. He scorned all half measures and compromises, and pushed on remorselessly to logical conclusions. He was a profound lawyer, a trenchant speaker, with a keen sense of humor and a caustic tongue. His work as a national legislator was the labor of his old age, and at a period of life when most men have retired from the scene, he made his mark as one of our most gifted statesmen. In the turbulent and trying period of the Civil War, he was a tower of strength to the Union cause, one "who never took a backward step, never even faltered, who embodied upon the floor of the House the genius of war and the genius of victory, and who exercised the power of command with undiminished authority until he died."

"TIVERTON TALES," by Alice Brown, are clever sketches of New England life, a mine that has been well worked for many years, but still yields "handsome returns." The author has smelted the ore of the old mine with remarkable skill, bringing out the humor and pathos and tragedy of the every-day life of plain, common people, with dramatic effect. [Boston: Houghton, Mifflin & Co. Price, \$1.50]

FROM the publishing house of Thomas Whitaker, New York, we have a copy of the new organ edition of "Darlington's" Hymnal, heavily bound in blue cloth, 10½ x 7½, superior paper, red edges, cover title gilt. Price, \$1.75.

DR. McCONNELL'S "History of the American Episcopal Church," of which seven editions have already been sold, will be published in its eighth impression with twenty-five illustrations. Mr. Thomas Whitaker, the publisher promises the book early in October.

Periodicals

A new development in photography is described in *Scribner's Magazine* for October, by Dwight L. Elmendorf. Under the title, "Telephotography," he describes the attachment to an ordinary camera by which views are taken at a distance of twenty or thirty miles, as though the instrument were within a few hundred feet of the object. It is the telescope applied to the camera. A series of striking illustrations from the author's own pictures shows the tremendous power of this instrument. Mrs. John Drew, in the last year of her life, wrote a sketch of her stage career for her children and grandchildren. This appears in the October and November numbers, with an introduction by John Drew, her son, and an interesting series of illustrations. "Aunt Minervy Ann's Chronicles," by Joel Chandler Harris, are very clever and entertaining. This issue has one of the famous colored covers designed by Maxfield Parrish; the frontispiece is also a bit of delicate color printing.

The October number of *St. Nicholas* marks the end of the magazine's six-and-twentieth year, and brings to a close several serials that have been running for six months or more: "Trinity Bells," by Amelia E. Barr; Carolyn Wells' "Story of Betty," and Rupert Hughes' "Dozen from Lakerim." "The Walking Purchase" tells the truth about a deal with the Indians that did no credit to the name of Penn, by whose sons it was carried out in a way to swindle the Delawares of two hundred thousand acres of good land. "The Southern Cross" is described and diagrammed by Miss Mary Proctor, daughter of the popular astronomer. An October magazine without an article on Admiral Dewey would seem anomalous, and *St. Nicholas* pays due tribute to the hero of Manila through the pen of Tudor Jenks. A portrait accompanies this paper, and almost every article, story, and poem in the number is fully illustrated.

The Atlantic Monthly is always worth spending time over, and more than most other magazines, is worth binding and preserving. In the October issue valuable articles, from an educational point of view, are on "Language as Interpreter of Life," by President Benjamin Ide Wheeler, and "Recent Changes in Secondary Education," by Charles W. Eliot, President of Harvard. H. D. Sedgwick, Jr., appears to hold a brief for the Roman Church, and cherishes the delusion that there is a universal gravitation towards that body which will yet exercise a controlling influence in affairs. He overlooks the fact that the increasing tendency towards toleration and liberality in religious matters is wholly incompatible with the blind subservience to autocratic authority demanded by the Roman Church. Moreover, he clings to the old fable connected with Henry VIII., and with amusing confidence, inquires: "How shall we ask the Church that claims its authority from the Apostle Peter to humble itself before the Church which derives its independence from Henry VIII.?" "Letting in the Light" is the appropriate title given by Jacob Riis to his very interesting description of the results of free parks and playgrounds for the people of the tenement and slum districts. Miss Johnston's powerful serial story is attracting great interest. "The Flaw in our Democracy" is pointed out by J. M. Larned, and the remedies therefor.

The Westminster Review for September is not a very strong number, but some articles are interesting. The disorganization of the once powerful Liberal Party is manifest from the leading article, "The Rallying Point and the Touchstone"—i. e., Home Rule. An imaginary conversation in the nether (?) world between "Parnell and Cromwell," is rather too amusing to be taken seriously. "The Foreign Policy of Italy" is a good article. "What is the Law of the Church?" is worth reading, as showing how many practical difficulties an honest Liberal sees in the present relations between Church and State in England.

Miss Francis H. Low's "A Woman's Criticism of the Women's Congress," in *The Living Age* for

Sept. 23d, will be read with lively interest by conservative and "advanced" women. Lady Broome's "Colonial Memories" are bright, good-humored, and entertaining in an unusual degree. M. Jules Claretie's recent lecture on "Shakespeare and Moliere," an interesting appreciation and comparison of the two great dramatists, is published in full in *The Living Age* for Sept. 16th. The story of "Dame Fast and Petter Nord," now running as a serial, gives American readers their first opportunity to become acquainted with the brilliant Swedish writer, Selma Lagerlof, as a writer of short stories.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review.

THOMAS WHITTAKER,

The Vision of the Madonna. By Grace L. Slocum. Page frontispiece in sepia-tone; vellum boards; gilt. 50 cents.

A Cycle of Stories. By Barbara Yechton. \$1.50.

HOUGHTON, MIFFLIN & CO.

Nannie's Happy Childhood. By Caroline Leslie Field. \$1.

The Boys of Scrooby. By Ruth Hall. \$1.50.

The Poetic and Dramatic Works of Alfred Lord Tennyson. Illustrated. \$1.50.

Square Pegs. By A. D. T. Whitney. \$1.50.

God's Education of Man. By William DeWitt Hyde. \$1.25.

Under the Cactus Flag. By Nora Archibald Smith. \$1.25.

The Dutch and Quaker Colonies in America. By John Fiske. Vols. I. & II. \$4 a set.

Raphael. By Estelle M. Hurl. 75c.

CASSELL & COMPANY

Francis Bacon. By Lord Macaulay.

FORDS, HOWARD & HURLBERT

The Holy Family. By the Rev. Amory H. Bradford. 50c.

JAMES POTT & CO.

Life of the Rev. James DeKoven, D. D. By W. C. Pope, M. A. \$1.

D. APPLETON & CO.

The Story of the Living Machine. By H. W. Conn.

THE CENTURY COMPANY

Christian Science and Other Superstitions. By J. M. Buckley, LL. D.

DODD, MEAD & CO.

Legend-Led. By Amy LeFevre. \$1.

E. P. DUTTON & CO.

The Life Savers. By James Otis. \$1.50.

Osceola, Chief of the Seminoles. By Col. H. R. Gordon. \$1.50.

Zodiac Stories. By Blanche M. Channing. \$1.50.

LEE & SHEPARD

The Blue and the Gray. By Oliver Optic. \$1.50.

Henry in the War. By Gen. O. O. Howard. \$1.25.

The House with Sixty Closets. By Frank S. Child. \$1.25.

Beck's Fortune. By Adele E. Thompson. \$1.50.

Told Under the Cherry Trees. By Grace LeBaron. \$1.

We Four Girls. By Mary G. Darling. \$1.25.

Pamphlets Received

Patriotic Studies. By the Rev. W. F. Crafts, Ph.D. Questions for the Catechism of First Communion and Perseverance. By the Rev. Francis H. Stubbs, Baltimore, Md.

The Book of Common Prayer--Its Story. By the Rev. John R. Wightman, Pittsburgh, Pa.

An Essay on Man. By Alexander Pope. Voyages and Travels of Marco Polo. Cassell & Co., New York. 19c each.

Twenty-ninth Annual Report of the Philadelphia City Mission.

Opinions of the Press

The Church Times

NOT ROMEWARD.—Dr. Sanday's pamphlet, entitled, "The Catholic Movement and the Archbishops' Decision," bids fair to produce a sensation. It would be impossible to label the writer a Ritualist, and for that reason his opinion, as that of a person detached from the conflict between High and Low ideals, possesses a special weight. We cannot but express our thanks to Dr. Sanday for confirming in so striking and convincing a manner our statement of our position. That statement, when made by ourselves, has always been received with the suspicion of Jesuitry which is ever lurking in the Protestant mind. When put forth by a writer to whom no such suspicion can possibly attach, it may con-

ceivably command the assent of the more reasonable section of English thought. A fortnight ago we quoted the reluctant admission of the Romanist Bishop in Shrewsbury, that the Catholic movement in the Church of England is not in the Romeward direction. Dr. Sanday, approaching the question from an opposite point of view, likewise finds in the history of the last sixty years grounds for the same conclusion. Our object, as he clearly perceives, has been to Catholicize, not to Romanize, the Anglican Communion. That the endeavor is an honest one, should be evident to any thoughtful Churchman who troubles himself to understand the meaning of that phrase in the Creed, so often upon his lips, "the Holy Catholic Church."

The Evangelist (Presbyterian)

THE SUNDAY SCHOOL.—Of the duty of every Christian to extend as far as possible the sphere and influence of the Sunday school, there can be no doubt. Even those parents who prefer to keep the religious instruction of their children under their own supervision, recognize that for the majority of children the Sunday school is a religious necessity. In fact, it is precisely this class of parents who, appreciating most deeply the sacredness of the religious rights and needs of children, should be most forward to make sure that those children whose parents cannot, or will not, care for these needs and rights, find a substitute for this care in the Sunday school. There is, in our opinion, considerable reason to doubt whether the twentieth-century movement is the best possible way of meeting the emergencies of the present time, described by Dr. Worden as "a time when the great adversary is sweeping thousands and tens of thousands of young people out of the Sabbath school, alluring them by specious arguments and devices." If the attendance in our schools is decreasing, it may be quite as much in order to inquire what is amiss with the schools, how they may be made better to meet the actual conditions, as to attribute the deficit to the great adversary.

The Lutheran

CHRISTIAN SCIENCE.—Mrs. Mary Baker Eddy, the high priestess of the Christian Scientist superstition, has a hard time of it to appear consistent. While teaching that the body is nothing, and that all bodily ills are foolish imaginations, she yet goes secretly to a physician and submits to medical treatment! While professing to cure these ills by faith, she yet finds the need of something beyond faith—means! By teaching her disciples that they are perfectly free to commit suicide she has reached the topmost peak of her madness, and after her poor, deluded hosts shall have tasted a little more of her superstition, Mrs. Eddy with her system of hallucinations, so utterly anti-Christian and anti-scientific, will tumble into the abyss together—never to be heard of more. It is astonishing and humiliating to think that in a country which boasts of so much enlightenment, the pernicious nonsense she has palmed off on credulous people could be taken seriously by anybody, even for an hour.

Rocky Mountain Christian Advocate

THE MORMON RELIGION.—The vitality of the Mormon religion is of concern not only to the people of Utah, but also to the Christian Church everywhere, and to those who believe in the beneficent influence of the teachings of Christianity. For this strange faith is not held in quietness. It is active and aggressive. Its missionaries are swarming through the East and the South and across the seas to spread its influence and to gain converts. It is a fact that adherents are being gained to Mormonism from the Southern States, from portions of Europe, Scandinavia and rural England in particular, and from certain portions of the Eastern States; and new settlements of these converts are continually being made in Utah, Nevada, Idaho, Montana, Wyoming, Colorado, and other inter-mountain and Western States. Because this is the central point of all this activity, we believe that there is no region in the United States where there is such vital need for earnest, true, aggressive Christianity, as right here in Utah.

The Household

An Allegory

BY SARAH L. HUNTER

Beneath blue skies, in life's bright, early hours,
With heart on simple joys and pastimes bent,
There played a child among the birds and flowers,
Beside the softly flowing Water of Content.
But pausing oft, or resting silently,
He heard a sound far down the quiet river.
He dimly knew 'twas from life's throbbing sea,
To which the river must flow down forever.

He longed with wonder for the unseen ocean,
And setting forth, the Pilot Time his guide,
Past Youth's bright shores he sailed with sprightly
motion

Where Life's gay blooms grew by the water's side;
And craving for his brow a garland fair,
Plucked flowers of art and wit from sources wise,
And twined among them, sweetly blossoming there,
One flower of Love, whose fragrance never dies.

Within, his heart leaped high. The pilot, Time,
Toward manhood and the river's end still bore him,
And then—how thrilled he at the sight sublime!
Life's ocean of Experience lay before him!
He paused upon the ocean's brink and gazed,
The flowers of life still fresh upon his brow,
And felt, o'er that far stretch, the God he praised
Would help him venture forth, and teach him how.

While yet he looked, before the sun was high,
A storm arose, with fury beyond measure,
And dashed ashore a hapless youth to die,
Who forth had ventured in a craft of pleasure.
Oh, quickly to the rescue sprang the man—
Oh, long and hard to save the life beside him
He strove, and when its slow return began,
What joy he felt to some safe place to guide him!

Oh, many were the storms that raged about,
Oh, many were the victims cast before him—
What terrors in the thought of venturing out,
What pity for the suffering came o'er him!
As years went on, the man, though brave and strong,
Scarce gave a thought to voyaging on the ocean,
But lent his power to save some from the throng
Of venturers shipwrecked in the fierce commotion.

His life of helpfulness, his willing hand,
His heart of love and sympathy and truth,
Won him the best his soul could e'er demand,
Nor mourned he the ambitions of his youth.
And at the last, when life and work were done,
Each flower that crowned him was a noble action,
And sweeter than content had been alone,
Were conscience clear, and duty's satisfaction.

"The Way of the Saints"

BY F. EDITH REEVE

IT was the summer of 1850, early summer
in Wisconsin. The newly wakened glad-
ness of spring was in the air, but spring had
passed her prime, and a misty haze of heat
had settled over everything. Only in the
depths of the green forests it was cool, and
by the shores of the lakes; the lakes for
which Wisconsin is so justly famous. Here,
pink, white, and violet wild flowers clustered,
and one crushed a world of sweetness at
every step. The forest was like a cathedral,
dark, with mystical shadows and faint,
sweet perfumes, and a solemn atmosphere of
worship.

So thought Cyril Armstrong, as he stood
at the edge of the forest looking at the lakes
that lay before him; two small lakes, twin
lakes, called now by some euphonious Indi-
an name, but unnamed then. They glit-
tered in the early morning light like two
clear emeralds, green as the grass that
grew down to their very brinks, or as the
woods that stretched for miles around them.
He was a young man, this Cyril Armstrong,
and all on fire with religious enthusiasm;
one of the first apostles that the East sent
to the Western wilderness during that great
missionary movement of the 50's and 60's.
Young, enthusiastic, intensely spiritual,
somewhat of an ascetic perhaps, this world
of forest and lake, of bright sunshine, cool

breezes, and songs of birds spoke to him
with a thousand voices that made joyous and
glad his toilsome pilgrimage.

Toilsome it was, this care of souls, and not
without danger. On his long walks from
village to village, from settlement to settle-
ment, from house to house, his way lay
through forests where lurked the white
man's bitterest enemy, the Indian. Some-
times in the deep twilight Cyril would fan-
cy that a shadow dogged his footsteps; the
snapping of a twig would make his heart
throb with a sick fear; the untimely call of a
bird would fill him with unspeakable terror.
Brave men are not always those who scoff
at death. Cyril did his work with a loyal
steadfastness.

To visit each lonely settlement and house-
hold, this was his work. To carry comfort
to the sick, and the Holy Sacrament to the
dying; to bury the dead; to baptize and pre-
pare for Confirmation the children born and
brought up in the wilderness; to admonish
and preach to the men and women grown
careless and indifferent from their long sepa-
ration from all religious advantages—not an
ignoble work. Cyril was a young apostle, but
his influence over the scattered sheep that
he visited in the wilderness was almost
marvelous. In his black cassock, with his
thin, eager face shining with religious fer-
vor, he might have been indeed one of the
old-time followers of the Christ. In the open
air, under the primeval trees, he would gather
his congregations around him—sturdy old
pioneers, bent and gnarled from their long
contest with the soil; eager young fellows,
splendid specimens of manhood, strong,
sometimes brutal and untamed, but with the
first dawn of spiritual awakening in their
faces; rosy-cheeked young girls and toddling
children. Silent and awed and strangely
stirred, they would cluster around him; he
could only sow the seed and leave it to be
choked by the tares and thorns, or to take
root and flourish in the good soil.

His own rule of life was simple. While
with his people he was of his people; he
shared their good cheer or their poverty,
and gave in return the best that his heart
knew. But he never stayed long in one
place. There was too much ground to go
over, and too few to go over it in those early
days. But wherever he was, whether in
log cabin or on his lonely tramp, there was
always one rule observed: by the rising and

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the setting sun he read the Psalms for the
day, and repeated the beautiful prayers
that belong to the Catholic Church. Some-
times he did this with his hand on his rifle,
lest the shadows that gathered around him
should prove to be lurking forms.

Perhaps Cyril was thinking of his strange
life as he stood that morning at the edge of
the forest looking across the twin lakes, the
lakes on whose shores to-day a stately semi-
nary stands. More likely he was allowing
the mystical solemnity of the wooded aisles
to fill his soul with unconscious worship.
He was utterly alone in the wilderness,
alone in a world of silence; a tall, black-
robed figure, with all the vigor of Western
life, and all the refinement of Eastern cul-
ture shining through his spirituality. Such a
man as in the prime of his life he must sure-
ly be, could change the world; not the world
of business and pleasures, of war and blood-
shed, but the loftier worlds of ideas and
ideals. Instead—

There was no cry to break the stillness.
By the side of the peaceful lakes, where the
shouts of strong, young life ring to-day, the

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enmity between the two races, the red and the white, found a silent consummation. Call it what you will; martyrdom or a need-less sacrifice.

He was found by a sturdy woodsman, left as the Indian always leaves his victim. Lov-ing friends claimed him, and laid him to rest in an Eastern God's acre, far from the field of his labors. But on the spot where he fell there stands to-day a wooden cross, on which some young man whose heart has been thrilled and saddened by the simple tale, has carved the words:

"Christ! I am Christ's and let that name suffice you,
Yea, for me, too, it greatly hath sufficed;
Lo! with no winning words I would entice you,
I had no master and no friend but Christ."

A Norse Peasant Wedding

THE Norse peasant wedding is by far the grandest affair of its kind in the world. Until recently it used to last from three to five days, but it has of late years been re-duced to two or three. When we consider that here the majority of the inhabitants of a neighborhood are thrown together for festivity and merry-making for several days in succession, perhaps several times a year, we can understand the influence of this cele-bration on the people. Perhaps nothing has tended so much as this to develop, or pre-serve, rather, the democratic spirit of the Norsemen. For, as is well known, the Norse is the most democratic nation of to-day. They are the only people among the Euro-pean nations, besides the Swiss, that have abolished nobility. Still many of the Norse peasants can trace a direct line of ancestors back a thousand years, back to the great earls of saga times.

The Norse wedding celebrations are the most democratic social gatherings in the world, as no class distinctions of any kind are here observed. Each farm has an im-aginary line drawn around it. The district inside of the line is called a grend, allied to grendse—boundary line. Everybody resid-ing within the grend is invited, and it would be considered a serious breach of etiquette not to attend. Of course, the houses of the neighborhood are not deserted; enough peo-ple remain at home to do the chores and take care of the children. Besides the peo-ple of the grend, many from outside the grend are invited, such as relatives and special friends of the bride and groom. In this way the wedding guests often number several hundred, although about a hundred is the number of guests at an average wed-ding.

These weddings are very costly, but they are profitable to the groom and bride, as the guests always pay for their entertainment, not in worthless presents, but in good, hard money. Generally the bride and groom give the wedding, and it is celebrated at their future home. But often the bride's parents defray the expenses, and then their home is the scene of the festivities.

That it may be understood how so many people can be accommodated for days in suc-cession at the home of a Norse farmer, it may be expedient to describe one of these. The home of a Norse farmer is a little village in itself. There may be as many as twenty houses in the cluster. The principal build-ing contains the daily, or sitting-room, which is generally a very large hall, from twenty to thirty feet square, with no up-stairs to it, so that the rafters can be seen. At one end of this building are a bedroom and a hall-way. Near this is the stabbur, or store-

house, a story and a half high. Then there is the so-called parlor building, generally two and a half stories high. Another build-ing is for the use of the old folks, after they have given over the farm to their oldest son. Near the sitting-room building is also the firehouse, or summer kitchen, often quite a large building. It might be added here that during the last thirty years a gradual change has taken place, as many have torn all these houses down and rebuilt them un-der one roof, so that the tourist in Norway of to-day will find the valleys and flats on both sides of the fjords studded with magnificent mansions. Besides the buildings mentioned above there are, of course, a multitude of other buildings necessary on a farm. The last Norse statistics show that the total value of the buildings in the country, outside of the cities, is greater than the total value of the land under cultivation. During the wed-ding festivities, the first story of the parlor building is used for a dancing-hall, and the large sitting-room is used for a dining-hall. From two to five tables, reaching from one end of the room to the other, are placed in here, and they are always, from the first to the last day, loaded with all kinds of cold victuals, besides bottles of brandy and wine, and large mugs of beer, so that one can at any time sit down and eat, if he be hungry.

Before a couple can be married their in-tention must be announced three successive Sundays in church from the pulpit by the pastor of the parish, who adds that "if any-body has any objections to this marriage he shall make them known in time, or later keep his peace."

The invitations are not made in writing, but the bride and groom call at the different houses of the grend, or the one who is to act as the governor of the feast, literally kitchen master, is sent round to do the inviting. This kitchen master has charge of the whole celebration. He is generally a man of great experience in his line, having for years been governor of all the weddings of the parish. He arrives about a week before the first day of the wedding, and immediately takes charge of the cellar, the storehouse, and the kitchen. He figures out how much will be needed of everything, sends the bridegroom to the city to purchase, while he himself

(Continued on next page)

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brews the beer. This home-made beer is perhaps the best beer in the world. It is often quite strong and does not easily get stale. It can stand in an open pitcher for hours without losing any of its strength.

The guests arrive on the wedding day about 10 o'clock, except those who live a long distance off, who come the evening before. As the guests arrive the governor of the feast receives them, drinking bowl in hand, and bids them welcome in behalf of the bride and bridegroom, and conducts them into the dining-hall, where they all remain, eating and drinking until it is time to start for church.

Meanwhile the bride is being dressed by her mother, aided by the bridesmaids, for the ceremony. The dress of a Norse bride is very beautiful and picturesque. The skirt is of blood-red cashmere, the vest is dark green with black interwoven roses, while the sleeves are generally snowy white. The hair is left flowing down over the head and shoulders. On her head she wears a large gilded silver crown, and round her waist a massive silver belt, while on her breast she has several large silver brooches.

It is an unwritten law among the Norse peasants that this crown can be worn only by a virgin. There are two or three of these crowns and belts in every parish, owned by some of the wealthier farmers, and they are borrowed by the brides for the occasion.

About half-past 11 o'clock the governor of the feast summons the drummer, who beats his drum as a signal that now the bride and groom are ready to start for the church. In the Hardanger fjord, where the most typical Norse peasant weddings are found, the church is mostly reached by water. They therefore proceed down to the sea and embark in several boats. The largest of these is used for the bridal boat. High up in the prow the fiddler takes his station. Next to him sits the drummer and several men with large pistols. Then come the eight oarsmen. In the stern sit the steersman, the bride, and bridegroom, their parents, and other near relatives beside the governor of the feast, and some special friends of families of the contracting parties. The bridal boat generally takes the lead, and the others follow closely after, but sometimes one or two boats proceed immediately ahead of the bridal boat. As they proceed across the fjord the fiddler plays his violin, while those who have pistols fire at regular intervals, and once in a while the drummer beats his drum. At the landing near the church the bridal party is met by the pastor. Thence they march to the church, the governor of the feast heading the procession; he is followed by the drummer, the fiddler playing his violin, and the pastor. Next come the bride and groom, followed by their nearest relatives, and then the rest of the party. At the entrance of the church the drummer and the fiddler remain, one on each side of the door, the drummer beating his drum, the fiddler playing, while the rest enter.

After the ceremony, which lasts about three-quarters of an hour, the bridal party repair to some place near the landing, where refreshments are taken, and then the return trip across the fjord is made in about the same manner as the trip to the church.

These bridal trips on the beautiful fjords of Western Norway in early summer when the fruit trees in the many orchards along the fjords are in full bloom, when the mountain sides are green while their tops are yet

covered with snow, and the many streams look like so many silver threads connecting the peaks with the fjord below, and when the air is pregnant with the sweet odor from the blooming orchards, and with the music from the millions of ringing birds, are simply magnificent. A stranger to the country on seeing one would think himself suddenly transplanted to fairyland.

After having arrived at the place of the wedding all assemble in the dining hall. Here the guests are seated at the tables, not according to the wealth or rank of each, but according to age. The bride and bridegroom sit at the end of one of the tables along one side of the hall. Near them are their parents. The other seats around this table are occupied by the older guests. Around the table near the wall, opposite this, the young people are seated, and at the tables between these are the middle-aged folks. This rule is generally followed at the first meal, but only to some extent later. Some of the old folks who want to be young again find some place at the young people's table, while some of the younger get in between the old folks. When everybody is seated the master of the feast, standing in the middle of the floor, calls for attention. When all are quiet he makes a speech, in which he congratulates the bride and bridegroom, and bids all welcome. Next he asks the grace, and sings a verse suited for the occasion. When this is done he bids all help themselves.

This meal lasts about two hours. On the following days there are four regular warm meals a day, at 8 a. m., 12 noon, and at 4 and 8 p. m. In fact, one may say there is only one continuous meal, lasting from the time the party comes back from church till the

(Continued on next page)

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end of the last day of the wedding, as the tables are always loaded with all kinds of eatables, and there are always some sitting at the tables eating and drinking until the last.

As soon as the first regular meal is over, the dancing commences in the dancing hall, and from now on dancing ceases but a few times until the end of the celebration. The Norse national dance, called the spring dance, is the principal one, although the waltz, the schottische, and the polka are also favorites. No square dance has yet invaded the Norse fjords and valleys, nor do I think they ever will, as the Norse peasants would consider them too mechanical, and, furthermore, they would not like, nor even tolerate the noise connected with the "calling off."

Often the dancing is opened by the bride and bridegroom, or, almost as often, by the bride and her father-in-law. After that the bride remains in the dancing hall for a couple of hours, and, during this time, she has very little rest, as many are they who like to dance with the bride in her queenly attire, although much gallantry is here displayed. Among the Norse peasants everybody, young and old, dances. It is a common occurrence at the weddings to see three generations, grandfather, son, and grandson on the dancing floor at the same time, the first two with their wives, the last with his best girl.

(To be continued.)

THE question of precedence of guests at the White House is settled by the Bill establishing the succession to the presidency. The order of precedence as based on this Bill is as follows:

1. The President of the United States.
 2. The Vice-President of the United States.
 3. The Ambassadors of foreign governments in the order of their formal recognition by the government of the United States.
- NOTE.—At functions given by officials of foreign governments at the Capital, the Secretary of State takes precedence of Ambassadors, including the Dean of the Diplomatic Corps.
4. The Secretary of State.
 5. Envoys Extraordinary, Ministers Plenipotentiary, and Charges d' Affairs.
 6. The Secretary of the Treasury.
 7. The Secretary of War.
 8. The Attorney-General.
 9. The Postmaster-General.
 10. The Secretary of the Navy.
 11. The Secretary of the Interior.
 12. The Secretary of Agriculture.
 13. The Chief Justice of the United States.
 14. The Associate Justices of the Supreme Court of the United States in the order of their appointment.
 15. Governors in order of admission of States into the Union.
 16. The Senators of the United States in order of their election.
 17. The Speaker of the House of Representatives.
 18. The Major-General commanding the Army.
 19. The Admiral of the Navy.
 20. The Representatives in Congress.
 21. Assistant Secretaries of Executive Departments in the same order as heads of Departments.

The order of precedence for the women of the official circle is the same as that accorded to their husbands. In case of a bachelor or widower, the lady presiding over his household is, by courtesy, given the same precedence his wife would enjoy.—*The Saturday Evening Post*.

Greater Than Niagara

REFERRING to the Gersoppa Falls on the Sharavatti River in South Kanara, Sir William Hunter says: "These falls surpass any other waterfall in India, and, in the combined attributes of height, volume

of water, and picturesque situation, have few rivals in the world." The river is two hundred and fifty yards wide, the clear fall is eight hundred and thirty feet. The Gersoppa Falls, in the rainy season, are incomparably finer than Niagara in every respect; the roar of the falling waters is simply terrific, the whole earth shakes, and the thunder is so great that it completely drowns the human voice. When I visited Niagara and told my American friends about Gersoppa, they replied with polite incredulity: "We never heard of Gersoppa." I replied: "Make your minds easy, the people at Gersoppa have never heard of Niagara." If Niagara could see Gersoppa, she would wrap her head in a mist.—*Letter to London Spectator*.

THE Rev. Dr. E. Winchester Donald, of Trinity church, Boston, places himself on record as opposed to the higher education of women. In a recent address he said: "Personally I do not like women's colleges. The moment a woman becomes erudite, as she does after the average college course she becomes a bluestocking and apart from the rest of society. And consequently she does not accomplish the good which she might otherwise. These colleges are not good for society." That was the general and sweeping indictment of the clergyman, after which he proceeded to make his remark more specific, declaring that the school at Andover, whose girl graduates he was addressing, does not spoil the young women by making them erudite and bluestockings, thus unfitting them for useful work in the world. The school at Andover, he insisted, was different from Bryn Mawr and Wellesley in this respect. "It trains a woman, and gives her a finish, without doing any harm."

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"I could not drink tea, and had tried everything else, even Postum, but put it by at the first trial, because it was tasteless.

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Children's Hour

The Scotch Collie

BY FRANCIS D. NEW, A. M.

THE highly intelligent and very useful animal to which the title of "collie" rightly pertains, is the Scottish sheep-dog.

Though long prized in his native country, where he is employed in the care and management of sheep, doing work that a man could not perform so well or so quickly, it is only recently that he has become popular as a pet, or house-dog, albeit "with characteristics that make him invaluable in the family life," as Mrs. Olive Thorne Miller says, "adapting himself perfectly to the family ways, requiring little care in winter or summer, safe in all places and on all occasions, with no inclination to worry cats or other animals, he is really the ideal dog of the household."

Among the "points" of a collie, considering him as a house-pet or companion, merely, beauty of form, color, and coat, count for much. Intelligence, of course, must not be wanting. "To be fashionable," as Mrs. Miller puts it, "he must be black with white markings"; though "Stonehenge" says that "the color is nearly black and tan with little or no white." But this celebrated authority, we may suppose, does not speak of "fashionable" dogs in the meaning of the lady quoted. As a matter of fact, where the collie serves for utility, the color is not of prime importance; intelligence, I would say, and other qualities, as speed and strength, being first considered. The color, said Dr. Mills, is "immateral, but sable and white, black and white, and black and tan are popular."

The collie possesses an elegant form, being constructed to insure fleetness and strength. His outer coat* is thick, hard, and straight. There is an abundance of hair, saving on the head and limbs; the fore-legs having but little feather or fringe, the hind ones none at all below the bend in the leg, or the hock, as it is called. Like fashionables in the days of England's Queen Elizabeth, the collie wears a ruffle around his neck. There must be no scantiness about this frill; it must be ample.

Since the collie has, as we have seen, an overcoat, it must follow, in his case, as the day the night, that he is likewise provided with an undercoat. This inner garment, so to speak, is so very thick and fur-like that it would be difficult to penetrate it. Thus is the animal protected from the cold, wind, snow, rain, and dampness of his native clime.

How tenderly and carefully nature provides for her children!

His tail, or "brush," as it is termed, is long and bushy, with a gentle curve at the end. His whole appearance is an index of his character. The eyes are bright, yet soft; the ears erect, save at the tips, where they are pendulous. The hind legs are provided with one or two dew-claws. In height, the collie varies from twenty-two to twenty-four inches.

Burns, in his poem, "The Twa Dogs," thus describes a ploughman's collie:

"He was a gash an' faithfu' tyke
As ever lap a sheugh or dike,

*Throughout this article the Rough Collie is considered, there being a variety of sheep-dog called the Smooth Collie, differing little from the first, except as to coat. The stories, however, may have reference to one or the other.

His honest, sonsie, baws'nt face
Ay gat him friends in ilka place;
His breast was white, his touzle back
Weel clad wi' coat o' glossy black;
His gowsie tall, wi' upward curl,
Hung owre his hurdies wi' a swirl."

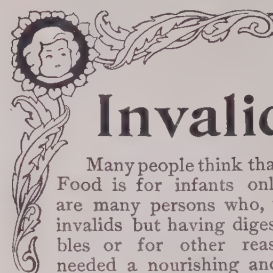
This noble dog is in some respects of more service to the shepherd than a man. "In his own department," some one has said, he is "a perfect miracle of intelligence." His sagacity comprehends gestures, sounds, and looks. He not only gathers together scattered sheep, but separates one or more from the main body, if desired. He drives them wherever he is told, controlling them admirably, and this not so much by his movements as by his voice.

Many stories illustrating the wonderful sagacity of these dogs and their great usefulness where they are employed as shepherds' assistants, and even as shepherds, have been told. James Hogg, the Ettrick shepherd, recounts the marvelous achievement of one called Sirrah. It happened that one night that a flock of lambs, numbering seven hundred, scampered off over the hills in three directions. The shepherd and his assistant, a lad, were powerless. But turning to his dog, "Sirrah, my man," he said, "there'awa." At these words, off went the dog and was soon lost in the darkness. During the entire night, man and boy sought in vain; not a lamb did they find. At dawn they resolved to go home; but, as they were returning, they espied in a ravine Sirrah, keeping guard over a flock of lambs. Thinking that the dog had succeeded in reclaiming only a portion of them, what was their surprise and delight upon reaching the spot, to find that not one of the seven hundred was missing.

"All that I can further say," concludes the shepherd, "is I never felt so grateful to any creature below the sun as I did to my honest Sirrah that morning."

"It is certain," says Mr. G. J. Romanes, in his "Animal Intelligence," "that many of these dogs can be trusted to gather and drive sheep without supervision," as the foregoing, as well as the following, story will prove.

A dealer having bought some sheep, and not having sufficient aid to manage them, a sheep-dog was loaned for the purpose, the agreement being that after the dog had accompanied the flock for a distance of thirty miles, he was to be fed and sent back. As several days passed without the dog's return, his master began to wonder what had happened to him. He did return, however, but not alone, for he came driving before



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REV. C. W. LEFFINGWELL, D. D., Rector and Founder (1868).

him a larger flock of sheep than he had taken away.

It afterwards was learned that the dishonest dealer, so pleased with the performance of the dog, instead of sending him back, had kept him. After several vain attempts at escape, the faithful animal succeeded in freeing himself; whereupon, going to where the sheep were, he gathered together, not only those he had brought to the place, but others as well, and drove the whole company back to his master.

Sometimes these dogs are the innocent accomplices of unscrupulous masters, as is instanced in this case of a sheep-thief. This man was in the habit of visiting flocks with his dog, and whilst pretending to negotiate honestly, he would in some way indicate to his dog the sheep he desired. That night he would send the dog back, and the wise, if not honest, animal, would separate the marked sheep from its fellows and drive it off to his master.

I may add that the man was hanged. What became of the dog does not appear. We may trust, though, that he secured some more honorable employment for his talents.

Equally intelligent and more praiseworthy was the conduct of another collie. For some reason or other, though doubtless a very good one, this dog had changed his home, taking up his abode with a farmer. On the second evening after his arrival, he accompanied his new master to look after the cattle. When the farmer reached the place where the cattle were, he found that a fence had been broken down and that his animals had become mixed with those of a neighbor. With the dog's aid the cattle were separated, and the fence was repaired. The next evening the farmer again determined to visit his stock; but the dog could not be found. Imagine the surprise and pleasure of the man when, upon reaching the field, he found that the cattle had a second time broken down the fence, and that the dog alone had succeeded in separating them and was keeping guard near the broken rails.

Such a dog was a prize, indeed. That his motive for the transfer of his services was a sufficient one, the next story will tend to show.

It appears that a gentleman being in Scotland was so pleased with the intelligence of collies, that he determined to purchase one, which he did. From Inverness the dog was taken by coach to Glasgow in a crate or box, open only at the top. A night was spent in Glasgow, thence the dog was conveyed via the Clyde to Liverpool, and from there to its destination. Three weeks later he disappeared. Though the occurrence was advertised and rewards offered for his return, the dog was not brought back. He had last been seen wandering around the wharves at Liverpool. After a time, however, a letter arrived from the old shepherd in Scotland from whom he had been bought, stating that the dog had returned to his old master and home.

Recently a collie belonging to Mrs. Thos. F. Bayard, of Wilmington, Del., wife of our late Ambassador to the Court of St. James, achieved notoriety by stopping a runaway horse. The newspaper accounts had it that the dog figured as a hero on two such occasions. As a matter of fact, this sagacious animal, as Mrs. Bayard stated in a letter to the writer, "caught a horse which had broken loose and held him by the bridle

until his driver came up, but he did not stop the runaway horse with a carriage full of people," as some of the papers stated.

This noble dog must be indeed, as his mistress says, "highly intelligent and full of spirit."

Latterly, in some parts of Scotland, public trials of skill take place every year. Each dog entering the contest is given a number of sheep—at first only a few—to drive and pen within a short space of time, say ten minutes. The successful ones are then entrusted with a larger number, some of which are to be separated, and these only are to be penned. Those which accomplish their work within the specified time are the winners.

It is "Stonehenge," I believe, who remarks that "only those who have seen one or more of the public sheep-dog trials, or have privately seen these animals at their usual work, can realize the amount of intelligence displayed by them. In these trials, the slightest sign from the shepherd is understood and obeyed, and even the exact amount of driving calculated to make sheep go quietly forward to the pen without breaking away, is regulated to a nicety."

Truly the collie is "a perfect miracle of intelligence."—*The Rosary Magazine*.

ONE day a little son of the Rev. T. V. Gardiner was playing with some boys who had a cart, and they wanted a dog to draw it. "Papa says we must pray for what we want," said the minister's son, and he knelt down and said: "O Lord, send us a dog to draw our cart." In a little while a big one came along that frightened them, and they began to cry. A second time the boy knelt, but this time he prayed, "O Lord, we don't want a bulldog!"—*Chicago Record*.

A LITTLE Swedish girl, walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in her thinking. Her father asked her what she was thinking of so intently. Her answer was: "I was just thinking, if the *wrong side* of heaven is so glorious, what must the *right side* be!"

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A PECULIAR REMEDY

Something About the New Discovery for Curing Dyspepsia.

(From Mich. Christian Advocate)

The Rev. F. I. Bell, a highly esteemed minister residing in Weedsport, Cayuga Co., N. Y., in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years, except the new remedy called Stuart's Dyspepsia Tablets. Since taking them, I have had no distress at all after eating, and again, after long years, can sleep well. Rev. F. I. Bell, Weedsport, N. Y., formerly Idalia, Col.

Stuart's Dyspepsia Tablets is a remarkable remedy, not only because it is a certain cure for all forms of indigestion, but because it seems to act as thoroughly in old chronic cases of Dyspepsia as well as in mild attacks of indigestion or biliousness. A person has dyspepsia simply because the stomach is overworked; all it wants is a harmless vegetable remedy to digest the food, and thus give it the much needed rest.

This is the secret of the success of this peculiar remedy. No matter how weak or how much disordered the digestion may be, Stuart's Dyspepsia Tablets will digest the food whether the stomach works or not. New life and energy is given, not only to the stomach, but to every organ and nerve in the body.

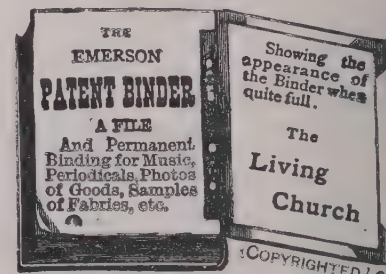
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African Railways

RAILROADS in Africa are discussed at considerable length in a monograph, entitled *Commercial Africa in 1899*, just prepared by the Treasury Bureau of Statistics. It shows that the railways now in operation or under actual construction are nearly 10,000 miles in extent, that about two fifths of the distance from "Cape to Cairo" has already been spanned by railway lines which are being extended from the northern and southern extremities of the continent toward the equator, where they are expected to meet early in the twentieth century. Already railroads run northwardly from Cape Colony about 1,400 miles, and southward from Cairo about 1,100 miles, thus making 2,500 miles of the Cape to Cairo railroad complete, the intermediate distance being about 3,000 miles. Mr. Rhodes whose recent visit to England and Germany in the interest of the proposed through line from the Cape to Cairo is a matter of record, and whose visit to Germany was made necessary by the fact that in order to pass from the southern chain of British territory to the northern chain, he must cross German or Belgian territory, is reported as confident that the through line will be completed by the year 1910. It may reasonably be assumed that a continuous railway line from the southern to the northern end of Africa will be in operation in the early years of the twentieth century. Toward this line, present and prospective, which is to stretch through the eastern part of the continent, lateral lines from either coast are beginning to make their way. A line has already been constructed from Natal on the southeast coast, another from Lourenco Marques, in Portuguese territory, and the gold and diamond fields, another from Beira, also in Portuguese territory, but considerably farther north, and destined to extend to Salisbury in Rhodesia, where it will form a junction with the Cape to Cairo road; still another is projected from Zanzibar to Lake Victoria Nyanza, to connect probably at Tabera with the transcontinental line; another line is under actual construction westward from Pangani just north of Zanzibar, both of these being in German East Africa; another line is being constructed northwardly from Mombasa, in British territory, toward Lake Victoria Nyanza, and is completed more than half the distance, while at the entrance to the Red Sea a road is projected westwardly into Abyssinia, and is expected to pass farther toward the west, and connect with the main line. At Suakim, fronting on the Red Sea, a road is projected to Berber, the present terminus of the line running southwardly from Cairo. On the west of Africa lines have begun to penetrate inward, a short line in the French Soudan running from the head of navigation on the Niger with the ultimate purpose of connecting navigation on these two streams. In the Congo Free State, a railway connects the Upper Congo with the Lower Congo around Livingstone Falls; in Portuguese Angola, a road extends eastwardly from Loanda, the capital, a considerable distance, and others are projected from Benqueala and Mossamedes, with the ultimate purpose of connecting with the "Cape to Cairo" road, and joining with the lines from Portuguese East Africa, which also touch that road, thus making a transcontinental line from east to west, with Portuguese territory at either terminus. Farther south on the western coast, the Germans have projected a road from Walvisch Bay to Windhoek, the capital of German Southwest Africa, and this will probably be extended eastwardly until it connects with the great transcontinental line from Cape to Cairo, which is thus to form the great nerve centre of the system, to be contributed to, and

supported by, these branches connecting it with either coast. Another magnificent railway project, which was some years ago suggested by Monsieur Leroy Boileau, has been recently revived, being no less than an east and west transcontinental line through the Soudan region, connecting the Senegal and Niger countries on the west with the Nile Valley and Red Sea on the east, and penetrating a densely populated and extremely productive region, of which less is now known, perhaps, than of any other part of Africa.

The mining interests of Africa, especially the wonderful gold and diamond mines which have attracted so much attention, are the subject of a chapter in the monograph just prepared by the Treasury Bureau of Statistics, on *Commercial Africa in 1899*. Much of the recently rapid development of Africa, especially in the southern part where the greatest rapidity of development has occurred, is due to the discovery and development of extremely valuable mineral deposits. The most valuable of these are gold and diamonds, though incidentally it may be mentioned that iron, coal, and other mineral deposits of South and Southeast Africa give promise of great value when wealth-seeking man has time to turn his attention from the gold mines to those which promise less rapid, but perhaps, equally certain profits.

That the gold and diamond mines of South Africa have been, and still are, wonderfully profitable, however, is beyond question. The Kimberley diamond mines, which are located in British territory, just outside the boundaries of the Orange Free State, and about 600 hundred miles from Cape Town, now supply 98 per cent of the diamonds of commerce, although their existence was unknown prior to 1867, and the mines have thus been in operation about 30 years. It is estimated that 350 million dollars' worth of rough diamonds, worth double that sum after cutting, have been produced from the Kimberley mines since their opening in 1868-9, and this enormous production would have been greatly increased but for the fact that the owners of the various mines in this vicinity formed an agreement by which the annual output was so limited as to meet, but not materially exceed, the annual consumption of the world's diamond markets. So plentiful is the supply and so comparatively inexpensive the work of production, that diamond digging in other parts of the world has almost ceased since the South African mines entered the field, and the result is, as stated above, that they now supply over 98 per cent of the diamonds of commerce.

Equally wonderful and equally promising are the great "Witwatersrand" gold fields of South Africa, located in the South African Republic, better known as the "Johannesburg" mines. The Dutch word "Witwatersrand" means literally "White water Range," and the strip of territory a few hundred miles long and a few miles in width, to which it was applied, was but a few years ago considered a nearly worthless ridge, useful only for the pasturage of cattle and sheep, and for even this comparatively valueless.

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AN EVIDENCE OF PROSPERITY.

It is generally conceded by economists who study the commercial situation of the country, that the great arteries of railway travel are a sure indication of its condition. A depression in commercial lines means abandoned business trips and the cancellation of pleasure travel, while a healthy condition of affairs means business trips and an increase of passengers on pleasure bent.

A good evidence that a business revival has gone broadcast over this country is the "Lake Shore Limited," the star train of the Vanderbilt system, between New York and Chicago, which is daily comfortably filled. With a view to taking the best possible care of its patrons, the New York Central has arranged to increase the equipment of this train by placing an additional standard sleeper on the trains every day. To the regular traveler the appointments and comforts of this train are well known, but if you have never made a trip on it, you owe it to yourself to see and enjoy the advance made in comfort and luxury in modern railway travel. Remember the fare is no higher on this train, except between New York and Chicago, while the accommodations and service place this particular train conspicuously at the head of the list, when compared with other lines.—*Albany Journal*.



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Hints to Housekeepers

COMFORTS FOR SERVANTS.—A girl has a right to expect a comfortable bedroom, warm and light. Have two beds in it if both domestics occupy one room. Very often the servants' room is a storehouse for old furniture. As human beings are governed greatly by externals, it is impossible to improve one's finer feelings and principles if one treats them as animals. Many housekeepers allow the girls to sit in the dining-room in the evening, and see that they have papers and magazines. This is not spoiling them, but makes a girl worth having respect herself and her position, and consequently her mistress.

It is customary to allow girls company one evening in the week, and it is wise not to interfere with the girls sitting up occasionally as late as eleven o'clock. When one realizes that the evening is the only time a girl has free from constant duty, it is hard to curtail that, and insist that servants should go up stairs at nine o'clock.

Teach a girl to open the front door with a pleasant though not familiar manner. Nothing makes a better impression upon a visitor than a polite and cheerful servant. Do not allow too loud talking or heavy walking around the house, slamming doors, etc. All these noises are merely bad habits, not necessary evils. A waitress should be careful of her hands, keeping the nails in order, etc., all of which is much in evidence when handing dishes to one. In a servant's former life such amenities were not dreamed of, and they must be taught by a patient, kindly mistress. If not kindly, all the patience in the world will not make a well-trained girl, but with kindness much may be accomplished with a rough diamond; but, as Mark Twain puts it, do not select "one so rough that you cannot find the diamond" when looking for a girl to train. One week will prove if a girl is willing, appreciative, quick to catch on, with a fair memory—for forgetfulness is many a housekeeper's trial—and capable of training; if not, do not attempt the task until a subject worthy of your efforts appears, and then may success crown your attempts.—*Indianapolis News.*

THE DAMP CLOTH SYSTEM.—Helen Campbell claims, with truth, that sweeping is far less a frequent need than is supposed. Says the authority mentioned: "Put a spoonful of ammonia in half a pail of warm water, and wipe the carpet with a cloth wrung out from this water. The dust is removed, the colors freshened, and every stray moth—a possibility everywhere in these days of furnaces—finds a sudden end. Fluff, insidious and unconquerable, forming itself in mysterious rolls under beds and in corners, is reduced to its lowest terms, sinks into almost impalpable unpleasantness before the damp cloth, instead of sailing triumphantly before the broom. The broom will still be an essential, but as a servant, not monarch, and even where one cannot afford a carpet sweeper, need never again involve the amount of hard work associated with it."

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The Living Church

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THE REV. SAMUEL M. HASKINS, D.D.,
Sixty years rector of St. Mark's, Brooklyn. Page 532.

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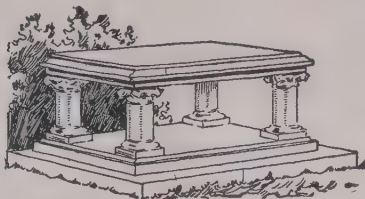
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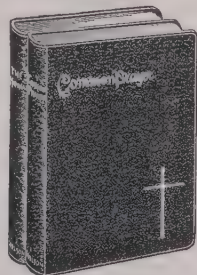
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Notes of the World's Progress

NOW THAT VIOLENT ENTHUSIASM over the achievements and return of Admiral Dewey has been given full vent, attention is again turned toward the Philippines and the problems presented. No one man is more familiar with the situation, nor in better position to give good, sound advice, than Admiral Dewey. Possessing the full confidence of the people, and having proven the soundness of his judgment and his ability to do the right thing at the right time and in the right way, the administration can do no better than invite the Admiral to a quiet conference and, laying aside all formality and red tape, get to the bottom of the matter. There are several clouds to be cleared away, and Admiral Dewey can give valuable assistance in the operation. His ideas as to the fitness of General Otis, the wisdom or otherwise of the policy now being pursued, and the capabilities of the Filipinos for self-government, may be relied upon as sound, and his utterances would have a far-reaching effect upon public sentiment.

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BEYOND FURNISHING PADDING TO daily papers, little else is likely to result from matter being furnished for the edification of the public, in which Admiral Dewey is boomed for the presidency. The first article of this tenor was published by a prominent yellow journal immediately after the Admiral had sailed from Gibraltar for home, and was therefore beyond reach of interviewers. The yellow journal had a virtual monopoly of the idea, and used it assiduously until the arrival in New York of the distinguished gentleman, when the latter, on hearing of what had been done, was greatly amused, and announced positively there could be nothing in it. In doing so, he remarked he was a sailor, not a politician, and had no desire for any other career.

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THE TRIAL OF DEROULEDE AND his colleagues, charged with conspiracy against the Republic, is occupying the centre of the stage in France. The defence is resorting to tactics to gain time by prolonging the trial until a strong effort can be made to overthrow the government. Joseph Menard, acting for the defendants, has announced that he will call 1,900 witnesses. Under the law and established precedents, it is claimed, no limit is placed on the number that may be called. The trial thus far has not been marked by brilliancy on either side. Secret evidence has been concocted, the word of spies has been taken as conclusive, and documents have disappeared, just as in the Dreyfus case. New warrants for arrest are issued frequently, and nobody appears able to predict the outcome. French jurisprudence is so utterly unlike the American code, that proceedings would be amusing were it not for their seriousness.

WITH THE APPROACHING OPENING of the next session of Congress, there is a renewal of agitation against seating Brigham H. Roberts, of Utah. Petitions from women's clubs throughout the country are being forwarded to Washington, protesting that a Polygamist is not a fit person to have a voice in the national executive body. As a matter of fact, there is but one course of action to be taken. Roberts has been a legally elected member of Congress since March 4th, and entitled to draw salary as such. At the forthcoming session, however, the question as to the fitness of Congressman Roberts to hold his seat can be raised, and the House, by deciding against him, can declare his seat vacant. There are several precedents for such action, notably the case of George Q. Cannon. Although an effort was made to prevent, Cannon took the oath of office and assumed his seat. Subsequently he was declared unfit and unworthy to a seat in the House. The conditions under which Cannon was unseated are practically the same as exist in the case of Roberts.

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THERE IS FERVENT HOPE THAT sometime in the future the "commission" preliminary work of Nicaraguan canal construction will be concluded, and matters so shaped that the project will assume substantial and definite form. The most recently appointed commission has returned home, having inspected the great canals of England and Germany. Another corps of engineers is making a survey, although by this time certain portions of the proposed routes must be a jumbled and confused mass of engineering stakes, owing to numerous surveys already made. Now another complication is likely to be caused, owing to a conflict of rival canal concessions. According to a decree of the Nicaraguan government, the concession of the Maritime Canal Company has come to an end, the Cragin-Grace syndicate being successors. The former claims that ten revolutions, and a few other obstacles, prolonged the life of their concession, and they will resort to legal measures to enforce their claim.

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A YOUNG LADY OF NEW YORK CITY proposes to forge the first link of an endless chain for the purpose of raising a fund to purchase a home for Admiral Schley. Her intention is first to secure the endorsement of President McKinley, then follow the well-worn plan of sending out letters, and requesting each recipient to do likewise. Admiral Schley, the hero of Santiago, is a gallant man, and there are others. We are setting a rapid pace however that may become tiresome before complications in which our army and navy are involved are finally settled. If the plan to present Admiral Schley with a residence is successfully launched, we may expect to hear from other young ladies. There are hosts of worthy heroes who would accept with becoming modesty, any substantial token which admir-

ing friends might offer. And they have performed deeds, which in their relative positions are equal to the achievements of Admirals Dewey and Schley.

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THE DECISION OF THE PARIS TRIBUNAL in the Venezuelan boundary controversy, and the collapse of the revolution in that country, came almost simultaneously. It is a remarkable fact, and worthy of record, that the decision of the commissioners is favorable to both Great Britain and Venezuela. Those of the Republic interested in the matter who attempted to follow the proceedings, were hopelessly dismayed; and the great reading public have shown little attention, evidently considering the incident closed when the United States called the Monroe doctrine into requisition and insisted that arbitration should take the place of coercion. English utterances indicate full and complete satisfaction with the result, and Venezuelans seem equally pleased that the verdict was in their favor.

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A SENTIMENT IS GROWING WHICH is not favorable to England in her controversy with the Boers, and should the greater nation proceed to annihilate the weaker, it is not unlikely that the small Republic will find champions among strong and powerful European nations. While British subjects in the Transvaal are certainly entitled to the full measure of protection, it does not necessarily follow that England, in extending such protection, is justified in enforcing suzerainty over a free and independent people without the consent of the latter. The Boers offered to arbitrate, but England holds there can be no arbitration over the question of suzerainty. The clouds hovering over English interests in South Africa are equally dense in the Soudan, where, it is reported, the Khalifa has gathered together an army numbering 12,000 followers, and is likely to cause a great deal of trouble.

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FROM ALL ACCOUNTS, THIS HAS been a prosperous season in the Klondike, at least for the transportation companies, restaurant and hotel keepers. As a matter of fact, if potatoes, eggs, and other necessities could be mined, there would be as much of a scramble to locate a potato patch or hen roost, as a placer claim. A great deal of suffering and hardship has finally made the fact pretty well known that wealth is required to operate successfully in the Klondike, and the logical conclusion is that if one has wealth, why go where hardships are unavoidable? At a log-house in Dawson, dignified by the name, "Regina Hotel," the menu bears prices to which those of high-class restaurants are insignificant in comparison. Oyster stew is served at the modest price, \$2, and the stew is watery, as cows and Klondike weather do not affiliate. A sirloin steak is \$2.50, and pork chops are \$3.25 per order. A slice of American cheese is valued at \$1.

The News of the Church

The Missionary Council

Since we published the programme in our issue of Sept. 30th (under the head of Missouri news), the following changes and additions have been made: All the services except those on Sunday, will be held in St. Peter's church, St. Louis, instead of the cathedral. The address of welcome will be given by Bishop Tuttle, and responded to by Bishop Satterlee. After noon-day prayers on Tuesday and Thursday, the 24th and 26th, the council will be addressed by the Rev. Dr. Edward Abbott, upon his observations of the China and Japan missions. Upon the subject: "How to increase the Lenten offering," the writer will be the Bishop of Oregon; speaker, the Rev. H. L. Dubring. "Missionary education"; writer, the Rev. Everett P. Smith; speaker, the Rev. Richard P. Williams. The closing address of the council will be delivered by the Rt. Rev. Dr. Talbot.

The Woman's Auxiliary of the Board of Missions

Western New York Branch Annual Meeting

Was held in St. James' church, Buffalo, Sept. 27-28th. On Wednesday afternoon delegates of the Junior Branch met in the rectory, Mrs. C. H. Boynton, of Geneseo, in the chair, and heard reports read from the various parishes, and planned work for the ensuing year. The president reported the formation of several new branches. The treasurer's report showed \$351.86 contributed, all of which had been expended in behalf of missions. The Woman's Auxiliary met at 3 P. M. in the parish hall, when an address to children was made by Miss Marion Taylor, on her work among the Indians in Nevada. This was followed by an exceedingly interesting lecture on missions in China, by the Rev. J. S. Littell, curate of St. Paul's parish. The lecture was illustrated by lantern slides. Mr. Littell has a brother who is a missionary in China, and much of the information contained in the lecture was gleaned from his recent letters. In the evening a well-attended missionary service was held in the church, and addresses were made by Bishop Walker, by the Rev. A. D. Gring, on educational work in Kyoto, Japan, and by the Rev. Dr. Converse. The second day of the meeting began with a celebration of the Holy Communion, the Bishop celebrant. The business session was presided over by Mrs. William L. Halsey, of Rochester. There were present 158 delegates, representing 45 parishes, besides a number of visitors, clerical and lay, from all over the diocese. The treasurer stated that the total receipts for the year were \$1,553. At the afternoon session addresses were made by Miss Marion Taylor and the Rev. A. D. Gring. Pledges to the amount of \$900 were made for missionary work, including scholarships in DeLancey School, Geneva; King Hall, Washington, and St. Hilda's school in China. The election of officers for the ensuing year resulted as follows: Mrs. William L. Halsey, of Rochester, president; Mrs. Charles Adsit, of Hornellsville, 1st vice-president; Mrs. F. E. Gifford, of Jamestown, 2d vice-president; Mrs. James C. Van der Bech, of Rochester, corresponding secretary; Mrs. C. A. Bragdon, of Buffalo, recording secretary; Mrs. D. S. Chamberlain, of Lyons, treasurer. The January sectional meeting will be held in St. John's church, Buffalo, and the next annual meeting will be held in Rochester.

Pittsburgh Branch

The first meeting for the season of 1899-1900, took place at the Church Rooms, Oct. 5th, and was largely attended. Arrangements were considered for the annual meeting in November; the semi-annual gathering of contributions from the mite boxes for the United Offering of 1901 was made, and a most interesting and instructive address was delivered by the Rev. H. L. Marvin, in behalf of the industrial department of St. Augustine's School, at Raleigh, N. C.

Fourth District, Central New York

On Thursday, Oct. 5th, the Auxiliary met in the church of the Good Shepherd, on the Onondaga Indian Reservation. Delegates from the greater part of the district were welcomed by the missionary, the Rev. W. D. Manross, and Mrs. Manross. The Holy Communion was celebrated by the Rev. F. N. Westcott. Lunch was served in the mission house at noon by the women of the mission. In the afternoon, after routine business, addresses were made by the Rev. Ambrose Gring, recently of the Church Mission in China, and the diocesan president, Mrs. E. L. Knickerbocker. Miss Sibyl Carter who has taught the Indian women the art of lace making, gave an interesting address upon that work.

Canada

Diocese of Ontario

The call to the position in the cathedral, Marquette, Mich., has been accepted by the Rev. Hugh S. Stirling. A purse of \$50 was presented to the Rev. Mr. Lewis on his departure to take up work in the diocese of Quebec. Mr. Lewis was the incumbent at Tweed.

Diocese of Ottawa

Electric lights are to be used in Holy Trinity church, Ottawa East, very soon. The Rev. W. J. Southam, at one time curate in St. George's church, Ottawa, has been appointed to the office of general secretary of the Y. M. C. A., Hong Kong, and goes to China at once.

Diocese of Quebec

When all the improvements in St. Matthew's, Quebec, are completed, it will be one of the most beautiful churches in Canada. The memorial gifts for the late Robert Hamilton will make a great change in the interior. His family are extending the chancel and rebuilding the interior, at a cost of \$5,000. Archdeacon Roe, the Bishop's commissary, has removed to Richmond, Quebec, where correspondence should be addressed to him. Much regret is felt at the continued and serious illness of Principal Adams, of Bishop's College, Lennoxville. He went to England in June, when it was hoped that his health would improve, but it has not done so. Archdeacon Roe makes a strong plea for a young man to serve as missionary on the Labrador coast, "to fill the place of schoolmaster and lay-reader, unexpectedly left vacant," he says.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The officers of the diocesan Woman's Auxiliary and its branches held their usual monthly meeting in the Church Club rooms on Thursday, 5th, at noon.

The Clerics met on the afternoon of the 4th, at Winnetka, being entertained, to the number of 25, by the wife of the rector, the Rev. H. Grat-tan Moore, and Mrs. P. C. Wolcott, of Highland Park.

At the recent convocation of Chicago University, the Leiter prize for excellence in debate between the Graduate and Divinity Colleges, was awarded, with special mention, to McDonald D. Downan, of the Western Theological Seminary, who is lay rector in charge of the services in the Harvey mission.

The new St. Paul's church, Kankakee, is now roofed in, and there seems to be no doubt that the expectation of the rector and people, to open on Jan. 1st, will be realized.

The walls of the new St. Paul's, 50th st. and Madison av., are now some 20 ft. above ground.

The Northern Deanery

Met in St. Paul's, Savanna, on Tuesday evening, Oct. 3d. After Evening Prayer, the dean, the Rev. Dr. Fleetwood, introduced the stated speakers; the Rev. F. W. Keator's theme being "The ideal communicant"; the Rev. John Sage, "The school, the home, and the Church"; the

Rev. N. H. Heerman's, "The position of the Church in the community." On Wednesday, at 7:30, the dean celebrated Holy Communion; and, after a short business meeting, the convocation adjourned, accepting the Rev. C. A. Cumming's invitation to meet next time in Trinity church, Belvidere.

The Bishop's Acts

The Bishop of Chicago visited the church of Our Saviour, the Rev. J. Herbert Edwards, rector, on the evening of the 4th, the occasion being a well-attended parish reception. On Sunday morning, he preached in St. Peter's, Lake View, in which parish he is now a resident, from the text, "Hallelujah! for the Lord God Omnipotent reigneth," dwelling with an emphasis appropriate to Chicago's great anniversary and festival, upon the inroads made by the Anglo-Saxon races on the darkness of heathenism, in advancing civilization, and the spread of Christianity. In fact, the whole service to be on a strongly patriotic tinge here, as in others of our churches.

Presentation to Rev. A. L. Williams

On Thursday evening last some 500 of the parishioners assembled in Christ church, Woodlawn, to participate in the presentation, on behalf of the congregation, by Messrs. A. G. Thielton and J. W. Harrison, of a set of episcopal robes to the retiring rector, the Rev. A. L. Williams, who will officiate as such for the last time next Sunday, prior to his consecration on St. Luke's Day as Bishop-coadjutor of Nebraska. At the same time, Mrs. Coburn presented to Mrs. Williams an antique silver pin, with pearl setting, the parting gift of all the ladies of the parish. Mr. Williams replied for his wife. It may safely be said that no clergyman and his wife ever left a parish carrying with them greater esteem. A further evidence of good will is furnished in the large number of clerics and laymen who have signified their intention to accompany Bishop McLaren and the Bishop-elect to the consecration in Omaha. Mr. Williams' successor at Woodlawn is not yet chosen, but it is understood that the Rev. C. C. Tate will continue the services until the vestry elect a new rector.

Parish Receptions

On the 4th, one was tendered to the Rev. B. F. Matran in the spacious guild rooms of St. Bartholomew's, and to the Rev. Percival McIntire, in those of the church of the Redeemer. On the evening of the 5th, there was a large gathering of parishioners of the Ascension in their recently dedicated parish house, articles made by the ladies' guild being also on sale.

Reduction of Debt at St. Peter's

By paying off on the 9th, \$3,000 of the \$20,000 debt on St. Peter's, the vestry reduce their annual interest liability by \$350, for the rate on the remaining \$17,000 is lowered from six to five per cent. A portion of the \$3,000 was raised by small loans, \$10 and upwards, made by individual members of the congregation, and to be repaid by the Christmas offering. The rector, the Rev. Frank DuMoulin, announces courses of vigorous fall and winter work, not the least important being a strenuous effort to revive interest in the study of the Scriptures. The Rev. Dr. Hall of the Western Theological Seminary will be the instructor on the Wednesday evenings from Oct. 25th to Christmas, his subjects being, "The Old Testament in modern life," "Old Testament inspiration," "The Book of Genesis and science," "The Levitic law and the Gospel," "The prophecies of the Messiah," "The story of sin in Psalm 11," and "The time of waiting." The Junior Auxiliary have recently sent a baptismal font to St. Peter's mission, Walhalla, N. D.

Improvements at Ravenswood

On the 18th Sunday after Trinity, All Saints', Ravenswood, was re-opened with a hearty choral service, after enlargement by the addition of 100 sittings, increased room for choir in

the chancel, and a more capacious sanctuary, indeed the whole interior appearance is improved in a marked degree. The Rev. C. E. Bowles who preached at the service has reason to be much encouraged by this response to his faithful ministry in All Saints' during the year or so of his charge.

St. Margaret's, Windsor Park

The Rev. Ed Roland will officiate next Sunday for the last time as priest-in-charge, having accepted the rectorship of St. Paul's, Laporte, Ind., in Bishop White's diocese, a parish having a fine church, seating about 400, with a parish house and a rectory. The Rev. L. C. Rogers who has been absent from the diocese since February, will succeed Mr. Roland at St. Margaret's. He officiated at Harvey last Sunday.

New York

Henry Codman Potter, D.D., LL.D., Bishop

New York Churchmen's Association

At a meeting held Oct. 2d, the Rev. Messrs. J. H. Knowles and L. H. Schwab, and the Rev. Dr. A. Ulmann, discussed the meaning of the term, "The Word of God."

All Angels' Church, New York City

The Rev. S. De Lancey Townsend, Ph.D., rector, has received a gift from Mrs. J. Van Vechten Olcott, of a brass tablet to be placed at the entrance to the choir, on the north wall of the church, for record of the honor roll of the choristers.

Church of the Transfiguration

Has just received a number of valuable gifts, including a chalice and paten from the family of the rector, the Rev. George C. Houghton, D.D., and a ciborium of his design. The altar vessels are adorned with gems which were family jewels of the Houghton family, to which were added 150 turquoises, the gift of Mrs. J. Campbell Mahin.

Memorial of Rev. John R. Lambert

At All Saints' chapel, Upper Red Hook, the Rev. R. Van Kleeck Harris, rector, a memorial tablet of enamelled brass and oak has just been unveiled in commemoration of the Rev. John R. Lambert, a former rector, who died in 1899. The rector and the Rev. W. G. W. Anthony, of St. Stephen's College, Annandale, conducted the service, a feature of which was the fine rendering of Gaul's "Holy City," by Miss Pratt, of Annandale.

Alumni of Columbia College

The annual meeting of the alumni was held on the evening of Oct. 2d, at Sherry's. There were present about 250 members. President Nicholas Fish occupied the chair, and the following officers were elected for the ensuing year: President, Edward Mitchell, class of '61; vice-president, Julian T. Davies, class of '66; treasurer, Theodore F. Lozier; secretary, Wm. T. Lawson; standing committee, C. H. Mapes, T. L. Chrystie, R. H. Sayre, and F. P. Keppel. The report of last year's work was considered.

Marriage and Divorce

The special committee of the General Convention to draft a canon on the question of marriage and divorce, met in secret session at Trinity chapel, Oct. 4th. It is understood that the only member of the committee absent was the Rev. Dr. F. P. Davenport, of Iowa. The chairman, the Rev. Dr. Morgan Dix, presided. The various sub-committees reported, and the questions involved were carefully discussed. Without taking any definite action, the committee adjourned to meet in the same place Feb. 14, 1900.

Columbia University

The first meeting of the trustees after the summer vacation was held Oct. 2d., President W. C. Schermerhorn in the chair. The treasurer of the board presented his report, the notable feature in which was the record of transfer of property to Berkeley School, in exchange for other property, as already noted in the columns of THE LIVING CHURCH. The following recent gifts to the university were reported, through

Prof. F. R. Hutton: \$1,000 for the purchase of equipments in the department of engineering; Mr. and Mrs. S. P. Avery, \$5,000 for the endowment of the Avery Architectural Library; James Loeb, \$50 for additions to the library of current literature; \$10,000 from friends of the university for the purchase of new books during 1899; \$500 also from friends for the support of researches in mathematics; \$2,000 for the installation of the new addition to the engineering apparatus. A gift of machinery was also received from F. G. Waller. Prof. H. S. Monroe resigned, and his chair in the faculty of applied science was filled by the election of Prof. F. R. Hutton. The new scholastic year at the university began Oct. 2d, with more than 1,800 students. The opening services were held in the temporary chapel in Schermerhorn Hall, and were conducted by the chaplain, the Rev. George R. Van De Water, D.D. An address was made by President Seth Low, LL.D.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

It is announced that the Rev. N. S. Thomas, the newly elected rector of the church of the Holy Apostles, Philadelphia, will enter on his duty on the 1st Sunday in Advent.

A handsome window made in London has recently been placed in the church of Our Saviour, Jenkintown, the Rev. Roberts Coles, rector, as a memorial of Mrs. Anne Cox Colton, mother of the second rector of that church, the Rev. R. Francis Colton.

Deaconesses Set Apart

On Wednesday morning, 4th inst., in Trinity church, Southwark, Philadelphia, Miss Henrietta V. Bronson, Miss Annie J. Graham, and Miss Annie H. Pew were set apart as deaconesses of this diocese by Bishop Whitaker, assisted in the office by the Rev. Horace F. Fuller who also preached the sermon. The services closed with a celebration of the Holy Communion.

Pastor Chosen for Epiphany Chapel

The Rev. G. DeWitt Dowling, deacon, and rector's assistant at Calvary church, Germantown, has accepted a call to the new Epiphany chapel, Philadelphia. The chapel, parish house, and Sunday school building are all nearing completion, and occupy the site of the church of the Atonement at 17th and Summer sts. Mr. Dowling entered upon his duties on Sunday, 8th inst.

Evangelistic Musical Services

The autumnal and winter series of special musical services at old St. Andrew's church, Philadelphia, the Rev. Dr. W. F. Paddock, rector, was begun on Sunday evening, 1st inst. These services promise to be unusually attractive; in addition to the regular quartette, there is a large chorus under the direction of Prof. Wm. M. Barnes. Some of the most prominent soloists in the country have been secured for the season.

Brotherhood of St. Andrew

A meeting of the Philadelphia local assembly was held on Thursday evening, 5th inst., at the Church House, in preparation for the 14th annual convention to be held at Columbus, Ohio, during the present month. After a brief devotional service, the Rev. Dr. W. B. Bodine delivered an address on the topic, "Why the convention needs us," and was followed by G. Harry Davis, Esq., who spoke on "Why we need the convention." There was a large gathering of Brotherhood men present.

St. Elisabeth's, Philadelphia

The rector, the Rev. Wm. McGarvey, writes: "Permit me to correct a statement in your issue of Oct. 7th, with regard to the work of St. Elisabeth's church. There is no such thing as 'St. Elisabeth's mission' attached to this church. There is simply a mission house within the parochial bounds assigned by the convocation to St. Elisabeth's, where classes for instruction, preachings, and other meetings are held to further the missionary and charitable work required by the diocesan canon. At this house, there are

no 'children's services,' nor 'Evensong,' nor any other office of divine service. Persons are expected to attend the church for all such services and for the sacraments."

City Rectors on Marriage and Divorce

Several Philadelphia rectors have been interviewed respecting Bishop Potter's address on the re-marriage of divorced persons, and heartily agree with the views he has taken on the subject. The Rev. G. F. Moffett, of St. Clement's, says: "I have anticipated Bishop Potter in his views on divorce. I would not re-marry a divorced person, nor can a divorced man or woman be married in my parish." The Rev. Dr. Elwood Worcester, rector of St. Stephen's, remarks: "I am entirely in sympathy with Bishop Potter's views regarding the stand that should be taken by the Church against marrying divorced persons." The Rev. F. W. Tomkins, of Holy Trinity, says: "The re-marrying of divorcees should not be recognized by the Church."

The Rev. Dr. Appleton's Farewell

On Sunday, 1st inst., the Rev. Dr. E. W. Appleton closed a rectorate of 32 years at St. Paul's church, Cheltenham, and his farewell to the congregation was extremely pathetic. In his sermon he said in part: "In choosing the text 'And preached unto him Jesus' (Acts viii: 35), I take the text of my first sermon to you, the words of which have been my doctrine through the years of my rectorship, during which 781 persons have been admitted to the Church by Holy Baptism, 610 confirmed, 319 buried, while the marriages have numbered 127." When Dr. Appleton assumed charge of the parish in 1867, there were but 75 persons enrolled as communicants; there are now 266; and the church buildings have been greatly enlarged and beautified. The parish is now in charge of the Rev. J. T. Cole, and the Rev. Dr. Appleton is rector *emeritus*.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

Emmanuel Church, Staunton

An unusually large concourse of people gathered on Sunday morning, Sept. 24th, to witness the consecration of the above-named church, an event long looked for by the Church people of that city. It was expected that the Bishop of the diocese would officiate, but illness prevented, and Bishop Gibson, of Virginia, acted in his stead. The rest of the service was conducted by the rector, the Rev. R. C. Jett, assisted by the Rev. Messrs. M. Q. Hullihen, J. C. Wheat, and J. R. Ellis. The consecration sermon was preached by the Rev. John J. Lloyd, D.D. The newly consecrated church is a beautiful piece of ecclesiastical architecture, and is certainly one of the prettiest churches in the Shenandoah Valley. It is built of brick with stone trimmings, and its erection reflects the highest credit on the parish, which has reached such a large measure of prosperity.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The South Side Clericus has resumed its monthly meetings, the first being held at the rectory, Bay Shore. The Rev. Wm. Wiley was essayist.

Farewell to Rev. Dr. H. L. Gilbert

A farewell was tendered by the Young Men's Club, of St. Ann's church on the Heights, Brooklyn, to the Rev. Dr. Henry L. Gilbert, assistant minister, who has accepted a call to St. James' church, Caldwell, Lake George, entering on his work there on Oct. 8th. Geo. Perrin gave selections on the phonograph, after which the rector, the Rev. Dr. Reese F. Alsop, presented to Dr. Gilbert, on behalf of the Young Men's Club, a silk umbrella with a solid silver handle, having his initials engraved upon it. Dr. Gilbert happily responded; spoke of the Christian ministry as a great calling, and particularly emphasized Christian manliness. Robert Ly.

man sang "Calvary," and then the Rev. Dr. R. Marshall Harrison made a speech full of witticisms and good stories, saying that the gift of an umbrella was apropos, as it indicated that Dr. Gilbert would not be a dry preacher. A number of young men from the Trinity Club, of the church of the Holy Trinity, headed by the Rev. D. McConnell Steele, were present. Refreshments were served.

Dinner of the Trinity Club, of Brooklyn

Took place on the evening of Sept. 23d, in the parish house of the church of the Holy Trinity, and was a pleasant event. After dinner, addresses were made by the guests of honor, the Rev. S. D. McConnell, rector of the parish; J. Warren Green, of the vestry; E. W. Marcord, A. B. Davidson, and the Rev. David McC. Steele, and by Corporal A. E. Powers, a member of Troop C. of the Rough Riders. H. W. Mercer gave two recitations; Mr. Namman played a zither solo, and Dr. M. C. Hankinson rendered several vocal solos. The rooms on the third floor of the parish house, which are occupied by the club, were tastefully decorated with American flags and colored incandescent lamps.

Dr. Haskins' Anniversary

A special service of thanksgiving will be held Oct. 15th, in St. Mark's church, at which time the Rev. Dr. Samuel M. Haskins will have completed his 60 years of service in the parish, the day falling on the same date of the month on which he began his labors in 1839. The sermon will be delivered by the Rev. Dr. Morgan Dix, of Trinity church, Manhattan.

Improvements in Brooklyn Churches

A number of the churches which have been closed for repairs during the summer, are now open for regular services. The church of the Incarnation, the Rev. Dr. J. G. Bacchus, rector, has been renovated and redecorated. Handsome electric and gas fixtures have been introduced. The parish house has been tinted and otherwise improved. Extensive improvements have been made in St. Luke's church, the Rev. Dr. C. H. Swentzel, rector; at Christ church, the Rev. A. B. Kinsolving, rector, and at Grace church on the Heights, the Rev. Frederick Burgess, rector. Trinity parish, the Rev. S. D. McConnell, rector, has been the recipient of a new concert piano for the lecture room, the gift of Mr. Geo. F. Peabody. The Hall vacation school of this parish held a successful session the past summer, closing Aug. 19th. The average attendance was larger than last year. The school was divided into classes, and basket weaving, clay modeling, chair caning, color work, cooking, kitchen gardening, sewing, games, and kindergarten were taught.

Memorial Service for Mr. Hogan

In St. Peter's church, Brooklyn, the Rev. Dr. Lindsay Parker, rector, a memorial service for the late Mr. Timothy Hogan, for many years a vestryman of St. Peter's, was held on Sunday, Sept. 25th. The address was by the rector, in accordance with the wishes of many friends. In the afternoon of the same day, the Sunday school rally was held. The address was delivered by the Rev. Dr. James M. Farrar, pastor, of the First Reformed Church. In the evening, choral Evensong was rendered. The Rev. Ralph B. Cooke, of the Church of Ireland, was the preacher.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Racine College

On the 14th of September the Grammar School of Racine College began its 47th year, with an enrollment of 67 boys. Churchmen throughout the North-west will be gratified at this successful opening. Mr. Robinson has entered upon the duties of the wardenship with enthusiasm. As he still retains the position of headmaster, his relations with the boys are as close as in former years. All of the teaching is under his personal supervision. With this year's marked increase in numbers, Racine looks confidently forward to a successful future.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Christ church, Huron, one of the oldest parishes, has lately made great improvements in the church.

The Rev. Y. P. Morgan, of Christ church, Dayton, formerly dean of Trinity cathedral, Cleveland, has been dangerously ill at his home in Dayton for several weeks. He was about to remove to Cincinnati to become dean of the cathedral there. Prayers for his recovery have been offered daily in the cathedral services in Cleveland, where he is greatly beloved.

The Northwestern Convocation

Held its autumnal session in Christ church, Huron, Sept. 26 and 27th. After opening service, the Rev. W. C. Clapp gave a lantern talk on Sunday school use of the stereopticon. On Wednesday there was Holy Communion, with a sermon by the Rev. R. Heber Hoskin, ably followed by an address by the Rev. Lyman P. McDonald, on "The qualifications of candidates for Confirmation." Nearly every one of the clergy shared in the discussion, which took a wide range. The symposium was closed by further remarks from the Bishop. After the bountiful repast at noon, served by the ladies in the parish house, the Bishop eulogized the late Mrs. McClure who had given the parish house to the Church. At the afternoon business meeting, reports were given of the various missions. Bryan is doing fairly well, having Sunday school regularly, and service twice a month, from the Toledo clergy. Catawba Island is served by the Rev. R. C. Johnson, of Port Clinton; seven have been confirmed, and there are services every Sunday in summer, and twice a month in winter. Clyde will now be served by a Mr. W. A. Grier, from Bexley Hall. Kenton, the Rev. H. William Fortescue Cole in charge, reports several adult Baptisms, daily services, weekly Communion, and new work at Marysville. There 16 communicants have been discovered and organized, and services are provided occasionally by Mr. Cole. Milan has services from the Rev. Ernest V. Shayler, of Sandusky; the attendance at service is encouraging. Napoleon has had services all summer, by Mr. Frank James, a Bexley Hall student. These reports were supplemented by a most interesting address from the Bishop. He told of Sidney where a lot of land admirably located, had been deeded to the Church years ago, and forgotten. The Bishop casually found the deed among Bishop Bedell's old papers, and at once sent the archdeacon to Sidney. There he found a squatter who had for years enjoyed the property without rent, but who gave it up with the buildings he had placed upon it. The Church took possession. Meanwhile, one young married woman from Galion, trained a choir and had the singers duly vested. Services by the Rev. J. W. Thompson, from Bellefontaine, were furnished in a public hall. Afterwards a comely meeting house was secured and rendered church-like, where now there is a large attendance. At the first Confirmation but one candidate appeared, the husband of the woman who trained the choir; then 15; after that, 12. The mission is already nearly self-supporting. Mr. T. R. Hazzard is in charge. Mr. H. C. Johnson, in charge of St. Thomas' church, Port Clinton, reports two missionary collections, 96 communicants, the debt paid off a property worth \$6,000, and preparations to become a parish next spring. Due credit was given for the grand work done there by the Rev. T. A. Barkdull in starting this work not five years ago. The Bishop explained the proposed changes in convocation. After Jan. 1, 1900, there will be three. The Cleveland convocation will be all of the diocese east of a line drawn straight south, and starting just west of Cleveland. The Sandusky convocation will be all west of this line as far as a parallel line starting west of Sandusky, and the Toledo convocation is to be also west of that. Each one is to have 16 counties. The Rev. H. C. Johnson gave a vigorous address on the duties of the laity to their home church. The Rev. H. Wm. Fortescue Cole read an exhaustive treatise on foreign missions, and the Rev. E. S. Bark-

dull gave an entertaining talk on his late trip to Europe with the purse so handsomely made up for him by the rector and people of Trinity church, Toledo. In the evening there were earnest missionary prayers, rousing missionary hymns, a full house, and able addresses. The Rev. A. A. Abbott, archdeacon, discoursed on diocesan missions, the Rev. T. N. Barkdull, on domestic and foreign, and the Rev. Alsop Leflingwell, on the need of missionary zeal and the cause of the present lack.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

The Bishop of Washington has returned to the city, and officiated at the pro-cathedral on Sunday, Oct. 1st, conducting the ordination service recorded elsewhere.

The new St. Thomas' church was opened for regular services on the first Sunday in October, the Rev. J. A. Aspinwall, rector, officiating.

St. Andrew's parish, the Rev. J. B. Perry, rector, has established mission services some distance north of the church. They are in charge of the Rev. Dr. Sprigg.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

At the regular meeting of the Utica Clerical Union in Grace church parish rooms, Utica, Oct. 2d, the Rev. Wm. R. Holloway read an essay on the subject, "The relation of education to life."

Bishop's Appointments for October

3. Evening, Cape Vincent.
4. A. M., Convocation and Confirmation, Cape Vincent.
5. A. M., Antwerp; P. M., Evans Mills.
11. Syracuse.
15. JorJan, Weedsport, Port Byron.
17. Evening, Slaterville.
18. A. M., Speedsville.
20. Reservation.

St. Andrew's Divinity School, Syracuse

The Bishop announces the appointment of the Rev. Theodore Babcock, D. D., rector of Christ church, Manlius, as dean of St. Andrew's Divinity School, to succeed the Rev. Dr. W. D. Wilson who is incapacitated by infirmity. The dean and students will reside at 109 Waverly av., which will be known as St. Andrew's Hall. The parochial relations of the school will be with the free cathedral church of the Saviour. The year's term opened Oct. 2nd.

Convocation of the Third District

Was held in St. Peter's church, Bainbridge, Sept. 12th and 13th. The Rev. J. H. La Roche was the preacher at the opening service. On Wednesday, the Holy Communion was celebrated by the Rev. G. G. Perrine, and the sermon preached by the Rev. Henry M. Brown. Appropriations and assessments for the ensuing year were made, and reports of missionary work were received. The Bishop was asked to appoint the Rev. G. G. Perrine as dean, to succeed the Rev. R. G. Quennell, resigned, and has since done so for the remainder of the term.

Autumn Convocation of the First District

Was held in St. John's church, Cape Vincent, Oct. 3d and 4th. On Tuesday evening, the Rev. A. J. Reid preached on "The Light of the world." At this service, the rector, the Rev. J. H. Gear, presented a class of 38 persons to the Bishop for Confirmation. On Wednesday morning, a business meeting was held, and the stipends and assessments for the ensuing year were settled. At the morning service, the Bishop was the preacher. He was in excellent health, and his delivery was with his usual vigor. After lunch, served by the ladies of the parish, a meeting of the Woman's Auxiliary of the district was held, Mrs. A. H. Sawyer, president, in the chair. The Rev. F. P. Winne and Mr. J. M. Tilden were re-elected members of the board of managers for diocesan missions. The following topic was selected for discussion at the next meeting: "The best method of helping weak missions and occupying neglected territory." The convocation closed with Eve-

ning Prayer, addresses by the secretary, the Rev. A. J. Brockway, and the Rev. Dr. Mockridge, and reports of the missionaries read by the dean, the Rev. Dr. O. E. Herrick.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Sept. 28th the annual harvest home festival was celebrated at the church of the Atonement, Carnegie, which was tastefully decorated with flowers and fruits. The sermon was preached by the Rev. J. W. Burras; other clergy assisting in the service were the Rev. Frank Steed, of the church of the Nativity, Crafton, who has Carnegie under his care, the Rev. Messrs T. J. Daner, H. E. Thompson, and Wm. Thompson. An offering was received for the Building Fund for the erection of a Sunday school room.

Springfield

Geo. F. Seymour, S.T.D., LL.D., Bishop
Chas. R. Hale, D.D., Bishop-coadjutor

Archdeacon Taylor's Anniversary

The last day of September was the 22nd anniversary of the ordination of the archdeacon, Dr. F. W. Taylor, who has ministered in this diocese during 21 of these years. On the Sunday following, Bishop Seymour preached at the pro cathedral, and after his sermon gave a beautiful tribute of appreciation and deserved praise of the good work and influence of the archdeacon. Bishop Seymour had preached the sermon at his ordination, twenty-two years before. In the course of his remarks the Bishop said:

In the building up of this diocese (and I refer to much more than material structure, I mean an intellectual, moral, spiritual, and theological foundation), the Venerable archdeacon has a very large lot to consider as his own personal work. Our diocese is rural. It has no great cities; it is weak in the elements of material greatness, but it has long been a power in the Church. In our General Conventions, Springfield has won for itself an enviable reputation as standing constantly and persistently for sound Church principles and loyalty to the fundamental verities of the Christian Faith, the integrity of Holy Scripture, as the Word of God and the all-sufficient warrant for our belief, and the supreme sovereignty of Christ, Lord of all. For this honorable position among the dioceses of our American Church, Springfield is largely indebted to my beloved archdeacon, your faithful priest and pastor. May God's blessings rest upon him and his, and may the future, as his past has been, be bright with usefulness and honor.

Massachusetts

William Lawrence, D. D., Bishop

Bishop Lawrence, at the first meeting of the Clericus in the diocesan house, Oct. 2d, read a paper on timely topics, and reviewed the Dreyfus incident, the conference at The Hague, and Imperialism.

St. Matthew's, Worcester

Will make a strong effort to liquidate the debt of \$9,000 upon the parish house and rectory. The parish feels the strain of this indebtedness every year, and its present work is much hindered by it. A committee has been appointed to consider the matter, and hopes to discharge some of the debt before next year.

Marriage of Rev. Wm. H. Dewart

The Rev. Wm. H. Dewart was married to Miss Elizabeth H. Russell, in the Old South congregational meeting house, Boston, Oct. 4th, by Dr. Gordon, pastor, and the Rev. Dr. E. W. Donald. Mr. Dewart is the curate at Trinity church, Boston.

New Altar for the Mission at Hudson

Has been finished and put in its place. It is the gift of the Misses Holden, of Brooklyn, N.Y. The illuminated panels of Cardovan work are made in green, red, and gold. They are very effective. The new chalice and paten is in memory of the Rev. Franklin Leonard Bush, the first missionary in this field.

St. Paul's, Hopkinton

The church is now in possession of a bell, which has been given by members of the Fay School. After the service of blessing, the rope of the bell was pulled by Master A. L. Baury,

great grandson of the Rev. Dr. Baury who was for many years rector of the parish. One thousand dollars is still due upon the church. An effort will be made to pay this Dec. 7th, the first anniversary of the new church building.

Harvest Festival at Haverhill

A harvest festival service was held in Trinity church, the Rev. H. L. Clode Braddon, priest-in-charge, on Sunday, Oct. 1st. Solemn vespers were sung, with procession, and a festal *Te Deum* at the altar. The chancel and sanctuary were appropriately decorated with the fruits of the harvest. Stainer's "Ye Shall Dwell in the Land," was sung as an offertory anthem. A large congregation was present at the service.

Alabama

Richard Hooker Wilmer, D. D., LL. D., Bishop
H. Melville Jackson, D. D., Bishop-coadjutor

At a meeting of the Standing Committee of the diocese, held at the rectory of Trinity church, Mobile, Oct. 5th, consent was given to the consecration of the Rev. William Loyall Gravatt, to be the Bishop Coadjutor of the diocese of West Virginia.

Arkansas

Henry Niles Pierce, D. D., LL. D., Bishop
Wm. M. Brown, D. D., Bishop-Coadjutor

After four months' severe illness, the rector of St. Agnes' church, Morrilton, the Rev. I. M. Merlino Jones, is able to be about. He officiated Sunday morning, the 1st inst., for the first time since the middle of June.

Bishop Pierce's Will

The will of the late Bishop, Dr. Pierce, was offered for probate two weeks ago at Little Rock, and as it is a very brief and interesting document, we publish it in full:

(Dated at Fayetteville, Sept. 3rd, a few days before his death.)

"If I am to die soon, as I think I am, I wish to say I avow that I die in the faith of One, Holy Catholic and Apostolic Church, before the great schism between the East and West. I ask that Bishop Brown will continue the modest ritual which I have established as in harmony with Catholic usage. In regard to my worldly affairs, I leave them at the disposition of my wife, she to be sole executrix, without bonds. This is my last Will and Testament."

Salt Lake

Abiel Leonard, D. D., Bishop

The Deseret Sunday School Union (Mormon), has awarded a gold medal to the Rev. W. D. Scott, of St. Paul's church, Salt Lake, for the best music for their Jubilee Sunday school hymn.

Connecticut

Chauncey B. Brewster, D. D., Bishop

The Junior Clericus of Connecticut

The first literary meeting was held in the Hotel Garde, New Haven, Sept. 25th. The meeting was well attended and the papers were excellent. Two essays were read, one by the Rev. A. J. Gammack, on "Charles Gore," the other by the Rev. C. W. Bispham, on "The ceremonial use of incense." The book reviews were on Dr. Van Dyke's "Gospel for a World of Sin," by the Rev. George H. Robson, and on Canon Curteis' "The Relation of Dissent to the Church of England," by the Rev. R. H. Gesner. Interesting discussions followed each of the papers. The next meeting will be held at the Garde on the last Monday of November, the Rev. George T. Linsley, chairman.

Trinity Church, South Norwalk

The corner-stone of the enlarged and reconstructed church was laid on the 18th Sunday after Trinity by the Bishop, assisted by the rector of the parish, the Rev. F. W. Norris. The old church, erected in 1860, having become too small to accommodate the needs of the parish, has been completely demolished, with the exception of the tower, and a new edifice is now being built, which more than doubles the size of the old one. To the plans as at first contem-

plated, has been added a recess chancel. This addition was made possible by a generous gift of the Misses Bradley, of this parish, and it will greatly add to the symmetry and convenience of the church. The work is the result of three years' unremitting labor on the part of rector and people, and the gratifying feature of the whole effort is that when the church is completed it will be paid for.

Western New York

Wm. D. Walker, D. D., LL. D., Bishop

The Rev. James H. Herendeen, one of the curates of St. James' parish, Buffalo, was married in the parish church to Miss Nellie Edgerton, Sept. 21st.

Rev. Warren C. Hubbard's Anniversary

Services commemorating the 25th anniversary of the admission to the priesthood of the Rev. Warren C. Hubbard, and of his tenth as rector of the parish, were held in Trinity church, Rochester, on the evening of Sunday, Oct. 1st. The congregation, which filled the church to overflowing, included members of probably every parish in Rochester. The vested choir of Christ church rendered the musical portions of the service with fine effect. In the chancel were the Bishop and the Rev. W. D'O. Doty, D. D., Archdeacon Washburn, the Rev. Messrs. Geo. T. Le Boutillier and E. H. Edson. In the address which followed the service, Dr. Doty, on behalf of his own congregation (Christ church) and himself, presented Mr. Hubbard with chalice and paten of choice workmanship. Bishop Walker spoke of first knowing Mr. Hubbard when the latter was a choir boy in Trinity church, New York, and the Bishop was a young man preparing for the ministry; he recalled the fact that the earnestness, devotion to duty, and tenderness which have characterized the work of Mr. Hubbard throughout his long ministry, were apparent in his boyhood. Mr. Le Boutillier spoke of the ordination of Mr. Hubbard and himself to the diaconate, in Trinity church, Utica, May 1st, 1873, and reviewed the changes that have taken place in certain Church customs since that time. The Ven. Archdeacon Washburn paid a just tribute to the faithful and efficient work of Mr. Hubbard during his ten years' rectorship of Trinity parish. Mr. Hubbard himself was the last speaker. He made the remarkable statement that during his entire ministry of twenty-five years, he had been unable to officiate, through illness, on only six Sundays, and for 17 years never missed being in his place in the church a single Sunday. Mr. Hubbard is about to retire from the responsibility which attaches to parochial labor, and will become select preacher in St. Luke's church, Brooklyn, the Rev. H. C. Swentzel, D. D., rector.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The Rev. W. R. McKim, missionary-in-charge of Hartington, Randolph, and Niobrara, recently spent a ten days' vacation quietly visiting in Chicago. He assisted at morning service at St. Andrew's church one Sunday during the visit. This is the first vacation trip in eight years for the missionary.

Guild of St. Barnabas for Nurses

The 13th annual convention will be held in St. Paul's church, New Haven, Conn., Nov. 14th and 15th. The convention will open on Tuesday morning at 9:30 with the Holy Communion. The business meeting will follow. An opportunity will be given in the afternoon to visit the hospitals, the university, etc. Tuesday evening the annual sermon will be preached, and a reception will follow. The business will be concluded on Wednesday morning. Bishop Whitehead is chaplain-general of the guild. There are 20 branches of the guild in important cities, with 1,500 members at the last report. The membership is not limited to the Episcopal Church. The chaplains of the branches are Church clergymen.

Editorials and Contributions

Bishop Potter on Marriage and Divorce

NOTHING that has occurred for a long time has given more hope to those who wish to see the Church in this country stand, without compromise or vacillation, for the highest morality, than the recent utterances of Bishop Potter, of New York, on the question of marriage and divorce. The logic of events has converted the Bishop to the position for which we have all along contended in these columns. We have seen reason at different times to dissent very earnestly from Bishop Potter, and have not refrained from expressing our dissent in plain, but we trust always respectful, terms. We have never questioned the importance to the Church at large of the position he may feel called upon to take upon serious questions—an importance arising not only from the pre-eminence of his see, but from his personal strength and his reputation for practical wisdom. It is for this reason, in fact, that we have felt it necessary not to keep silence when his words or acts seemed to us calculated to injure the health and well-being of the general body, or to put the Church in an ambiguous position in the presence of unbelief. For the same reason we hail with unalloyed pleasure the utterances of his recent convention address.

IT is well-known that at the last General Convention the legislation upon the marriage question, which the circumstances of this country, and, we rejoice to believe, the general sentiment of serious-minded Churchmen, so imperatively demanded, was not effected. And this was mainly because the House of Bishops was unable to agree upon the terms of the canon to be enacted. It was understood at the time (we speak under correction), that the Bishop of New York was opposed to a canon of greater stringency than that which we now have. But now, after the interval of a year, with its shocking experiences, the Bishop says: "Meantime, the whole subject has gained a new aspect from events to which I need not more particularly refer here, which have undoubtedly awakened in all sober-minded Christian people a profound sense of alarm; and the consensus of opinion among them as to the necessity of legislation which shall prohibit the remarriage of divorced persons, under any circumstances whatever, has greatly widened and deepened." The Bishop himself is "by no means sure that such a conclusion is not the wisest we may reach at present." He further says: "Here the judgment of eminent publicists and legal authorities concur, and some of them of foremost rank as jurists and Churchmen have agreed that our only safe canon, in view of the tendencies painfully evident among us, is one in which the Church refuses remarriage to persons divorced for any cause arising after marriage [*italics ours*], absolutely and universally."

WE feel justified, in view of such utterances, in concluding that the Bishop is ready to place himself on the side of the bishops and clergy who, to the number of more than fifteen hundred, have put themselves on record as urging the passage of a canon which shall absolutely prohibit the clergy of this Church from solemnizing the

marriages of people who have been divorced, no matter for what cause arising after marriage. It has, as he says, been made more evident, by recent events and multiplied instances, that an evil which has grown to such proportions can only be met by so drastic a remedy. It is clear that the obstacle which has caused many to stop short of this conclusion, is the popular exegesis of St. Matthew xix: 9. But it must be admitted that this exegesis is precarious, and that against this uncertain text we have the positive and unambiguous statements of the other Gospels, and of St. Paul, not to speak of the sub-apostolic Church of the second century.

BUT even granting the validity of the exegesis which makes our Lord allow remarriage in the case of "the innocent party" in a divorce for adultery, it ought to be evident to those who are conversant with facts as they are, that it has become impossible for the Church in this country to arrive at any safe conclusion in the majority of instances, and that to allow divorce with the power of remarriage in this particular case is practically to allow it in all cases. We consider that to forbid the clergy to marry divorced persons will add incalculably to the strength of the Church as a moral force in the community. Nothing could be better for the priest who is called upon to marry such persons, but who does not feel prepared to take a strong line on the basis of his personal convictions, than the existence of such a canon. He is delivered from the necessity of conducting a judicial examination for which his training has not prepared him; or, if he has taken the decree of the civil court as his guide, he is no longer in danger of accepting as an "innocent party" one who has obtained that position of vantage by fraudulent methods. He has but to point to the law of the Church and say, "I cannot."

THE Bishop, indeed, is careful to say that not one remedy alone is sufficient to meet the difficulties with which we have to contend. Earnest and persistent endeavors should go back to the sources from which the depravation of marriage has come. He, perhaps, hints at the revival of something analogous to the bans by which publicity was secured, and the old prohibition of clandestine marriages. It is time the clergy clearly understood that they have no obligation in this matter save to their own parishioners. No priest is under any compulsion to marry unknown people who come to his door, or to make the rectory a Gretna Green for runaways from some neighboring State. If he takes upon his conscience the risks which pertain to such cases, he does so of his own free will. There is great room for reform here, and it were much to be wished that some of the younger clergy, and for that matter, some of the older ones, too, had a better appreciation of their position in this matter. There is no question that clandestine marriages are in many cases marriages which ought not to take place, and are often the precursors of untold misery.

BISHOP POTTER lays chief stress upon the necessity that reform should begin in the life of the home. "The decay of the august sacredness of marriage in our day is not more alarming than the painful tokens

which salute us of the disintegration of the home." He thinks, therefore, that the Church's office should first of all be to re-establish and exalt the ancient institution of the home, in which marriage took its rise. But while it is most true, and lamentable as it is true, that home life has largely fallen into decay, it is not so easy to say which comes first in the relation of cause and effect, the degradation of marriage, or the degradation of the home. Certainly, where the marriage is "contrary to God's Word," it is out of the question to look for a true home life as the outcome. We cannot legislate for the exaltation of the home. We can and ought to give "clear and plain teaching from the pulpit," and we can, as Christians, set an example. But this is not a matter that laws can touch. On the other hand, in marriage and divorce, preaching alone, necessary as it is, can never touch the root of the matter. It would be a mistake, therefore, to wait for the reform of the home through preaching, before we attempt the reform of marriage through legislation. That were to postpone all reform to the Greek Kalends. We do not, of course, understand that to be the meaning of the Bishop; rather, that preaching and instruction must go hand in hand with legislation, to produce the best and most lasting results.

— x — "Fruits"

"YE shall know them by their fruits." The recrudescence of spiritualism in connection with Mrs. Piper, under the auspices of the Society for Psychological Research and various professors of Eastern colleges, naturally leads one to ask what have been the "fruits" of this alleged commerce with another world. We have, of course, the supposed supernatural manifestations. But miracles are not the "fruits" of which our Lord speaks in the Sermon on the Mount. In the immediate context He Himself repudiates this idea in the case of certain who will claim in His presence that they have "propheesied" and done "many wonderful works." But it is more to the point that it is claimed that Spiritualism is now lifting the veil which conceals the world unseen, and is about to furnish "scientific demonstration" of a continued existence after death. We have read some of the statements of well-known persons who have attended the seances of Mrs. Piper, and, setting aside all question of the genuineness of the manifestations, we still ask, what has this whole business, from the early days of "familiar spirits" and the period of the Greek oracles, down to Mesmerism and Spiritualism, ever done to give substantial aid to the moral or spiritual progress and well-being of those who have had relations with it? What has it done to purify the soul or elevate the minds of its votaries?

RECENTLY one of the Boston members of the inner circle of enthusiasts, announced that he had received numberless communications on the subject of the relations "between man and the Infinite," but the specimens he furnishes are very disappointing. We seem to have heard it all before. There is in it nothing inspiring, nothing elevating. Nor are the statements consistent with each other. We are told, for instance, that there is no such thing as

"an individual or personal God," and yet that "earnest, old-fashioned prayer" is efficacious. And this is only one example. It is possible that the promised "scientific demonstration" may give a certain satisfaction to some minds. But to those who have been nourished in the ennobling conceptions of the Christian Faith, it would be a sad descent from the thought of loved ones resting in hope in the blessed presence of the Saviour, to the contemplation of these invisible people calling their earthly friends by jocular nicknames, and manifesting an interest in anything rather than the spiritual life and the eternal destiny of the soul. We look for fruits of righteousness, not for supernatural marvels, or revelations destitute of all spiritual force and helpfulness. We recall the warning words relative to "strong delusions" coming upon those who, having rejected the truth, stand prepared to "believe a lie." Where religion has gone out, superstition is sure to gain an entrance.

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A "Ghost Dance"

BLACKWOOD'S MAGAZINE for August opened with an article entitled, "The Ghost Dance of the French," concerned of course with the present appalling state of things in the country which prides itself upon being the centre of enlightenment. According to the testimony of its own writers, it has "gone rabid." Certainly we have before us one of the most confusing scenes in all history. The great difficulty is to discover adequate motives for the fury which seems to inspire the various parties. The motives which lie on the surface and supply the rallying cries seem contemptibly inadequate. We are almost forced to conclude that we are witnessing the fulfilment of one of Carlyle's famous utterances: "When your revolution of pure destruction is completed," he asked, "what will remain? The five unsatiated senses will remain, the sixth insatiable sense of vanity will remain; the whole dæmonic nature of man will remain—hurled forth to rage blindly without rule or rein; savage itself, yet with all the tools and weapons of civilization; a spectacle new in history." This is cited by the writer in *Blackwood's* as sufficient, and it is confirmed by the view expressed by certain of the French that what is wanted is a cleansing by blood. The idea is the crude and simple one that blood-letting is good for the health. As in the individual so in the nation. It makes little difference whose blood is shed, or what the immediate occasion. Naturally the first victims would be those who happened for any reason to be the present objects of popular displeasure—Jews, for example. But the main point is that blood should be shed, and plenty of it!

MOST likely the real forces at work under the present confusion will be more apparent hereafter than they are now. There can be no doubt that the Socialists and Anarchists will foment the discord for the furtherance of a well-defined programme of their own. But it is the Conservatives who are thought to have gone mad, and who cannot tell what they are fighting for. The Legitimists indeed are attached to a cause so utterly dead, that there truly seems to be no motive in their madness save hatred of the present state of things. According to our writer, Orleansism is not only dead but ridiculous. But it would appear that its advocates do not perceive this. Bonapartism may be only a "name," but it is too much to

say that it has no part in the possibilities of the future. "The Generals" present the most extraordinary spectacle of any class involved in this strange Dance of Death. At first sight, their attitude and methods might seem absolutely inexplicable. No high aim, not even any strong and vigorous programme, is apparent to account for the position in which such a number of military chieftains have placed themselves before the world in the Dreyfus case, or for the crucial importance that case, so mean and petty in itself, has been made to assume. We are compelled to conclude that it is the instinct of self-preservation which is at work, and that the real motive at the bottom of all this tangle is the shielding of culprits of higher rank than Dreyfus.

A SAD side of the whole affair is the way in which the Catholic Church of France has been brought into it. It is hard to tell, since most of our evidence comes through channels hostile to religion, how far the Church is really responsible for the present condition of things. It is said that "the Generals" were trained by the Jesuits who must therefore be responsible for the performances of those individuals. It is also asserted that the ecclesiastics as a class are anti-Dreyfus. It is certain that they are Conservatives, which means that they entertain a lingering hope of the downfall of the Republic, under which the Church and even the Christian religion itself has suffered so many disadvantages. This is simply natural, and, though it may be regretted, it is not to be sweepingly condemned, unless we are justified in demanding that all men shall be supremely wise and far-sighted. It is a graver charge, and the author of the article in *Blackwood's* does not shrink from alleging it, that the Jesuit and the parish cure have fostered the thirst for blood, and first of all, the blood of the Jews. In fact, the sting of his paper is "in the tail," the concluding paragraph, wherein he does not hesitate to arraign "clericalism" and "priestcraft" as at the bottom of the whole business, and to insinuate that results of the same kind may come out of present movements in the Church of England. It is an ungracious fling. No fundamental principle can be detected in the Catholic religion, whether Roman or Anglican, which justifies fraud and violence. Mr. Lecky has made a similar charge, in his "History of Rationalism," against religion in general, so far as it is based on authority, and is, therefore, dogmatic. When the members of Christ's Kingdom allow themselves to compromise that Kingdom with the kingdoms of this world, and adopt the ways of secular politicians, then indeed results may be expected to follow which are dishonoring to the Christian name and profession.

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Preparation for Confirmation

FROM CONVENTION ADDRESS OF RT. REV. OZI W. WHITAKER, D.D., LL.D.

NO pastor can fill his parish with confirmed persons whose preparation has been superficial and unreal, without doing them and the Church a lasting injury. Such a course is, in the first place, a great waste of opportunity for those confirmed. The period preceding Confirmation is of all the most favorable to the reception of religious impressions and the deepening of spiritual desires. When this opportunity has been rightly improved, the candidate comes to re-

ceive the Laying on of Hands with his conscience quickened as to his duty, and his faith in his Divine Saviour increased, and thus prepared to receive the strengthening grace of the Holy Spirit. In the history of many persons Confirmation marks a crisis, a turning point, when the claims of Christ and the obligations of the Baptismal Covenant first come to be realized, and if it is received stolidly, without an awakening of the spiritual energies, there is reason to fear that such an awakening will never come, but that the whole after life, however punctilious it may be in outward appearance, will be cold and formal, having the form of godliness, but not realizing its power.

And not only is there in such cases a loss of opportunity to the confirmed, but an injury is done to the parish and the Church. Every confirmed person in a congregation contributes either to raise the standard and tone of spiritual living, or to lower it. It is said that Napoleon by rigorous conscription, each succeeding levy sweeping into the army boys of a younger age, lowered the average height of Frenchmen for generations. Something analagous to this has been done in parishes where an over-eagerness for large numbers has led to requiring less and less of qualifications, until a consent to be confirmed was considered sufficient. In one such instance—not, I am happy to say, in this diocese—the rector asking a man to be confirmed, received the reply that he could not be because he did not believe the Apostles' Creed. To which the rector answered: "You may not believe it now, but if you will be confirmed, you will believe it after awhile."

Such standards of fitness make Confirmation meaningless to the unconfirmed, and put stumbling blocks in their way; and they tend to discourage those who are striving to fulfill the obligations resting upon them to live above the prevailing spirit of the world around. The presence in a congregation of numbers of confirmed men or women who are not communicants, or who, if they do come to Communion, give no evidence by their words or manner of life of being under the influence of the Spirit of God, is deadening to its spiritual life. It cannot be too clearly understood that the strength of a Church is not in the number of communicants, but in their character.

It is not possible to state with mathematical exactness what should be required of every one in order to be confirmed. Due account must be taken of the age and past conditions and capacity of every individual. One may be able to say the Creed and the Lord's Prayer and the Ten Commandments, and answer to every question in the catechism, and yet be very unfit. And another may stumble badly in them and yet be most worthy; like the poor, ignorant woman who, confessing her weakness after an examination in which she had failed, though the questioning had been gentle and kind, bursting into tears, said: "I cannot answer the questions, but I love the Lord Jesus Christ, and would die for Him. Can I not be confirmed?"

And this suggests what it seems to me is the central thing in the fitness for being confirmed: A desire to draw near to the Lord Jesus Christ, and to receive from Him help to get free from all sin, and to live an upright and godly life. The prayer in the Laying on of Hands is addressed to Christ, and it is to Him that we look for the strengthening grace we need, ministered to

us by the Holy Ghost, the Comforter. And if the candidate for Confirmation cherishes a sincere desire to come into closer personal relationship with Christ, there is reason to hope that under the freshening influence of His Spirit, that desire will be realized, and Christ will be formed in the heart, the hope of glory.

Knowledge and understanding there must be, according to the age and ability of the candidate. Ordinarily that which is set forth in the Address after Baptism is the minimum to be required, and the general description contained in the words, "and is sufficiently instructed in the other parts of the Church catechism," should be adapted to the capacity and circumstances of the individual, the effort being always to secure the highest possible attainment in knowledge and in earnestness of purpose. Moreover, the instruction given to candidates for Confirmation should have regard not merely to personal fitness, but should enforce the fact of membership in the Church, which is the Body of Christ, and all the obligations which follow from that relationship—such as the duty of maintaining the Church, of supporting missions, of obedience to the laws of the Church, and of the fulfillment of duty in all the relations they sustain. Especially should candidates who have been brought up under a different system from ours, be instructed in the fundamental principles and practical methods of the Church into which they are to be received. The importance of such instruction becomes more evident when we consider how large a part of those confirmed come from the Christian bodies around us.

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Spiritual Training of the Young

FROM THE POINT OF VIEW OF THE PEDAGOGUE

BY Y. Y. K.

THE Church Sunday school occupies a curiously anomalous position among the instrumentalities for doing the work of the Church. Thoroughly loyal to the Church, it yet exists to do what the Church provides and decrees other means of accomplishing. "Diligently upon Sundays and Holy Days, and on other convenient occasions, *openly in the church*," the minister of every parish is to instruct and examine the children of his parish in the catechism. "Fathers, mothers, masters, and mistresses shall cause their children, servants, and apprentices who have not learned their catechism, to come to the church at the time appointed, and obediently to hear and to be ordered by the minister."

Such is the direction of the rubric, plain as a guide board, pointing the way. Equally plain the "parts and duties" assigned to the sponsor to whose arms our mother, the Church, returns the new-born child of God to be nursed for the King.

No such high commission can the Sunday school teacher claim; no rubrical direction is his guide, and there are those who would therefore urge that the Church Sunday school has no reason to be.

It is with no such revolutionary sentiments that I ask my fellow-teachers to lend me their ears. The Sunday school has a work to do, and is doing it with a loving zeal that may well put the average sponsor, if not to say the average parent, to blush—often doing more than either parent or sponsor loyally to second the efforts of the parish priest that the child "be virtuously brought up to lead a godly and a Christian life."

I once asked four bright lads, Sunday school boys—all four the children of Church parents, all baptized in infancy—the names of their god-parents. One said "he didn't know what I meant"; a second "guessed he hadn't any" (poor orphan!); the third, that "he could find out for me if I wanted to know;" the fourth answered promptly, "My father and mother and uncle."

Once upon a time a Sunday school convention closed an enthusiastic session with the following resolution: "Resolved, that the Sunday school is the nursery of the Church." It has seemed to me, sometimes, that in view of the fact that the Sunday school is performing duties primarily belonging to other relations, it were well to resolve that the Sunday school is the incubator of the Church. No disparagement intended, dear fellow-teacher. A good incubator is a capital thing when mother hen abdicates her maternal function.

But I would not be understood as asserting that the Sunday school teacher's work is solely to assume duties neglected by others. Duties may be delegated, and as the parent sends the child to school for mental training, so parent and sponsor may delegate some share of the training of the youthful child of God in things heavenly and divine, especially when they delegate it to an instrumentality of which the parish priest, the other factor in the Church-ordained system of religious training, is the guide and head; may advantageously delegate it, since the class relation, wisely used, is a potent instrument for good, spiritually as well as intellectually; and we are not to forget that there is an intellectual side to the religious training of the child who is to serve the Lord with all his mind, as well as with all his soul—in both, with all his strength.

Two suggestions I should like to offer: First, I should like to suggest that the Sunday school get rid of its name. There is no reason why the Christian child should receive on Sunday that part of its training that can best be got by class-work. On the contrary, the command, six days shalt thou labor and do all that thou hast to do, is still binding, at least upon the laity. Doubtless the ideal adjunct to the parish church is the parish school; unfortunately, under present conditions, that must remain for some time, in most of our parishes, an unrealized ideal. But would it not be practicable to have our children and young people meet for religious instruction on other days than Sunday, for instruction that should involve work as obligatory on their part as does their arithmetic, their grammar, their physiology, psychology, biology, and all other ologies in which the public school system so lavishly deals?

It is urged that there is no time, because of the pressure of the public school itself. I note that time is found for the dancing class, to which the careful mother herself oft leads her children's "early feet."

One vastly important element in fruitful teaching, is the respect of the pupil for that which is taught. I can but believe—and I speak as a teacher of many years' experience—I can but believe that the inculcation of religious truth, such aspects of it, at least, as may best be presented in class, would be vastly more efficient, if, as genuine work, it were begun, continued, and ended in the work-a-day life. And so I should rejoice to know that instead of the present system, in which the pupil learns his lesson, "if he has

time," or "if he pleases," it could be provided that the child attend on a week day a class for religious instruction, wherein work is expected and can be enforced in a manner not in harmony with the Church ideal of the employment of the day of worship and of rest.

It is a week day—let me remind you in passing—that the Holy Church throughout all the world sets apart for "extraordinary acts and exercises of devotion," into which category Sunday school teaching clearly falls.

I know the practical difficulties in the way of getting Church teaching into the week day; I know the tenacity of the grip of the necessarily godless public school system on the week days; I know the painful indifference that too often characterizes those who must co-operate with parish priest and Church school teacher if religious education is to be respected by the child; I know, too, that under given circumstances we must do the best we can. But the best is always towards ideals; and while I by no means advocate that we abolish our Sunday schools, I would recommend that the Sunday school take a name more exactly defining its aim and scope. This would help toward the placing upon a higher plane our work as teachers in the Church.

(To be continued.)

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Letters to the Editor

TIMES AND SEASONS

To the Editor of The Living Church:

One subject to be discussed at the next Missionary Council is announced to be, "How to increase the interest in the Lenten Offering." This is understood to be "The Children's Offering" for General Missions. We venture humbly to make a plea for the decrease of interest in the "Lenten Offering," that it may be greatly increased in another and proper season; that is, in Advent and Epiphany. A most attractive and commendable feature of the Church is the orderly observance of the Christian Year. It is one of the indelible marks laid upon a divine institution. Very soon again in all our congregations we shall be giving close attention to the Advent appeal and report to be sent out by the Missionary Board in the direct interest of Domestic Missions. Advent is memorial of the coming of the first great missionary, Jesus Christ, to redeem and save the world.

The Lord of heaven and earth, as a man, for one generation, made the world His home, mingling with men and teaching them the true life. Advent is an appropriate season for Christ's disciples specially to learn how best to follow His example in teaching the Gospel to all in the land which is their home. In due season the Epiphany appeal and report will be sent to all congregations, in the direct interest of foreign missions. Epiphany is memorial of the manifestation of the Saviour, Christ, to all nations of the earth, whereunto He was sent. Epiphany is an appropriate season for Christians of each nation to take special interest in all people of the earth, to learn what is their need, and to do all that is possible for the evangelization of the whole world. We shall hear the tidings, feel the glow, offer prayers, sing hymns, and make exhortations, all in keeping with the seasonable subject; and then we shall pay our devotions by giving as we are able of our means.

Is there any cause for the children to be separated from the rest of the congregation in these seasons, to receive no direct messages adapted to their growing capacities, to make no active effort in the special work which is the interest of all at this particular time, and to be carried over to an inappropriate time for unseasonable financial endeavor? Lent is a season

for the spiritualizing of the inner life with a lesser attention to the temporalities. The thoughts of all alike are to be turned inward, more subjective than objective. Addresses, discourses, sermons, essays, and exhortations are chiefly aimed to promote abstinence, devotion, discipline, penitence, reformation, self-sacrifice, and all those qualities which strengthen pure love towards God and men. Lent is the season sacredly set apart for the children to learn these great principles as their elders shall teach them and exemplify them. It is not a time to divert either thought or purpose with a money box or a penny pyramid, as the chief object in their view. Yet out of this teaching will come the free-will offering of the heart and mind and soul and strength and money of the child growing to manhood.

If with heroic effort we take these money offerings from the children in Lent, when shall the transfer be made to Advent and Epiphany of standard missionary interest? Where may the line be drawn between adults and children for the common purposes and usages of the Church? The gulfs are already too wide that separate the Sunday schools from the congregation, the Junior Auxiliaries from the council of the organized Church. Let us bridge these chasms so that on common occasions, "young men and maidens, old men and children" may worship and work seasonably and concertedly. If this be in the province of the Missionary Council, let the change be made. If not, let the matter be duly discussed and referred to the General Convention. Let the children's missionary offerings be taken in Advent and Epiphany, about 1901, and thereafter.

W. W. RAYMOND.

A SUGGESTION ABOUT INCENSE

To the Editor of *The Living Church*:

Without in the least controverting the position taken in the communication of John S. Davenport, in your issue of Sept 23d, allow me to suggest that the worship ordained by Divine command was largely sensuous in the best sense.

There was, and is, just as much reason for incense as for lights, color, and form, or for music.

It is evident that the tabernacle service, as well as its refined reproduction in the Apocalypse, shows that God is to be worshiped by the whole man, and that all his senses, as well as his mind and heart, are to be engaged therein. All our senses are arranged in octaves, and if we could read the gamut of the sense of smell as well as we can that of sound or color, we might find in the composition of incense an exquisite harmony.

WM. A. HATCH.

Personal Mention

The Rev. Wm. H. Van Antwerp, D. D., has resigned Grace church, Holland, diocese of Western Michigan, and entered upon his new duties as rector of St. John's church, Grand Haven, on Oct. 15th.

The Rev. H. L. Clode Braddon will close his work as priest-in-charge of Trinity church, Haverhill, Mass., on the return, from a year's absence abroad, of the rector, the Rev. David J. Ayers, early in November. Mr. Braddon's permanent address is 39 Webster st., Haverhill, Mass.

The Rev. F. H. Church has resigned the rectorate of St. Luke's Memorial church, Tacoma, Wash., and as chaplain and trustee of the Annie Wright Seminary, and is (temporarily) curate of the church of the Incarnation, Brooklyn, L. I. Address 78 Quincy st., Brooklyn.

The Rev. Lawrence T. Cole has been elected warden of St. Stephen's College, and has entered upon his duties. His address in the future will be St. Stephen's College, Annandale, N. Y.

The Rev. Henry A. Dexter has become the curate of the church of St. Edward the Martyr, New York, and should be addressed at No. 14 E. 109th st., New York.

The Rev. Henry R. Gummey who has been in England for some time past, returned on the 30th ult.

The Rev. J. L. Gay has resigned the temporary charge of the church of the Holy Faith, Santa Fe, N. M., which he has held for the past two years. His address will still be Santa Fe, N. M.

The Rev. Warren C. Hubbard, M. A., has resigned the rectorship of Trinity church, Rochester, diocese

of Western New York, to take effect on Dec. 1st. He has been rector nine and one half years.

The Rev. James Clarence Jones, Ph. D., now rector of St. Thomas' church, Brooklyn, has accepted the rectorship of St. Mary's church, same borough, and will take charge in October.

The Rev. Woodford P. Law has been appointed to the charge of Epiphany church, South Haven, and St. Mark's church, Paw Paw. Address, South Haven, Mich., after Oct. 15th.

The Rev. Edward L. Ogilby has resigned the rectorship of the parish of the Advent, Nashville, Tenn., and accepted a unanimous call to the rectorship of the parish of St. Barnabas, Kensington, Philadelphia, where he will take immediate charge. His address will be the Rectory, No. 169 W. Susquehanna ave., Philadelphia, Pa.

The address of the Rev. Welles Mortimer Partridge has been changed from Sitka, Alaska, to Putnam, Conn.

The Rev. Chas. A. Ricksecker, rector of Grace church, Buffalo, N. Y., has resumed work in his parish after a long illness.

The Rev. Arthur B. Rudd has become curate at All Saints', Dorchester, Mass.

The Rev. A. H. Ross has accepted the rectorship of the church of the Incarnation, Lynn, Mass.

The Rev. G. Gordon Smeade, after a short vacation in Virginia, has returned to Christ church, Little Rock, Ark.

The Rev. J. W. Sparks has resigned his position as member of the Standing Committee of the diocese of Maine, and assumed the charge of All Saints' church, Lakewood, N. J.

The address of the Rev. S. W. Strowger, of Cape Vincent, N. Y., will be until further notice Webster, Monroe Co., N. Y.

The Rev. Dr. Wakefield's address is 23 East 31st st. New York.

The Rev. Wm. Copley Winslow, of Boston, has returned from a vacation of three months, it being the longest respite from work that he has taken for over thirty-five years, with one exception. All personal letters for Dr. Winslow should go to 525 Beacon st., Boston.

Official

ON St. Luke's Day, Oct. 18th, at 11 o'clock, a farewell service will be held in the chapel of the Church Missions House, 4th av. and 22d st., New York, upon the occasion of the departure for China of Dr. Edmund Lee Woodward, just appointed Medical Missionary. The Holy Communion will be celebrated.

DEPOSITION

Be it known, that on the fifteenth day of September, A. D., 1899, in Christ church cathedral, St. Louis, Mo., in the presence of the Rev. Carroll M. Davis and the Rev. Wm. Watson, clergymen, and in accordance with the provisions of Canon 5, Title II., of the Digest, I did depose Henry Tudor, presbyter, from the ministry of this Church, he having declared in writing to me his renunciation of said ministry.

DANIEL L. TUTTLE, Bishop of Missouri.

Ordinations

Oct. 1st, in the pro-cathedral, Washington, D. C. Bishop Satterlee ordained to the diaconate Mr. Friedland Peter, of Georgetown, a member of the last graduating class of the General Theological Seminary. The sermon was preached by the Rev. A. R. Stuart, D. D., rector of Christ church, Georgetown, of which parish Mr. Peter is a member.

Died

CORBIN.—Entered into life, Sept. 16, 1899, Mrs. Katharine Houghton Corbin, widow of the late Horace Corbin, born July 7, 1832, and resident in Plymouth, Ind., from 1885.

"My praise is of Thee in the great congregation."

GREGG.—Fell asleep, on the morning of Sept. 30, 1899, at his home, in Ft. Worth, Tex., in his 45th year, Wilson Gregg, son of the late Rt. Rev. Alexander Gregg, Bishop of Texas.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

NEVIN.—At St. Luke's Hospital, New York, on Wednesday, Sept. 27, 1899, William Wilberforce Nevin, brother of the Rev. Dr. Nevin, rector of St. Paul's church, Rome, Italy, in the 63d year of his age.

Obituary

TRUSLOW.—Entered peacefully into rest, at Summit, N. J., on Sept. 26, 1899, James L. Truslow, Jr., in the 51st year of his age.

At a meeting of the vestry of Calvary church, Summit, N. J., on Sept. 27, 1899, the following minute was unanimously adopted:

In humble submission to the loving will and wisdom of God in withdrawing from our earthly sight

our dear friend and associate, Mr. James L. Truslow, Jr., the senior warden of this parish, we desire to place on record for those that come after, our high appreciation of his character.

A devout Christian, an intelligent, loyal and generous Churchman, a true friend, a wise counsellor, Mr. Truslow was all this and much more to us who knew him in the intimacy of private life as well as in the work which was so near to his heart, the advancement of Christ's Church and kingdom here on earth.

Always interested, not only in the work of his parish, but of the diocese, and of the Church at large, Mr. Truslow regarded his position in the parish, in the diocesan convention, and in the Board of Missions not as an honor, but as a sacred trust which demanded his conscientious and whole-souled fulfillment. His services, especially in the construction of the new church were invaluable.

His balanced and careful judgment was always looked for intuitively when any matter of serious import or difficulty was to be decided. His modesty, his gentleness, his unvarying courtesy, his kindness of heart and word, made him not only respected, but beloved by all his associates.

Grieving at our own loss, sympathizing deeply with his family, yet rejoicing that our brother has entered into the well-earned "rest that remaineth to the people of God," we thank God for his good example, and take courage. May he rest in peace, and may the Light that is eternal ever lighten him.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the Rev. JOSHUA KIMBER, associate secretary.

THE MISSIONARY COUNCIL for 1899 will be held in St. Peter's church, Lindell and Spring Avenues, in the city of St. Louis beginning on Tuesday, Oct. 24th. The preceding Sunday will be missionary day in the diocese, with special preachers in the churches of the city and vicinity in the morning, a children's missionary mass meeting in Music Hall Exhibition Building in the afternoon, and a general missionary meeting in Christ church cathedral in the evening. The Council will be opened with a celebration of the Holy Communion, the Bishop of Kentucky being the preacher, immediately after which the business sessions will begin. A full list of the members, corrected to date, appears in *The Spirit of Missions* for October, and the programme in *The Quarterly Message*. Send for copies to the Church Missions House.

TRANSPORTATION.—Beginning with Oct. 19th, the railroads will grant a fare and one-third for the round trip. The return ticket is good to start until Oct. 30th. Outgoing, stop-over privileges will be granted at all junction points. Returning, continuous trip by the same route. At the nearest important railroad station purchase a full fare ticket to St. Louis; announce to the agent that you are going to the Missionary Council, and ask him to give you a certificate; fill in and sign this certificate, and on the first day of the Council, or immediately upon arrival thereafter, hand it to the secretary to be certified by him and visé by the officer of the railroads. When purchasing return ticket present this visé certificate to the ticket agent in St. Louis, and pay one-third the regular fare back home.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—Two men congenial to each other—unmarried deacon or priest—to live together and do missionary work. Men apt to teach the young. Address BISHOP HARE, Sioux Falls, S. D.

WANTED.—By priest, married, a parish in city or country. Excellent references. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH."

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

AN experienced and thoroughly capable organist and choirmaster (Churchman) desires engagement; has had advantage of study with eminent English Church musicians. Address, stating salary, and giving full particulars as to organ, choir, etc., ORGANIST AND CHOIRMASTER care LIVING CHURCH.

The Editor's Table

Kalendar, October, 1899

- 1. 18th Sunday after Trinity.
- 8. 19th Sunday after Trinity.
- 15. 20th Sunday after Trinity.
- 18. St. LUKE, Evangelist.
- 22. 21st Sunday after Trinity.
- 28. SS. SIMON & JUDE.
- 29. 22nd Sunday after Trinity.

Green.
Green.
Green.
Red.
Green.
Red.
Green.

New Lives

BY C. M. HALL

"Men may rise on stepping stones
Of their dead selves, to higher things."

It is well for the man who can say
(Being yet in the strength of his years):
"I begin a new life on this day,
And the man of the past is dead.
Forgotten the mad life he lead,
With its follies, its doubts, and its fears.

"I have tasted life's evil, and found
It as bitter as wormwood, at last;
I have gone, of life's pleasures, the round,
And know just how little they give;
And now I am ready to live,
Being wise through the faults of the past.

"The folly of life's sacrifice
To fashion, the goddess of fools:
The mad love of money, which lies
At the root of all earthly wrong,
I renounce; I throw off the strong
Hands with which god Mammon rules."

It is well for the man who can find
(Being yet in the strength of his years),
This new life of the soul and the mind;
And rejecting the false and the wrong
Build anew his soul's mansion, which, strong,
Shall endure the length of his years.

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REV SAMUEL M. HASKINS whose picture appears on our cover page, will complete on October 15th a rectorship of sixty years in one parish, St. Mark's, Brooklyn. It is proposed to celebrate the event by a special service of thanksgiving next Sunday. One who speaks from personal knowledge, having been a member of St. Mark's vestry for many years, writes: "Of the life work of Dr. Haskins, no human being can give a just account. I might name the many parishes springing from his, the thousands to whom he has ministered in his long service, the more than a score of clergymen, several of them now bishops, who have taken Holy Orders through his teaching; but mere figures can never state the good deeds done, and above all, the immense volume of good influences set in motion by this one venerable priest. Dr. Haskins never imagined himself to be eloquent, never resorted to sensational themes to draw people to church, but as he has often said, he relied solely on the one great theme, Christ, and Him crucified; yet the parish has always flourished, and thousands of the old members in every part of the country look back to the hours spent in St. Mark's as among the happiest and the purest in their lives. A man of sterling character, and endeared to all who have ever met him, through his genial, lovable disposition, he has faithfully plodded on through all these years, striving to do his full duty to his Master, and to the souls entrusted to his care."

Pen-and-Ink-lings

THE *Catholic World Magazine* takes part in the discussion that is going on over the matter of looting churches in the Philippines, and maintains boldly that such church looting has been going on. In an "open letter" which it publishes in the October issue, it calls on the President to right wrongs that are being perpetrated by some of our soldiers in the Philippines.

MR. W. L. ALDEN writes from London that "David Harum" has reached a second edition there, but can hardly be called popular. He says (in the *New York Times*): "People apparently buy it to find out why the book has had such a run in America. The dialect and the people of 'David Harum' are too foreign to be appreciated by the English reader. You might as well expect an American to appreciate a story written exclusively in the dialect of Somersetshire."

WE hear of a Congregational minister who says that God made nothing perfect--left man to finish the job. We would like to see that minister try his hand on a water-lily, a spray of arbutus, a scarlet tanager, or the song of wood-thrush. We would like to know what improvement he has to suggest on a native forest, a virgin lake, a rainbow, or a snow crystal. Let us see his specifications for bettering moonlight, or the starry skies, or a blue-eyed girl baby. We suppose that when a man sets himself up to criticise God, he thinks he is standing on the top of the pole of Higher Criticism, and that no man can get as high till some one gives the pole a shake.--*The Interior*.

HANGING in the room where Bishop and Mrs. Seymour receive their guests, is a painting that has recently been discovered to be one of the masterpieces of modern art. It is the work of Carl Guthertz, and the subject is "Ecce Homo." It was on exhibition at the Philadelphia Centennial, in 1876, and attracted the attention of experts, but for many years its location has not been generally known. Bishop Seymour bought it from the artist, some time in the seventies, and has prized it for its wonderful devotional expression. Since its identification, many visitors have been to see it, and photographs have been made for the European art journals. It is said to rank with the "Angelus" in merit and value.

DESCRIBING the effect of parks and playgrounds provided for the tenement districts of New York, Jacob Riis says, in *The Atlantic Monthly*:

In fifteen years I never knew a week to pass without a murder in Mulberry Bend; rarely a Sunday. It was the wickedest, as it was the foulest, spot in all the city. In the slum, the two are interchangeable terms, for reasons that are clear enough to me. But I shall not speculate about it, only state the facts. The old houses fairly reeked with outrage and violence. When they were torn down I counted seventeen deeds of blood in that place which I myself remembered, and those I had forgotten probably numbered seven times seventeen. The district attorney connected forty-two murders of his own recollection, with Bottle Alley, the Whyo gang's headquarters. Two years have passed since it

was made into a park, and scarce a knife has been drawn, or a shot fired in all that neighborhood. Only twice have I been called as a police reporter to the spot. It is not that the murder has moved to another neighborhood, for there has been no increase of violence in Little Italy, or wherever else the crowd went who moved out. It is that the light has come in and made crime hideous. It is being let in wherever the slum has bred murder and robbery, bred the gang, in the past. Wait, now, another ten years, and let us see what a story there will be to tell.

MR. RIIS gives pen pictures of the keen appreciation of the people:

The other day I watched the children at their play in the new Hester Street Gymnasium. The dusty square was jammed with a mighty multitude. It was not an ideal spot, for it had not rained in weeks, and powdered sand and cinders had taken wing, and floated like a pall over the perspiring crowd. But it was heaven to them. A hundred men and boys stood in line, waiting their turn upon the bridge ladder and the traveling rings that hung full of struggling and squirming humanity, groping madly for the next grip. No failure, no rebuff, discouraged them. Seven boys and girls rode with looks of deep concern--it is their way--upon each end of the seesaw, and two squeezed into each of the forty swings that had room for one, while a hundred counted time and saw that none had too much. It is an article of faith with these children that nothing that is "going" for their benefit is to be missed. The sight of these little ones swarming over a sand heap until scarcely an inch of it was in sight, and gazing in rapt admiration at the poor show of a dozen geraniums and English ivy plants in pots on the window sill of the overseer's cottage, was pathetic in the extreme. They stood for ten minutes at a time resting their eyes upon them. In the crowd were aged women and bearded men with the inevitable Sabbath silk hat who, it seemed, could never get enough of it. They moved slowly, when crowded out, looking back many times at the enchanted spot, as long as it was in sight.

ONCE again we quote: "The words of a little woman whom I met last year in Chicago kept echoing in my ear. She was the 'happiest woman alive,' for she had striven long for a playground for her poor children, and had got it. 'The police like it,' she said. 'They say that it will do more good than all the Sunday schools in Chicago. The mothers say, 'This is good business.' The carpenters that put up the swings and things worked with a will; everybody was glad. The police-lieutenant has had a tree called after him. The boys that did that used to be terrors. Now they take care of the trees. They plead for a low limb that is in the way, that no one may cut it off."

A MALIE KUSSNER, the American artist who has just painted a portrait of the Czar and the Russian Imperial family, is a Western girl who manifested a singular genius for miniature painting when a mere child. Once, at a New York hotel, a chambermaid who had watched her painting a miniature, asked her what a picture like that would cost. Miss Kussner replied that it would bring \$200. "Two hundred dollars for a wee little thing like that!" exclaimed the maid. "Say, miss, you are wasting time. If you would only make a big one, as big as that looking-glass, you'd get enough money to buy out this hotel."--*Saturday Evening Post*.

Put Yourself in His Place

BY CYRUS MENDENHALL

IF we could or would do this, many times we should be prevented from making senseless criticisms and "snap judgments." We are so harsh when some one else falls or fails, and so lenient when we are at fault. I believe a great many people are sent to perdition, and not a few safely landed in the other place by us—in our minds, whom we may find disposed of contrary to our expectations. Was it Wesley who said, when he reached heaven, two things would surprise him; first, that he was there; secondly, "that so many were there whom he supposed would not be"? We judge by externals; God, by internals. The dear Father knows all the struggles, all the difficulties; we know in part, hence our judgment may be wrong.

There are occasions when putting one's self in the place of another would soften many asperities and make life sweeter. Notably, put yourself in the editor's place—not literally, but metaphorically. Especially does the editor of a religious journal have a trying position. He is advised so much and in so many ways, and receives some Christian abuse, withal, which must test his good nature and good principles. Mr. A. sends a long article on a subject already overtreated by others, and wishes it "published at once." A very unreasonable request when you consider the accumulations awaiting their turn. Mr. B. sees something not according to his mind, and on the impulse of the moment sends a severe criticism. Brave a man as an editor may be, he must consider his patrons and the good of his paper. Personal preference must be set aside. What shall he do? Mr. B. is able, is influential, and his contributions are welcome; but this will raise a disturbance for no good, and the sanctum will be flooded with contributions not needed. The editor writes and tells the contributor just how it is; sometimes Mr. B. sees the situation, and all is well, but too often he is angry, and henceforth works against editor and paper. What not to print requires more judgment than what to print.

There are many other trying things, and much censure which is unkind, when presumably a man is doing the best he can. As readers we grow weary of reading a rehash of some good subject, week after week, by some good brethren who feel they must have their say, no matter how often or how well the theme has been treated before. In Church items it does seem a waste of space to tell what good cooking Mrs. C. does, and how soft the beds are at the D's, and a long list of presents to the minister duly set forth with price, etc. Still, it is well not to be too hard on the editor, nor yet on the contributor—perhaps there are those who enjoy such reading. Tastes differ. Sometimes a contribution comes in a jumble, manuscript written on both sides, cross-lined, interlined, and generally incorrect. The contributor sends a nice little note with it, saying he is hurried, dashed it off, etc., hopes the editor will arrange it all right. If the editor is good-natured and more patient than Job, the document may come out after a time, looking so well that another "indiction" is sure to follow.

Put yourself in an office a moment. The editor must read your article, the compositor "set it up," the proof-reader wade through it, then there is the printing, the mailing, and other details, before the public

sees it. In view of all this, and more, we should do our part well, and not be too severe on the editor, even if he should sometimes seem to publish poorer productions than our own, and, according to our conceptions, stuff the traditional waste basket with what should have appeared on the front page of his periodical. Be reasonable; be courteous, be patient!

—X—

The New France in Literature

THE dark side of France's civilization has been so exploited in the press on account of the Dreyfus case, that it is refreshing to turn to the brighter side. France is undoubtedly a great country, and there are many things to admire in the genius of her people, as well as in the results of their intellectual activities. The Rev. Augustine David Malley, in the *Catholic World Magazine* for October, tells of the reaction against Zolaism and the Naturalistic School. He says:

"Amidst all this turmoil it is safe to predict that the school of the future will be moral, religious, with a tendency among some toward Pantheism, the effect of Germany, and among others a reaction towards Christianity and the Church. Naturalism was the modern paganism, wishing for the concrete and definite, satisfied with what is seen and touched. Christianity continually urges men and nations towards what has not been realized as yet, and it is this spirit that is fermenting slowly as yet in Paris. Yet it would be wrong to say that there is a general movement towards the Church among the great mass of Frenchmen who are indifferent to all creeds; rather there is a slow conviction growing that what France needs is stronger morality, and that this cannot be obtained without some form of religious belief. The old revolt against religion is deplored, and amazement is expressed that so many in France accepted, and still accept, the flimsy gibe of Voltaire, that religion was an invention of priests to delude mankind. The younger men are serious, and wish to perform some great moral work, heartily endorsing Bourget when he said: 'We must suffer, we must love, we must create. This is all ethics and aesthetics. It is also Life.' France, the rich, the fruitful, with the scars of many battles on her noble brow, now looks sorrowfully on her sons. She stretches out her hands to the youth of the land, crying to them: 'Aid me with tongue and pen; build up my people who are fast hastening towards degeneracy and destruction; ennoble their ideals; bring back what was pure and holy, cast out the weak, foolish, and trivial, or I too must sink into the inferno of nations, where naught is heard but sighs and vain regrets for what might have been!'"

—X—

The Philippine Aborigines

THE Negritos are the aborigines of the Philippines. Before the coming of the Malays, they probably occupied all this island group, and many of the numerous islands which lie in the Pacific to the southward. Some of them are found to-day in the peninsula of Malacca and the Andaman Islands. In Java they have recently died out. It is likely that some of them still exist in the forests of Borneo, and in the interior of other large islands. Half-breed Negritos are found from India to New Guinea. Here, the Negritos have amalgamated with the

savage tribes of Hindustan: there, with the negro-like Papuans of Malaysia. But everywhere the pure race is dying out. War, bitter and unrelenting, seems to have existed for centuries between them and the invading Malays. The latter have proved the stronger; the Negritos have perished, or been driven to the depths of the forests and the fastnesses of the mountains; and most of the land which once knew them knows them no more. A policy of extermination has prevailed; and few of this once numerous race survive.

What can be said of them as individuals? They have two claims to notice. They are a race of dwarfs, the smallest people on the face of the earth. I intend this statement to include the pygmies of Africa. And 'mentally they are the lowest, or one of the lowest, of the human races; stupid in mind, degraded in condition, forest wanderers scarcely more settled than the apes—"man-apes" they are called in parts of India.

But, if deficient mentally, the Negritos are largely endowed physically. They can run like deer and climb like monkeys. In fact, they approximate to the monkeys in one respect, since they have great powers of movement, and of grasping in the great toe, being able to pick up minute objects with their feet. When on board ship they are as nimble as monkeys, and can descend the rigging head foremost, holding on by the toes alone. Some Negritos are employed as servants by the Filipinos. Most of them, however, dwell in their forest retreats, where they live mainly by hunting; though they also eat the wild fruits of the forest, the roots of the arum, the honey of the wild bees, and other woodland products. Their weapons are simple but effective. They consist of a bamboo lance, a bow of palm-wood, and a quiver of poisoned arrows. It is an interesting fact that the art of poisoning arrows is common to the pygmy races, wherever found. The African dwarfs use arrows, a puncture from which is fatal. The Negritos have another way of getting food, not agreeable to the natives of the open country. They will swoop down upon the valley, steal covertly round a herd of browsing cattle, and drive them off to their strongholds in the hills.

The Negritos—or Aetas, as the Spaniards call them—live in the simplest and most primitive fashion. They wander to and fro, about fifty families in a group, obtaining shelter from a few sloping poles covered with leaves. Sometimes they build rude huts raised on bamboo poles, in the Malay fashion. They have a pretence of farming, scratching the ground with a stick and throwing in a handful of seed; but they seldom remain in one place long enough to gather their slender crop.—RAMON REYES LALA in the *September Forum*.

—X—

"Great" Preaching

WHO is the great preacher? Who is he whom every budding cleric should wish to be? If we are to believe Canon Twells ("Colloquies on Preaching"), the really great sermon is the sermon that holds fastest and longest upon the minds of its hearers. Mr. Twells gives a suggestive illustration. A squire talks over a vill ge rector of the right sort with his guest, and compares him very favorably with the "great" preachers, about whom he entertains mixed views. "Well, I don't much care for your celebrated preachers. It's all very well to listen to the monce and again, but I should be sorry

to do it Sunday after Sunday. There is a straining after effect, a 'Now-I'm-going-to-astonish-you' sort of an air, that sets my back up. But few of them preach naturally. Somehow the warmth and energy of their delivery seem forced. They get up steam as deliberately and mechanically as a locomotive. You can almost hear, so to speak, the piling on of the coke and the manipulation of the handles. Now, our rector is different. He just stands up and talks to you. It seems as simple and easy as possible, and yet by and by you find your heart beating and your eyes filling with tears." There can be no pretence that the method here decried is that of any reputedly "great" preacher among ourselves. The squire's "rector" might be Canon Liddon himself. Nothing could be more simple or natural than the style of the Bishop of Ripon. Dr. Boyd Carpenter, like Canon Knox-Little and Dr. Farrar, is rich in glowing periods and fervid utterance, but there is no straining for effect in his style. And nobody will deny that the sermons of these men "hold" fast and long upon the minds of their hearers. The squire may have loved the conversational style; but to others, this style is repulsive. To some preachers, as well as to some hearers, oratory is an essential of the sermon. But it does not follow that the great preacher must be a great orator. The main elements, after all, of great preaching, are these: (1) plenty of solid information, (2) heartfelt earnestness, (3) a sympathetic manner, and (4) an articulate delivery. Were these qualities more general among preachers, there would be no lack of crowded congregations.—*Family Churchman*.

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Book Reviews and Notices

Eighteen Centuries of the Orthodox Greek Church. By the Rev. A. H. Hore, M. A. London: James Parker & Co; New York: E. & J. B. Young & Co. 1899.

The history of the Orthodox Greek Church is not familiar to the vast majority of English-speaking people, but now that we have this excellent narrative of that wonderful history, there should be no further excuse for ignorance of it. No portion of the One Catholic Church has sustained such fearful adversities as the Orthodox Church of the East, and yet with all its losses, persecutions, the crushing oppression of Mohammedanism, and the deadening domination of the State, the Eastern Church can show some marvelous successes. Most wonderful of all is its vitality under such adversities, and its faithful adherence to the Faith as set forth by the General Councils, attested by its long and glorious roll of martyrs and confessors from the first age down to our own generation. And then, even in the days of its deepest depression, the Eastern Church has not been devoid of missionary zeal. The conversion of Russia alone is a crown of glory for the ancient Greek Church, and now her strength in the future will be derived from that great and vigorous national Church, and the ancient patriarchal sees of Eastern Orthodoxy will be rejuvenated from that source. The long conflict with the followers of the false Prophet has not yet exhausted her patience nor paralyzed her energy. The Orthodox Church will wear out her great enemy. The firmness with which she has withstood the un-Catholic claims of Rome from their first promulgation until now deserves the deepest gratitude of all Western Christians who make a like protest and refuse submission to them as does she. The recognition of national Churches has always been a principle of the Orthodox Church, while Rome has steadily encroached upon their autonomy, and has fought against every form of nationalism. In the decade just closing, the patriarchs and bishops of the Eastern Church have rebuked the Pope of Old Rome for demand-

ing their submission to his supreme authority, in terms as vigorous and with arguments as learned and lucid as those employed by any of their predecessors.

The course of the world shows, too, that the Holy Orthodox Church has a great future before it. Its days of humiliation are coming to an end. The opening up of Central Asia and the vast empire of China is being accomplished by the two great powers whose national Churches, having a common Catholicity, are equally despised and condemned by Rome. As the nations which are distinctively Roman in religion are declining in power, Russia and England—to which we must add Germany—are waxing great, and the future of Europe, Asia, and Africa, is in the hands of these growing nations. It is most important, therefore, that the rapidly expanding Anglican Church and the Orthodox Church of the East should come to a thorough understanding of each other. Our author has an eye to this subject all through his work, and at the end he devotes a goodly part of a chapter to it. What he has written cannot fail to be helpful to both Orthodox and Anglican. It is the manifest destiny of these two portions of the Church to come together, and Mr. Hore has done much to further this end by writing this book. The account of the negotiations between the English Nonjurors and the Eastern prelates in the last century is very important.

We are surprised to find so much detailed history in a work that is necessarily a compendium of the subject to which it is devoted. The style is lively and interesting. The author has his subject thoroughly in hand, and his pages are full of information. This work will undoubtedly receive a cordial welcome from Churchmen, and, we trust, from the members of the Greek Churches also.

The Foundations of the Creed. By Harvey Goodwin, D. D., D. C. L., Lord Bishop of Carlisle. Third Edition. New York: E. P. Dutton & Co. London: John Murray. 1899.

That such a solid theological work as this should have gone through two editions at the time of its publication, and that now after the lapse of only ten years, a third edition should be demanded, speaks well for its value and proved usefulness. But this testimony is worthy of all credence. There is no better commentary on the Creed from the pen of any modern English theologian, to our mind. It is not a commentary in the sense that it is an exhaustive explication of the articles of the Apostles' Creed, but in the line of a defence of the Christian belief, as setting forth the grounds upon which it rests and the terms on which it is to be received and held, this work occupies a unique place. The treatise of Bishop Pearson belongs, as our author remarks, "to the seventeenth rather than to the nineteenth century." Besides, it was addressed to the faithful believers in Christianity rather than to the thinking world at large. It is an exposition rather than an *apologia*. Bishop Goodwin's book is just the reverse of this. Its primary object is apologetic. It is not controversial, however, but irenic in tone and structure. The grounds of Christian belief are sought in history, faith, and reason. The thorough and evenly balanced manner in which these three sources of the Creed are handled, constitutes the peculiar excellence of this work. There is a sweet reasonableness in the argument which is convincing to an unprejudiced mind, and disarms opposition. The prominence given to the historical foundation of the Creed, and to the function of reason as well as to that of faith in determining our acceptance of the Christian belief, is in accord with the methods of thought current in our day. "Properly speaking, it may be said that in repeating the Creed we are by the nature of the case, and by the very force of the term used, in the region of faith, and that faith is of necessity the ground of the Creed. It will be obvious, however, that all the articles need not, and a little consideration will show that they do not, rest wholly upon the same foundation. A scientific treatise may be based partly upon observation, partly upon recognized facts, and partly upon mathematical reasoning

and deduction. Some chapters in the treatise may rest exclusively upon one or another of these foundations, and some upon two or three combined. The treatise will none the less be essentially mathematical, because some of its chapters do not contain mathematical reasoning; and in like manner, the Apostles' Creed, though resting as regards some important articles upon faith, may also in respect of other articles, rest upon reason; in respect of others upon history, or upon some combination of the three foundations specified." (P. 22)

We would gladly quote large extracts from this work, and attempt to illustrate to some extent the treatment of several important questions which arise in the consideration of such a large subject as the Creed, but as that has been already done upon the appearance of the first edition of this work, we rather reluctantly forbear to add to, or to repeat, what was then said. We must be permitted to say, however, that we know of no better book upon the Creed to put into the hands of thoughtful laymen, and of persons who will give the time and attention to a study of the grounds of the Christian religion which the dignity and supreme importance of the subject demand.

Instructions on the Revelation of St. John the Divine. By the Rev. Cresswell Strange, Honorary Canon of Worcester. New York: Longmans, Green & Co. Pp. 331. Price, \$2.

The author's object is one with which we are in most hearty sympathy. It is "to make this book more intelligible to the ordinary reader, and so to encourage the study of it." To multitudes of people it is a sealed book. To others, it is a storehouse from which to draw support for wild, fanatical notions and materials for controversy. Rightly interpreted, it is one of the most practically helpful of all the Sacred Books. While we would not commit ourselves to every detail of the author's exposition of its contents, we believe his principles of exegesis to be sound and sensible. He has not undertaken to write a detailed commentary, but rather to put his readers in possession of the principles upon which the book is to be interpreted, and encourage them to study it for themselves. He regards the Revelation as setting forth (1) the conflicts of the Church and of the individual believer; (2) the preservation of the faithful amidst all the changes and chances of this mortal life, and (3) the final triumph of the Church and her members, especially as connected with the manifestation of her Lord in His second advent. His method is to take a passage of a dozen or more verses and treat it in an instruction covering some half a dozen pages. For Bible classes, for the private student, for daily reading and devout meditation, the book is an excellent help. We strongly recommend it for such uses. It will be found more truly helpful than many books of formal meditations.

Phillips Brooks. By M. A. De Wolfe Howe. Boston: Small, Maynard & Co. Price, 75 cts.

This is one of the Beacon Series of Biographies of famous Americans. They are beautifully gotten up in a small pocket edition, well printed, and in every way attractive. Each volume contains a photogravure of the subject of the book. This of Bishop Brooks is an excellent likeness. The editor has given us a very charming, though brief, account of Phillips Brooks. He gives us inside views of the character of the man that reveal all those charming traits that made him loved by those who knew him. The volume is a handy one for busy people.

Personal Work. By S. M. Sayford. New York: The International Committee of the Young Men's Christian Association. Price, 75 cts.

While we cannot agree with this writer's theology in all its parts, or accept his methods without qualification, there is yet much in his book that is commendable. With the above qualifications, we consider the book a useful one to place in the hands of members of the Brotherhood of St. Andrew. Some of the instances given and results accomplished are remarkable.

John and His Friends. By the Rev. Louis Albert Banks, D.D. New York: Funk & Wagnalls Company. Price, \$1.50.

A series of revival sermons similar to other publications by this author. After a perusal of the book the one thought that is impressed on the mind is that Mr. Banks has an endless fund of stories, and that they might be transferred from one address to another without disturbing the sense or changing the argument. There is nothing worthy of particular note in the book. It is evanescent in its teaching, because it has only the foundation of sentiment and the emptiness of revivalism.

The Book of Psalms, Containing the Prayer Book Version, the Authorized Version, and the Revised Version, in parallel columns. New York: James Pott & Co. Price, \$1.

A valuable publication, especially for the student of the Old Testament. A glance shows the changes between the authorized and revised translations. It also shows the superiority of the Prayer Book version over both for the use of the choir. There are brief notes. The book should be in every clergyman's library.

Leading Persons and Periods in English Church History. Church Club Lectures delivered in St. Paul, Minneapolis, and Chicago. Milwaukee: The Young Churchman Company. Price, \$1.

These lectures were delivered in the winter of 1898-'9 by Bishops Sessums, Seymour, Tuttle, Grafton, and Brown. They cover the Reformation period, the period of Pusey and the Catholic revival, and Seabury and the American period. They were very highly appreciated by those who were privileged to hear them, and the reader will find them full of information in a concise form. Every Churchman should possess a copy. Careful and wide reading would be necessary to gather all the information contained in these lectures.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review

CASSELL & CO.

Heroes and Hero Worship. By Thomas Carlyle.

METHUEN & CO., London

The Epistle of Paul the Apostle to the Galatians. Explained by A. W. Robinson, B. D. 40 cts.

FLEMING H. REVELL COMPANY

The True Estimate of Life. By the Rev. G. C. Morgan. 30 cts.

In Primo. By Eniled. \$1.25.

The Bishop's Shadow. By I. T. Thurston. \$1.25.

The Bible History of Answered Prayer. By W. C. Scofield. \$1.

A. C. MCCLURG & CO., Chicago

A General Survey of American Literature. By Mary Fisher. \$1.50.

The House of the Wizard. By M. Inlay Taylor. \$1.25.

L. G. PAGE & CO., Boston

The Mirror of Perfection. By Sebastian Evans. 75c.

The Archbishop's Unguarded Moment. By O. F. Adams. \$1.25.

Deficient Saints. By Marshall Saunders. \$1.50.

Saints in Art. By Clara Erskine Clement. \$2.

LONGMANS, GREEN & CO.

Queen Elizabeth. By Mandel Creighton, Bishop of London. \$1.50.

The Doctrine of St. John, an Essay in Biblical Theology. By the Rev. Walter Lowrie. \$1.50.

THOMAS WHITTAKER

Evenings with the Sacred Poets. By Frederick Saunders, A. M. \$2.

Salad for the Solitary and the Social. \$2.

Pamphlets Received

A Sermon Preached at the Farewell Service in the Old St. Paul's Church, Englewood, N. J., June 25th, by the Rev. G. F. Flichtner.

Answer to the Letter of the Lord Bishop of Lincoln by the Rev. N. Green-Armytage, M. A., Boston.

A Study of St. John the Divine. By the Rev. W. H. Van Allen, M. A., Elmira, N. Y.

The Observance of the Lord's Supper. A Sermon by the Rev. A. F. Behrends, D. D.

The Kingdom Come. A Sermon by the Rev. W. C. Pope, St. Paul, Minn.

In Memory of Bishop Williams. Connecticut Convention Sermon.

Journal of the Diocese of Connecticut.

Important Items Regarding the Church. Church Facts. By the Rev. E. W. Hunter.

Music

NOVELLO, EWER & CO., of New York, have prepared and issued a nicely chosen list of anthems and services, by the recognized masters in English Church music, and numbering nigh on to a thousand, all of which, as classified in this catalogue, the house intends henceforward to sell uniformly at five cents a copy—a boon indeed to choirmasters. They are printed on good paper and in open score, from the original Novello plates.

Periodicals

Appleton's Popular Science for October is an unusually interesting number of this valuable monthly. Applied charity and its problems has either direct or indirect consideration in a number of articles. "The Help that Harms," by Bishop Potter, is the leading paper. The discussion of "Best Methods of Taxation," by the late Hon. David A. Wells, is concluded. [New York: \$3 per annum.]

The Sanitarian gives good advice about climate and sea voyages for tuberculosis. Many invalids blunder woefully in seeking relief by change, running into more dangers than they escape; and not many physicians are reliable authority on this point. The article in *The Sanitarian* is by Sir Herman Weber, M. D., F. R. C. P. His references are all to European and Oriental resorts. His suggestions, however, apply to all countries, and here in America we have every possible variety of climate and condition which the distinguished writer recommends. [Dr. A. N. Bell, 337 Clinton st., Brooklyn, N. Y. \$4 a year.]

The largest issue of *Harper's Weekly* ever published is the Dewey Memorial Number, ready Sept. 28th. Between its ornamental covers, printed in colors, are fifty-six pages, devoted almost entirely to Admiral George Dewey and the eventful incidents in his career. Rudyard Kipling contributes a poem appropriately entitled, "Let Us Now Praise Famous Men." A history of the Dewey family and a sketch of the Admiral's life is contributed by the Hon. John Barrett. The number contains, also, an important article on the United States navy, by Henry Loomis Nelson, and special articles on Dewey and the Manila campaign, illustrated with many hitherto unpublished portraits and with superb drawings of naval scenes.

G. W. Steevens, the war correspondent, shows, in a thoughtful article in the October number of *Harper's Magazine*, the debasing effect of the Dreyfus affair on France. An article by Hon. John Barrett, late United States Minister to Siam, and for ten months war correspondent at Manila, gives an admirable representation of the character and personality of Admiral Dewey. Sir Martin Conway, the greatest mountain climber in the world, opens the number

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The Curtis Publishing Company, Philadelphia

with the story of his ascent of Illimani, one of the highest and most inaccessible peaks of the Bolivian Andes. Part second of "The First American: His Homes and His Households," by Leila Herbert, gives an interesting description of Washington's life in New York. Short stories are contributed by Seumas MacManus, I. Zangwill, Mary Hartwell Catherwood, and Stephen Crane.

The Cosmopolitan for October presents a variety of articles. Mark Twain has a clever one on "Christian Science and the Book of Mrs. Eddy." The frontispiece is a beautiful picture, entitled "The Young Mother." Sixteen portraits of "English Court Beauties" follow, with a description of the Queen's "drawing-rooms." "Zinc-Mining," "The Grape Gatherers," and "The Stage in Mexico and its Favorites," are sufficiently diverse to attract different readers, while "The Care of Young Children" will appeal specially to mothers and those having charge of the little ones. Frank Stockton has an extraordinary story based on hypnotism. "The Bonapartes of To-day," illustrated, and "Candy-Making at Home," still further indicate the variety of choice the reader has in this issue of the magazine.

The Review of Reviews for October contains several important articles on the commercial

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and industrial conditions and problems of the moment. The Hon. Thomas L. James, formerly Postmaster-General of the United States, and now president of the Lincoln National Bank in New York, writes on "The New Era of Prosperity," presenting important statistical data bearing on the recent remarkable increase in our export trade, the appreciation of prices, and other phenomena in our commercial and industrial life as a nation. Dr. E. Benjamin Andrews, of Chicago, gives an economist's impressions of the recent conference in that city on the subject of "trusts," while the presiding officer of that gathering, the Hon. William Wirt Howe, of New Orleans, states the conclusions to be drawn from the deliberations of the conference as to desirable legislation. The editor also treats this topic in "The Progress of the World." There is a brief article on the National Export Exposition now in progress in Philadelphia, and Mr. Corry M. Stadden reviews our diplomatic relations with Nicaragua, with reference to the prospective canal and other commercial developments.

The frontispiece of the October *Century* is a portrait, drawn by John W. Alexander, of the Hon. John Morley, M. P., whose historical study of Cromwell is to begin next month. A study of Mr. Morley himself, by an anonymous M. P., accompanies the portrait. The number opens with an illustrated paper on "Fascinating Cairo," by Frederic C. Penfield, late Diplomatic Agent, and author of "Present-Day Egypt." From the pages of his well-filled diary, the Hon. John Bigelow has extracted a series of passages relative to the German statesman, Von Bunsen, his friend and correspondent for many years, and to the group of celebrities to which Von Bunsen belonged. A picturesque view of "The Streets of Peking" is given by Miss Scidmore, with reproductions of many photographs. Special literary interest attaches to the announcement of the winners of the *Century* prizes for the best poem, story, and essay by recent graduates of American colleges. Last year, women graduates of Eastern colleges won all the prizes. This year, all three are won by Westerners, the prize poet only being a woman. Closing as it does, the magazine's fifty-eighth volume, this number contains the final installments of several series, such as Paul L. Ford's "Many-Sided Franklin," Marion Crawford's "Via Crucis," and Prof. Wheeler's "Alexander the Great."

Opinions of the Press

Cumberland Presbyterian

DYING RICH—There is a half truth in Mr. Andrew Carnegie's utterance—if he really made it—"To die rich is to die disgraced." To get riches for selfish gratification and to hold them until one's dying fingers must relinquish their greedy grasp, is indeed a sin; and this was what Mr. Carnegie probably meant. He is certainly to be commended for using his own millions in benevolence while he lives, just as every other rich man ought to do. Bequests are well enough in their way, and the cause of philanthropy and the enterprises of religion need many of them, but gifts come with better grace, and greater blessing to the giver, from living hands than from dead ones. Mr. John D. Rockefeller's creed is not far from correct: "I hold that it is every man's duty to make as much as he can, and to give away as much as he can to good purpose. I have always been interested in Church work, and conceive it to be my first duty to give to religious enterprises. Next to that, the cause of education appeals to me. If a man has any duties, beyond those of his fellows, in a country like this, whose stability depends upon the intelligence and moral character of its citizens, it is to help toward the moral and intellectual betterment of those who lack advantages or opportunities."

Christian Intelligencer (Ref.)

COMMON SENSE AND THE SCIENTIFIC METHOD.—A great deal is said in these times about the scientific method and the necessity for its application to various departments of investigation.

That is all very well so long as the scientific method is characterized by common-sense. For example, evidences of intelligence and other mental qualities, when reached in the course of investigation, are to be acknowledged. If they are not, the method of investigation or the investigator is defective, because lacking in common-sense. When biologists say that they reach an infinite and eternal energy at the end of their research, and fail to say that it is evidently endowed with intelligence, wisdom, and goodness and righteousness, they exhibit a want of common-sense, or, what is worse, a lack of common honesty. The mass of men, though tending towards skepticism or, as the Bible calls it, unbelief, in everything in which one living and true God and righteous Ruler is concerned, will continue to exercise common-sense, and when they shall attain a knowledge of the adaptation of one thing to another, as revealed by scientific scrutiny, will exercise common-sense and maintain an intelligent, wise, good, and righteous energy in a Person, a divine Person who, in the common speech of all men, is called God.

New York Observer

CRITICAL CANT.—A good deal of critical cant is indulged in by good, but uncultured, writers on the subject of homiletics, who fail to understand that what does not suit their own particular taste in the matter of pulpit work may be just the thing that will appeal to other classes of Christians. A homiletic monthly, for example, quotes the superficial remark of somebody who declared that after hearing Joseph Parker, of London, the natural thought was, "What a wonderful preacher!" while the natural comment after hearing Spurgeon was, "What a wonderful Saviour!" This simply means that the impression made by the personality of the one man upon a given hearer differed from that made by the other. Both had been speaking God's truth, in different vocabularies, to practically different audiences. The style of cheap criticism referred to above is not new. The same thing has been said of Beecher. In fact, the preaching of any man of great gifts who happens to be somewhat eccentric in his speech or mannerisms is liable to be contrasted unfavorably by the unskillful critic, with the plainer deliverances of some other man whose earnestness takes a more ordinary and conventional form. There are, indeed, men of prominence as speakers who unduly exalt themselves; but simply because a man is profound, brilliant, or famous as an orator, it does not follow that he is emphasizing himself rather than his Saviour.



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The Household

A Storm on the Sea

IT had been close and oppressive all day; no wind had stirred the leaves, and the tide had come in heavily, without the joyful little ripples which usually attend it; even the children had tired of play in such an atmosphere, and the beach was nearly deserted. All day there had been a curious haze, and now murky, copper-hued clouds were gathering, and the silence was almost painful; nature seemed to be waiting in breathless suspense; birds had taken shelter, boats had come in, and the heavy clouds were very near the hushed sea. Then suddenly the darkness was rent by a great flash of lightning, followed almost directly by a close, heavy peal of thunder, then again there was silence.

"That was pretty near," exclaimed a sailor who had just come onto the beach; he was speaking to himself, and started when an answer came:

"Yes; from all appearance it will be a bad storm."

Old Will Slater peered through the darkness, and saw, standing beside him, a man in the dress of a priest who had been staying in Seacombe for the last few days. It was too dark now to see his face, but Will remembered it as worn and harassed-looking, with lines of care round the eyes, and the hair more white than gray, though the form was still that of a young man, and the step vigorous enough. On the visitors' list he appeared as the Rev. Charles Harper, vicar of Ashcreek Magna, a place which Will thought must be in the country.

"It's coming," said the old man, as he turned back again to look out to sea. So still it was that they distinctly heard the crunch of the beach beneath the feet of a man who, some long way off, was hastening homewards; but there began to be a curious moan and stir in the air which Mr. Harper did not understand.

"It's the wind coming," said Will; and come it did, gathering vigor on its journey, lashing the sea into waves, and sweeping on in triumphant strength. Then, again, the clouds were rent with flame, and the thunder roared deafeningly.

"Grand, ain't it?" said Will who now had to shout to make himself heard.

"Yes," said his companion, "very grand, yet very terrible," and he shivered a little.

"Your hat," called out Will; but it was too late. Mr. Harper's hat had been caught by the wind, and whirled out of sight before they had time to try after it.

"There now, you'd best go back," Will said; "you can't stay here with ne'er a hat."

"I don't mind," panted the other, whose breath had been taken by the wind. "I wouldn't loose the sight for anything—here comes the rain."

And come it did, a regular deluge, hissing in their ears, lashing their faces, running down their necks.

"Here, sir," called Will, and he led the way to a little shanty which, niched in under a low part of the cliffs, was well sheltered. There the two men stood, unable to do more than shout a word or two to each other through the shrieking storm.

The heavy rain only came fitfully, but the waves were high and terrible, rearing their white crests threateningly, then falling with a crash that rivaled the thunder. Mr. Harper's face saddened as he looked out and thought that his parish was like that—rent

with storms of evil passions, careless as to ruin. For Ashcreek Magna was in the Black Country, and the miners were a particularly hardened set; they had been so long neglected that they could not understand how much the new vicar really cared for them and had their good at heart.

There was a little lull in the storm, and both men drew breaths of relief. "Sit down, sir, won't you?" said Will, dragging forward an old box, "you look pretty well wore out."

"Yet one would not miss such a sight," said Mr. Harper, taking the offered seat.

"No," said Will, "yet many a time in a storm it's struck me how curious it would be if suddenly one could go down ever so far."

"Why?" asked Mr. Harper.

"Because underneath we should find the sea just calm and peaceful, not a bit upset by all the storms, and the fishes as happy as could be—I guess they know enough to go deeper when they see the storm coming."

"I did not know that, and never thought of it," said Mr. Harper, startled. "I wish we could do that in the storms of life."

"Seems to me we can," said the old man slowly and reverently, "for they ain't allowed to be more than we can bear. Our Lord says to them: 'Thus far, and no farther'; only I've often thought there's them as bears the storm when they might just go deeper and be in peace."

"Launch out into the deep," said Mr. Harper thoughtfully.

"Aye, that's it," said Will; "often when I've been alone on deck things have seemed to speak and to come clear, and there don't seem to be any place like the sea for telling about Him; but there, I'm preaching to a parson, and the storm has gone down a bit. Please excuse an old salt, sir."

"Thank you very much," Mr. Harper said. He grasped the old man's hand heartily, then turned homeward, thinking much as he went.—*The Church Review.*

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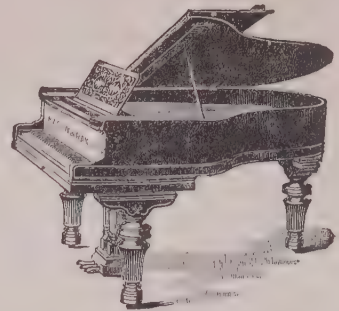
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JAMES CHARLTON,
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CHICAGO, ILLINOIS

Winter Lullaby

BY KATHLEEN CARMAN

Good-night, dear heart, and happy dreams.
Though in the sky no faint star beams,
Though field and road with snow are white,
Thou shalt sleep safe in warmth and light.

Oh, out of doors, the night is wild,
The wind moans like a lonely child:
Hark! how the storm beats high at the door,—
The fierce waves howl upon the shore!

But peacefully the cradle swings,
Low through the gloaming mother sings,
And softly still the firelight gleams.—
Good-night, dear heart, and happy dreams.

America's Great Admiral

REAR-ADMIRAL WILLIAM T. SAM-
PSON, U. S. N., pays a hearty tribute to
Admiral Dewey in the October *Century*.

In asking me for some words upon Ad-
miral Dewey, he says, the editor of *The Cen-
tury* has called for a congenial task which
has one great element of ease—that of say-
ing nothing but what is good. The old Ro-
man adage need not be called up in this
case hereafter: "The picture of his life is
all lights and no shadow."

The country has so frankly recognized
the great qualities he has displayed, and its
debt of gratitude to him, that no argument
of mine need be added to convince them.
The names of three great admirals will
stand out conspicuously in modern history,
each of whom rendered transcendent serv-
ice to his country. Nelson, the real victor
of Napoleon and establisher of European
peace; Farragut, the far-reaching effect of
whose services in the Civil War has yet to
be recognized by the general public; and
Dewey whose attack was as bold as that
of Farragut at Mobile Bay (and I can use no
higher praise), as successful as Washington's
Trenton victory, and whose diplomacy and
tact, after his destruction of the Spanish
squadron, make a shining page which will
not be the least in his glorious record.

Dewey, like Farragut, is one of the men
of the service whose life has been in the
steady treadmill of duty, without any con-
spicuous events to bring him before the
public, except those of the Civil War. His
fine career in this has been known to the
service, where in our long and intimate
intercourse we come to know and estimate
one another in a way hardly possible in any
other community. His gallantry and ability
were thoroughly known; neither could have
had a better test than in the lurid episode
of the destruction of the "Mississippi,"
when she grounded under the batteries at
Port Hudson, and had to be abandoned and
burned. He was then but a young fellow of
twenty-five, the first lieutenant of his ship,
already a trusted man. His services upon
this occasion truly deserve to be described
as brilliant and distinguished. The prepa-
ration of the ship for thorough destruction by
burning had to be carried on under a heavy
fire of the enemy. The range was short,
and the enemy, by means of bonfires on the
bank, had thoroughly illuminated the
doomed ship. Dewey proceeded with his
work with a vigor and energy rarely seen,
and an imperturbability which, when
coupled with such energy, is, by the world's
consent, called heroic. His presence at the
capture of New Orleans, at Port Hudson,
and in the two attacks at Fort Fisher, had
given him a fuller experience of battle than

falls to the lot of most naval men, however
long, their lives, and he led his squadron
into action at Manila, no doubt, with a feel-
ing of emulating his gallant and conspic-
uous experience under our other great ad-
miral now nearly forty years ago.

The service knows Dewey as an ideal
head of a fleet. Perfectly courageous, of
thoroughly balanced judgment, and quick
of decision, he has the qualities which carry
one to fame, if opportunity be given. The
man and the hour fortunately came together,
and the country is richer in another bril-
liant page of history and another heroic
figure.

Dewey in this light stands for far more
than the brilliant victor in a famous fight,
or as the author of a proud page of history.
His career has given a lofty impetus to the
young which will bear noble fruit in nobler
aspiration. He has become one of the most
valued possessions which a nation can have
—a national hero. After all, the Romans
read more deeply into the human heart, and
into the impalpable causes which sway hu-
manity, when they apotheosized their great
men, than we are apt to grant. Washing-
ton, Nelson, Farragut, and the others on
the long list of men of heroic deeds, stand
for aspiration and noble planes of life and
thought. Every name added is the world's
gain, and to such a list we add the name of
Dewey.

CAUGHT A NURSE.

Didn't Know Old King Coffee Had Her.

"The duties of professional nurses call
them among a great many different people,
and it is surprising to know how many are
suffering from the use of coffee, which is
the primary cause of the majority of many
nervous disorders. My own experience has
been such that I feel that I can speak with
some knowledge of the subject.

"For about ten years I was afflicted with
a severe nervous disorder, which was so
great that sleep became an unknown thing
to me without the use of opiates. I was a
confirmed coffee-drinker at this time, but
had never thought that had anything to do
with the difficulty.

"After coming to Chicago to live, I was
told by an acquaintance, who had been a
similar sufferer from nervousness, that he
discovered it was caused by the use of cof-
fee, and when he made that discovery gave
up the coffee and took up the use of Postum
Food Coffee, and was completely restored.
His argument sounded so logical, I was de-
termined to make the experiment, and to
my surprise, upon leaving off the coffee
habit, I commenced to improve. This im-
provement has continued, until now I am in
complete health, and sleep well and natu-
rally. I always advise patients suffering
from nervous trouble to abandon the use of
coffee and use Postum, for I know what I am
talking about on that subject.

"Occasionally private families do not pre-
pare Postum well; that is, they fail to allow
a sufficient amount of time for boiling. It
requires more boiling than coffee, but the
care well repays, for the beverage is de-
lightful to the taste and wonderfully nour-
ishing." Maggie F. Church, No. 2 E. 33d
Place, Chicago, Ill.

Postum is sold by all first-class grocers,
and made by the Postum Cereal Co., Ltd.,
Battle Creek, Mich.

"He Laughs Best Who Laughs Last."

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degree of good health obtain-
able through pure blood. As
but one person in ten has
pure blood, the other nine
should purify the blood with
Hood's Sarsaparilla. Then
they can laugh first, last and
all the time, for perfect hap-
piness comes with good health

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating
only cathartic to take with Hood's Sarsaparilla.

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Steel Alloy Church & School Bells. — Send for
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WEST-TROY N.Y. GENUINE
CHIMES, Etc. CATALOGUE & PRICES FREE.



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ear. It stands out prominently from any
number of rival bells by reason of its peculiar
blending of the sweet and sonorous.

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A Norse Peasant Wedding

(CONCLUDED)

After supper on the first day, the guests naturally divide themselves into three divisions. The dancers occupy the dancing hall, the married women, especially the older, find their way to the building known as the old folks', where they entertain themselves with coffee and gossip, while the men form small groups of from two to ten, or more, round the tables in the dining hall. Here some of them will sit all night and, perhaps, part of next day, talking over old times or new; about fishing trips made thirty, forty, or even seventy-five years ago; about the hard times during the war at the beginning of the century, etc., etc. Then national or commercial politics will be discussed, or the outlook for the season, either as to farming or fishing. Then, again, stories will be told or songs will be sung by some one in the party. Thus the old men will spend most of the time during these days of festivity, going from one group to another. But it is not only the old men who entertain themselves in this manner. There are always many of the younger sitting around listening to these tales, although out of respect they seldom put in a word themselves; and here intimate acquaintances and friendships for life are made. There is always something very fascinating in these companies, and in these reviews of old times. They learn that their fathers, when they were young, had the same joys and sorrows and struggles as they themselves are now experiencing. They hear them relate about their grandfathers and great-grandfathers, how they, in the same manner as these now, had told their youthful experiences. Then they have the history of the grend for a century or two reviewed. They feel that they themselves shall sometimes sit thus and talk over old times, while their children and grandchildren will be the listeners.

There is always a strong feeling of kinship among them, as they know that their forefathers for more than thirty generations have shared the fate of their common country, and that they, during all this time, have been friends and neighbors, have been living in the same grend together. Of this they can feel more sure in Norway than in any other country, as there the farm always passes from father to son, and, if there be no son, it passes to the nearest of kin, according to the directions of the so-called adel's law, the only law of its kind in the world.

Between four and seven o'clock in the morning it is generally very quiet at the weddings. Almost everybody except the cooks are then having a few hours' sleep, the women in the old folks' building, the men in the two upper stories of the parlor building. Others have their sleeping apartments assigned at some of the neighboring farmhouses. There is much joking and good-natured fun connected with arousing the sleepers in time for breakfast in the morning. The governor of the feast summons the drummer to his side, and together they make a round of all the sleeping apartments. Often they enter a room quietly, and the drummer places his drum on the breast of some unsuspecting sleeper and then begins to beat it violently. This always has the desired effect. The object of the joke will be so startled that he can sleep no more, while the others will laugh their sleepiness away.

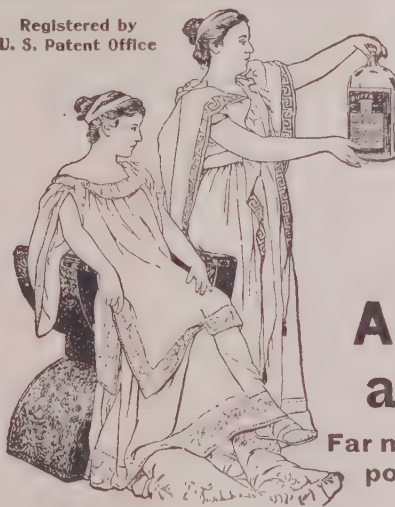
The second day is the servant girl's day at the weddings. Between nine and ten o'clock in the morning they arrive from all the neighboring farms, each bringing a large can of the morning's milk, and they stay until it is time to go home and do the milking in the evening. If there be small children where she works, that cannot be left alone, then her mistress generally goes home and changes with her that day, that she may not be prevented from having her share of the festivity.

Several times during the second and following days, there is a change of programme in the dancing hall. Some one is called upon to tell a story. A table is brought in onto the middle of the floor, and on top of this is placed a chair. Here the story-teller takes his position. The stories related on these occasions are often symbolical, and are told in such a manner that only one of the listeners will understand their real and full meaning, and that one is always a young lady. This the story-teller can easily do by weaving into his story some incidents known only to him and the young lady, or parts of conversations that have passed between them before. The symbolic characters that fig-

ure in these stories are generally trolls and fairies, while the real hero and heroine are, of course, the story-teller and the young lady of his choice. It is not an uncommon occurrence that a young man will use an occasion like this to propose to one of his lady listeners before a large audience, and as far as is known, those who have the courage and adventurous spirit to do so in this extraordinary manner, are invariably accepted when the two afterward meet.

Another very beautiful and strictly Norse custom and form of amusement, is the so-called stevjing. This consists of alternate impromptu stanzas sung by two of the party, generally a young man and a young woman. The young man will begin by singing a stanza, wherein he asks some questions or describes his feelings. As soon as he ceases, some young woman in the crowd, with downcast eyes and blushing cheeks, takes up the thread of thought by answering his questions, and often winds up the stanza by asking another. Thus they keep on till each has sung six or eight stanzas. Love is generally the theme, and it is often of their own personal feeling that they sing. This stevjing is difficult, as the rhyme and meter

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In the N. Y. Medical Journal of July 22d.

Dr. John V. Shoemaker, M.D., L.L.D., Professor of Materia Medica and Therapeutics in the Medico-Chirurgical College of Philadelphia, etc.

"The peculiar virtues of the **BUFFALO LITHIA WATER** appear to be owing to the mixture of salts which they contain, and as regards Spring No. 2, to the proportionately large quantity of the Bicarbonate of Potassium. They are likewise due to the perfect solution in which the salts are held, and consequently to the complete absorption and assimilation which results. In the alembic of Nature more effective solutions are produced than the laboratory of the chemist can always prepare.

"An additional advantage and extremely important reason for the peculiar efficacy of the **BUFFALO LITHIA WATER** lies in the fact that its composition approximates that of the serum of the blood; therefore it is admirably fitted for absorption into the blood current and immediate incorporation with the watery portions of the nutrient fluid. It becomes at once identical with the blood serum. These are qualities which far surpass those possessed by any extemporaneous solution of a single chemical preparation, as when a lithia tablet, e. g., is dissolved in water for immediate administration. When we speak of a dose, it is of a quantity altogether relative, and what the physician emphatically desires in a dose is therapeutic efficiency. This we have in the **BUFFALO LITHIA WATER**

"Those who have made use of this water and carefully noted its effects have often been surprised at the results obtained from amounts so small, according to chemical analysis, of lithia and the accompanying salts. The explanation of this extraordinary activity is doubtless to be found in the conditions just adduced."

Both of these Waters are powerfully NERVE TONIC and EXHILARANT. Number 1 is also a Potent BLOOD TONIC and is especially indicated in NERVOUS INDIGESTION and in all cases where there is poverty or deficiency of the blood, indicated by a pallid, bloodless appearance, or where there is extreme exhaustion. In the absence of these symptoms No. 2 is to be preferred.

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must be perfect, and one must follow the thread of thought laid down by one's opponent in the foregoing stanzas. It is surprising what poetic genius is sometimes displayed on these occasions.

Thus the festive days pass by. Everybody has put aside his everyday cares and troubles for the time being, and is making the most out of these days of festivity. And there is everything to aid him in this. There he has all the best the country can offer to eat and drink, there he has all kinds of amusement, and, above all, there he sees, in whichever way he turns, friends and smiling faces.

Toward evening on the last day, a dish is brought on the tables called the bride pudding. This is a signal that now the festivities are at an end. The bride who has not worn the crown since the first day, now again appears with it on her head as she and the bridegroom take their places at the table.

After the repast the bridal couple repair to the storehouse, where they receive the guests as they come to bid good-by, and give them presents, which, as mentioned before, consist of cash. The bride receives the money, which she, according to the custom, pretends not to want, while the bridegroom gives the donor a glass of wine. Within a couple of hours all the guests are on their way to their respective homes, and the scene of so much festivity again assumes its every-day attire.—*The Inter-Ocean.*

"Lady Help"

IN many parts of the Eastern States, an effort is in progress to solve the servant girl problem by the employment of educated and cultured young ladies as domestics. It is claimed that a number of such have been found who "prefer to eat and sit in the kitchen, and be called by their Christian names."

There may be a few educated young ladies with such preferences, but we do not believe there will ever be a large enough number to settle this much-vexed question. It is much more probable that the difficulty will be overcome by an alteration in the conditions of domestic service.

The status of the house servant can be changed just as that of the nurse has been. When nurses were all ignorant creatures of the Sairey Gamp type, no woman who could avoid it would be a nurse. Now that a regular course of training is taken, and a nurse's diploma means that the possessor is a woman of good general education, with especial professional qualifications, young women of every rank of life become nurses.

If schools of domestic science were established where a woman could obtain a thorough training as cook, housemaid, or general servant, and receive a diploma when graduated, a different standing would be given to domestic service, and doubtless a superior class of women would be attracted to it.

They would be treated as nurses—as equals having a strictly business relation to the family. They need neither "sit in the kitchen," nor "be called by their Christian names." Suitable rooms would be assigned them, and they could be addressed as other young ladies are.

There is nothing inherently degrading in housework, but domestic service has been made objectionable. Change the conditions, and plenty of bright, capable, educated young women will be ready to enter it.—*New York Journal.*

Scrubbing Floors

can never be made a pleasing pastime, but one-half the labor will be saved and the results improved by using Gold Dust Washing Powder.

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The American Oak in St. Petersburg

THE newspapers recently stated the fact of the presence of an American oak in the imperial gardens at St. Petersburg. Concerning this tree a curious story was told many years ago, apparently with absolute verification. When Mr. Dallas, afterwards vice-president, was in St. Petersburg as American Minister, he was one day visited by a tall, awkward Yankee who, being requested to state his business, immediately said that he wanted to see the Emperor. He was assured that obtaining an interview with the Emperor was no easy task, but not being disposed to take a refusal, he was requested to leave his name and return in about a fortnight, when his application would probably be considered and determined.

A week or two later the American Minister was surprised by a visit from the tall Yankee, and beginning to assure his visitor that an interview with the Emperor could not be obtained, the Yankee responded that he had already seen the Emperor, and had just called in at the Embassy for the purpose of saying good by, as he was on his way home. Mr. Dallas was dumbfounded, and inquired into the particulars, when he found that the man actually had, by sheer force of brass, succeeded in passing the guards at the palace and seeing the Emperor.

"I gave him a present, too."

"What was it?" inquired Mr. Dallas.

"An acorn from Mt. Vernon from a tree that grew over Washington's tomb. The Emperor planted it in the garden with his own hands. I followed him out and saw him plant it."

Strange as the story was, it was true, and the oak now growing in the imperial gardens at St. Petersburg sprang from the acorn carried thither as a present to the

Emperor by the long, awkward American.—*Pittsburgh Despatch.*

THE Galesburg *Republican Register* gives an interesting account of a lady residing in Victoria, Ill., who will shortly complete her century of life. Mrs. Leah Robinson was born in North Carolina, in January, 1800. She is still in good health, lively and cheerful. It seems strange, says the writer, to be talking with one whose father and uncles took part in the Revolutionary War, who remembers the stories of hardship and privation they told, endured while scouting in South Carolina; who recalls, as clearly as if they occurred yesterday, her parents' accounts of the raid made on the inhabitants of the State by loyalists and royalists, Tories, and Whigs, British invaders and rebel defenders of that harassed region. She remembers with special distinctness how many of her kin took part with Jackson in his forays with the Indians in Georgia, and his subsequent glorious defense of New Orleans—of his regard for the welfare of his common soldiers, his care for their comfort when well, and their nursing when sick and wounded. She recalls the enthusiasm of their support when Old Hickory ran for president. She has always been kindly and cheerful, and loved and respected by her many descendants. She lost a brother, years ago, who died at the age of 104. With her present health and strength, it will surprise none of those who know her if she lives to a still more advanced age.

A SCIENTIST says: "If the earth was flattened the sea would be two miles deep all over the world." After meditating, a Kansas editor gives out the following: "If any man is caught flattening out the earth, shoot him on the spot, and don't be too particular what spot. A great many of us can't swim."

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J. L. PRESCOTT & CO., New York.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

A Great Dane Dog

BY CHARLOTTE WHITCOMB

THIS is a true story, and it all happened during this very last Christmastide. There was to be a big house-party a few miles out of the city, to which the fathers and mothers were going. The house-party was to last three days, and by means of it a large sum was to be raised for the benefit of a children's hospital.

Felice and many of her playmates were to spend the first day of their fathers and mothers' absence with Alice Henshaw. It was to be a day of merry-making. First, there were to be games of romps, then luncheon; then there was to be a dolls' party, followed by games, and after an early dinner, a real grandpa was going to tell them stories; Felice was sure that stories told by a grandpa would be even nicer than stories read by a governess. It was good sleighing, and Felice was to be driven in the big sleigh, with her family of dolls, to Mrs. Henshaw's, and when the party was over, she would have another sleigh-ride to the home of some cousins, where she was expected to spend two days.

The little girl was very happy when she found herself seated under the warm sleigh-ropes and saw the horses toss their heads, glad to be out in the keen, bright air, and heard the merry jingle of the bells. Lars, the Swedish coachman, drove through some business streets, as he had to leave an order at a florist's, and Felice enjoyed seeing the street sights, the gay shop windows, and the merry, moving crowds on the walks.

When they drove up to the florist's, Lars jumped out and ran into the shop without hitching the team, but the door had hardly closed behind him when Felice noticed a neighbor, Mr. Forest, and beside him a huge yellow dog, which she knew he had bought two days before. The dog was whining and acting very uneasy. Mr. Forest said: "What ails you, Luth? Be quiet, sir!" But Luth only licked his master's hand and whined the more. Then Mr. Forest patted his head and said: "It's all right, old fellow!"

At that, the big dog came trotting up to the horses' heads, and seizing the bridle in his teeth, stood holding them like an hostler until Lars came out. Then Mr. Forest said: "You should not leave your team unhitched, Lars. It's against the law, but my new dog thought he would save you from paying a fine."

Lars touched his cap and said: "I tank these hosses very safe in daylight, but I leave them unhitched not any more."

As they drove on, Lars told Felice that Luth was what is called a Great Dane dog; that he weighed one hundred and fifty pounds, and that he was wise and kind as well as strong, and that he had been trained to hold a standing team.

As this story is to tell about Felice and the dog more than about Felice and the party, I will only say that the little girls had a very happy day at Mrs. Henshaw's; the dolls behaved properly, the supper was nice, and the stories told by Grandpa Hen-

shaw were the very best stories Felice had ever heard.

Lars came for Felice at six o'clock, and two little girls were to be taken to their homes in the sleigh with her. They made a merry party; each child had a doll in her arms or placed primly on the seat beside her. They chatted and laughed and petted their dolls and listened quite awed to the great chimes in the courthouse tower, which seemed almost over their heads as they drew up to the florist's, where Lars had to call for the flowers he had ordered in the morning.

This time he hitched the team by slipping the hook of the hitching strap into the ring of the granite block on the curbstone; or he thought he had done so, but he was in a hurry and the hook did not catch at all.

It was so nearly dark that the pavement and street were all alive with moving shadows of people and teams. Now what happened would probably not have happened if the horses had been without blinders, but Lars knowing them to be shy of shadows, thought they would be easier managed with blinders on, and so when a man with a screaming parrot came along and began playing on a barrel organ just behind them, they started and trembled with fright, and when, at the same moment, the shadow of a team of goats came in sight, the horses lost control of themselves and, plunging into the roadway, went off down the street at a mad gallop.

The little girls screamed and tried to stand up, but they went pell-mell off their seats, and dolls, robes, and all were huddled in a heap on the sleigh floor. Felice cried: "Whoa!" with all her might, but the horses seemed to plunge on all the faster.

Teams cleared the way, dogs barked, terrified ladies and children scampered into shop doors, men and boys shouted: "Runaway!" "Runaway!" policemen blew their whistles, but no one attempted to stop the frantic horses, and they ran on in the midst of the din to where, half a block ahead, Mr. Forest and Luth were standing under an electric light.

Luth darted into the street and ran the same way the horses were running, and when the team came up with him he seized the nearest horse by the bits, and dragging on it with his whole weight and great strength, soon brought the team to a stand-

Baby's Teeth

The process of dentition should no more be painful than the growing of the nails or hair; that infants suffer when teething is due in many cases to the fact that they have not had a food that contained the material necessary for building up the teeth. Mellin's Food not only contains material for the flesh and muscles but contains the phosphatic salts for the bones and teeth.

Mellin's Food

I send you a picture of our boy, taken when he was 9 months old. He has been raised altogether on Mellin's Food and used it until he was 18 months old, taking scarcely anything else, and a healthier child I have never seen. He is now 21 months and has 18 teeth, cut them all with very little trouble, all owing to the use of Mellin's Food. I feel that I want to recommend it to all mothers. Mrs. J. S. Allen, McIntosh, Fla.

Send us a postal for a free sample of Mellin's Food.

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on the watch subject is found in our new booklet, which all are invited to send for—free of cost.

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still, and held them until Mr. Forest came up.

There was great cheering on the street for Luth, but the noble dog seemed to care only for the approval of his master. He wagged his tail and ran up to Mr. Forest, leaning his big head on his arm and looked up as if to say: "Was it done right?"

Mr. Forest let Lars take the steaming horses home, put the children into his own sleigh, and took each one where she was to go.

If you happen to be on a certain avenue in Minneapolis, on most any pleasant afternoon, you may see several little girls playing with a very large yellow dog. The dog wears a handsome link collar of silver about his neck, with a clasp bearing the words: "Luth from Felice," and every one who knows Luth says he is a Great Dane in more ways than one.

How Harold Disobeyed

I WANT you to go down to the Lower Fold Harold, and fasten up all the chicken coops and the hen-house door. Jem is away at market with your father, and Jane is busy. Be sure you do it properly and come straight back; baby seems so poorly to-night."

And Mrs. Hayes turned in her weary walk to and fro, and began again to sing the old cradle song with which she was trying to soothe May to sleep.

Harold dearly loved his little sister, and kissed her soft fingers now as he went out, saying cheerily:

"All right, mother, I'll see the little chick-abiddies to bed in no time."

He crossed the farm-yard, then through the orchard into the lane. But there he found several boys waiting.

"Here, Harold, we were just looking for you! We are going to sail our boats down at Brook Hollow."

"But I can't come," said Harold regretfully. "I've got the chickens to see to, and mother told me not to be long. Baby May isn't well."

"Well, you can get back in a jiffy. We can get there in a quarter of an hour, have some fun, and be home by eight. The chickens can wait."

"Perhaps it doesn't matter for half an hour," said Harold, hesitating. "Only mother said—"

"Matter? Of course not!" broke in Ned, rudely. "Come along; you're not a nurse-maid to be tied down like that!"

Fear of ridicule swept away Harold's misgivings, and soon all four boys were hurrying to the Hollow a mile away. There, in the fascination of playing in the brook, more than three hours went by.

But the deepening darkness warned them of home and supper time, and Harold's conscience now woke up in good earnest.

"Look here, boys, I'm off for home, and I'm sorry I came." And Harold darted away, followed by the mocking laughter of his comrades.

"I wont stop to go for a lantern and see to the chickens now," he said as he crossed the yard; "it doesn't matter if they are left for once!"

There was a bright light in his mother's room, and on the stairs he overtook Jane toiling up with a heavy pail of hot water.

"Oh, Master Harold, where have you been? Missus is in such a way, for baby's in a fit. And I'm all strange to the place

and don't know where the doctor lives, and master and Jem ain't home yet. Oh dear, dear!"

Before she had finished her incoherent tale, Harold was at his mother's side. And he never knew afterwards which hurt him most—the reproach and grief on his mother's white face, or the sight of his baby sister in the agony of convulsions.

"Run for the doctor at once, Harold! Oh, how could you be so long?"

Cut to the heart, Harold flew down the lane and across the meadows to the doctor's house. Fortunately he was at home and came at once. The warm bath had relieved the worst symptoms; but it was hours before baby was out of danger. And nobody slept much that night. Just as Harold and his father were sitting down to an early breakfast next morning, Jane came in with the coffee, and said:

"You never fastened up them fowls last night, Master Harold; and Jem says the rats have been and killed seven out of the eight Leghorn chicks your mother set such store by."

Then the whole story of Harold's disobedience came out, and very grieved his father looked.

"Let it teach you a lesson, Harold, that will last you a lifetime. Never say again about the smallest duty, 'it doesn't matter.'"—*The Child's Companion.*

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Brain workers must have different food than day laborers, because brain work uses up parts of the brain and nerve centres, while physical labor uses up other parts of the body. A food for brain workers has been prepared by scientific food makers, and called Grape-Nuts. It is a pure, natural food made from selected parts of field grains known to contain the natural phosphate of potash and other elements used by the system in rebuilding and repairing the brain and nerve centres. This food is skillfully cooked at the factory, and is ready to be served instantly, either cold with cream or as a hot breakfast dish with hot milk or cream poured over it. All first-class grocers sell Grape-Nuts, and the Postum Co., at Battle Creek, Mich., manufacture the food.

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Finance and Commerce

THE bank statement of the New York banks last week was again unfavorable, showing a further shrinkage all around. The financial situation, if not sensational, is at least unusual. Not only are high rates of interest prevailing in Wall street, and to a less degree throughout the country, but in London, Paris, and Berlin as well. The Bank of England advanced their discount rate to five per cent. the past week, and did it in a manner which was a practical declaration that an emergency exists. It is altogether likely that the South African controversy was the actual cause, as gold in large quantities is being drawn that way from England and Australia, but while the Bank of England has a comparatively fair supply of gold on hand, it has been running down of late, and the possibility of a further drain to the United States causes uneasiness. The Imperial Bank of Germany advanced its rate of discount to six per cent., and its last weekly statement shows that while its circulation has been increased 255,000,000 marks, yet its cash on hand has decreased 115,000,000 marks. All this wide-spread stringency in money comes after a period of large gold production, during which time the world's stock of gold must have increased largely. It is hardly likely that so small an affair as a war with the Boers could fundamentally effect the whole financial situation of Europe. In fact, the long continued tension in Germany denies it. Tight money in our country accompanies a period of unprecedented activity and prosperity. Is it not likely that the fundamental cause is alike both there and here? We know pretty well that scarcity of money in this country means scarcity of credit in the form of bank notes. The issue of bank notes is limited, and while they are redundant in periods of dullness, they get scarce in time of business activity. An amount that will do the work at one time will not do it at another. In a way this is true all over the so-called civilized world. The issuing of promises to pay in the form of bank notes is almost everywhere limited and controlled by law, and usually the government reserves that right to itself. As a result, there is no more circulating medium to be had when you need it than there is when you don't need it, and periods of money redundancy and of money famine are aggravated and intensified thereby. Manifestly something more flexible and adjustable is needed.

There should be nothing particularly alarming to us in the money situation. The unequal flow from the centre to the interior will soon be over, and its counter movement will set in. In the meantime general activities can get what accommodations are necessary, and a fairly stiff rate of interest will do no harm.

Wall street may suffer a little, but elsewhere five and six per cent. money is the rule, and business is so prosperous it can stand it. The grain and provision markets continue fairly steady. Wheat and provisions lost a trifle during the week, and corn ruled firm. Cotton has shown much activity, and has advanced sharply at times. In manufacturing and general merchandizing there is no charge to note. Business is everywhere good.

THE exportation of manufactures in the eight months ending with August is forty-five million dollars greater than in the corresponding months of last year, an increase of 22 per cent. During the eight months of 1899, the export of manufactures has averaged more than one million dollars per day, including Sundays and holidays, the total for the 243 days being \$246,228,916, while in the same months of last year the total export of manufactures was \$201,444,606

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THE subject of luncheons for the little ones attending school is not generally given the thought and care it deserves. In "putting up" the lunch, aim at variety. Use more fruit and less meat, is a good rule for most lunches, especially for the children. Rich cakes, pies, and puddings should be used sparingly, although plain sponge cake, ginger bread, or cookies, and cornstarch-pudding, custard, and tapioca, may be used daily.

The greater part of the preparation for the lunch should be made the day before. Meats should be cooked, cooled, chopped, and seasoned; if to be taken in slices, a very sharp knife should be used, and the thinly sliced meat wrapped in a damp napkin. If the start is for any reason to be a very early one, the sandwiches may also be made up the night before and similarly wrapped to prevent drying.

A pretty basket or box should be provided for carrying the lunch, and waxed or paraffine paper is the best for wrapping, as it is impervious to odors. Articles with a pronounced odor should be wrapped in two thicknesses; it may be procured in bulk from wholesale paper houses, and dealers in confectioners' supplies, or it can be bought by the sheet from any confectioner, but the latter is by far the most expensive plan. Have on hand a supply of paper napkins, and the little porcelain egg cups with tops that screw on, are just the thing in which to carry stewed fruit, jams, custards, or little puddings. Fasten to the under side of the cover of the box or basket, a couple of folded paper napkins, also line the box with one, and wrap each article carefully by itself in the waxed paper. The fruit should be put in the bottom of the box, then the light dessert in paper boxes or cups, with the tarts, cakes, or cookies. Separate the dessert from the hearty courses by means of a bit of pasteboard, on which place the salad (if any) in glasses, accompanied by the crackers or wafers and pickles—the last named should be sent but rarely. Lastly, arrange the biscuits bread, or sandwiches, with the meat or hard boiled eggs, olives, and celery. Cover the whole with a piece of waxed paper, and fasten down the lid securely.—*Good Housekeeping.*

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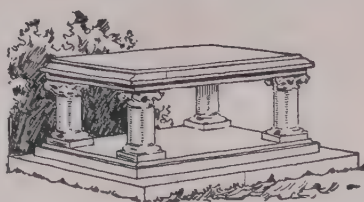
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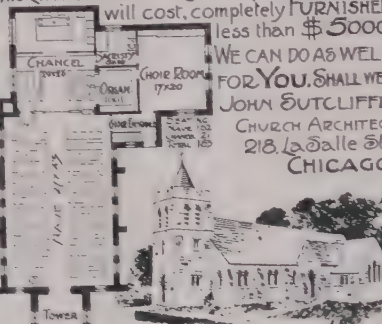
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Notes of the World's Progress

BY REFUSING TO ACCEPT THE Boer ultimatum, England placed the former in the position of either striking before Great Britain was prepared, or postponing the struggle until the latter had mobilized a large army, and accumulated a vast amount of war material. The Boers chose the former alternative, and England now has something more than a semblance of right in the bitter struggle which will ensue. There is no doubt that England will eventually triumph, whether right or wrong, and the Boers must then accept whatever terms are offered. In the statement of President Kruger that "the war will either make South Africa free, or make it the white man's grave," there is a grave menace, as it implies that he will arouse the bloodthirsty savage tribes if it be seen that the Boers are being overpowered. The proportion of blacks to whites in South Africa is twelve to one, and should President Kruger be able to carry out his implied threat, the consequences are too terrible to contemplate. The present contest is not so much Great Britain, as the financiers, against the people of South Africa.

latter were convicted by most shameful and unjust methods. Russia and Austria have shown official disapproval of the proceedings, and the end is not yet.

—X—

IT IS ANNOUNCED OFFICIALLY that a temporary agreement has been effected in the matter of the Alaskan boundary dispute, which difficulty proved an effectual impediment in the proceedings of the Joint High Commission in framing a new treaty between the United States and Canada. The settlement is not prepared, but will stand until an agreement is finally reached. But little attention would have been attracted had it not been for gold discoveries in the Alaskan regions. Nobody appeared to care for the ownership of a frozen and well-nigh inaccessible strip of territory, until it was found that these same strips possessed immense riches beneath its unattractive covering. As Canada exacts a royalty on all mining operations, it became vitally necessary to arrange a temporary settlement, in order to prevent trouble among miners.

—X—

IN A SPEECH DELIVERED RECENTLY in Chicago, Secretary of War Root expressed in a convincing manner our relations to the Philippine Islands, and the reasons why the campaign is being prosecuted. Secretary Root holds that there is no Filipino nation, there being, on the contrary, over sixty nationalities occupying several hundred islands, and of these races, but one in opposition to American occupation. According to Mr. Root, the practically unanimous declaration of men who have studied the subject is, that the people are not fit for self-government, and they themselves do not want it, except under the protection of the United States. The struggle against the United States is prompted by the selfish ambition of a military dictator, who has gathered together all the forces of disorder, and with his hands occupies one-half the Island of Luzon. There is nothing more comforting than this optimistic view.

—X—

SERVIA, AN UNIMPORTANT, WEAK little Balkan State, has shown itself to be on the same level as ex-King Milan, its whilom ruler, who has made himself a notorious European character. While France has had a Dreyfus case, Serbia has had a case even more disgraceful. Some months ago a man attempted to assassinate ex-King Milan. He was at once arrested, but not brought to trial, as the authorities believed he represented a revolutionary movement, and they desired through him to become fully cognizant of the plot. Belgrade became the scene of political strife so heated that martial law was declared. On the opening of the trial the would-be assassin became one of the principal witnesses, and implicated men of all types, some of exceptionally high character and standing. The

THE SEASON JUST CLOSING HAS been one of unsurpassed prosperity for lake carriers. The extraordinary activity in iron and steel and their kindred industries, created a demand for vessels far exceeding the available tonnage, and the result was an advance in rates which has made the ownership of vessels exceedingly profitable, a condition which for some years has not existed. Ore has been carried this season on a basis of sixty cents per ton, and charters have already been made for next season on a basis of one dollar and twenty-five cents. This means that iron ore will be at least two dollars higher next year in Eastern markets.

—X—

THERE WAS HELD IN CHICAGO THIS week a convention of anti-imperialists, called for the purpose of forming a national association, having as its object united and vigorous opposition to the Philippine policy of the administration. While the honesty of leaders of the opposition may not be questioned, and although they may be sincere in their desire to save the country from what they believe to be the mistake of imperialism, it is nevertheless questionable as to whether such action as is proposed is in good taste as matters stand at present. Until a permanent policy is decided upon, it cannot be known what cause really exists for opposition, and any action antagonistic to the present policy cannot but encourage the Filipinos to further and more determined resistance, particularly if it be thought that a majority of the people of the United States are favorable to Filipino independence. Until the Filipinos lay down their arms, the question cannot be decided, hence discussion as to a final disposition of the islands is premature.

ADVICES FROM WASHINGTON ARE in effect that the question of establishing a parcels post will receive serious attention at the hands of Congress during the forthcoming session. It is believed such an innovation would not only be possible, particularly if certain second-class privileges now in effect were restricted, but would greatly result to the public good. At present the limit is four pounds and the rate of postage sixteen cents per pound. If a parcels post were established, the weight limit would be ten pounds, and the rates considerably less than those now existing. The Pacific coast would be greatly benefited, for while the express companies compete with the government on short hauls, they do not do so in the case of long distances.

—X—

IN HIS ANNUAL REPORT, WHICH IS now being prepared, and which will shortly be presented, T. V. Powderly, Commissioner of Immigration, will recommend more stringent laws to reduce the number of undesirable immigrants. Although laws now in force have accomplished desirable results, it is felt there is still room for improvement, as, in spite of safeguards, many immigrants succeed in entering the country who are likely eventually to become public charges. Immigration from some countries is on the increase, the number thus far this year being 300,000, as against 200,000 the whole of last year. Steamship companies are said to be growing careless, and a law will be recommended providing a fine of \$1,000 in the case of each immigrant brought to this country in violation of law. Falling off in Irish immigration is due to improved conditions in that country through laws which afford better opportunities to the poor, particularly as to the ownership of land. Land can be purchased from the government, and paid for in installments, covering a period of thirty-five years.

—X—

CONSIDERABLE INTEREST ATTACHES to efforts now being made to push the Hanna-Payne shipping bill at the forthcoming session of Congress. Figures prepared by the Bureau of Navigation show that subsidies paid by the United States are small, compared to the amount which other countries contribute toward the upbuilding of their merchant marine. Friends of the bill claim there will be enough votes to assure its passage, but there are many who consider a subsidy system unnecessary, and that even if it were, it would be fully covered by the provisions of the Elkins bill, which proposes to achieve the same result by levying discriminating duties on all goods not imported in American ships. It is held that direct subsidies are an inevitable source of scandal, and that in the cases of certain great corporations they would be given a premium for running steamers to perpetuate their own monopolies. Under the provisions of the Elkins bill, there would be no discrimination as to owners of American ships, and all would share equally in benefits.

The Nineteenth Church Congress

THE nineteenth Church Congress held its meetings in St. Paul, Minn., Oct. 10-13th. On the evening previous to the opening of its sessions, the Minnesota Church Club held its Trinitide meeting at the Hotel Ryan. About 100 persons sat down to dinner. Bishop Whipple referred to the 40th anniversary of his consecration as occurring Friday, Oct. 13th, and to be commemorated at St. Paul's church, St. Paul. Dr. C. C. Tiffany, general chairman of the Church Congress, spoke of the opposition which the initial meeting had met, but Bishop Whipple, "the fearless Bishop of Minnesota," had boldly fostered the Congress, and had administered the Holy Communion at that first meeting in Calvary church.

SERMON BY BISHOP WHITE

On Tuesday the Holy Eucharist was celebrated at Christ church, Bishop Whipple being the celebrant, and Bishop White, of Michigan City, preaching the sermon. His theme was, "Unity in variety," having origin in God, expressed in nature and in grace, and seeking utterance in this Church Congress.

I am reminded, he said, as I stand here, of the words of the Bishop of Lincoln as he rose to speak to the people at Lambeth Conference, and said that he spoke with diffidence for the knowledge which he possessed he had had from the books which the men before him had written. I find myself addressing men who are studying what is needed, men who are trying to determine the methods under which the work of Christ may be successfully carried on under our existing conditions. I do not fear study, nor do I fear discussion, for the Word of God could not be God's Word did it not court examination and inquiry.

I am anxious that the Church should present a united front to the world. We are talking much of unity. Indeed, we boast a little of what we ourselves have done to bring about a reunion of a somewhat hostile, broken, and jealous Christendom. But I ask, is the Church united within herself? There is no conflict in God. There is absolute harmony in the divine thought and purpose and plan. Is there not a danger that we, drawing variable conclusions from differing conditions under which we live, may forget that the remedy for sin is one devised by God?

What are we doing with the Epiphany gift that made us disciples? Are we pleasing ourselves? Unless we bend low to the poor and blind and ignorant, and lift them up, unless we bear the infirmities of the weak, the weak will overthrow the strong. The Church must be a missionary. It cannot confine itself to the aristocratic pew, to glittering altars and beautiful singing, else social disorder will submerge the Church. I ask whether that type of Christian belief which we call independent, exhibits more positively the vigor of Christian service as ordered by God, than that which we call historical? I ask if there is a reluctance on the part of historical Christianity to incur the hardships which such missionary work would lay upon it? If there is, may it not be traceable to some doubt injected into our lives?

Let us not have so much controversial theology, and more of the unalterable Word of God.

In the afternoon the guests were given a drive around the city, after which they received the Church people of St. Paul, at the Hotel Ryan. The guest of honor, Bishop Potter, was on his way to Honolulu to arrange for the transfer of the Church there from English to American jurisdiction.

ADDRESS OF WELCOME

In the evening the sessions were held in the People's church. After prayer and music, Bishop Whipple made the address of welcome.

He referred to a meeting 28 years ago in the study of Grace church, New York, summoned by Dr. Potter, where many leaders of the Church, responsive to a like movement in the Church of England, assembled in the belief that the Church had never graver problems to solve, and that they could be solved only by the application of the Gospel; that there was no question, social or civil, affecting the welfare of a Christian State, in which the Church had not a deep and abiding interest.

It was in this spirit the Church Congress was founded, in the belief that out of fraternal intercourse and discussion would come clearer views of truth and closer union. This 19th session meets when grave questions again loom on the horizon. No branch of the Church had ever a more glorious mission or faced graver problems. The whole heathen world lies open for evangelization, and the Church must be in the forefront of missionary work. 'mid the strife of tongues it must hold up the olive branch of God's peace. Hearts cannot be reached by platitudes. Our tongues must be on fire with the Holy Ghost, and then men will believe. The outlook is not dark. Hands and hearts were never so busy as now in caring for suffering humanity. What is true of the Church's progress anywhere is true of the Church in America.

"DOES NATIONAL EXPANSION INVOLVE IMPERIALISM?"

Bishop Potter on rising to read his paper, on the above-named topic, was given an ovation.

After speaking of the apparent improbability that a nation which has delivered itself from the rule of kings and the rights of the few as against the disabilities of the many, will—being, moreover, a people that has adopted the principle of universal suffrage—revert to a system which takes away that privilege and remits the government to the will of an individual, which is substantially the imperial idea, he showed that whatever may be improbable, nothing is more entirely possible than that a nation which still preserves the form of democratic government may in time subordinate itself to methods of its administration, which, sooner or later, will bring the substance of imperialism along with them. We will suppose that a great trans-maritime power has acquired on these shores a large group of islands. These have come into its hands, we will say, not by conquest, but by purchase. This foreign power has thus acquired a great group of islands of which, practically, it knows nothing. They are very numerous, of very diverse populations, and of very dissimilar grades of civilization. The distant owner of them under this new dispensation is a republic, and their governments so far as they have had any, have rested upon monarchical and ecclesiastical traditions wholly alien to the republican ideas. Some of them, however, have been maintaining a long and heroic struggle for freedom, and have fondly hoped that their purchase by a republic will be simply the prelude to the achievement of that end.

Now it would seem at least reasonable that the conquering or purchasing republic, whichever you choose to call it, should inaugurate its relations to its new possessions by some conference with its dominant peoples. But no, its first word is subjection, its first demand, surrender, its first, second, and third conditions are: We will recognize nobody, we will treat with nobody, we alone will dictate all the terms. The policy does not work happily. These pestiferous wards of the nation will not lay down their arms; and these alien communities, instead of hailing the Stars and Stripes with a wild delight, are

actually insolent enough to intimate that they would rather salute a flag of their own.

What strange stupidity, what exasperating obstinacy! True enough, when we turn back to the history of 1776 we find something curiously like it; but then the Declaration of Independence is a "back number," and "life, liberty, and the pursuit of happiness" are the right only of the most favored nations.

Let us suppose, however, that the time comes when this foreign republic has crushed out the last ember of rebellion, and stifled every faintest note of protest. Unfortunately such a condition in conquered territories will not always "stay put." The old revolutionary idea survives, the old passion for freedom wakes anew (we never realized until now, when we see it in somebody else, what a naughty thing it was!) and so the new possessions must be vigorously, which, in fact, means rigorously, governed. There must be hosts of troops and scores of governors, and the organization of armies and staffs and military courts for nobody knows just how many islands.

How are these governments to be constituted? Who are to choose the governors? By what laws are they themselves to be governed? They have power, *e. g.*, to inflict the death penalty. By whom is it to be adjudged—a drum-head court-martial? Who are to determine the revenues, and how are they to be administered? The sovereign authority, in the final sense of that term, is some thousands of miles away. How is it to regulate the appointment of governors, satraps, and the rest? Who is to decide as to their competency and fitness? The taxes are to be assessed and collected, and expenditures to be regulated. How is the chief ruler of the distant republic, in whom, as it happens, there is invested, at any rate for the time being, really despotic power, to attend to all these matters? * * * * Now when you take the question of government out of highly civilized communities such as ours, and transfer it to some semi-civilized islands, thousands of miles away, the question is not what expansion of that kind theoretically implies, but what is it likely, practically, to involve? It is, of course, conceivable that in the persons of those to whom these distant governments shall be committed, we shall find only the highest ideals, and only the most incorruptible integrity. But what are the probabilities in the case? What is the likelihood that there, any more than anywhere else, the stream will rise higher than the source? . . . Now, it would seem as if you could not easily find a situation more analogous to that of India than that which exists to-day, *e. g.*, in the Philippines. There are the same diversities of race, condition, religion, tribal traditions, and the like, and in the case of these insular communities there is no binding interest whatever. To undertake to super-impose upon them our free institutions would seem to be an utterly hopeless task, and, in such a situation, what is the alternative but a form of government which, while not nominally, yet practically, in its essential absolutism, is imperial? The name may be absent, but the thing must be there, because it must be.

Yes, it may be answered at this point, perhaps this is so, but it cannot come to pass without our own consent. What is it, I would ask, which makes that impossible? Already we have seen how easy it is to drift into imperial methods, which are simply the methods of paternalism, in this very connection. A cardinal principle of "government of the people, by the people, for the people," is that the people shall not be treated like children and kept in the dark. A sound public opinion, we say, is the great bulwark of a republic, the foundation stone on which its popularity and prosperity must needs rest. Yes, but how are you going to get it if the public is kept in ignorance, in any particular case, of the facts? In war, it is true that military plans and movements may be concealed, lest we should give aid and comfort to the enemy. But

in governing one of our own dependencies the suppression of the facts in the case, the concealment of what has actually happened, is just as vicious in principle with reference to the insurgents in Manila as it would be with reference to the strikers in Pittsburgh. In both these cases you and I and our fellow-citizens are entitled to know all that has transpired, in order that we may assist in reaching a conclusion as to what ought to be done in a matter in which, after all, the burdens are ours. and the final responsibility is ours no less. In this connection, the searching of the mails, the proscription of certain publications, and the stifling of correspondence is one of the most intolerable outrages which a free people has ever suffered, and it is significant most of all of the development of a tendency which foreshadows that, whether, as I have said, we are likely to have imperialism in our distant possessions, in form we already have it at home in fact.

The thing that destroyed Rome was the loss of her homogeneity. Her various tribes and races became at last too diverse and mutually hostile to be harmonized in any orderly and harmonious whole, and peoples incapable of self-government turned at length to imperious Cæsar with inexpressible relief.

It is the reaction that waits always upon that territorial expansion which imports into the political problem communities that cannot be converted to a higher civilization save by war, and that cannot be ruled save by arms. Our strength to-day consists in the triumph of those great civic ideals which are the property alone of Anglo Saxon civilization. But if we persist in diluting that civilization too largely, the result needs no prophet to forecast. We may have territorial expansion and material prosperity, and, for a time, it may be, have possession which in the mere dream of it has begun to inflame our people with a strange inebriety—I mean world-wide supremacy—but in the winning of it we shall have lost every distinguishing characteristic of a free and self-governing people.

I end as I began, by asking, Is it worth while? And if you ask me what to-day is an honorable alternative, I answer that a gracious Providence, as I believe, has just now given it to us in an ever-memorable achievement consummated last July at the Hague. Our native fire-eater who is generally half loafer and half army beef contractor, has attempted to treat the recent international peace conference with a fine scorn, which can only react on himself. For myself, I do not hesitate to describe it as one of the most memorable and pregnant events in human history. It has no legal force, you say, and no compulsory authority? That, an intelligent mind ought to see, is one of its noblest distinctions. For it has, and it will have more and more, behind it, that mightiest of all forces, which is moral force, and which finally is the one constraining power which determines the deliberate actions, whether of nations or of men.

It may, indeed, be suggested that any action which looks to the reversal of our present policy in the Philippines would be tantamount to an acknowledgment that that policy had been wrong. The objection is one which always reminds me of an experience of a professional friend of mind who for some years practiced medicine in Russia. On one occasion he was called upon to attend a lady of high rank residing in one of the southern provinces, who was suffering from a severe cold in the head. "I would advise your highness," he said, "to remove your shoes and stockings, and place your feet in a bucket of water, and afterwards rub them briskly with a coarse towel." "But," she exclaimed in dismay, "that would be washing my feet." "True, your highness," answered the doctor, "the prescription is open to that objection." To submit to an international court, representing the best wisdom of the best peoples, the question of the best disposition and future administration of the Philippines, may be to admit that as a nation we are not infallible, but, then, surely, a great nation can afford to leave that claim to the somewhat Pickwickian

maintenance of it at present, afforded under alien skies and remote and un-American traditions.

The Rev. Rufus W. Clark, of Detroit, recounted the experiences of the United States in its first attempt at expansion in the conquering of the Northwest Territory:

The Indian chiefs had heard of our Declaration of Independence; but they did not want that, they wanted their own. After a prospect of the withdrawal of the British rule, some were pleased, as some had fought on the American side, but they did not want the British rule substituted by that of the United States. Thus, at the very outset of our history, the question which has constantly recurred was raised as to whether government without the consent of the governed must always hold, and without condition.

The American government evidently does not rest without qualification upon the principles of personal liberty. It rests upon the principle of the largest good to the largest number. This was clearly defined in its struggle with the supposed or actual rights of the colonies between themselves. Over federalism as opposed to provincialism there was a bitter contest; for federalism sacrifices had to be made. On this soil of the Northwest Territory there were hardships for the victor as well as for the vanquished; hardships for the soldier in his warfare of occupation. For the Indian also there was hardship, for a double reason; not only because the individual had to give way before the many, but a lower order had to give way before a higher social order. As to the particulars in which the law of progress works to individual inconvenience and loss, it is not always easy to determine.

Our meeting here, in the presence of a civilized and well-disposed people who generally listen to what we have to say, is in proof of the futility of much which once was very kindly but very firmly alleged against the expansion policy for the United States, being subversive of freedom, a policy dominated by public injustice, rapacity, despotism, and wrong.

Nor during the century of national expansion has there been any great modification of our government or divergence from the faith of the Fathers.

Other historical instances were given in the admission to the Union of Louisiana and Oregon, and the dire results foretold.

Among those who speak against expansion as involving imperialism, one class tells us of the degraded peoples we promise to annex, and the contagion of contact, of our incapacity to elevate and fit them for freedom. They speak slightly of a benevolent assimilation policy. We have certainly at hand those who by their changes in manners and in language and in knowledge are adequate to refute these aspersions—the French creole of the Mississippi, the Mexican upon our border, the Hibernians, Teutons, and Poles of our cities. In their tutelage we have not been altogether unsuccessful. Some of those who have fearlessly stood by the Indians as their advocates, will to-day admit mitigating circumstances in their present condition, in spite of the misfortunes and wrongs under which they have suffered. They have been protected from torturing and killing and eating each other. Their children have the privileges of government schools. Some, more fortunate and thrifty, have the right of franchise in local government. Some have been trained in, and accepted, the Christian religion. Among those who have stood as the advocates of the black man, there are those who do not deny that there is a process of elevation fairly under way, and that he is better off under our government, and that he has more privileges accorded to him than would be possible under most governments.

Then there is the other class who dwell upon the bad influences we are likely to exert upon an already educated and enlightened people, more especially those who are said to be in the Philippines, and who are alleged to be capable

of working out their own salvation. As to this latter class, we allege that if our government, national, State, and municipal, is as hopelessly bad and rotten as it is represented to be, there should not only be no expansion, but no republic. If, with our bosses and ward politics to follow our laws; and trusts and the dram seller and the gambler to follow our soldiers, there are to be no compensating and correcting influences to follow as well, then let us call back Odys. Our government is not perfect; our schools and charities and morals have their faults, but they are the best the world knows.

Col. Bradley M. Thompson, of Ann Arbor, maintained that no strange powers were involved in the present problems. He said, in part:

The question under consideration has reference solely to the necessary effect upon this government of our recent territorial acquisition, not the possible, nor even the probable, effect. . . . The Act organizing the Territory of Michigan, substantially the same as all the others, provided for the appointment of a governor and three judges, and those officers were clothed with powers that my friends over here would term imperialistic. The governor and judges constituted a legislative council, with power to enact all territorial legislation. The governor was authorized to appoint all executive and minor judicial officers under the statutes which the council enacted, and the judges sat as a judicial tribunal to interpret the laws which they themselves had helped to make. The inhabitants of the Territory, the governed, had no voice whatever in enacting the laws under which they would live, or in selecting the officers who should see that those laws were executed, or the judges who interpreted those laws. And, as strange as it may seem, no provision was made for obtaining the consent of the governed. Was that government imperialistic? If so, it is imperialism of the Constitution, and its exercise has continued for more than a century, for essentially the same form of government exists in Alaska until now.

It is claimed, however, that these recent acquisitions involve imperialism for the reason that our new territory is distant. Our opponents intimate that if Puerto Rico and the Philippine Islands were snuggling up to us, there would be no particular objection in the nation throwing its arm around and embracing them. What they object to particularly is courtship at a distance.

When gentlemen speak of the Philippines as distant they omit from the problem the essential element of time. If we measure distance by time, Manila to-day is nearer New York city, the commercial heart of the nation, than was any other city acquired by the country at the time of its acquisition. When the Louisiana purchase was made, New Orleans could not be garrisoned as quickly as Manila can be to-day. When California was acquired from Mexico, it took three months to send a regiment from New York to San Francisco. A regiment can be sent from New York to Manila in half the time, and at half the expense.

There is another consideration of even greater importance, and that is the ability of the government to communicate easily and speedily with its representatives and officers in our new possessions. Now, so far as communication is concerned, space has been practically annihilated, and the President can at any moment whisper, as it were, to Gen. Otis at Manila.

Why, then, do you say that the Philippines are distant? Distance with us is a thing of the past, and survives only among barbarians. It is as rare as the divine right of kings, which is found this day in only one spot in Europe, *unter den Linden*.

Let me add this further argument: That expansion, our acquisition of Puerto Rico and the Philippine Islands, would not necessitate an increase of the army or navy; that they add materially to our national defences, and that, if they do, such increase would not endanger our liberties. It is true that in case of war we

should be compelled to defend these new possessions, but what of that? Who ever claimed that while a chess player must guard all his pieces, the more he had to defend the greater his danger of losing the game? And upon the second point I desire to call attention to the example of England. She was never so free as this day. Her subjects never before enjoyed such complete personal liberty, and that liberty has kept step through the last century with an increase of both her army and navy.

Col. Thompson retired amid great applause.

The Rev. W. C. Pope, of St. Paul, continued the argument for national expansion. He said:

De Tocqueville has spoken of the valley of the Mississippi as being the most magnificent abode made by God for man. However magnificent it is, it would not have been a comfortable place for us had the views of the anti expansionists of 1803 prevailed. If they had, our guests looking across the river, instead of seeing the flourishing sixth ward, would see an impassable morass, with dense forests beyond. Those of our guests entertained in the luxurious homes of Minneapolis could only have been accommodated in log houses and pine shanties.

He cited President Jefferson's acknowledgment of extra constitutionality of the Louisiana purchase, and the revolutionary utterances of Josiah Quincy in regard to its effect upon the Union.

There are two sorts of imperialism, that of Rome and France and that of England. National expansion in the United States does not involve the imperialism of Rome; it does involve the imperialism of England. India knows the advantages of British imperialism. Millions of dollars were spent by England for the relief of the starving people of India. All the colonies of England acknowledge that it is to their advantage to belong to the British Empire.

The devil spoke more truthfully than is his wont when he claimed as his own all the kingdoms of the world and the glory of them. All heathen rule is marked by cruelty and lust. But the kingdoms of the world are becoming the kingdoms of the Lord and His Christ. Eighty-four per cent. of the earth's area is now possessed by the Christian nations, while the events of the last eighteen months indicate that of Christian nations, those only are to rule which carry with them an open Bible.

The Rev. Charles Lester, of Milwaukee, said:

It is a question of God and responsibility. Do we ever think how Providence was at work when the people of the United States were moved to abolish the power of royalty and to transfer the Philippines to this nation? We are often warned of the terrible example of the Roman imperialism. But it is only the fate of all empires to do their work and then to fade away as a flower, so that they may give way to other nations with a greater sense of responsibility.

And shall we say that the people of the United States are not to be trusted? The question is less what we shall do with the Philippines, than what the Philippines will do to us? It must be remembered that the Christian religion and the United States are both founded on confidence in human nature, in the long run. We may certainly trust our government to do justice to the Philippines. We must look at things in a larger, grander way, trusting that God is always a Mediator in the affairs of humanity. We have thus to help on His plans, that His Name may be glorified and His kingdom come throughout all the nations of the earth.

Wednesday, Oct. 11th, on account of the rain, the audience numbered not more than 500. Bishop Whipple presided. Bishop Gilbert injected, as is his wont, the proper enthusiasm, and Archdeacon Tiffany gave the notices. The meeting was opened with prayer, and singing, "Onward, Christian soldiers." The topic was

THE SUNDAY QUESTION

The Very Rev. Dr. Campbell Fair, of Omaha, read in part, as follows:

There are two hundred passages in Holy Scripture bearing upon one day in seven as a day of rest and worship. May we not ask: Is all this Scripture merely dead history, or is the principle it contains a living issue, a social problem and a high religious duty?

What was given in Eden must not be lost in America. We need reverence, the rest day will promote it; we need ceremonial, the rest day will give it scope; we need morality, the rest day will teach it; we need religion, the rest day will uphold it; we need worship, the rest day will maintain it; we need rest—blessed, happy rest—the rest day will secure it. Nature supports revelation in giving humanity a weekly rest day, and is, next to Holy Scripture, the authority for its observance.

What prevents our having America's Sunday as it ought to be? What are the hindrances to a loyal, cheerful, consistent observance of the day, its import and obligations?

One of the hindrances is the Sunday newspaper, but I have no objection to a Sunday paper printed on Saturday, circulated and read on Monday.

How can we preserve the true American Sunday? We must maintain its God-given authority—it is God's day. It is the Church's day, and the Church has power to make it a day of obligation. It is the Republic's day. Sunday laws are all over the Union to keep it differently from the other six days. We must call it what it is, the Lord's Day. We must speak of it as what God made it, blessed, holy, sanctified, and hallowed. We should have a Saturday preparation for Sunday observance. We must adopt the God-given principle of a "Sabbath Day's journey." The Church should give the people attractive services to draw them to the house of prayer. The family in the house must recognize the Lord's Day in the home life. The laws of Church and State regarding Sunday should be read, published, and made known. The press must be our ally to secure a calm and reverent Sunday. The pulpit should speak in love and earnestness to preserve for God His own day. A strong and healthy sentiment must be aroused and maintained in favor of the day as a real rest. City observance and State recognition should be secured. The Saturday half-holiday and early closing must be worked for, and by all means the nation must be educated that if Sunday is lost the desolation has come; in the words of Emerson, "No greater calamity can befall a people than its loss of worship."

The Jews had a precept, "Whatever can be done on the day before or deferred until the day after, ought not to be done on the Sabbath."

The Rev. Henry Tatlock, of Ann Arbor, Mich., read the next paper. We quote in part:

The Sunday question is not a simple, but a compound, question. There is the question concerning the origin and authority of Sunday, and the question as to the proper mode of keeping the day. For us in this country at present, unfortunately, there is another. We are confronted with the question, not why we should keep Sunday, or how we should keep it, but whether we are to have any Sunday to keep at all. The institution is openly assailed by greed, by leisure, and by irreligion; and the question of the hour is, How shall we ward off these assaults and preserve for ourselves and the generations to come after us this costly franchise and ancient charter of our religion?

First, this is pre-eminently a cause in which union is strength. If we are to win this fight, we must get together. We must adopt a war cry which will rally to our standard all, of every name, who value the weekly day of rest. The ground upon which all the friends of Sunday may thus unite in common effort for its defence contains four impregnable positions:

Sunday is needed as a day of rest. The weekly day of release from labor is required for

man's physical health; for his mental efficiency; for his social development; for the realization of his personal liberty, and for the maintenance of family life.

Sunday is needed as a day of religious observance. A weekly day set free for religious uses is demanded for man's moral health and for his spiritual growth. Without Sunday kept as a holy day, neither virtue or religion can be maintained.

Sunday, as a day of rest and as a day of religious observance, is required for the welfare of the State. What affects the physical, mental, social, moral, and spiritual condition of the individual, affects society, affects the commonwealth. The stability of the State rests upon the capacity and virtue of its citizens. Sunday properly kept gives play to the highest powers of man's constitution and elevates his whole manhood; it increases his efficiency as a worker and supplies him with the motive and the power of self-government.

Sunday as a day of rest and as a day of religious observance, is an American institution. It is here. It was introduced by the fathers of our political existence, and it has been maintained through all the changes of our history. It is recognized by the laws of the nation and by the laws of every State. It is a custom of the people, and the people have a right to demand that their customs shall be protected.

Multitudes of our people are in need of enlightenment and guidance in this matter. The people as a whole do not understand the subject. A campaign of education is necessary. When the mind of the American people is awakened to the moral issues of a cause, and the way to keep the right or to win the right is made plain to it, I believe that their conscience can be trusted to lead them in that way.

There is another cause inherently involved in the Sunday problem; it is the cause of shorter hours on the six working days of the week. To win the cause of Sunday in any real sense, we must contend for saner living on the other days of the week. What we have to attack and drive off the field is the cause, and that cause is the determination of men to use themselves and their fellows primarily or solely for the accomplishment of purposes which find their issue and fulfillment in the carnal life. This is the principle which leads men to impose upon themselves, and to demand from others, so much work that both they and their servants are completely exhausted in body and mind at the week's end, and have no energy left to use their Sunday for any purpose higher than mere animal existence.

The law cannot be invoked to protect a man against himself for the preservation of his life, but it is possible to protect others against his over-reaching greed. It is possible to compel every employer to allow his workmen opportunity to live as men. The Sunday problem is largely the workingman's problem, and if we are to have a real Sunday in this country, we must take up the workingman's cause and save him from the influences which are converting him into a mere machine for the production of wealth and the purveyance of pleasure.

What I have suggested looks to action; and to action through organization; but within the organization is the individual, and back of action lies the motive. Sunday is necessary for the welfare of the citizen, and therefore for the welfare of the State. But the State did not institute Sunday, neither can the State maintain it. Sunday is the offspring of religion, and only religion can maintain it alive. Behind all regulations of society for the preservation of the day, which organized effort may secure, there must be in the hearts of the people the motive of religion.

The Rev. W. S. Rainsford, of New York, said:

One pre-eminent danger appeals us to day. It is the growing disregard of law. Underlying the importance of the observations of the Lord's Day is the disregard of the law. The method of enforcement is too often the mistaken

one, especially with the Episcopal Church. The mere assertion of an outward authority is not going to help us a bit. Christ turned to the masses of men when on earth. The world of men is the same as in early days. Man wants to be guided, and on this broad basis there is every reason to believe we shall guide them. There should be a larger use of the Lord's Day. A wise, liberal policy followed by the clergy will have the right effect.

The Rev. E. M. Stires, of Grace church, Chicago, was the next speaker.

He said that the problem might conveniently be divided into two questions: Why should we keep Sunday? and how can we make it what it should be? In answering the first question, he stated that it should be kept, first, for physiological reasons, and showed how heavily the stress of life bears upon all classes of men, and how great is the need of regular and periodic rest; and that failure to obtain it brings punishment swift and severe.

The second reason was industrial. He declared that much of the labor problem was involved in the proper observance of the weekly rest day; that long hours and seven days a week of toil meant short seasons and cheap labor. Unremitting toil is brutalizing; labor should be moral and intelligent; it could be neither without time for rest and reflection.

The third reason for Sunday observance was moral or social. A man's value to the community might be measured by his responsiveness to right and duty; but incessant toil makes his moral development impossible. National prosperity and stability depend on high social, intellectual, and religious ideals; these are formed in the family, and the character of a nation may be determined by the character of its homes. We might go farther, and say that the character of the family may largely be determined by the way in which it keeps its Sunday.

A fourth reason was political. No one questions the right of the State to determine the length of a working day; why should we deny its right to regulate the length of a working week? The State makes no attempt to enforce the religious observance of Sunday, but simply protects the day for the benefit of the community.

A fifth reason for Sunday observance, and with us, weightiest of all, was its religious character. No Christian land could remain truly Christian without the observance of a thoroughly Christian Sunday.

How can we make Sunday what it should be? He advised our using influence to enforce such wise laws as have been already enacted; to endeavor to obtain more effective legislation where the laws are inadequate. He urged the substitution of wholesome and innocent forms of recreation for those which are harmful; the best way to drive out that which was wrong and bad was the introduction of that which was right and good. One who speaks with authority for organized labor recently declared: "We have inscribed upon our standard, 'Eight hours for work, eight hours for recreation, eight hours for sleep,' and we also desire a Sunday in which to learn our responsibility to God and man."

He spoke of the influence we should bring to bear upon the well-to-do, the "society" people who give fashionable Sunday dinners and are addicted to Sunday golf. Another means of influence he mentioned was the clergy; they should remove all hindrances to the marvelously attractive and persuasive power of the services of the Church, see that they were rendered heartily and intelligently, that the sermons were practical, firm, gentle, direct.

The Rev. Dr. Beverly E. Warner, of New Orleans, a transplanted New Englander, as he described himself, said that Sunday legislation should not be enacted on religious grounds:

The law of one day's remission of labor is written deep in human experience. We note that man is not merchandise, to be handled as a

bale of goods, nor a machine with only a material structure. His life may not be all toil, all grind. He must not be endlessly upon a strain, or he will break down, not as a Christian, but as a man. The law of Sunday observance is a recognition of the fundamental rights of man, that he shall not always bend over the desk, nor stoop at his work bench, nor delve in the trenches; but that he shall run and laugh, and dance and sing, a free creature in the realm of God, who is his Father on earth as in heaven. When the French revolutionists legislated the day out of existence, they could not legislate the necessity for the day out of the life of mankind. A day of rest is not a human suggestion as to what man wants, it is God's word as to what he needs. When men dispute this, and linger with their business cares in the borders of the rest day, snatching from it hours that they think are wasted else, because "time is money," they will have to settle accounts not with the parson, but with the outraged laws of nature.

There are three classes in our modern civilization to whom Sunday observance is of the profoundest importance. First, the workingman, whether in the mill, the shop, the field or the factory. The working people are often told by agitators that the Church, in her insistence upon Sunday observance, is their enemy. There could hardly be a more audacious falsehood.

Sunday legislation in the past may have been good or bad, wise or foolish—usually it is both—but Sunday legislation of some sort is the only barrier against a secularism that will in time make our working men and women victims of an intolerable slavery. But legislation as to how people shall use the day is quite another thing. We may exhort and teach and instruct, but we may not command. How to "keep Sunday" is a question for the individual conscience.

The second class to whom, as it seems to me, Sunday legislation is of the last importance is that large and eminently respectable part of the community who worship God, as they say, in the woods and fields, on the bicycle, on the golf links—who, in a word, give the whole day up to amusements. They have fair and specious standing ground. There are many good men who spend their Sundays as though there were no such thing as a church in existence. In many individual cases it is very difficult not to admit their argument. But to them we may say, suppose there were no churches in existence? You would be obliged at the same time to eliminate Christian civilization. History is our warrant for claiming that religion, its practice, its ideals, and its institutions, have given us the civilization we enjoy. If it is valuable to men, men are bound to maintain it in one way or another. The Turk, the infidel, agnostic, heretic, has the same privilege as the Christian under the Christian civilization. It behooves him as one who receives its benefits, to acknowledge responsibilities. One of these is the maintenance of an institution and a day which have done so much for the best life of the world, and are the only organized good against the mass of organized evil.

I do not mean to say that a man should not take any recreation he pleases on Sunday that is legitimate on any other day of the week. Indeed, I think that for people who toil, Sunday ought to be a recreation day, but in a way that will build up manhood and womanhood, and ennobles, not debauch, a community.

The third class interested in Sunday observance is composed of those who believe and call themselves Christians. That there is a laxity from Puritan methods of Sunday keeping is acknowledged, and, by some of us, with great joy. The painful rigidity of a mechanical observance of twenty-four hours is mercifully relaxed. But for all this, if you will closely scan the history of the American people, you will find that from those communities where men have been brought up in a religious, God-fearing way, with Sunday observance as a rallying point, have gone forth a manhood and womanhood which has been the backbone of our civilization.

For to the man whose vision is not bound

by the earthly horizon, the Sunday is something more than a rest day from legitimate toil. It recalls to us in the midst of the world's business and anxieties, that we are more than children of the world and time; that there are higher things, and of greater importance to think upon, than the affairs that take a man to his office from Monday to Saturday. Sunday, in its past history and its present spiritual ideal, stands for the first fact that, in its analysis, a man's life is not to be written in terms of money or of commercial or professional success, but in terms of character as children of the Heavenly Father. But no mechanical rule for the day's observance will hold. What may be wise and good for one may not be for another. I feel sure that recreation has a large part to do with the proper keeping of the day.

Jesus acknowledged the divine command, for, as a man, He knew the divine meaning of it. But he lifted it out of its mechanical observance, and breathing the breath of life through the old formulas, showed that the divine intention had never been to impose a burden, but to confer a privilege.

THE BEARING OF THE NEWSPAPER ON INTELLECTUAL AND MORAL LIFE

Wednesday evening, the Rev. Cameron Mann, D. D., of Kansas City, was the first writer:

The thing to be remembered at the outset is that a newspaper is not a charity, a reform organization, a society for the diffusing of useful knowledge, but a commercial enterprise, just as much as a railroad or a dry-goods store. It is published to make money. The manager's eye is ever upon the subscription list and the advertising page. It is by them that the policy of the paper is controlled. "No man," once said to me the owner and manager of a great daily, "no man prints his ideal paper; he prints the best that he thinks will secure enough readers." And the simple fact is that most people do not care for that extent and accuracy of information, that sobriety of tone, that fairness of discussion, that anxiety for upliftment, which are the qualities which theoretically should make the successful journal. When such a one as Robert Louis Stevenson—having no grudge to avenge, no sourness of disposition to vent—could say, as he did say in the frank privacy of a letter to a friend, "To me the press is the mouth of a sewer, whose lying is professed as from a university chair, and everything prurient and ignoble and essentially dull finds its abode and pulpit"—when such a man could say this there is certainly a long and black indictment possible.

As everybody knows, there is another side. It is simple history that the newspapers, with all their faults, have done more to improve political life than any other agency. In our disgust at campaign lies and vindictive partisanship, we often regret those golden days, ere we were born, when the strife had to be carried on by occasional pamphlets and stump speeches, when it was not in some penny-a-liner's power to put foul aspersions of a fine character and malignant misconstructions of an honest career upon every breakfast table from Maine to Oregon. Nevertheless, in those days the lies were told and the abuse was showered. The newspapers do not make these things; they simply give in print what used to go in manuscript or by word of mouth.

The work done by the newspaper in civic life is more extended and effective. Enabling us to express ourselves together with our fellows, it makes us confident and aggressive; it stimulates, draws, drives us on. In such work I believe the bearing of the newspaper on life to be nearly as wholesome as it is strong. I believe there is more of intellect, more of morality, in our present general politics than there was a hundred or fifty years ago; and that this is due to a press which does make existing conditions clear, and does mean to insist upon justice and mercy.

But there is a vast tract of its columns devoted to other things than politics.

The news of the day—how much of it is worth

knowing? How much of it instructs or purifies or exalts? What possible good can come from hearing them, and instantly forgetting them? Is the man who went off for his month's vacation in the wilderness, whither no mails come, at any serious disadvantage when he returns to town and meets the people who have been bolting their ten and twenty columns a day?

It would be an immense loss were we never to take a square look at this world. Never to peruse a newspaper would be to impoverish the brain, and to narrow the heart, and to chill the conscience. We ought to know that outside the steady business routine and the quiet, comfortable home, prowl the tramps and toughs and criminals.

In their direct advice the newspapers generally champion wholesome action and high ideals; in their lucubrations on social and domestic life, they are as fierce for virtue as are those melodramas where the curtain falls with the foot of innocence upon the villain's neck.

But indirectly the papers undo much of their advice and exhortation. The advertisements are constantly giving the lie to the rest of the sheet. Those quacks and scoundrels who prey upon human folly and guilt are derided and denounced on one page, but on the next the compositor sets up their brazen assertions, their lying puffs, their cunning snares. The frightful damage done by much of this advertising is beyond calculation.

The experiment of an "endowed newspaper" is well worth trying. It seems to me no more absurd than an endowed university. If such a paper does arise, and is successful, it will have a host of followers. The present great journals will in some way endow themselves, and rivalries will not show in sensational headlines or swarming columns, but in accuracy, cleanliness, and brilliancy.

In the meantime we shall best promote our best moral and intellectual life by leaving nine-tenths of the contents of our daily paper unread.

The Rev. Dr. Mackay-Smith, of Washington, was the second writer:

The average American newspaper, whatever may be its qualities, is probably of as high a type as its readers either desire or deserve. In so far as the majority of newspapers teach boastfulness, pretence, and exaggeration, they by this means hinder the intellectual growth of the nation. The mental currency is debased.

As a whole, our newspaper press stands for morality, and few are the editors who would deliberately "sell the truth to save the hour, or palter with Almighty God for power," but, nevertheless, there is, in the case of almost every paper, an unconscious tendency to make vice attractive and virtue repellant, by the way it depicts crime.

Of course there is another side to all this. Our newspapers are not all so black as they are printed. They generally stand for justice and fair dealing between man and man; and they have their other great virtues.

The Rev. David H. Greer, of New York, said:

Looking then at the newspaper as it exists to-day in our American society, we find that it is a power which is both bad and good. It is a sword that cuts both ways. It has its noble qualities and the ignoble defects of its qualities. The "newspaper habit," the stimulating newspaper habit seems to have so fixed itself upon some people to-day that while there is a literature of the best and purest sort around them on every hand, within their easy reach, it is not sufficiently stimulating for them to take and read.

The fault in that case, however, is not with the newspaper; the fault is with the people who so exclusively or excessively use it that they have lost their taste for anything but the newspaper. It is not the newspaper, but the "newspaper habit" that does the hurt. Looking for, living in, and feeding on, sensations is not the kind of process that contributes most effectually to moral growth and advancement. The greatest moral Teacher that the world has

ever seen—to claim for Him nothing else or nothing more than that—did not lift up His voice or cry aloud on the streets; and when the people asked Him for wonders and for signs, told them in reply that no signs should be given them. And the people who live to-day by wonders and by signs, by the stimulating signs and wonders such as it is the business of the newspapers to give them, and who have so acquired the newspaper habit that they cannot live without them, cannot hope to appreciate the beauty and the truth of that greatest moral picture which has ever been portrayed on the canvas of human life. And yet however bad the sensational habit of the newspaper may be, one thing is worse, and that is to try to overcome the sluggish moral method which has helped to produce it. For that would be to exaggerate the very thing which it deprecates, and in trying thus to remove the barrier, it would only build it bigger.

Let me then in a sentence sum up what I have said: Take the best newspapers, and take them in moderation.

Prof. C. N. Gregory, University of Wisconsin, said:

There are about 5,000 newspapers in the world, of which practically one-half are printed in the United States. Over 600 papers are printed here in our own State of Minnesota. Five are published in Alaska. The newspaper is everywhere.

The newspaper reflects its subscribers' taste. I think that is a generally recognized fact; and for that very reason I should be unwilling to condemn the American press, for in so doing I should feel that I was also condemning the American people.

It was Matthew Arnold who first pointed out the great good to be gained through studying the opinion of a nation, or a national institution, held by foreigners. He referred to it, you remember, as the "opinion of contemporaneous posterity." I know of no more effective standard by which to judge our press; and, candidly, I think that the judgment of the world is that our press is not so good as the press of some other countries.

In closing, Mr. Gregory called attention to the fact that no special training was required of the newspaper man, such as is necessary in the other professions, and gave it as his opinion that much good work would result if editors detected in venality in connection with their work, could be disbarred from the field of journalism, just as a lawyer would be prevented from practicing after he had been found guilty of some piece of professional rascality.

Dr. Flavel S. Luther, of Hartford, Conn., considered the newspapers responsible in no slight degree for the present standard of living had by the American laboring classes, and while he admitted that they frequently printed stories of vice and degradation, he yet maintained that it was the secret crime that was most to be feared, and argued that the publicity accorded misdoings by the papers acted as a strong preventive of crime.

It is manifest to me that the average intelligence and refinement of a community varies directly with the number of newspapers which enter it. There are fewer lynchings where there are more newspapers. Subscription lists are small from towns with few and poor schools.

Recently, foreign investigators have become interested to learn the cause of the acknowledged superiority of the American workmen. At least one distinguished observer was impressed by the, to him, surprising fact that they all read the papers. It is fair, is it not, to judge the paper as we judge schools and churches—by the character of those who patronize them most extensively?

But the average newspaper does much besides opening and keeping open the mind of the average citizen. We complain of their intrusion into private affairs. Generally, not always, but generally, these private affairs, this private business, ought to be intruded into. Our modern civilization is so complex that individual privacy,

whether we like it or not, must be restricted to a narrower range than in the time of our fathers. Most of us have been more than once held back from folly in word and deed by the sure knowledge that "it would get into the papers."

The last speaker of the evening was the Rev. William Wilkinson, of Minneapolis, who announced at the very outset of his remarks that he intended to champion the cause of the newspapers.

"You gentlemen who preceded me," he said, "have made the mistake of confusing size with importance. You see a two-column account of a Dakota divorce case in the papers, and neglect to read the statement of a great benefaction published on the same page. Gentlemen, a diamond doesn't fill as much space as a brick, but it's more important."

Continuing in the same strain, Mr. Wilkinson expressed his thorough belief in the newspaper, and in newspaper men.

IS NATURE CHRISTIAN?

The above was Thursday morning's topic. The Rev. Frederick Palmer, of Andover, changed it to "Is God in Nature?" and then treated of it in part, as follows:

It is assumed by many people that nature authentically represents God, and that therefore such matters as are most generally associated with nature, as, for instance, the weather, are direct indications of His will. It follows from such reasoning that the state of things as it is, comes to be regarded as sacred. Such reasoning causes opposition to the use of anaesthetics in surgery. God had established pain as the necessary result of the knife; was not the prevention of pain a violation of natural, and therefore divine, conditions? In this way, conditions which are primitive come to be regarded as more divine than subsequent ones. "Let us discover," says the ecclesiast, "what was the primitive condition of the Church and re-establish it." In reality, the fact that a condition was primitive is presumption against its desirability. God's method is a series of steps each in advance of the preceding. The natural comes first, the spiritual follows later. Nature is that which is; the Kingdom of God is that which ought to be; and between the two there is a great gulf fixed. Nature is not Christian; see her indifference to pain, her waste, her lack of sympathy.

If there is an element in nature which is divine, how can we find it? How can we distinguish it from that which is the mere stuff of the spiritual? By training in ourselves spiritual perceptions. We must know what is spiritual when we see it. If God dwells apart from and outside the world, it will be true that whatever is human is non-divine. But if God dwells, through His Spirit, in the plan of nature and in the better side of humanity, then nature, in its largest sense, has a Christian element.

Our answer to the question with which we started will therefore depend upon the meaning we give to the word "nature." If it means the condition of things without man's stamp, the current course of events, that which is, apart from the spiritual element in it, we may say that it is not Christian—then it is merely stuff to be worked over into spirituality. But if we claim a larger meaning for the word, if nature is not only the sum, but the soul of all things, then we must triumphantly declare that we recognize through it all a plan, a spiritual element, a presence of God, which in its highest manifestation is Christian. Then we shall gladly contemplate the incarnation of Christ as something perfectly natural.

The Rev. Joseph Hutcheson, of New York, took the ground that nature was not Christian, but in a profound sense was deeply antagonistic to man's higher life:

Man by nature is not bad. Man's nature is divine creation. It cannot be called good or bad; no more than the moon or stars. Man must create his own character and happiness. He is not born a complete Christian. The history of civilization obeys the law of evolution. Within

this movement there is a moral force which struggles and seeks to make perfection possible. That which makes Christianity possible is the conflict going on between nature and the higher life. He who surrenders to nature ruins himself. Our nature becomes Christian, as by struggling with it we are able to become God-like. Here is the history of civilization, which obeys the great law of evolution, which shows a spiritual power struggling to make itself felt.

The Rev. Frank W. Baker, of New Haven, Conn.:

It is apparent to all that the forces of nature are the pulsing of God's power through the universe. If this be true then the forces of nature must give us imperfect revelations of God. The laws of nature are so much as we have discovered of God's work in the universe. Nature stands for definite relationship in the universe to God. The most perfect fruit of nature is man. Man is created in God's image. The answer to the question depends upon what we call Christian. I must believe nature is Christian.

The Rev. Charles Olmsted, S. T. D., of Bala, Pa.:

Nature is not the universe, but a very small mechanical part of it. There is a middle term between God and nature. Nature is Christian if Jesus Christ created it. Nature is not God, but simply something He creates. God is beyond the creation. Nature is an organism, not a mechanism. Nature has physical but not moral evil. If there is no moral evil in nature what are we to infer? Simply that the soul must progress. And if a man wants to be a Christian he must follow out toward this state of final perfection. A great mistake is made in turning means into ends. If we say nature is God do we not turn means into ends? Nature is an instrument in the hands of God for His children and His own glory.

The Rev. Charles J. Wood, of York, Pa.:

Jesus Christ is the revelation and manifestation of the unseen God. Does nature reveal the same God that Jesus Christ reveals? It is not possible then that the world would be antagonistic to Jesus Christ. Law prevails in the whole of nature, all is subject to divine will. As soon as we come to this conclusion, we are confronted with a specter. We look out and see a great amount of evil and we say, can God be a God of evil? If the world is the manifestation of God, how can this be? Nature is Christian, it does reveal the God of love and goodness.

Dr. Rainsford:

It is absolutely vital to the well being of the Church, that we may not be misunderstood. I believe that to-day we must stand before men and say we believe in a universe in which there is above all, in all, and through all, a God or no God at all. In discussions of this kind people remember your qualifications but not your principles. Nature is God's from top to bottom, from the croak of the frog to the voice of the archangel.

The Rev. David H. Greer, D. D., of New York:

If I did not believe nature is Christian through and through I would never speak from a Christian pulpit again. Man stands today upon creation's summit as though some voice had spoken and said: Go in the name of the Son of Man. The scientists have agreed that no force can be lost and that physical force as such cannot persist. There must be something beyond the physical force, and science is retreating from its stand. I believe that nature's God is the God of Jesus Christ.

The Rev. B. W. R. Tayler, rector of St. John's church, Los Angeles, said:

There is a great deal of truth in the theory of an immanent God in the universe. I believe that not a leaf falls fluttering to earth but subserves some higher purpose. I believe that God moves behind all the phenomena of the world. And yet I believe also that there are many things in the world which are foreign to

God, and which are not of God. Nature is essentially cruel and inexorable, and in these senses it cannot be Christian in spirit or in fact. In spite of the deification of nature as we have heard it to day, I am still old-fashioned enough to believe in the old theology that whereas God created all things and created them good, yet evil has been in some way and at some time introduced into the world, how and where does not now enter into the question. I still believe that the fall of man was downward and not upward, and that man is trying to climb back to his original righteousness. I still believe in a kingdom of sin and a kingdom of grace, and that Christ came into the world to call us out of one into the other. For if there is no kingdom of sin what let me ask was the purpose of Christ's mission? Why should we pray for the breaking down of the kingdom of sin, Satan, and death? I did not intend to speak on this subject, but in the face of what has gone before I have felt it my duty. Let me ask those who believe that nature is Christian, whether they ever teach their Sunday school children the catechism which tells them that by Baptism they are brought out of one kingdom into another; which tells them that "being by nature born in sin, they are hereby (*i. e.* in Baptism) made the children of grace?"

LESSONS OF THE RITUAL CONTEST IN THE CHURCH OF ENGLAND

This was the topic discussed on Thursday evening. The Rev. John H. Elliott, S. T. D., of Washington, D. C., distinguished between the "Ritualists" and the "Anglo-Catholics." He said:

That the ritual contest marked a re-action against the declension in the Church of England from the stately services provided for at the Reformation—the result of Puritanism and of the coldness of the Georgian era. This re-action is both religious and aesthetic, but it has come in "like a flood," and threatens to submerge the doctrine and ritual of the Church of England. This extreme tendency has received a check through the recent action of the Archbishops. The "Declaration of the English Church Union," made in February last, spoke for 40,000 communicants, and has been compared with *Magna Charta*. This document, the speaker proceeded to criticize. In it we read that "the rulers of England in the 16th century declared that nothing was to be taught except what could be collected from the Catholic fathers and ancient bishops." This is from a canon of 1571, but is not an exact quotation. As given in the "Declaration," it would seem to countenance the idea that tradition, written or oral, was the rule of faith in the Church of England. But this is contradicted by the 39 Articles made authoritative at that very time, wherein (Article 6) the Holy Scriptures are made the rule of faith. The Canon really required that nothing should be taught as *de fide* "but what is agreeable to the doctrine of the Old and New Testaments, and has been collected out of that very doctrine by the Catholic fathers and ancient bishops." This puts the matter in quite a different light. The same canon of 1571 enacts that the 39 articles must be subscribed to by the clergy, and hence that they must accept the statement of Article 28, that "the Sacrament of the Lord's Supper was not by Christ's ordinance, reserved," etc.

The speaker then took up the reference in the Declaration to Canon 80 of 1604, wherein is expressed the purpose of not "forsaking or rejecting the Churches of Italy, France, Spain, Germany," and others, except where those Churches "were fallen, both from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders." But such statements must be taken with others in the same body of Canons, which prescribe the Prayer Book and its ceremonies as the exclusive use of the Church of England. The two principal statements of the Declaration, therefore, fail to sustain the ritualistic position. The tendency of the Ritualistic party is to confirm the impression that no Church can be Catholic without being Roman Catholic. Some have

openly avowed this. This would wipe out Anglo-Catholicism, destroy the mediating position of the Church of England, and imperil that Church in her own home.

Dr Hall of the Western Theological Seminary, Chicago, gave a *resume* of the Ritual Contest, in which he showed that the present so-called "crisis" is but a passing phase in a conflict which has been going on for many years.

Two principal issues are at stake; (a) the right of the Church of England to govern herself in spiritual matters, and to adjudicate her own spiritual causes; (b) certain doctrines of the English Church which have been re-emphasized by the Tractarian Movement after a century of neglect.

The speaker showed that the Reformation Settlement, as it is called, of Henry VIII's reign expressly reserved to the Church her spiritual autonomy, although that autonomy has been in practice frequently violated since by the State. The assumption of jurisdiction in spiritual causes by the Privy Council, and the passage of the Public Worship Regulation Act of 1874, were usurpations on the part of the State. In disregarding the authority thus claimed, the Ritualists have not been lawless, but have been fighting the battles of the Church. The recent "Opinion" of the Archbishops, that the ceremonial use of incense is unlawful, was shown to be mistaken, and without legal force. It has been received in a loyal temper by the Ritualists, although they have not in every instance conformed their practice to its terms. The problem of expediency is involved.

Dr. Hall deduced three lessons: (a) the real loyalty of the ritualistic movement, considered as a whole; (b) the lawfulness of the ritual in dispute, at least in its general features; (c) the importance of the movement as involving constitutional questions of the gravest nature, and doctrines which are vital. The Ritualists do not contend for mere millinery. He did not pretend to assert that no mistakes had been made. The movement has been too large to avoid all instances of folly.

The Rev. Louis S. Osborne, Newark, N. J., was the next speaker. The local press made the following comment in connection with his address:

The Ritualists were, on the whole, the more polite and considerate party in the debate. They were not aggravating in their manner of speech nor its substance unless, indeed, their general views of the Church's method might be construed as an aggravation. One of them made a word of sharp retort, but it was only a word and went no farther.

On the other hand the "Broad Church" side was aggravating in one of its champions, the Rev. Mr. Osborne. He was irritating because he was witty and even flippant, and toyed with the Ritualists in the most unceremonious fashion. He told a funny story or two, told them very well, to show how unimportant the Ritualists were, and how they confounded noise with importance and strength.

Mr. Osborne told his hearers that he had been engaged in missionary work in the far West during a part of his career, and had found that good beginnings could always be made with the Prayer Book. The young clergyman starting in the rough West could invariably meet with success with the Prayer Book only, but the young man who came as a Ritualist, and expurgated from and added to the Prayer Book invariably made a failure. The people loved the Prayer Book; they did not love the Ritualists.

The Rev. John A. Staunton described himself as Ritualist and Rationalist:

There were now, he said, two parties, the Broad Church party and the Ritualists or Catholic party. As the divergence grew, the danger increased. Each party possessed its peculiar truths. The Ritualist thought he had the Catholic truth, and the Broad Church party was courting the "Higher Criticism." Each side

had its faults. The vice of the Ritualist was intolerance. He was always looking within. The Broad Churchman seemed to be ashamed of the past; the Ritualist was afraid of the future. To talk of a Reformation settlement was foolish; such a settlement would annihilate the Church. He believed that both sides should study confidence, tolerance, unity, and all would be well, for both had the truth.

The Rev. Lewis Cameron, of South Orange, N. J., maintained

That the contest between Ritualism and anti-Ritualism was but a surface indication of underlying principles that, in the nature of humanity, have always been antagonistic to each other. He was glad that the English struggled boldly for their opinions, thus purifying the Church. For England, as has been said, is a country "where faith is not afraid to reason, where reason is not ashamed to adore." Mr. Cameron protested against the waging of religious contests through newspapers—always shallow and sensational.

The Rev. W. C. Pope, St. Paul, Minn.:

The ritual contest does not affect the Church so much as is supposed. Thousands of churches are going on in the even tenor of their ways regardless of any contest. "A single cricket under a gate will make more noise under a gate than five fat oxen grazing." They have two crickets in England, Mr. Kensit, and Sir Vernon Harcourt. We in this country have "Liberty" stamped upon our hearts and upon our coins. We are a free people because we resisted tyranny at the time of the revolution. The English are a free people because the barons of England, under the leadership of Stephen Langton, Archbishop of Canterbury, wrung from King John the Magna Charta, the provisions of which have been carried out in all respects, except in the case of its first Article. That Article is "The Church of England shall be free." The right of legislation has been taken away from the Church, as has also the right of election of its bishops. That is enslavement of the Church.

In some of the churches incense is used. The Archbishop of Canterbury has recently given it as his opinion, that its use should be given up. Not because it is wrong in itself. He is careful to state that. Moses saw it used in heaven, as 1,500 years afterwards did St. John. The Archbishop grounds his opinion on an Act of Parliament 300 years old, which he thinks indicates that it should not be used. Archbishop Temple has made a great and good name for himself, but he has nothing of the spirit of Stephen Langton. The opinion of Archbishop Temple is a warning to us to hold fast to the advice of the father of his country about entangling alliances, lest we find ourselves condemned by an Act of Parliament 300 years old.

The Rev. D. W. Rhodes, D. D., of St. Paul, asked:

Is this to be the Church of priestcraft or of individual Christians? Shall man surrender his conscience to another? Or is man to stand on his own feet, answerable for his conscience and his conduct to God alone? The English are disturbed with good cause. They feel that the aim of the Ritualists is to sweep the nation back into that heritage from which its fathers delivered it. The English apprehend that the confessional, with all its infamous history in the past, is to repeat its records through the centuries of the future. "We want no guide behind the screen of the confessional, no guide who gets his inspiration from the banks of the Tiber."

Friday morning, Oct. 13, brought Topic VI.

Before the discussion began Archdeacon Tiffany, of New York city, said a graceful *l'envoy*. He noted the warm, sympathetic greeting from the senior bishop of the diocese of Minnesota, the staunch friend of the Congress, who stands for unity in the midst of that diversity which reflects a vigorous life. With his strivings for this unity he has never appeared as the opponent of legitimate divergence. With grace the

dean thanked every one excepting the press. An omission corrected later by Bishop Whipple. The music deserved the kind things said of it. The organist, Mr. Normington, and the precentor, Mr. Phillips, handled the music with skill. The audiences had displayed intellectual apprehension and sympathetic attention.

THE PRAYER BOOK IN THE LIFE OF THE PEOPLE.

Warden Butler, of Seabury Hall, Fari-bault, Minn., read the first paper in part as follows:

The Prayer Book is the human record of God's truth interpreted by the devotional life of God's people in all ages. Outside of a man's own heart the most powerful influences on the earth to mould his character and shape his life are God's truth and human experience, and these are the two factors which enter into and make up the Book of Common Prayer.

Note how closely the Prayer Book touches and enters into life from its beginning to its end, not to narrow or repress it, but to lift it towards heaven. In the will of God the sanctuary of earth is the family. Into it comes the first born. How can he be kept "unspotted from the world?" He is dedicated to that and bound to Christ in Holy Baptism. He is taught God's truth in God's house, that it may forever be lifted above all other truth. He is confirmed that his struggling soul may be strengthened by the Holy Spirit. He enters into the communion of saints that he may partake of their heavenly food and live their heavenly lives. He is called to bring his bride to God's house that his marriage may be blessed to the end of his life and for the endlessness of the time to come. Amid all the changes and chances of life the Prayer Book calls him to prayer and praise that he may consecrate the earthly event to an heavenly end. And at last he hears life's end, as he began it, as one dedicated to God, as one who can say, "I know that my Redeemer liveth."

The Rev. B. W. Tayler, of Los Angeles, Cal., was the next speaker. He said:

If the Anglican Church had done nothing more for the cause of Christ than having given to the world the incomparable treasury of devotion known as the Book of Common Prayer, she would justly have earned the gratitude of Christendom, and won for herself an immortal name in the annals of Christianity.

If we trace the history of liturgical development from the simple Eucharists of primitive Christianity to our own times, we shall find a never failing trend towards enrichment and adaptability. The public devotions of the Church have steadily and constantly been brought more and more within the realm and reach of the people. The Prayer Book is the people's book. It is a Book of Common Prayer, common alike to priesthood and laity; but the share of the people has constantly grown and increased. It is a holy book in which clergy and laity, with or without each other, may reverently approach their God; but its sweetness and fullness and richness are only discovered when conjointly the priest at the altar and the faithful in the pews unite in orderly, intelligent and reverent worship of the Majesty on High. * * * Should the demands and occasion arise, we may be prepared to see still further necessary and useful changes in the Prayer Book; not in its structural beauty, not in its authoritative pronouncements, not in its undeviating fidelity to the Faith once delivered to the saints, but in its adaptability to the varying needs of the people called by God into the unity of His glorious kingdom, His Church.

For, after all, why is the Prayer Book so dearly loved by the devout Churchman? Because it, as no other book does, voices his best yearnings and aspirations God-ward. Because it brings before him the imperfections of his sinful nature, and makes for him a highway of approach to his Maker. Because it faithfully reproduces the devotional spirit of that book so dear to all of us, the Holy Bible. Because in it

he sees the fruit of the Church's splendid struggle for four centuries against unwarranted usurpations of a foreign ecclesiastic. Because to him it stands as firm as a rock between a spurious Catholicity and a narrow sectarianism. Because its rubrics, its offices, its preface, tell him of the brave struggles of brave men against the attempt to pollute the well-springs of the Church's devotional life. Because it is to him not only a book of devotions and prayers and praise, but a book of theology, a book of ecclesiastical history, a book of Church law. Because it demands his obedience to lawful authority, in the home, in the Church, in the State. Because it blesses him at the font, instructs him in youth and manhood, provides for his every spiritual need and necessity in life, and when he is laid reverently in the grave, it provides a way for the faithful to plead before God that he, with all those who are departed in the true faith of God's Holy Name, may have their perfect consummation and bliss in God's everlasting kingdom.

It is said that the art of writing a prayer equal to the splendid suffrages of the Prayer Book, is a lost art. So much greater reason then for holding fast to our priceless heritage. So much greater reason for loving this book above all other manuals of devotion. For there towers above them all in the sublimity of those supplications with which the people of God approach the presence chamber of the Divine Majesty, this glorious achievement of consecrated and intelligent worship, the Book of Common Prayer of the English-speaking people.

The Rev. H. W. Jones, D. D., of Gambier, Ohio:

Much of its decided effect may arise because it is liturgical! Its quality of courage, of conviction, arises no doubt from the fact that it puts aside all hypocrisy. It shows a quality of wisdom in its reference to practical matters, and in its reference to conduct and life. This is the wisdom of the saints. This is a characteristic of the Prayer Book. He noted its inspiration—this might mean much or little, but it certainly meant an inspiration of vigor. The book contains defects. It might be improved, but no liturgy composed "on the spot" could improve it, for the book is the growth of ages.

The Rev. N. S. Thomas, son of Bishop Thomas, of Kansas, who was at one time rector of St. Paul's church, St. Paul, surprised and delighted his friends.

He concluded his address by saying he was called to the bedside of a dying Methodist, when he said the 51st Psalm as a prayer. To his astonishment, the whole family united with him in saying the psalm, according to the Prayer Book version.

The Rev. Dr. Frances J. Hall, Chicago:

The Prayer Book helps us to come in touch with Almighty God. It is the ripe fruit of the ages. In it may be found offices of penitence, adoration, praise, thanksgiving, and petition. It contains the devotional skill of devout men of all ages. He believed there were depths in the Prayer Book yet unsounded.

The Rev. W. H. Knowlton, Redwood Falls, Minn., went to hear Mr. Moody:

The minister who made the opening prayer, took it mostly from the Prayer Book. As the people went out, they praised, not the sermon, but the prayer.

Bishop Whipple made a few remarks:

He referred, in his impressive way, to the early days of his consecration by Kemper and his associates. Then he had resolved that love should be the bond that should bind him to his brethren, and it had been returned to him in full measure; love, too, from the clergymen of other Churches, to whom he had always bidden God-speed in every venture made for Christ. He spoke of the high intellectual merits of the Congress, and the loyalty to Christ displayed by the clergy in attendance.

Then came the *Gloria* and the benediction, and the congress was closed.

The News of the Church

The Board of Missions

The Board of Managers met at the Church Missions House on Oct. 10th, the Bishop of Albany (vice-president), in the chair. There were present nine bishops, 12 presbyters, and six laymen.

Election of a General Secretary

The Rev. Arthur S. Lloyd, rector of St. Luke's church, Norfolk, Va., was elected to the office of general secretary. The Bishop of Washington and the Rev. Dr. Eccleston were appointed a committee to notify Mr. Lloyd of his election.

Domestic Missions

Communications from 11 bishops having domestic missionary work within their jurisdiction were considered, and, in cases where necessary, favorable action was reached. Under the Woman's Auxiliary United Offering of 1898 provision was made for the continued training of Miss Josephine Peterson and Miss Elizabeth W. Morgan in the Deaconess House at St. Paul, Minn. Miss Nellie Lees, on the nomination of the Bishop of Salt Lake, was appointed a missionary worker, and Miss Elizabeth D. Lyon, upon the nomination of the Bishop of Spokane, in the room of Mrs. Folsom, who did not enter upon duty. The following resolution was adopted:

That, inasmuch as the Bishop of Arkansas guarantees to raise an additional \$4,500 from the congregations of his diocese and from his friends outside of the diocese, to put into the mission work in Arkansas, and inasmuch as the Board approves the plan of work which he has laid before it, that an additional appropriation at the rate of \$3,000 per annum be made, to take effect on Dec. 1st next, at which time the present appropriation for the late Bishop's salary terminates.

Foreign Work

Letters were at hand from three foreign bishops. In response to an appeal from the Rev. F. E. Lund, endorsed by the Bishop of Shanghai, \$1,850 was appropriated for a missionary residence in Wuhu, and the Rev. Mr. Ingle was requested to devote attention to raising money for the purchase of land, and the building of a church at the same station. The missionary there is at present occupying two rooms in a rented Chinese house on very low ground, which house also contains a chapel and guest room. The Jane Bohlen house at Wuchang will hereafter be occupied by a day school, the boarding department being removed to the new St. Hilda's Hall, to which, with the permission of contributors, the existing scholarships will be transferred. The Bishop took the name of St. Hilda for the new institution, because it is difficult to explain the use of family names for buildings, etc., to the Chinese, and because St. Hilda was a great missionary and a sturdy Anglo-Saxon. The Bishop of Tokyo's appointment of the Rev. Geo. Wallace, of San Mateo, Cal., to succeed the Rev. Dr. Davis in the Trinity Divinity School in Tokyo, was approved, and the necessary appropriations made. The Bishop of Cape Palmas enclosed a proclamation of the Liberian government imposing a fine of \$2,000 upon the Cape Palmas Greboes for individual losses, and \$1,500 on the Barrake people for the spoliation of the mission property, and cutting off their communication with Harper and with the sea until the fines were paid. This proclamation was drawn out in consequence of the destruction of the Eliza F. Drury station, and the great damage done at Hoffman station. Word was received that in July Mr. Momolu Massaquoi, at present in charge of St. John's School, Cape Mount, "was crowned Prince of Gallinos in the court of the native chief and commissioners." The crown is described as of solid silver, Spanish make, and more than 100 years old. Miss Woodruff writes: "His father having died in December, 1896, he would naturally have been

made chief, but, thinking it would interfere with his work, he refused the honor which his people wished to confer upon him. . . . Doubtless his counsel prevented much harm when they were incited to rebellion by what seemed to them an unreasonable tax by the authorities of Sierra Leone." Measures were taken to reach an appointment of a presbyter for Cape Mount, which, it is hoped, will be consummated directly. Three applications had recently been received for the position.

The Woman's Auxiliary of the Board of Missions

The Auxiliaries in Toledo, Ohio

Met on Oct. 4th, in St. Mark's church, with nearly the usual number. The Rev. Dr. McDonald, the rector, presided and conducted the devotions. Reports from the different branches were very meagre, as in summer, almost nothing has been done. Trinity, however, reports a flourishing junior branch, making dolls for the Christmas market, and St. Mark's has now 35 members in the senior branch. At the last United Offering Trinity gave \$153, and St. Mark's, \$50. Miss Miller wrote, and in her absence Mrs. Strong read, a valuable paper on Alaska. Mrs. Bolles said that out West all the mission stations have auxiliaries. She urged a large attendance at Mrs. Twing's reception in Trinity parlors, Oct. 18th.

The Chicago Branch

The first monthly meeting of officers and members for the new year was held Oct. 5th in the Church Club rooms. There were about 42 members present. After noonday prayers by the Bishop, the president, Mrs. Lyman, welcomed the ladies to a new year of work, and urged a faithful devotion to all our missionary interests. Under the last changes in the constitution by which five vice-presidents were elected to the diocesan committee, the president had made the following divisions of the Auxiliary work: Miss Arnold to be Auxiliary at large, Miss Stahl to have charge of the Junior Auxiliary, Mrs. Fullerton, of Domestic Missions, including Indian and colored, Mrs. Hopkins, of Foreign Missions, and Mrs. Street, of Diocesan Missions. Mrs. Fullerton and Miss Stahl were also appointed to secure an interest in the Auxiliary among country members. One monthly meeting will be devoted to each division of the work in turn, and will be in charge of the vice-president of that division. The president gave out the following notices: All branches using mite chests for the United Offering will have the funds collected this month, and sent to the diocesan treasurer; the semi-annual meeting of the Auxiliary will be held in Grace church on Tuesday, Oct. 31st, and the annual meeting of May, 1900, will be held in Trinity church. The subject for the monthly November meeting will be Domestic Missions. Mrs. Street spoke a few words on our Diocesan Missions, and presented Miss Prophet, who spoke on city missionary work. While most of us had pleasant memories of the summer, she had been with many to whom summer has no meaning but suffering and sorrow, but the trying days had been blessed from the ministrations the Auxiliary had enabled her to give. Her work is specially in need of a relief fund, from which she may give occasional small sums to worthy people, thus enabling them to take the step toward leading a better life. Sometimes a soul can be saved by expending a few dollars. The Bishop followed with a few words about city missionary work; there is work for three or four women like Miss Prophet. He wishes the Auxiliary to realize they are founding a great and abiding system of charitable work which should be supported and enlarged. The Bishop introduced the Rt. Rev. Dr. Gray, Bishop of S. Florida. His address aroused an interest in his work which should bring him the help he needs. He has to be general mission-

ary as well as bishop, and tries to bring the ministrations of the Church to every class without distinction, whites, blacks, Indians and Cubans. He has great need of more missionaries and of money. His Church Home and Hospital at Orlando needs specially to be supported, that it may continue to minister to the sick and lonely ones who seek their health in Florida's warmer climate. The president followed with an appeal to the Auxiliary to help Bishop Gray, to take his words home and send some tangible assistance. A letter was read from the Rev. F. W. Merrill, of Oneida mission, diocese of Fond du Lac, and it was announced that a meeting might be arranged where he could give a lecture to the Auxiliary in behalf of the mission hospital at Oneida. The roll call showed that 16 branches were represented. The offering was devoted to Miss Prophet's relief fund in the city missionary work.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Bishop went on Monday evening, with Bishop elect Williams, to Omaha, where on St. Luke's Day he was to be preacher at the consecration of the Bishop Coadjutor of Nebraska. On his way back he will attend the Missionary Council in St. Peter's church, St. Louis, on the 24th, and following days.

The Daughters of the King announce their annual meeting to be held on the 18th, in St. Peter's, Lake View, the Rev. John Henry Hopkins being preacher.

Death of Mr. Jas. M. Hills

The church of Our Saviour mourns the loss of its senior warden, Mr. James M. Hills. For a period of 25 years the regularity of his attendance at the Church services has been marked. He had been connected with the parish from its early years, and gave his time, advice, and service, even up to that period of life when such could be rendered only at a cost of greater personal effort and strength than is often willingly given.

The semi-annual meeting of the Woman's Auxiliary to be held in Grace church on Oct. 31st, will be, it is hoped, of interest to all members of the auxiliary. Interesting speakers will be invited for both the afternoon and evening meetings, and the rector and ladies of Grace parish will extend a cordial welcome to all. The Auxiliary is pleased to have their devoted president back with them again after her summer abroad. Mr. and Mrs. Lyman reached home Oct. 4th.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The 40th anniversary of St. John's church, New Rochelle, was commemorated Oct. 12th.

At the chapel of the Church Missions House a farewell service was held on St. Luke's Day, on the departure of Dr. Edmund Lee Woodward, as a medical missionary to China.

Actors' Church Alliance

At St. Chrysostom's chapel, of Trinity parish, was held Sunday, Oct. 15th, the first of a series of monthly religious services under the auspices of the Actors' Church Alliance. The preacher was the Rev. Geo. M. Christian, D.D.

Deposition of Dr. De Costa

On Sunday, Oct. 8th, at a service held at Christ church, Poughkeepsie, Bishop Potter canonically deposed from the priesthood the Rev. Benjamin F. De Costa, D.D., late rector of the church of St. John the Evangelist, New York, at the request of that clergyman.

Arrival of the Dean of Ely Cathedral

There arrived in New York Oct. 14th, by the Cunard steamship "Lucania," the Very Rev. Charles Wm. Stubbs, D.D., dean of Ely cathedral, England, who comes to make a lecture tour in the principal cities of the United States,

and expects to be a preacher in several of our churches.

Memorial of Rev. T. McKee Brown

At the church of St. Mary the Virgin, the clay design has been put on exhibition, in one of the chapels, of the proposed altar tomb, with recumbent effigy of the late rector, the Rev. Fr. Brown. The tomb will be placed near the church portal, and be of Caen stone.

General Theological Seminary

The senior class have elected as president, Arthur P. Hunt; vice-president and treasurer, J. F. Ward; secretary, Geo. Green; historian, J. P. Gibson. A feature of the new year is a sermon on missionary knowledge, conducted by Dr. Roper. There are about 40 men in the new entering class.

Bishop Potter's Trip to Hawaii

The Bishop as a member of the committee on Increased Responsibilities of the General Convention, will start for Honolulu on the steamer "Gaelic," from San Francisco, Oct. 23d. His purpose is to acquire information as to Church conditions and needs in Hawaii. It is understood that he will later go to the Philippine Islands on a tour of ecclesiastical investigation.

Brotherhood of St. Andrew

The New York Local Council met Oct. 10th, in St. Paul's chapel, of Trinity parish. A leading feature of the proceedings was an address on his experiences in the Philippines, by Mr. John H. Peyton, army secretary of the brotherhood, just returned from Manila. On motion of Mr. Geo. W. Van Sicler, a committee was appointed to raise funds to send out a force of clergy for work among natives.

Death of the Rev. Chas. R. Treat

The rector of St. Stephen's church, who died last week, was much worn as a result of the toil associated with the removal of the parish from the old to its new site, and it is believed that this hastened his death. He was born in Newark, N. J., in 1842, his father being a Presbyterian preacher. He graduated from Williams College in the class of 1863, and for a time was a member of the college faculty. Studying theology at Andover, Mass., he served in several Congregational appointments, and spent some time in Europe, finally taking holy orders in the Church. He was rector of the church of the Redeemer, Brooklyn, for five years, resigning in 1888 to enter upon the curacy of St. Thomas' church, New York. He was in charge of the church of the Archangel at its beginning, and had been rector of St. Stephen's church from 1892. The funeral services were conducted at the church, by the Rev. Drs. Peters, Brown, Houghton and Lubeck, and in the presence of a large body of the clergy. The interment was in Trinity cemetery. He leaves a son in the priesthood.

Church Workers Among Colored People

The 15th annual conference, held at St. Philip's church, Oct. 3-6th, was opened with a sermon by the Rev. G. Alexander McGuire. On Wednesday morning the Eucharistic address was made by the Rev. J. W. Johnson. In the afternoon the "Higher education of colored youth" was discussed, and a paper read by the Rev. H. L. Phillips, on "The Church and the saloon," which gave rise to a temperance discussion. On Thursday night the theme was "Clerical support." On Friday the Rev. Wm. V. Tunnell preached on "The opportunities afforded us for the uplifting of humanity." Miss Julia C. Emery made an address to colored women, and reports were considered of woman's work for missions. A paper was read which had been prepared and sent by Mrs. M. E. Lambert, of Detroit, on "The true missionary spirit needed in woman's work for the Church." Mrs. L. B. Henderson read a paper on "The life of service," and Miss Julia L. Smith, one on "women as workers in the mission field." The closing session was held Friday night, with addresses by the Ven. Archdeacon Pollard, and the Rev. Messrs. Thomas

W. Cain and Geo. F. Bragg, there being a large attendance. On Thursday the members of the conference visited St. Philip's House in a body, and on Friday were hospitably received by the Very Rev. Dean Hoffman, D. D., D. C. L., at the General Theological Seminary.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

On Tuesday evening, 10th inst., the parishioners of the memorial church of St. Paul, Overbrook, gave a reception to the Rev. C. T. Brady and Mrs. Brady, which was largely attended.

St. Barnabas' Church, Kensington

The vacancy in the rectorship of this large and important parish, has been filled by the election of the Rev. Edward L. Ogilby, of the church of the Advent, Nashville, Tenn., who has accepted the unanimous call of the vestry, and will take immediate charge of the work. St. Barnabas' is a free church, with sittings for 800; the communicants enrolled number 570; and in the Sunday school are (including 54 teachers) 792 souls. It has a parish and school building, a rectory, and in the tower a fine peal of four bells.

Death of Rev. John P. Hubbard

Rector emeritus of St. Matthew's church, Francisville, occurred late on Thursday night, 12th inst., at his residence in Germantown, of heart disease. He was born in England about 80 years ago, and came to America when a youth; graduated from Yale University, whence, in 1851, he received his second degree, M. A. In the same year, he was ordered deacon by Bishop Meade, of Virginia, and served a part of his diaconate as missionary in Shanghai, China. On his return to America, he was advanced to the priesthood by Bishop Eastburn, of Massachusetts, and became rector of St. John's church, Northampton, in that diocese. He was successively rector of Christ church, Bay Ridge, L. I.; Christ church, Westerly, R. I.; church of the Strangers, Washington, D. C.; Trinity church, Shepherdstown, Va. In 1880, he became rector of St. Matthew's, Philadelphia, retired from active service in 1892, and was made rector emeritus. The funeral service was held in Calvary church, Germantown, after Evensong on Sunday, 15th inst., and the interment was in Forest Hill cemetery, Jamaica Plain, Boston, Mass. His widow, a son, and three daughters, survive him.

Consecration of Holy Nativity, Rockledge

This elegant edifice was duly consecrated by Bishop Whitaker, on the 9th inst., in the presence of more than 75 clergymen and a large congregation. The rector's warden, Mr. N. A. Stockton, read the request to consecrate, and the rector, the Rev. F. H. Argo, the sentence of consecration. The sermon was preached by the Rt. Rev. Dr. Talbot, Bishop of Central Pennsylvania, and at its conclusion, Bishop Whitaker celebrated the Holy Eucharist. The choral service was rendered by the combined vested choirs of the church of the Saviour, West Philadelphia, and of the Holy Nativity. In 1893, mission work was begun in Rockledge by the Rev. H. A. F. Hoyt, then rector of Trinity church, Oxford. In accordance with certain provisions contained in the will of the late R. W. Ryerss, a parish was duly organized, and the name given to it as requested by him, and then the legacy of \$30,000 for its erection became available. To this sum, Mrs. Mary A. Ryerss, widow of decedent, added \$25,000 more, for the interior work and furniture. One-fourth of the residuary estate of Mr. Ryerss is bequeathed to the corporation, the income to be used in paying the rector's salary, providing the music, and for other work in the parish. The church is a one storied Gothic structure, and cruciform in shape. The exterior is faced with Port Deposit granite, laid in broken range, and trimmed with Indiana limestone. The clerestory is supported by arches springing from pillars, the shafts of which are polished Vermont marble. The nave and side aisle floors are laid in mosaic; and the side walls faced

with marble 4 ft. high. The furnishings and east window in the chancel were additional gifts of Mrs. Ryerss; the window, a special study, is in three sections, representing the Holy Nativity, the Presentation in the Temple, and the Christ before the Doctors. The altar and reredos are of white marble and onyx; a bas-relief of "The Last Supper," is the central feature of the latter. In the vestibule is a marble tablet with this inscription:

To the glory of God and in loving memory of Joseph Walu Ryerss, Susanna Walu Ryerss, and Annie Walu Ryerss. And to the memory of Robert Walu Ryerss, born March 8, 1831, died Feb. 16, 1896, by whose generosity this parish was founded and endowed, and these buildings erected.

The whole interior wood finish, including the choir stalls and sittings, is quartered oak. At the south east end of the church, opposite the organ chamber, is the Lady chapel, beautifully furnished and decorated. At the conclusion of the services, Mrs. Ryerss entertained the clergy and others on the grounds. Mrs. Ryerss had prepared at great cost a set of altar cloths, probably unsurpassed in America. They are of ecclesiastical silk, embroidered in gold and silk, and set with iridescent opals, rubies, and cut crystals, mounted in gold. Owing, however, to the inability of the rector and vestry to provide suitable care for such priceless ornaments, it was deemed expedient to withhold their presentation.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

On the Sunday after Admiral Dewey's welcome to Washington, he attended service at St. John's church, and gave thanks for his safe return home. As there was no announcement of his coming, he was able to walk quietly over to the church with his son, unmolested by any demonstration.

St. Andrew's church re-opened

For service on Sunday, Oct. 8th, after having been closed for repairs and decoration during the summer, regular services being held in the parish building. The rector, the Rev. J. B. Perry, celebrated the Holy Communion at the early service, and preached at the later. In the evening, the sermon was delivered by the Bishop of Delaware.

Institution of Rev. E. D. Johnson

On Sunday, Oct. 8th, the Bishop of Washington instituted the Rev. Edward D. Johnson as rector of Grace church, Georgetown. Morning Prayer was said by the Rev. E. M. Thompson, the father of the new rector, Mr. John O. Johnson, reading the lessons, and the sermon was by the Rev. Dr. Devries. The Rev. Mr. Johnson is a graduate of the General Theological Seminary, spent his diaconate at the pro cathedral, and was ordained to the priesthood last Trinity Sunday.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

St. Paul's Church, St. Clair

On Sunday, Sept. 24th, the Bishop paid his annual visit to this parish, and administered Confirmation to nine candidates. An interesting fact in connection with this parish, is the noteworthy proportion of candidates entering the Communion of the Church in recent years, through Confirmation, from the denominations. The religious antecedents of four of the candidates of this year were: One Presbyterian, two Methodists, and one Roman Catholic. In the evening the Bishop visited St. Mark's church, Marine City. This church has been under the charge of the rector of St. Clair, the Rev. A. Corbett, for some months past, while the congregation has been freeing itself from financial incumbrance. A rector is now about to be elected to the parish.

The Southern Convocation

The October meeting was held in Dexter. It was one of the most interesting meetings the clergy have held since the formation of this

body. The preacher, in the morning, was the Rev. R. B. Balcom, and the speakers at the evening missionary meeting, the Rev. Wm. Gardam and Archdeacon Sayres. The paper in the afternoon session was read by the dean of the convocation, the Rev. C. H. Channer: topic, "The practical value of pastoral visitation. A very complimentary vote of thanks was extended the writer, in which it was suggested the paper be published in the Church periodicals.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

Lawn Fete at Bishopstead

A very successful lawn fete, in aid of the day nursery and hospital for babies, was held at Bishopstead, from three o'clock till ten on Sept. 21st. There was a very large attendance, and the various stalls and tables were well patronized. The house and grounds were beautifully illuminated, conspicuous among which was the Bishop's new Church flag, and over the front door, the word "Welcome" in electric lights. The proceeds have reached \$940 so far.

The Clerical Brotherhood

Met at Bishopstead on Tuesday, Oct. 3d, when a paper was read by the Rev. Henry Ward Cunningham, on "The Apocrypha, its place in the Bible and use in the Church." Besides the clergy of the diocese, there was present the Rev. Dr. R. Holland Taylor, rector of St. Thomas', Homestead, Baltimore, who took part in the discussion.

Quincy

Alexander Burgess, D.D., LL.D., Bishop

The Bishop hopes, our Lord favoring, to return to his diocese, at least for a visit, as early as Oct. 20th, and may be addressed at St. Mary's School, Knoxville, Ill. He desires his clergy to send word to him there, if any episcopal service is needed at this season.

The Swedish Mission

On Tuesday of last week the president of the Standing Committee visited Woodhull, to complete the transfer of the valuable church property, from the Free Lutheran Society to our Swedish mission. The deed is made to the Bishop of Quincy, and his successors in office. The Bishop loaned the money which was needed, and presented the note and mortgage to the Trustees of Funds and Property of the diocese. In the evening a service was held in the Swedish language, the Evening Prayer of the Swedish Church being "said and sung." Dr. Leffingwell made an address, being introduced by the Rev. Carl Nybladh, rector of St. John's church, Galesburg, and priest-in-charge of Swedish missions in the vicinity. Mr. Brunner, a candidate for orders, is rendering most helpful service as lay-reader in this mission. The prospects for a successful and growing work are good.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The members of the church of the Nativity, of Mineola, are discussing the best means and ways to build a new edifice, to cost about \$2,500. Subscriptions are already being received.

Change of Rectors

On Sunday, Oct. 8th, the Rev. William W. Bellinger officiated for the last time as rector of St. Mary's. He will take charge of his new parish in Utica, on the 15th. On the same day, the Rev. Dr. J. Clarence Jones will begin his duties as rector of St. Mary's, and the Rev. James T. Russell, now of St. Matthias' church, Sheepshead Bay, will take up his duties as rector of St. Thomas' church. The Rev. F. H. Church, lately of Tacoma, Wash., has been chosen to fill temporarily the position of assistant minister at the church of the Incarnation, made vacant by the transfer of the Rev. W. H. K. Stafford to St. Mary's church, where he succeeds the Rev. Charles Donohue. A free kind-

ergarten is held in the parish house of this church, and has a large attendance.

The Southern Archdeaconry of Brooklyn

The regular meeting was held in Grace church on the Heights, the Rev. Frederick Burgess, rector, on the 17th. A business meeting was held at 5 o'clock in the afternoon, and dinner served at 6:30. In the evening, addresses were made by Archdeacon A. B. Kinsolving and the Rev. T. G. Jackson.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

The Sunday School Institute

The 12th annual gathering met at the church of the Messiah. The session opened with a celebration of the Holy Eucharist. At the business meeting, Bishop Gilbert presided. The following papers were then read: "How to make the scholar an active Church worker," speakers, the Rev. C. C. Camp, the Rev. D. W. Rhodes, D. D.; "How to grade the school," the Rev. J. J. Faude, D. D., the Rev. C. E. Haupt, Miss Stella Cole; "Child study," Prof. D. E. Woodbridge, the Rev. A. K. Glover, Miss S. C. Brooks. Infant class—Mrs. George Anderson. The papers were well prepared, and elicited much discussion by both clergy and laity. In the evening, Bishop Edsall delivered an interesting address upon "Qualifications of a Sunday school teacher." The ladies of the parish furnished luncheon at noon.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Bishop's Tenth Anniversary.

The anniversary of the consecration of Bishop Leonard was celebrated Oct. 12th, by a service at Trinity cathedral at 11 a. m., beginning with the Holy Communion, Bishop Leonard, celebrant. About sixty of the clergy of the diocese were present. The Bishop gave an address, the same that he delivered in St. Paul's church, Cleveland, the first Sunday after his consecration, supplementing it by words of gratitude for the happy and hopeful work of the 10 years past, and for the cordial relations that have always held between himself and the clergy and laity of the diocese. Bishop Leonard was consecrated in St. Thomas' church, New York, by Bishop Williams, who had ordained him both to the diaconate and the priesthood, and was the first bishop ever consecrated by Bishop Williams. The same Epistle and Gospel were read as at the service 10 years ago. At the close the clergy were invited to dine with the Bishop at the Hollenden. In an after-dinner speech the Rev. E. W. Worthington gave some interesting data in regard to the growth of the diocese within the decade. The clergy have increased in number from 63 to 97; parishes, missions, and chapels from 93 to 121; communicants from 8,000 to 15,000. Approximately 10,000 persons have been confirmed. The offerings of the diocese have exceeded \$2,000,000. Relatively the Diocese of Ohio during these 10 years has made greater progress than any other diocese in the United States. Of the 97 clergymen canonically connected with it, 15 only were here 10 years ago. Of the 15, seven only are in parochial life. Of the seven, three only are in charge of the same parishes they served 10 years ago; 18 of the clergy have passed to their reward. The names of these were read, the clergy present all rising to their feet, and remaining standing.

The Northeast Convocation

Held its autumn meeting at Trinity church, Jefferson, Oct. 2nd and 3d. Monday, at 7 p. m., Evening Prayer was said, and an address made by the Ven. A. A. Abbott, on the revised convocation system, and the missionary work of the diocese. Tuesday, 9:30 a. m., Morning Prayer was followed by the celebration of the Holy Communion, by Dean Frazer and the Rev. Howard M. Ingham. At the business session 12

clergymen were present. Reports were heard from the clergymen in charge of the missions at Ashtabula Harbor, Conneaut, East Plymouth, Boardman, Niles, Jefferson, and Kinsman. The Rev. W. W. Corbyn read an excellent paper on "Giving of our best," and in the discussion which followed, the Rev. Messrs. Frazer, Cooke, and Avery took part. At 12 m., the usual Mission Prayers were said. At 2 p. m., the Rev. Robt. Kell made an address on the topic assigned him: "How my Daughters of the King work, and what are the results," which elicited much interest and many questions. The next subject was, "What progress the Church in this convocation ought to make during the coming year, financially, numerically, spiritually, and some suggestions towards doing it." The Rev. Messrs. Frazer, Ingham and Cooke, spoke on the first division, the "financial"; the Rev. Messrs. Ingham, Kell, and Allen followed with addresses on the second—"numerically," and the Rev. W. Fred Allen read an excellent paper on the last, the "spiritual." The Dean closed with appropriate collects, etc.

Reception to the Rev. H. L. Gaylord.

On Thursday evening, Oct. 12th, a reception was given in the Cathedral House, by the Dean and Mrs. Williams, to the Rev. H. L. Gaylord and his bride. The Bishop and Mrs. Leonard, with the clergy of the cathedral staff and their wives, assisted in receiving, and a large number of the members of the parish gave cordial greeting to the curate and his wife.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

The consecration of the Rev. William L. Gravatt as Bishop-coadjutor of the diocese, will take place in Zion church, Charlestown, Mr. Gravatt's parish church, and the changes that the church is undergoing are being hastened with that in view. The side galleries are being removed, and the interior is to be beautifully decorated by a Baltimore firm.

The Kanawha Convocation

Met in Christ church, Point Pleasant, Oct. 4th and 5th. Preliminary services were held Oct. 3d, at 7:30 p. m., with a sermon by the Rev. Gerald Cord. The convocation opened with Morning Prayer and sermon by the dean, the Rev. J. S. Gibson. A business meeting was held, after which papers were read by the Rev. Gerald Cord, on "Holy Baptism," and the Rev. C. M. Campbell, on "The Holy Bible." Evening service was held, with sermon by the Rev. R. D. Roller, D. D. Oct. 5th, morning service with Holy Communion was held, the convocation sermon being preached by the Rev. J. R. Joyner. A business meeting with informal reports, and a paper by the Rev. J. S. Gibson who took for his subject "Christian Science," occupied the afternoon. The convocation closed with a missionary service at 7:30 p. m., at which the Rev. Gerald Cord made a short address on diocesan missions, the Rev. R. D. Roller, on domestic missions, and the Rev. J. S. Gibson on foreign missions.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

Convocation of Charlotte

Held in All Saints' church, Concord, Oct. 3d and 4th. Morning Prayer, with sermon by the Rev. C. L. Hoffmann, was followed by a celebration of the Holy Communion. A paper was read by the Rev. Chas. Fetter, on "Missionary work in the diocese, and its support." Evening Prayer was said, with a sermon by the Rev. H. C. Parkman. Oct. 4th there was an early Celebration and Morning Prayer, with sermon by the Rev. Royal Shannonhouse. A paper was read by the Rev. H. T. Gregory, on "Missionary work in the convocation, and its support." At 8 p. m., convocation closed with Evening Prayer, sermon by the Rev. Charles Fetter. Special services were held by appointment for the colored people, the Rev. Messrs. P. P. Alston and T. B. Bailey taking charge.

Editorials and Contributions

A "CHURCH CONGRESS" has been meeting in London at the same time with the session at St. Paul of the American assemblage of the same name. Some items of news have been waited over the wires, though we must, of course, await the arrival of the Church papers for an adequate account of the proceedings. Many subjects of importance were on the programme, but the present condition of affairs would inevitably cause the most interest to centre about questions relating to ceremonies of public worship. It is to be remembered also, that the Congress meets for the first time in London, the very centre and focus of ecclesiastical life and activity. Excitement reached its height when the Rev. Prebendary Webb-Peploe made a speech attacking "Ritualism" in violent terms. The Archbishops are of opinion that incense is not "an unsuitable or undesirable accompaniment of divine worship," and consider that "the instructions for its use by divine authority in the Jewish Church would alone forbid any such conclusion." But Mr. Webb-Peploe does not agree with the Archbishops. On the contrary, according to the cablegrams, he compared Ritualism to "the fetich worship of barbarians," and of incense in particular he said that it was "another form of savagery in worship." At this the excitement was so great that the audience for a time became uncontrollable. These remarks were greeted with a storm of hisses and cries of "shame." According to one account, "the Congress literally rose at" the speaker, and it required the utmost effort on the part of the Bishop of London to calm the excitement. If we may rely upon the truth of these reports, it seems evident that the Congress as a whole is not of the Kensit and Harcourt way of thinking.

THE *Interior* (Presbyterian) expresses doubt as to some evangelistic methods in vogue, and is of opinion that unless they can be reformed in certain directions they will have to be "reformed altogether," and dropped out of use. There is much too much made of bigness, for one thing. The evangelist must be big, the auditorium big, the crowd big, and when the bills come in they are appallingly big.

Only a few of the more wealthy churches can meet the sums required, which run from \$200 to \$500, or even \$1,000, a week, the last-named sum being necessary when the meetings are held in buildings specially rented or erected for the purpose. Sincerity and simplicity are instinctively regarded as twin virtues, and it does not give one the right sort of feeling to find the conductor of a revival demand for himself and assistant a suite of apartments at the best hotel, such a suite as few millionaires would venture to engage for their own use. And yet we have known just that demand made by a brother preaching the gospel of self-denial, and in one case, where we were called in to audit the bills, found that the expense was run still higher by the requirement that his meals should be served in his private apartments. Others travel accompanied by singers and private secretaries, until one is tempted to inquire whether "the work of an evangelist," as Paul conceived it, required the staff of a major-general and the cuisine of a bishop.

"CUISINE of a Bishop" is a delicious bit of Presbyterian irony, and will be especially enjoyed by Western "Episcopa-

lians." (Bishops are Episcopalians, since they are members of the episcopate.) Whatever may be the luxury of the Episcopal cuisine in the East, we know not; here in the mid-West and beyond, they trouble themselves with gastronomic economy about as little as with astrology. Their late dinners too often consist of a doughnut and a piece of cold pie at a railroad lunch counter; and in their visitations we fancy they have as little to say about the "cuisine" as they have about the family sewing. When they are at home—well, perhaps it is not best to pursue the subject. We fancy they live about as the other clergy do, and that not very high. They do not have suites of rooms and private dining-rooms, as a rule, at the hotels, though they might be glad to get away from the crowd sometimes, if they could.

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"Out of the Eater Came Forth Meat"

M. DE BLOCH is the author of a work on war and armaments which is said to have had a profound effect upon the Czar, and to have prompted the famous peace circular. M. de Bloch contends that great wars have become practically impossible. Modern resources and methods have brought things to such a pass that war on a really great scale must well-nigh prove the ruin of both sides which engage in it. But, asks this writer, if nations cannot fight on the large scale, and the appalling results which stare them in the face must deter them from even trying the experiment, what is the use of these great armies and navies? According to trustworthy statistics, over a billion and a quarter dollars are being wasted every year in preparing for war, which can only be waged at the price of national suicide. Why not give up these useless armaments, and spend this money in "ameliorating the condition of the people"? But it is the existence of these armaments, the perfection of their organization, the destructiveness of their weapons of warfare, which have, according to his own showing, rendered war impossible. Take away or reduce the armaments, and exclude the most deadly and widely destructive weapons, and we merely return to the former condition of things. Wars become possible again, and the spirit of ambition and national aggressiveness will shortly make them seem desirable. The great nations seem helplessly entangled in the meshes of "militarism." No conferences or international understandings can overcome the force of circumstances. Armies and navies will go on increasing in number, and in deadly efficiency, and there is no escape; for, so far as can now be seen, in this direction, and this direction alone, lies peace. But the support of the vast organizations, and the drain of the industrial population in the flower of life to keep the armies replenished, seems an enormous price to pay even for the maintenance of peace. Peace may indeed be maintained, but the world is deprived of many of its blessings. What, then, is to be done?

MR. SIDNEY LOW, in the September *Nineteenth Century*, suggests an answer. Even as things are, the existence of a great army is not an unmixed evil. Attention is drawn to the extreme value of the training

and discipline of the army to a large proportion of the rank and file. In Germany, where the system has reached the highest degree of efficiency, it is recognized very fully that the two or three years passed in the army are advantageous, physically and mentally, to the bulk of the population. This, then, is Mr. Low's suggestion: That the army be recognized as a "national school for the training of character," and that the system be developed under the guidance of this ruling idea. Thus, though it continues to be necessary to maintain an army in order to perpetuate peace, it would be possible to introduce, in addition to the merely military drill, many kinds of work which may return the men, after the period of service, far better equipped for the future business of their lives than would have been the case if they had been left to themselves. There are hopeful possibilities in this view of things. Instead of a gigantic incubus, to be viewed as an unmixed evil, the permanent military organization may thus be transformed into an instrument of good, and an "economical people" have reason to feel that the war premium is being laid out to the best advantage. The scheme may not find favor, and no doubt is beset with difficulties, but it does not seem altogether impracticable. The thought arises that the Peace Conference at The Hague might well have given some attention to such ideas, and, on these lines, have offered a programme more immediately helpful and hopeful than that which attempts to impose upon great and powerful nations an impossible self-denial.

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A Non-Partisan View

PROFESSOR SANDAY, of Oxford, is known as a moderate man of cautious temperament. He has never been a party man, but we believe his earlier traditions were those of the Evangelical school. He is sometimes classed as a Broad Churchman. He is a man of profound learning, and through his published works enjoys a wide reputation. To find such a man taking part in the discussion over the Archbishops' "Opinion" comes as a surprise. That he should convert the position taken in that document is still more surprising. Yet this is precisely what has taken place. In a pamphlet recently printed, he administers a blow from which the "Opinion" can hardly recover. He questions both the historical positions of the Archbishops and the method which they have pursued. Of the former, he says, for instance, that "it would be precarious to say that incense was not in use for even two hundred years after apostolic times." The Archbishops had stated that it "was not in use in the Church for at least three hundred years from apostolic times."

BUT the most important portion of this pamphlet is that in which it is shown that the Archbishops have actually taken as the basis of their decision an Act of Uniformity which no longer has any authority! It is not the Act of 1559, but that of 1662 which is now in force, and this *does not contain* the phrase upon which the Archbishops chiefly rely. That the Act of 1662 is the only one now recognized in English law, is clear from the express statement of the Act of 1872, providing for "additional services,"

in which we read as follows: "In this Act, the term 'Act of Uniformity' means the Act of the fourteenth year of the reign of Charles the II., chapter four, intitled 'An Act for the Uniformity,' etc. It seems almost incredible that on such an occasion, a mistake of this radical character could have been made. But the plain facts of the case bear out the contention of Professor Sanday.

THE Professor deplores the narrowness of the "Opinion," as compared with Archbishop Benson's judgment in the Lincoln case. "The exact interpretation of documents and careful study of evidence which characterized the earlier judgment, are absent from the later. In this, their place is taken by an apparent short-cut, which examination has shown to be delusive. Hence, while the one judgment carried with it conviction all along the line, the other carries with it no conviction at all." He doubts whether it will in any respect "give permanent satisfaction." Nevertheless he has no question "that whether it is right or wrong in the nature of things, the decision ought to be obeyed," and deprecates the sophistry of the arguments put forward in favor of disobedience. He considers, however, that the position of affairs shows the crying need of recovering for the Church the power of legislating more effectively for itself.

IN drawing attention to this pamphlet, *The Church Times* expresses the hope that it may have an effect which nothing coming from the High Church side, however able, could possibly produce. Everything from that side at present is greeted with the suspicion of "Jesuitry." But Dr. Sanday is described as "a person detached from the conflict between High and Low ideals," and for that reason is more secure of an unprejudiced hearing. It is interesting and important to note that a scholar and observer of this type, a man familiar with history, and one whose "moderation is known unto all men," repudiates the idea that the Catholic movement is in the Romeward direction. He is as familiar as any man with the rise and progress of that movement, and has known some of the great and saintly men who originated and carried it onward in its wonderful course; men of whom Dean Church said that they were "the salt of their generation," "the promise of the coming time," "men of singular purity of life and purpose, who raised the tone of living round them," and recalled, first, Oxford, and then the Church, to a truer sense of their responsibilities. He wrote his work on the Oxford Movement because "he did not like" that the remembrance of such men should pass away like a dream. The memory of these men has lately been assailed with obloquy, and their names have been hissed as traitors and secret conspirators, at Protestant meetings, on the ground that they were Romanizers and Jesuits in disguise. All this Professor Sanday sweeps aside, and in a few words vindicates the true character of the movement, when he says that the English nation is in danger of committing a serious injustice, owing to the fact that through ignorance, the English people, accustomed as they are to use the two words "Roman Catholic" together, are unable to separate what is Catholic from what is Roman. It is a difficulty which is not peculiar to England. In spite of the fact that our people continually say in the Creed, "I believe in the Catholic Church," too many seem still to regard

themselves as the members of a Protestant sect. Had this not been the case, the unfortunate name under which the American Church still labors would long ago have been changed.

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The Foundation of Apostles and Prophets

FROM A SERMON BY THE REV. JOHN WILLIAMS, M. A.

I AM guilty of no exaggeration when I say that there has been no period in the history of the Church of God when there was greater need to emphasize apostolic teaching in regard to fundamentals than there is to-day. We have now gotten to a point where we believe it possible for any man or woman who has a new idea in regard to religion to establish a Church upon that particular idea, and to dignify it by the name of the Church of Christ, or Christian Disciples, or what not. This particular idea may be the practical denial of the body, as it is with Christian Science; the identification of body and soul, as it is with some of the Adventists; the denial of baptismal grace, as it is with some people; the non-necessity of sacraments, as it is with others, or whatever it may be;—the point is, that any man or woman is entitled to start a new Church, based upon any kind of idea, and to call it after his or her own name.

And often people will flock to it, and support it, and will show the greatest enthusiasm in its service until the time comes when they discover the utter uselessness of it all, and learn that they have been devoting themselves to mere theoretical speculations instead of vital truths which teach them how to live in this present world, and how to prepare for the next. It is a curious thing how these new religious fads have generally nothing to say about the reality of sin, about God's free grace, about the meaning of sacraments, about the importance of worship, about the necessity of prayer, about strength in temptation, about comfort in sorrow, about hope in despair, or life in death. They do not touch those things which really mean most to us.

When my body is racked with pain or wasted by disease, I do not want to hear trite aphorisms on the beautiful in life, or to be told that my sufferings are imaginary. What I want to know then is: Is there a God who cares for me and loves me, and can help me to endure this suffering? When fortune has left me stranded, and I stand helpless and alone, I do not want to read graceful essays on the idealty of friendship. What I want to know then is: Is there One in whom I can trust, and who will never forsake me? When my conscience is aroused, and the reality and enormity of sin is forced home upon me, I do not want to hear logical explanations of the weakness of human nature, and its tendency to follow the line of least resistance. What I want to know then is: Is there forgiveness for me? When I stand beside the open grave and lay away the bodies of those whom I loved dearest and best, I do not want to hear worn-out platitudes about the common lot of all men, that it is a natural and inevitable event, and that we must all come to it. What I want is an answer to my question: Is this all? Is there a life after this, or is there not? And for all these questions, or for any of them, there is generally no answer. Why? Because these modern religious systems, societies, or whatever they may call themselves, are

not built upon the foundation of Apostles and Prophets.

To begin with, they are most exceedingly modern; they are creatures of to-day; they have no history, to say nothing of historical continuity; they are the ephemera of the moment, and then, despite their claim to liberality, they are excessively narrow; they give their allegiance only to that particular fetich which is their shibboleth; their harp has only one string, and they are perpetually giving us variations of the one theme. Now the Church of God is not a metaphysical subtlety, but a living organism—a living body, definite and concrete. Its birth was on that great day of Pentecost, when the Holy Ghost was given to the waiting band of disciples, and three thousand were admitted into its membership. It began its life with a definite mission before it—to preach the Gospel to every creature. It had clear and distinct rites for the initiation of new members, and a life-giving Sacrament to support them in the fullness of their faith. Its foundation was Jesus Christ and the teachings of Apostles and Prophets regarding His life and work. If it had one particular dogma, it was "Christ, and Him Crucified"; and around that dogma clustered all its teachings regarding the sinfulness of man, his salvation through Christ, his relation to God, and his duty toward his fellow-men. From that time to the present, the teachings of the Church in regard to these essential things, have been those of the Apostles and Prophets, and by maintaining them to-day, the Church is simply vindicating her history, Catholicity, and unity; her history, because there is not a link missing in the chain which binds her to the past—which binds the Church in America to the Church in Jerusalem; her Catholicity (1), because her mission is to all the world; and (2) because she brings out the full body of the truth, and not any one particular part of it; her unity, because all her members are living stones in the great temple of God; they are one in Christ, and acknowledge, amid all their diversities of opinion—and they are many—that they have but "one Lord, one Faith, and one Baptism." That is why we preach Baptism, Confirmation, and Holy Communion as essentials to a Christian life. That is why we maintain the sacredness of marriage and the authority of the Ten Commandments. That is why we uphold the Holy Scriptures as the Word of God, and stand by the threefold order of the ministry; that is why we preach the forgiveness of sins, the communion of saints, and the life everlasting, because we are built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, and we must proclaim to-day, in this age and generation, exactly the same teachings which our blessed Lord and His Apostles proclaimed at the beginning.

—x—

Spiritual Training of the Young

FROM THE POINT OF VIEW OF THE PEDAGOGUE

BY Y. Y. K.

II.

Second: Sunday schools, so called, where shall they meet? Permit me to say, not in the house of God. The church is not the place for class work, even though that work be the study of holy things. Nothing that the child thus learns is worth—I firmly believe—as much as the truth that the church is the very gate of heaven, the Loving

Father's house. That truth must enter the mind of the child largely through an object lesson. In that sacred place he should either feel the sanctuary's hush, or hear but the voices of prayer and praise—should learn to recognize within the recesses of his soul that the place whereon he stands is holy ground. Into his consciousness should come naught incompatible with worship, while in the dimly-lighted nave, he sees before him chancel and altar, the Presence-chamber of the King of Kings—not that the proper place for hearing and reciting lessons, even well-prepared ones, which the average Sunday school lesson is not.

But not every parish can provide itself with a room suitable for class and school purposes. Why could not the classes meet at places and times independent of each other?—Bible and Prayer Book classes, classes in Church history and in Church music, in Church symbolism and ritual, classes preparatory to the minister's "Openly in the church" on Sundays, and—I quote the rubric—and Holy Days and other convenient occasions. A veritable parish university we are thus evolving from the Sunday school, some of these forms of activity reaching, happily, those who deem themselves too big for Sunday school, asserting superciliously that it is "good enough for kids."

But shall we not gather the children on the Lord's Day and in the Lord's house? Yes: But for worship, not for work. By precept and example let the children be taught the sweet ways, the etiquette, so to speak, of holy church, of holy places, of holy things.

An excellent use exists in some parishes in this relation. On the Sundays when the mid-day service is the Celebration, Morning Prayer is said or sung earlier, the children taking a prominent part.

Children's Evensongs! Have you ever attended them? If not, when next you go to Denver visit St. Mark's, what time the children of that parish are singing their *Magnificat* and *Nunc Dimittis*. Would that we "grown-ups" entered so heartily into our worship as do they! Not singers alone, but players on instruments are these white-robed boy violinists, as well as white-robed boy choristers; and their strains, to canticle and hymn, are a soul-uplifting evening sacrifice, which, when I saw and heard, and listened to the ringing, yet tender, words of the priest to the young of his flock gathered around him, I thought, and said: "It is good to be here!"

Children's Evensongs are more desirable than children's Matins would be, not only because the office is a shorter and more flexible one, but because at the morning service it is more generally practicable that parents and children go up to the house of God in company; and that is best of all—best that in the great congregation both old men and maidens, young men and children, praise the Name of the Lord. But the natural gregariousness of childhood may wisely, I think, be turned to account in teaching the child how to worship in the use of the Church's hallowed forms of prayer and praise. Rectors who have adopted the use of children's Lenten services know the value of such means of grace, value not only to the young, but also to their elders who, I have noticed, thus are helped to become as little children.

Children's Matins and Evensongs! Shall our children have no relation to the Divine Liturgy—the one divinely instituted service

for the Lord's Day? Shall we teach them the lesson of the font and not of the altar? May not some of the grace that flows from the altar be for the little ones of the flock, even though, for reasons the wisdom of which we are not to dispute, the reception of the Holy Communion be deferred?

Children's services have come to be recognized as of immense value in teaching the children what some have sadly, but not wholly with truth, we hope, called the lost art of worship. What doth hinder that that service be sometimes Eucharistic? Cannot the child be taught to bring to the altar his gifts of alms, of thanksgiving, of adoration—to ask before the altar as do we, we children of only a larger growth, the supply of all needs? We plead for definiteness of teaching. What better definiteness can we inculcate than that of faith in the Real Presence, leaving to the negations of Protestantism a belief in the real absence? Do we, even when it is not our purpose to receive the Blessed Sacrament, take to the church our aspirations for holiness for ourselves, our longings for souls, our needs, which may be as little in the sight of higher intelligences as to us are the cries of children? And shall not the little one's come too, with their acts of faith, of hope, of contrition, and of love?

"Lo such the child whose early feet
The paths of peace have trod,
Whose secret heart, by influence sweet,
Is upward borne to God."

And so we may be glad that among children's services, not only Matins and Evensongs, but children's Eucharists are finding place; and we may not doubt but that while the lips of children make sweet hosannas ring, He who said: "Suffer little children and forbid them not to come unto Me," will accept their praises as we humbly trust He does ours, when our imperfect *Trisagions* mingle with those of the heavenly host.

Let me but add that wherever and whenever we do our peculiar work for Christ and His Church for Christ and His little ones, may all our teaching be in the spirit of the sacramental system of the Church. Thus shall we help to train up a generation of robust Churchmen who, believing in the Holy Catholic Church, lend a willing, a loyal ear to her teachings, knowing that Christ who died for them is in His Church to the end of time.

Churchmen thus "knit up" will not leave the parish church because they do not like the minister, or because the choir flats, nor will they commit the sin of schism because the minister has not called on them. Churchmen thus "knit up" will "hear the Church" on fast day as well as feast, on Friday as well as on Sunday, glad to go up unto the house of the Lord, be it on Sunday or a week day, whenever the "Church says now." Churchmen thus "knit up" will make the Church respected because they will be able to give a reason for the hope that is in them, and filled with a burning zeal for the spread of the Gospel of the Kingdom, will rejoice to give of their substance, nay, themselves, for the cause in which God graciously permits them to be fellow-workers with Him.

—X—

BLESSED is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes.*

Letters to the Editor

COLORED DIVINITY SCHOOLS

To the Editor of *The Living Church*:

It is not at all necessary that I should further notice the comment of the Rev. Alfred Poole Grint. His last letter in *THE LIVING CHURCH* evinces the fact that color cuts no figure with him. But it is due the other correspondents, in that issue, on the subject of colored divinity schools, that I should say a word or so. I thank God for all the good and strong colored presbyters that have come forth from the Bishop Payne Divinity School. But that does not settle the point at issue. Is there any real need for "colored" divinity schools in the Church? I answer, emphatically, no. The man, white or colored, who has the necessary literary qualifications to study for the priesthood, can be accommodated in the existing seminaries. Especially do colored students need the many advantages of such institutions. The able faculties and libraries, as well as the direct contact with the other students, constitute a most important help for men who are to do an extraordinary work.

There is absolutely no force whatever in the statement that to do successful work among the colored race, colored men must be educated in the South, and that apart from other students. Among some of the most successful colored priests now laboring, or who have labored in the South, are: The Rev. Messrs. Richard Bright, Savannah, Ga.; Owen M. Waller, Washington; H. C. Bishop, New York; W. V. Tunnell, Washington, all of whom are graduates of the General Theological Seminary; M. F. Duty and P. A. Morgan, New Orleans, graduates of the Philadelphia School; E. R. Bennet, Wilmington, N. C., from Nashotah; T. J. Brown, Louisville, Ky., from Seabury; D. L. Mitchell, Washington, from Cambridge. Now here is something in the concrete. Let those investigate who will, and they will find that the culture, refinement, and many other aids which these men derived by association and contact with members of the other race in our well equipped seminaries, have contributed largely to the successfulness of their work. So far as colored men themselves are concerned, they always invariably select such institutions, unless they are overpowered and forced in the "Jim Crow" annex.

We simply contend that if the authorities of either Virginia or Tennessee, on account of not being able to receive colored men in the existing seminaries of such dioceses, establish "colored" schools, they ought to support them, and not ask the general Church to do it. True, it may be a little, but the fact still remains that I contribute money to the Domestic Missionary Society of the Church, and the Church Commission for Work among the Colored People vote a certain portion annually to maintain a "colored" institution, while such an institution is not only, as I see it, wrong in principle, but wholly unnecessary. PRESBYTER.

Oct. 7th.

MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

The question of "marriage and divorce" will not down, until the Church has passed a canon prohibiting the re-marriage of all divorced persons.

The only question which seems to cause delay is, "How shall the canon be worded?" It would seem most desirable as Bishop Potter stated in his convention address, that some other provision should be made beside the mere prohibition of re-marriage, and it has occurred to me that the most natural and consistent thing would be, to make the publishing of the bans for three consecutive Sundays before the solemnization of all marriages, absolutely compulsory, and such requirement should be incorporated in the canon. The great objection to publicity in such matters is significant, and I believe would have a salutary effect on hasty marriages.

HARRY HOWE BOBERT.

Union City, Pa., Oct. 5, 1899.

A COMMENDATION OF LITURGICAL FORMS

To the Editor of *The Living Church*:

The Rev. G. S. Barrett, D. D., who was chairman of the Congregational Union of England and Wales in 1894—the highest office in the gift of the denomination—preaching at Haverhill recently, at the opening of a new organ, in the course of his sermon suggested several ways in which he thought the form of Congregational worship could be improved. The sermon might sometimes be appropriately followed by the singing of the last hymn kneeling, while litanies ought always to be sung kneeling. The final Amen gained greatly in impressiveness when softly sung by the congregation. He believed that to do away with free prayer from Congregational churches would destroy them altogether within fifty years, but he did not see why it should not be possible to combine a liturgy with free prayer. If he were asked as to what form of liturgy he preferred, he should say that he knew of no public intercessions so copious in extent, so rich in music, and so bound up with the memory of the past, as the liturgy of the Book of Common Prayer. He saw no reason why it should not be used in their public worship. After pointing out the ethical value of the repetition of the commandment of Christ, Dr. Barrett said that he should like to see those who were about to partake of Holy Communion rise in their places, and recite their common faith in one of the "ancient and glorious creeds of the Christian Church."

Br. Barrett is one of the leaders of his denomination in England, and a strong man. A straw indicates the flow of the tide. C.

PRIVATE BAPTISM OF CHILDREN

To the Editor of *The Living Church*:

A late correspondent of yours mentions three offices of the Book of Common Prayer that are rarely used in the Church. Might not to this be added the Office, in its entirety, for the Private Baptism of Children? A large part of that office is occupied with what is to be done, "if the child which is after this sort baptized do afterward live." "It is expedient"—so runs the rubric—"that the child be brought into the Church," not to be christened again, but to be received "as one of the flock of true Christian people."

It is in this part of the Office that the vows to be assumed by the sponsors for the child are to be found, and the beautiful signing with the sign of the Cross, as the child is "received into the congregation of Christ's flock."

"It is expedient." And why? "That the congregation"—so the rubric goes on to explain—"may be certified of the true form of Baptism privately administered." It would seem to be the mind of the Church that there is a relation between the congregation and each Baptism, to be publicly recognized, when "for great cause and necessity the Baptism has been in private," a relation implying the right of the congregation to a certification of the validity thereof.

I do not assert that the office is seldom used in its entirety, but merely question concerning its use, having seen but once a child so received, while I have known of a number of private Baptisms where "the child did afterwards live." In case that the child so baptized, and afterwards living, is not thus brought into the Church, it might be interesting to know when and where the sponsors assume the vows for the child, or whether the child "after this sort baptized" goes without sponsors. Y. Y. K.

Personal Mention

The Rev. W. S. S. Atmore who, during last winter, had charge of some of the cathedral missions in Atlanta, Ga., has gone to Kearney, Neb., succeeding the late Dr. Oliver as rector of St. Luke's church.

The address of the Rev. Dr. H. G. Batterson, from this date, is 156 W. 73d st., New York city.

Bishop Dudley, of Kentucky, has been seeking rest on the seacoast of Long Island.

The Rev. W. H. Cambridge who has been in Europe all summer, has returned, and taken charge of the work at St. Stephen's mission, Westborough, Mass.

The Rev. Martin Damer, of Kansas, has taken up the work at Hope, Washington, and Nashville, Ark.

The Rev. Dr. Eccleston, of Baltimore, has returned from his tour abroad.

The Rev. Charles H. de Garmo is spending the fall and winter in Southern California. His address is 120 W. 17th st., Los Angeles.

The Rev. Dr. T. Gardner Littell has returned from the White Mountains, and should be addressed at 635 Park ave., New York city.

The address of the Rev. Clarence W. McCully will be, until further notice, 18 Merrick ave., Springfield, Mass.

The Rev. James T. Russell has resigned the rectorship of St. Matthias' church, Sheepshead Bay, and accepted that of St. Thomas' church, Brooklyn, N. Y.

The Rev. Edward Riggs will spend the winter in Florence, Italy.

The Rev. E. B. Schmitt has returned from his tour in Europe.

The correct address of the Rev. W. S. Sayres is 163 Willis ave., West, Detroit, Mich.

The Rev. Nathaniel S. Thomas has resigned the rectorship of St. Matthew's church, Wheeling, W. Va., and accepted that of the church of the Holy Apostles, Philadelphia.

The address of the Rev. Dr. Wakefield during the months of October and November, will be No. 23 E. 31st st., New York.

The Rev. Andrew Chalmer Wilson who was ordained Whitsunday, 1899, at Nashotah, by Bishop Nicholson, is now assistant at St. Paul's church, San Francisco.

The postoffice address of the Rev. Lewis T. Wattson is changed from Westminster, Md., to Garrison, N. Y.

Official

BISHOP POTTER deposed from the ministry the Rev. Frank Elmer Edwards, at Christ church, Poughkeepsie, N. Y., Sunday, Oct. 8th.

DURING the winter, the hour of the evening service at St. Mary's, West Philadelphia, will be 8 o'clock. The Sunday school choral service will be at 3:15.

DEPOSITION

Notice is hereby given that, acting under Canon V., Title II., of the Digest, I have this day at the church of the Nativity, South Bethlehem, Pa., in the presence of the Rev. Messrs. Gilbert H. Sterling, D. D., and William H. Heighman, Ph. D., deposed the Rev. Rawson Warren, deacon, at his own request, and for cause not affecting his moral character, from the ministry of the Protestant Episcopal Church, and have made due record thereof.

ETHERBERT TALBOT,
Bishop of Central Pennsylvania.

South Bethlehem, Pa., Oct. 13, 1899.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS. There will be a celebration of the Holy Communion, for diocesan officers of the Woman's Auxiliary, at St. George's church, Olive st. and Pendleton ave., St. Louis, on Wednesday, Oct. 25th, at 7:30 A. M.

The officers' conference will follow, at 9:30 A. M., in St. George's guild house. Officers expecting to attend are requested to notify the secretary of the Auxiliary immediately. (Address care Mrs. E. C. Simmons, 21 Westmoreland Place, St. Louis.) They are asked to wear their diocesan badges.

A general meeting for the Auxiliary will be held in the church of the Holy Communion, 25th st. and Washington ave., on Thursday, the 26th, at 3 P. M., which will be addressed by the Rev. J. A. Ingle, of Hankow, China; the Rev. A. D. Gring, of Kyoto, Japan; the Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.; Miss Elliott, of Moab, Utah, and Miss Stuart, of Alexandria, president of the Virginia branch.

JULIA C. EMERY,
Secretary.

Married

CARPENTER—SMITH.—At All Angels' church, New York city, Miss Evelyn Burbank Smith, daughter of Mr. Henry Albro Smith, to the Rev. Charles Blake Carpenter, rector of the church of the Good Shepherd, Milford, Pa.

Died

HUBBARD.—On Oct. 12th, the Rev. John P. Hubbard, rector *emeritus* of St. Matthew's church, Philadelphia, in his 80th year.

LITTLE.—Entered into eternal life, at her summer home, Nantucket, Mass., on Saturday, Sept. 30, 1899, Caroline Frances Little, of New York, widow of the late William H. Little, and mother of the Rev. Edward Porter Little and the Rev. Arthur W. Little, in the 75th year of her age.

"Her children arise up and call her blessed."

TREAT.—Suddenly, on Oct. 3, 1899, the Rev. Charles Russell Treat, rector of St. Stephen's church (Transfiguration chapel), West 69th street.

Obituary

GOLDSBOROUGH.—The death of the late George R. Goldsborough brought sincere sorrow to those who knew him as the writer did, and the simple tribute here offered does but justice to his memory. He was the son of the Hon. Robert H. Goldsborough, of Myrtle Grove, Talbot Co., and was a worthy representative of an old and honored family in the history of the State. His life was a quiet and unobtrusive one, and was devoted to agricultural pursuits in his native county, the last thirty-five years having been passed upon his estate, called Ashby, upon Miles river, where he delighted to receive and entertain his friends with the hospitality of the old school of gentlemen who constituted the landed proprietors of Maryland; and those who knew what this hospitality was before the social sceptre passed from the plantation, know that its charms have never been equaled. He sought no political honors.

"His was a soul whose master bias leans
To home-felt pleasures and to gentle scenes."

In his relations with friends and neighbors he preserved and illustrated the best traditions of the earlier years of the country, and he will be best remembered for that.

"Best portion of a good man's life—
His little nameless unremembered acts
Of kindness and of love."

He was a sincere Christian and a faithful Churchman. From the time of the organization of the diocese of Easton, in 1888, he was its steadfast friend and liberal supporter. Until disabled by infirmity, he was always the representative of All Saints' parish in the diocesan convention and also of the diocese in the General Convention, and was among the foremost in zeal for the spiritual and material interest of the Church in Maryland. The passing away of such a man cannot but be felt as a public loss, but most of all must he be mourned by the friends he leaves behind him. JAMES A. PEARCE.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 231 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

MISSIONARY COUNCIL FOR 1899.—The opening service of Holy Communion, with a sermon by the Bishop of Kentucky, in Christ church cathedral, Thirteenth and Locust streets, in the city of St. Louis, Tuesday, Oct. 24th, at 10:30 A. M. All the sessions of the Council will be held in St. Peter's church, Lindell and Spring avenues. The preceding Sunday will be missionary day.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—Two men congenial to each other—unmarried deacon or priest—to live together and do missionary work. Men apt to teach the young. Address BISHOP HARE Sioux Falls, S. D.

WANTED.—By priest, married, a parish in city or country. Excellent references. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH."

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

HIGHER CRITICISM, arraigned by the Bishop of Western New York in *Church Defence*, October issue ready. One dollar a year. Room 73, Tribune Bldg., New York city.

A MARRIED priest, of medium but strong Churchmanship, by far under the cruel "dead line," in high repute and over a fashionable parish in the East, would like to know of any vacant parish where spirituality and vital piety are not so low as to depend in any way upon fairs and bazaars for the maintenance of the Gospel of the Son of God. No trouble or dissatisfaction in present parish, but weary of worldliness among "Christians." Address, FIDELITY, care of THE LIVING CHURCH.

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5, handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage.

The Editor's Table

Kalendar, October, 1899

1. 18th Sunday after Trinity.	Green.
8. 19th Sunday after Trinity.	Green.
15. 20th Sunday after Trinity.	Green.
18. St. LUKE, Evangelist.	Red.
22. 21st Sunday after Trinity.	Green.
28. SS. SIMON & JUDE.	Red.
29. 22nd Sunday after Trinity.	Green.

What, then, is Indian Summer? Is it the full change of the green leaf to the infinite hues of October? Is it in the November month that it comes like a plumed and painted warrior? or is it far beyond this period, even in the bleak December that this most poetical of seasons appears with magic touch to spread a halo over our American landscapes?—*F. S. Cozzens.*

In Its Season

BY CONSTANCE BRENT AVERILL

Grudge not thy grief!

God sendeth sun and sendeth shower.
On the parched barrens, bare of flower,
Where thy dry roots lie withering,
His rains descends, till lo! they spring
To fresher life.

Guard not thy grief!

God sendeth shower and sendeth sun.
When the dark thunder-burst is done
Lift up thine eyes and greet the light,
Thankful to Him that skies are bright
And storms are brief.

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THE question may deserve consideration whether a plethora of Church meetings in October is desirable. The Brotherhood Council, the Church Congress, and the Missionary Council are all occasions of interest, and many Churchmen would like to attend them all. If once in three years the entire month must be devoted to the General Convention, it would seem that the "off years" should be more varied. One may spare two or three days from business or parish, at one time or another, but few can keep up with such a procession as we are now having.

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BLIND people, it is generally supposed, are comparatively helpless. But the American Association for the Blind has proved that when opportunity is given them, they are wonderfully capable. In the Industrial Home for the Blind, at Hartford, Conn., friendless young women are feeding power presses running at the same speed that seeing people use; printing on hand presses, binding pamphlets, using the wire stitcher, and operating a typewriter. Those anxious to help so good a work should subscribe for the magazine printed at the institution. Send 25 cents to the American Association for the Blind, 3124 14th street, Washington, D. C., with name and post-office address, for a three months' trial subscription.

RECENT experiments conducted by Professor Edward Thorndike, are fairly conclusive that the average mental work performed by our children in school is not injurious or exhaustive. The assertion has often been made that they are forced at a killing pace. He finds that with scarcely an exception, in the several hundred tests made, the pupils were able to do better work near the close of the school hours than at the beginning. At the same time, he seems to admit that as a rule they do not

do as well in the later hours as in the earlier. This may be accounted for by the fact that they are beginning then to think of getting out, and their interest is diverted. Frequent change of position and mental occupation is needed. With adequate nourishment at mid-day, children can work for three hours afternoon, as well as three hours before noon. That is doubtless better than one long session.

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Pen-and-Ink-lings

A FACETIOUS correspondent of the (Baptist) *Standard* submits this literary query and witty reply: "Which was the most industrious writer, Charles Dickens, Bulwer Lytton, or Samuel Warren?"

"Dickens, for he wrote 'All the Year Round,' while Lytton wrote 'Night and Morning,' and Warren wrote 'Now and Then.'"

True. But, in justice to the latter gentleman, it should be remembered that, while Dickens wrote some novels, Warren wrote "Ten Thousand a Year."

JOHN CHIPPERFIELD, the original of "Lamps of Mugby Junction," in "All the Year Round," recently died in his eighty-fourth year. He was born in Dartford in 1816, and was first a baker, but in 1854 he became a "lampman" at Tilbury terminus. He subsequently rose to the dignity of a "lamp inspectorship." During the forty-five years of his railway career he lived in the same cottage at Tilbury. Charles Dickens, who was a frequent traveler on the London, Tilbury, and Southend railway, made his acquaintance, and spent many an hour in the lamp-room at Tilbury, listening to the wit and wisdom, the anecdotes and arguments of Chipperfield. The result was the sketch of "Lamps of Mugby Junction."

WAS it not Richelieu, asks a writer in *The International*, who said: "If it is versatility you seek, go find an architect. He must be an artist, or his buildings will offend the eye; an engineer, or they will crumble; a lawyer, or he will get his patrons into trouble; a doctor, or his buildings will be hygienically unfit to live in; and last, but not least, he must be a gentleman, or we will have nothing to do with him."

C. S. BATTERMAN, one of the best-known mining men in the Rocky Mountain States, was on the stand as an expert in an important mining case in Nevada, and was under cross-examination by a rather young and "smart" attorney. The question related to the form that the ore was found in, generally described as "kidney lumps." "Now, Mr. Batterman," said the attorney, "how large are these lumps—you say they are oblong—are they as long as my head?" "Yes," replied Mr. Batterman, "but not as thick." The attorney subsided, and even the judge could not help smiling.—*Argonaut.*

BISHOP COLEMAN has just had placed in the centre of the floor of the chapel of the Good Shepherd at Bishopstead, a mosaic of stones forming a collection probably without equal in interest in this country. The fourth, sixth, fourteenth and seventeenth

centuries are represented, and British, Celtic, English and American Christianity come together in the twenty-two inch square of cement in which the stones are laid. British Christianity is represented by a Roman brick from St. Martin's church, Canterbury, built probably in the fourth century. This was sent by Canon Routledge, the great antiquarian of Canterbury, England, and a high authority on matters Cantuarian; Celtic (or to be more accurate Scotto-Celtic), by two stones from the old cathedral church at Iona, also by two pebbles picked up at the spot on the beach where St. Columba landed in 565; these were sent by the Duke of Argyll. Anglican Christianity is represented in a stone from the old monastery church of St. Augustine, Canterbury, built in the fourteenth century, also sent by Canon Routledge; and lastly, a brick from Old Swedes' church, Wilmington, consecrated in 1699, speaks for the "old Faith in the new land."

THE real reason of the decline of Presbyterianism in New York," says *The Sun*, "is simply a decline of faith both in the pulpit and the pews. The movement for a revision of the Westminster Confession showed the growing indifference to doctrine once stoutly held, and then came the theological assault on the old belief in the Bible. The second may have affected the clergy more than the laity, but its destructive influence on a Church like the Presbyterian whose life is altogether in its doctrine, aided by socially disruptive tendencies, goes on with increasing force. The only remedy is a revival of genuine and profound faith in the doctrines which once made the Presbyterian denomination the most powerful in New York."

IN San Francisco lately, Mr. Edwin Markham offered his own solution of the problem suggested by his famous poem. The report of his words is taken from *Signs of the Times*:

I have been asked to say a few words about "The Man With the Hoe," and my solution of that problem. I have no new solution. The problem is as old as humanity. The men who built the pyramids struggled with that problem. The men who are building London are struggling with it to-day. I have but one solution—that is the application of the Golden Rule. We have committed the Golden Rule to heart; now let us commit it to life. [Applause.] That is the only solution.

DURING the winter months the little colony of sixty or seventy English people at Teheran organize concerts for one another's amusement. When the weather is cold, of course there is skating. Skating is the greatest marvel of all to the Persians. A few years ago the late Shah, Nasr-i-Din, saw twenty skaters twirling and curling and spinning gracefully on the ice. He was amused; he thought it wonderful. The next day he sent to the legation and borrowed a dozen pairs of skates. These he made his ministers put on and attempt to skate on the lake in the palace grounds. The poor ministers were terribly discomfited, but it was twice as much as their heads were worth to refuse. His majesty was more amused than ever, and he nearly had a fit from laughing.

Boston Correspondence

BISHOP LAWRENCE opened the meeting of the Monday clericus, on Oct. 2d, by reading a timely paper upon a few of the national issues. The Hague Conference, the Dreyfus verdict, and a few of the problems confronting our government, were treated with good judgment and skill. The clergy, as is the custom at these meetings, discussed the matters afterwards, and had a most interesting gathering. It seems a hard problem to popularize these Monday meetings, and the committee having them in charge have already selected a number of writers and topics, which are likely to increase the interest.

The coming of Father Osborne to Boston means much to the Church. Besides his devotion to charitable and philanthropic work, where his judgment is always eagerly sought, he is a fearless advocate of the teachings of pure Christianity. He cannot be moved by the waves of fluctuating theology, and it seems at times as if these waves were working havoc upon the old foundations of belief. This does not imply that others, not to be mentioned, have failed, but it does imply that Father Osborne carries an influence, where others cannot hope for this distinction. After all, what would Boston do without the Cowley Fathers? Their quiet, devoted lives are an inspiration to all Christians. The West End, where their street processions were very impressive, has been touched and controlled by their self-sacrifice and their faithfulness. Even the Unitarians are occasionally drawn to praise the noble works of these priests, and to recognize their power for good in the community. Father Benson contemplates a visit to England, and will leave the diocese in a short time for this trip. No priest is more respected than he, and none will be more missed from diocesan gatherings.

Emmanuel church has a reredos. The late Dr. Vinton who was the first rector of this church, once inveighed against this sort of thing. Ecclesiastical art has triumphed, however, over these old objections, and conquered where no other argument could avail. This addition certainly makes for beauty and dignity around the chancel. If Emmanuel church can tolerate the inroads of ecclesiastical art, why not Trinity, where the artist could, with grand effect, display his ability in the same direction?

Everyone was perplexed at the way which the President of Harvard took to show his feelings against ritual, in his speech before the great Congregational Council, held here the latter part of September. "Congregational churches have always needed," he said, "from the beginning, highly trained, intellectual men for ministers, whereas the Churches which rely chiefly on ritual ceremonial, musical and emotional exhortation, can get along comfortably without any priests or ministers capable of close thinking and able to give their thoughts convincing logical expression."

An utterance like this attracts because of its source. It is anything but fair, and assumes too much. It is a strange way to knock Ritualism, because, with few exceptions, the Ritualists, so-called, have been the men who have given their thoughts convincing, logical expression. Some modern types of Congregational worship are certainly ritualistic and extremely ceremonial in their way. It would be a very difficult mat-

ter to prove the Ritualists deficient in the manner here alluded to, and altogether this reference glares with an inconsistency which could be pardoned in the speech of a weaker man.

There is greater need every year of a larger diocesan house. The present one is poorly arranged, and with a new building, upon modern plans of making it support itself largely through rentals, there would be a noticeable advance in the right direction. The Christian denominations around have learned, in part, the secret of making these buildings pay for themselves. We can emulate their example. All we need is activity. The money is a secondary consideration.

One of our daily papers, always dignified, but very Broad in theology, was caught napping a few weeks ago. In its editorial columns, it has posed as a strong defender of these liberal tendencies which surge around us here in Boston, yet in its news columns it inserts, from a High Church source, a good article upon the topic, "The Church before the Bible." Let me quote the conclusion of this article:

It is not the Bible, but the Church, which is the pillar and ground of the truth; it is not the Bible that has given us the Church, but the Church that has given us the Bible.

Mr. Oscar Fay Adams has just published a book, called "The Archbishop's Unguarded Moment." It tells about the trials of a retired bishop who begins an unofficial visitation of the various churches of his faith in Cambridge, Mass. After visiting St. Philip's, he came unto St. John's, where the simpler ritual was much to his mind. His experience is described thus:

On the present occasion, the sermon was preached by one of the broadest, most rationalistic men in the Church, and the Bishop grew red with indignation as he listened. Once he half rose in his seat with an indignant manner of protest, but his wife pulled at his coat in season to prevent that. At last, after what seemed to him a particularly daring utterance of the preacher, the Bishop's patience gave way entirely, and he rose up, to the crimson mortification of his wife, and the secret delight of a half-dozen theological students in the pew behind him. The preacher made a brief pause, and the Bishop took advantage of this. "When such damnable heresies as these are uttered in my presence," he began, "I should be recreant to the faith I profess, unmindful of my duty to my God, and disloyal to the Church in which I have so long held office, if I did not rise to protest against them," and having thus delivered himself, he left the church.

The story goes on to tell that the Bishop broke off an impending engagement between his daughter and a Roman Catholic gentleman, and she finally marries a young man whom her father has been much pleased with, supposing him to be a student at the Episcopal theological school, but who turns out to be a radical Unitarian. This is, of course, all fiction, written in an entertaining manner, and affords the reader a great deal of amusement for its local interest and criticisms upon the Church in Cambridge.

BOSTONIAN.

MANY people will learn with surprise that the daughter of the famous Reginald Heber is still alive, more than seventy years having elapsed since her father died in India, not long after he had reluctantly accepted the See of Calcutta, which was a great sacrifice, as he would certainly have been made a bishop at home. Miss Heber who inherited a large family estate in Shropshire, married Mr. Percy, a cousin of the late Duke of Northumberland, in 1829, and they have just celebrated their diamond wedding at Hodnet, their beautiful old place in Shropshire.

Book Reviews and Notices

Catholic Faith and Practice. A Manual of Theology. Part II. By the Rev. Alfred G. Mortimer, D. D., Rector of St. Mark's, Philadelphia. New York: Longman's, Green & Co. Pp 519. Price, \$2.50.

The completion of Dr. Mortimer's "Manual of Theology" is an important event in the American Church. The need of a systematic study of theology, which he so strongly expresses in his closing chapter, is a very real need. It is very true, as he says, that "while our clergy have, of course, views more or less accurate in regard to the principal doctrines of the Church, they are, as a rule, not co-ordinated, some doctrines being given undue scope, while others are scarcely grasped at all; and of theology as a system, as a science, of the Catholic Faith in the due proportion of its component parts, but few have any clear conception." There can be no doubt that we greatly need full and reliable treatises of dogmatic theology in English, from which our clergy and students may learn the analogy of the Faith. Dr. Mortimer's effort to supply this need is of great interest. It has, in this second volume, far outgrown its original limits as a manual of instruction for candidates for Confirmation, and is now a practically complete system of theology. The ground covered by this second part is of extreme interest, including such important subjects as Marriage and Divorce, Anglican Orders (with a vindication from Roman objections), the Limits of Theological Speculation (dealing especially with Kenoticism), Holy Scripture (involving an examination of the "Higher Criticism") and the whole field of Eschatology (including Death, Judgment, the Intermediate State, Purgatory, Prayers for the Dead, Invocation of Saints, Hell and Heaven). Under these heads naturally fall most of the burning theological questions of the day. Dr. Mortimer's treatment of them is always scholarly and lucid, and sometimes singularly helpful (as in the chapters on Matrimony and Orders), although we regret to find that at other points (notably in his treatment of the Kenotic Theory and the "Higher Criticism") he steps down from the theologian's chair and takes his place as a controversialist. This change of tone we regard as a serious blemish upon his generally judicious work.

Another ground for regret is found in his exaggerated reverence for Roman theologians. It is quite true, as he says, that there are but few general treatises of theology in English, but the Church of England has produced great theologians whose writings are authoritative upon the subjects with which they deal. We should expect in such a work as this to find them quoted freely, or at least referred to, when the doctrine of the Church is to be defined. But not so. The names of Andrewes, Hooker, Bull, Pearson, Forbes, Keble, Pusey, and Liddon, are conspicuous by their absence from these pages, while those of Peter Lombard, Scotus, Bonaventura, Durandus, Aquinas, Suarez, Vasquez, etc., are brought forward frequently. This deliberate neglect of Anglican theologians is one of the most significant features of the book, and will do much to weaken its hold upon American Churchmen. We are deeply pained to find that Dr. Mortimer not only ignores some of our greatest Anglican theologians, but goes out of his way to discredit them. In his eagerness to bind the Roman doctrine of purgatory upon the Anglican Church, he permits himself to impugn the motives of the great leaders of the Oxford Movement in a way which we regard as most serious. Here are his words:

In the dense ignorance of the early days of the Catholic Revival there was great need to plead for the recognition of an intermediate state in which there was some sort of purification or development. In order, however, to avoid offence and to gain adherents to such a doctrine, it was important to make it differ as much as possible from the teaching of the Church of Rome, and hence the distinction was loudly insisted upon—that it was not the doctrine of Purgatory, but of Paradise, which was taught, and that the word "Paradise" was to be found in the Bible, although, as we have shown, not quite in the sense in which it is used by the advocates of this theory.

We take the most emphatic exception to this statement. Pusey, Keble, and Liddon were the trusted leaders of the Catholic revival. They lent the full weight of their authority to this doctrine, which Dr. Mortimer stigmatizes as "the teaching of only a comparatively small body of men, headed by Pope John XXII," and maintained this position consistently to the end of their lives. The insinuation made above, that they did so from motives of expediency, and wrested Holy Scripture from its right meaning for their support, is a gratuitous insult to the memory of these great defenders of the Faith. Such aspersions upon the motives of men, and such attempts to prejudice the teachings of reputable theologians as that in which the author strives to identify the Anglican teachings as to an intermediate state with the disreputable John XXII, are unworthy of a place in a theological book.

The most interesting and important part of this volume is the seven chapters which deal with the subject of Eschatology. It would be impossible within the limits of this review to attempt any detailed criticism of these chapters. We can only say that the views presented in them are identically the same as those which are taught by the more moderate theologians of the Church of Rome, while those which have commonly been held by Anglican theologians are treated with but scant courtesy. The Roman teaching as to Purgatory, Prayers for the Dead, and Invocation of Saints, is set forth, not as a permissible opinion, but as the authoritative doctrine of the Catholic Church. In particular it is insisted upon *à de fide* that all the saints who die in a state of grace are at once admitted to the enjoyment of the Beatific Vision. That such a belief is permissible, we do not deny, though we regard it as doubtful whether any soul at the hour of death is pure enough to see God; but that it is an article of the Catholic Faith we should not think any one would dare to assert. While we have no sympathy with Protestant notions of Eschatology, we do think that Dr. Mortimer has undertaken to bind upon the consciences of our people burdens which will prove too great for them to bear, and has gone perilously near to some of those Roman errors which have done so much to bring about the divisions of Christendom. We do not know of a single Anglican divine whose teaching upon Eschatology agrees with that which the author so confidently sets forth as "the teaching of the Church."

Memories of Half a Century. By Richard W. Hiley, D. D., Vicar of Wighill, Yorkshire, England. New York: Longmans, Green & Co. Price, \$5.

This is an entertaining book. Its author who modestly confesses that he himself has not been a man of great mark, has been thrown, in the course of his long and useful life, into contact with prominent Churchmen, and he gives us a wealth of anecdote and description relating to them. At Oxford, in Liverpool, and during a long ministry in Yorkshire, he knew many of the foremost men of his time. Scattered through his book are life-like descriptions which are of exceeding interest. He saw Dr. Pusey frequently during his Oxford career, and heard him preach when he was at the height of his powers. He heard the famous sermon preached just after Pusey's suspension had expired, and describes it as follows:

There was an enormous crowd of men, and as soon as the cathedral doors were opened it was filled in every part. In due time there ascended the pulpit a spare, ascetic-looking man, pale as death, with a piercing eye and an equally piercing voice. His subject was "The entire absolution of the penitent;" the sermon was long, exhibiting an immense amount of patristic reading, and was full of quotations therefrom. But for the excitement that previous events had created, there would have been little in the sermon to attract the large body of men there congregated. Yet there was much in Pusey to fascinate. His countenance, though bearing outward signs of great abstemiousness and habits of fasting, showed him to be a man of most studious habits, and he had a very benevolent expression. I heard him once preach in a parish church a sermon of simple, earnest persuasiveness, on the text, "Do all for the Lord Jesus," that deserved to be printed in letters of gold.

His description of Dr. Newman is equally interesting:

Had any one met Newman walking in the streets of a large town, he would have passed along without attracting attention. A spare, ascetic looking man, there was otherwise nothing striking in his appearance. His rooms in Oriel were small and simple, books piled here and there. And yet that unobtrusive figure, from that small laboratory, set afloat a literature and enrolled an army of followers that shook the English Church to an extent not known since the Reformation. Some of my contemporaries had often heard him preach when vicar of St. Mary's. He was small and spare, his voice clear, but his delivery a monotone; he never raised his eyes from his manuscript, not the slightest action or gesture, nor was there anything attractive in his style, no rhetorical arts; his language was simply good Saxon English. And yet eight hundred young men would be listening in rapt attention.

Of Dean Stanley he says:

Any one walking in the streets of Oxford might perhaps encounter an M. A. in cap and gown, of very diminutive stature, toddling along very modestly, not attracting observation in a general way; yet if a stranger did but observe his face, there was an intellectual expression unmistakable. Such was my impression before I knew it was Stanley. Perhaps I should not be wrong in saying that the leading feature of his character was earnestness. He was in earnest as a lecturer, in earnest as a preacher, in earnest as a writer.

We have room for but one more of these character sketches:

Edwin Arnold was an undergraduate of University College in my time. He was a man of promise, which his subsequent career has justified, but this was somewhat marred by eccentricities that appeared ludicrous. He formed a Fez Club, and the members would meet in each other's rooms wearing a fez, and clad in Armenian costume. As no one but actual members were present, their employment when so mustered was only conjectured, but generally thought to be smoking chibouks and drinking coffee. Arnold won the Newdigate prize for English verse. When it came to his turn to recite his poem in the Sheldonian Theatre, the scene was most amusing. He had evidently practiced in his rooms a rehearsal of a delivery which was to produce a great sensation. Accordingly, he commenced in a most grandiloquent tone, which ere ten lines were completed provoked a general titter. Quickly perceiving that this would not do, he became more natural in delivery, and the rest of his poem secured a good hearing. At the end his weak point leaked out again, for he had seated himself, but on receiving applause he rose and bowed, like an actor who has been called before the curtain, with a most self-complacent expression.

Dr. Hiley's book is valuable not only for its personal sketches and reminiscences, but still more for its pictures of university, school, and village life a generation ago. They are vivid and instructive, and very helpful towards an understanding of present day life in England.

New Testament Churchmanship and the Principles upon which it was Founded. By the Rt. Rev. Henry Y. Satterlee, D. D., LL. D., Bishop of Washington, D. C. New York: Longmans, Green & Co. Pp. 280. Price, \$1.50.

This book demands the consideration of all intelligent American Churchmen, both clerical and lay. Its subject-matter is of extreme interest and of fundamental importance. The issues raised in it are vital; they involve the well-being and, perhaps, the very being, of the Church. They may be set forth in a few sentences gathered from different pages of the book:

Western Christendom, through the dominating influences of the Church of Rome, during the past thousand years has witnessed the gradual substitution of another type of Christianity for that of apostolic days. In the Apostolic Church itself, a true balance was preserved between the inward or subjective, and the outward or objective, religious life of the Church. This is a fundamental principle of the religion of Christ. The inward and outward are so bound together in His Incarnation that they are mutually dependent upon one another; nor can the highest spiritual life, which is life in Christ, be fully attained save through their union. Each, without the other, gives rise to an abnormal, one-sided development of religion; and this has been the error into which the Roman Church has fallen. By unduly exaggerating the outward at the expense of the inward, she not only lost that which St. Paul calls the proportion or analogy of the Faith, but also acquired an untrue, unspiritualized conception of the outward. But if the Roman Church has

gone too far in one direction, Protestantism, not even excepting the Anglican Communion, has gone too far in the other. The Protestants, in their intense desire to recover the spiritual, lost the true meaning of the outward in relation to the inward, and then fell into the error of making their own subjective impressions the ultimate criterion of the objective truths of Revelation. This book is an humble attempt to differentiate between Church principles as set forth in the New Testament itself, and Church principles as they appeared at the time of the Reformation, in the mediæval setting and interpretation of the Church of Rome.

It will be seen that this is a very serious undertaking, upon which important issues hang. It is carried out very effectively. While we cannot agree with the author in all particulars we feel that his main contention is proved, and that in establishing it, he has done a most important service to the Church. The chapter on "Public Worship in New Testament Days" is of especial interest. We commend it to the serious consideration of the clergy. There are some statements scattered throughout the book to which we should take exceptions; as, for instance, where the author states that the Epistles (and not the Acts of the Apostles) are the continuation of the Revelation so abruptly broken off at the end of the Gospels. Or, again, when he asserts that worship in the early days of Christianity was of puritanical simplicity. We think it could easily be shown that the worship of the Primitive Church, formed, as it was, upon Jewish models, was from the first of a much more elaborate character than is commonly supposed. But the main line of his argument is so sound and strong as to suffer little from these superficial weaknesses. We commend it to the careful study of all thoughtful Churchmen, with the assurance that it will be found one of the most stimulating and helpful books of the year.

Corner-Stones of Faith, or the Origin and Characteristics of the Christian Denominations of the United States. By the Rev. Charles H. Small. New York: E. B. Treat & Co. Pp. 470. Price, 82.

In this book the curious reader may find a complete catalogue of all the sects and isms in our sect-ridden country, from the Romanists down to the Salvation Army, the Mormons and the Christian Scientists, with more or less information about the history and peculiarities of each. Each of the larger bodies is given an historical and descriptive sketch, followed by a statement of its distinctive principles by one of its leading divines. This rather doubtful honor is assigned to Dr. Huntington on behalf of "the P. E. Church," and is made use of by him to set forth skillfully his peculiar notions as to Church polity and Christian unity. The editor of the volume undoubtedly intended to give a fair and frank statement of the doctrinal and historical position of the various religious bodies which fall under review, but his zeal has greatly outrun his knowledge. He unconsciously treats us to many statements which, to say the least, are surprising and amusing. Here are a few of them: "At the beginning of Christian discipleship there was no Church. The Churches of apostolic times were not made; they grew, they developed as required." "At first each Church was independent." "The worship of the early Christians was very simple." "For several centuries English Christians were part of the Roman Catholic Church." "We find the beginning of the Episcopal Church in the time of Henry VIII." "The Episcopal Church in America and the Church of England are not identical." "There are no archbishops in the Protestant Episcopal Church." "Her doctrinal statement is in the Thirty-nine Articles, which are Calvinistic in their theology." "A person approaching the portals of this Church, the officer on duty is instructed to ask him two questions, and is not permitted to ask any more: First, 'Do you believe all the articles of the Christian Faith as contained in the Apostles' Creed?' Second, 'Do you promise, by the help of God, to lead a sober, righteous, and godly life?' 'The government of the Church is vested in the clergy.'" These statements taken at random, indicate how difficult it is for an outsider,

unless deeply learned, to give accurate information about the Church. We doubt not that others have fared as badly at his hands. This looseness of statement and narrowness of view detract seriously from the value of the work, good as its intentions are.

Thoughts of and for the Inner Life. Sermons by Timothy Dwight. New York: Dodd, Mead & Co. Price, \$1.50.

Most of these sermons, so the preface says, have been preached in the chapel of Yale University. Hence they appeal to young men especially. They are subjective and ethical in their teaching. The preacher deals with Christianity on the broad basis of the religion of Christ, and not from the standpoint of the Church to which he belongs. This was an essential consideration. Hence the sermons, which contain a great deal of valuable truth, are appropriate for any gathering of Christians, and will prove helpful to the general reader. Dr. Dwight's many opportunities for the examination of character have given him a power in delineation of life and its purposes that is fully and carefully used in these sermons. The cultivation of the inner life is too much neglected in this age. A contribution like this book is the more welcome because its author is so well known in connection with Yale University.

whole denomination into an endorsement of their unproved hypotheses. But that Congregationalism in the main still stands for something definite in doctrine, and rectilinear in morals, we would fain believe. Whatever may be true of some of the younger ministers who have not lived long enough in the active life of the world to get a simple and solid system of doctrine that is preachable, we are of the opinion that the rank and file of the Congregational ministry and laity are in substantial accord with the fundamentals of the evangelical Faith as generally received among us. If this is so, what is needed is the sounding out of this positive note in Congregationalism. The conviction is there—let it assert itself. There is no reason why a minority of radicals should pose before the world as typical representatives of Congregationalism as a whole.

Christian Advocate (Methodist)

THE CHURCH'S MISSION.—Does not careful observation prove that much less attention is being devoted to the conversion of sinners now than in former years, and that conversions are not so frequent as they formerly were? Is it not possible that Christians are losing interest in the conversion of sinners? Many interests now

engage the attention of ministers and Churches. We are building and endowing educational institutions. We have several great publishing houses, from which we are sending out millions of pages of religious literature every year to bless the world. We have many strong organizations for the collection and disbursement of millions annually for religious purposes. We have an immense young people's organization, into which many thousand young men and women are being gathered for discipline and training for future usefulness. To all these Christian institutions and enterprises we say, God speed! But it is possible that these may divert the attention of the Church from the chief object of its mission. The early Christians devoted their energies almost exclusively to the one aim of winning souls to Christ. The early Methodist Church sought one thing, the conversion of sinners. Those heroic ministers and laymen did not think of pleasing men or building a colossal ecclesiastical structure for their own glory. They preached, exhorted, sang, prayed, traveled, and toiled for the conversion of sinners. We cannot throw off the new burdens and responsibilities of these later days, but we must not lose sight of the conversion of souls.

Two old favorites will be re-issued shortly in binding and letter press of the style of to-day. They are "Salad for the Solitary and Social," and "Evenings with the Sacred Poets," which is an anthology for hymn lovers. The author of both, Mr. Frederick Saunders, now in his ninety-second year, was librarian of the Astor Library for nearly forty years. In these volumes he gathered the essence of his wide knowledge of books, and, in the spirit of a gracious "book-worm," he imparts to others the results of his literary borings. The publisher is Mr. Thomas Whittaker.

Opinions of the Press

The Young Churchman

DR. SPRIGG.—The *Southern Churchman* has changed hands, and the Rev. Dr. Sprigg, who has been the editor for forty-four years, retires. That means the end of the *Southern Churchman* as its old friends have known it. The old name will be retained, and it may be better than of old, but never the same. The good Lord, in the process of creation, so provided that many men with varying types of character should constitute the human race; but in all the millions who have come and gone, there was but one Dr. Sprigg. No other man could write such quaint English. His pen will be missed from Church journalism. His like will never be seen again in defence of Protestantism. "A good man always wrong," might well be written for his epitaph when the world knows him no more; but we trust that may be many years hence. We shall open the paper with a sense of loss for a long time. His dropping out will leave a large hole, but we trust that through the opening thus made, the light of Catholic truth may shine, and illuminate the dark corners of the sanctum, from which has come forth the ghosts that ever danced before the good man's eyes. May the remaining days of the aged servant of God be full of joy and peace; and may the ghosts and goblins of ritualism never more disturb his mind.

The Observer (Presbyterian)

THE FAITH OF CONGREGATIONALISM.—There was a time when Congregationalism stood for something. We believe that it stands for something to-day. Yet there has been apparent for some time in certain quarters a laxity in belief which has caused serious anxiety in the minds of all well-wishers of that noble denomination. This laxity has been, in numbers of instances, we think, more apparent than real; that is, the clamor of the radical element has been so loud, and the silence of many faint-hearted advocates of orthodoxy so continuous, as to make it appear that the "liberals," so-called, have swept the

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are made with Royal Baking Powder, and are the most appetizing, healthful and nutritious of foods.

Hot biscuit made with impure and adulterated baking powder are neither appetizing nor wholesome.

It all depends upon the baking powder.

Take every care to have your biscuit made with Royal, which is a pure cream of tartar baking powder, if you would avoid indigestion.

The Household

Origin of Scandal

Said Mrs. A.
To Mrs. J.,
In quite a confidential way,
"It seems to me
That Mrs. B.
Takes too much—something—in her tea."
And Mrs. J.
To Mrs. K.
That night was overheard to say—
She grieved to touch
Upon it much,
But "Mrs. B. took—such and such!"
Then Mrs. K.
Went straight away
And told a friend the self-same day,
" 'Twas sad to think—"
Here came a wink—
"That Mrs. B. was fond of drink."
The friend's disgust
Was such she must
Inform a lady, "which she nussed,"
That Mrs. B.
At half-past three
Was "that far gone, she couldn't see!"

This lady we
Have mentioned, she
Gave needle work to Mrs. B.,
And at such news
Could scarcely choose
But further needlework refuse.
Then Mrs. B.,
As you'll agree,
Quite properly—she said, said she,
That she would track
The scandal back
To those who made her look so black.
Through Mrs. K.
And Mrs. J.
She got at last to Mrs. A.,
And asked her why,
With cruel lie,
She painted her so deep a dye?
Said Mrs. A.,
In soft dismay,
"Ino such thing could ever say;
I said that you
Had stouter grew
On too much sugar—which you do."
—Selected.

John Ward's Burial

BY THE REV. MARCUS LANE

WE were returning home from the annual diocesan convention, that had been held at a stirring town in the eastern part of the diocese. We had finished our business at the morning session (an unusual thing with us) and were speeding towards our homes on the one railway that passed through the town.

This was before the days of a cathedral city, and it was the custom in that diocese to wander around in annual conventions from parish to parish, in a strangely uncertain fashion, according as we had received an invitation from some parish "that wanted the convention."

All had gone well with us, but two or three of the leading debaters had been absent, and the routine work had been done more promptly than usual, so that a little after midday we were on our homeward way in a special train provided for us by the kindness of the superintendent of that railway, who had been with us as a member of the convention. He was on the train—one of us—one of the Church's brotherhood in the fullest sense.

There were between forty and fifty clergymen, and almost as many laymen, and a goodly sprinkling of ladies who had accompanied their husbands and fathers to the convention. Most of us, with light hearts and easy consciences, were satisfied to make a social use of the present opportunity, and so the quip and the merry jest went freely

round, for we knew that we were going back to the treadmill tasks of parish duties, and to the enforced restraints of a clergyman's home life. We were, as one good lady expressed it, "for all the world just like boys let out from school."

We had been an hour or more on the road, and were rapidly approaching a junction where we would lose two or three of our number. My seat was next behind the Bishop's who had been given a seat by himself, into which various of the clergy had intruded briefly, as each had some business or trouble to confide to his fatherly care.

The last one had gone away, and the Bishop leaned back with a heavy sigh, and a look of sadness came upon his face. Just then the superintendent came up, and placing his hand upon the back of the seat, said indly: "Bishop, you look grave. I would like to know what makes you sad, when all the rest are merry, and all has gone so well."

The Bishop looked up. A kindly, but not a merry, smile seemed to illumine his somewhat rugged features as he replied: "I am not sad, as you would mean it, but I was remembering that our dear brother, Ward, who has been with us at nearly every convention for nearly fifty years, is now lying dead at his home in Hillside, but two or three miles from this on the branch road. In less than an hour he will be borne to his burial. I have missed him sadly all convention time, and I have longed to go to his burial, but it was not to be! It could not be!"

"It shall be, if you wish it," said the superintendent. Reaching to the bell-cord, he gave it one quick jerk. At once the train came to a stand. "You have but to say the word, and we will all go," said the man in authority.

"I will bless you all my life for it," said he. "And I will thank God for the wish He gasplanted in your heart," and a tear rolled unheeded down the rugged cheek.

The conductor came hurrying in, received a brief order, and in a few minutes we were upon the branch road, backing rapidly toward Hillside. Looks of surprise and the few questions asked, were all hushed by the answer: "We are going to John Ward's funeral."

I turned to the Bishop who was already putting on his robes, and asked him if we should put on our vestments.

He hesitated a moment, then said: "It is

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not necessary." Then his voice rang out strong and clearly: "No vestments, brethren, but take your Prayer Books and Hymnals."

In a few minutes more we were there. The railroad ran close to the grounds of St. Ann's church, which lay in the midst of a little cemetery. As we stepped to the ground, two of the clergy motioned us into line, so that the procession was formed at once, and began its march, almost without a spoken word. As we began to move, the rich, strong voice of Henry St. John began the hymn:

"Oh! Paradise! oh! Paradise!
Who doth not crave for rest?"

It thrilled me through and through, as I am sure it did the others, and all joined in the hymn. Thus, singing of that Paradise of God, which John Ward had entered—with beating hearts and solemn song—we drew near to the doors of old St. Ann's, into which the coffin was just being borne. The bearers paused at the door and waited until the Bishop had taken his place, and then the

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service began. While this was being done I had time to note the scene before me.

St. Ann's was an old, old church in our diocese—so old that it counted more than a century of years. It had plain, high-backed pews and two aisles, lengthways, ending in a cross aisle at the front, at the ends of which were two square pews, with the queerest shaped chancel possible beyond. Between the two pews, in the cross aisle and directly in front of the shallow chancel, the coffin was placed, the very best that the skill of a country carpenter could make.

I had time to note all this; and then, seemed strangely carried out of, and beyond, myself. I shut my eyes until I but peeped through my eyelids. The scene changed as if by magic. The humble country church was gone, and in its place was something grand and magnificent—not a cathedral with its central altar, and its graceful arches, and vaulted roof, but something grander still, and far more sublime. I felt that I stood in God's great temple—that temple not made with hands, vast as God's being, and a part of It. I was still looking upon the Bishop's form as he started up the aisle, but just in front was another Presence, leading us on. I felt that it was the Lord Jesus, and yet I was half ashamed to feel that, somehow, whether for my sins or for my infirmities, I was catching but a glimpse of that Dear Form.

When the Bishop began the service, in some strange way the voice was changed. It was no longer the Bishop's voice, but the Lord's, and Oh! the exultation and the triumph with which He said again: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

I was all the surer that it was the Lord's voice, because I remembered that He had said: "Where two or three are gathered together in My Name, there am I in the midst of them."

Eagerly did I strive to see Him, closer and nearer; but, as I strove, the Form vanished, and it was the Bishop's voice that I heard: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."

Yes, I knew it, too, as well as Job, but until I die no one shall be able to convince me that I had not seen my Master in the flesh, as He once stood among men, and as He walks among the churches. And that voice, and the music of it! I shall hear it again, and, until I do, I shall rejoice in that memory. "And His voice was as the sound of many waters." Never before did I rightly understand the meaning of that passage of Holy Writ.

On, the procession of the clergy swept, up to, and past, the coffin, filling the chancel and the space around. I was one of those for whom there was no seat. As I came out of my dream, I found myself standing at the door of the square pew wherein were the family of the deceased. They had risen to their feet, and in front of all was the widow of the dead priest, leaning heavily with both hands upon a cane whose head made, with the shaft, the shape of a Tau, one of the ancient and honored forms of the Cross. She was looking intently at the Bishop, with a rapt, ecstatic look upon her face, such as I might imagine to be the look of some holy saint gazing in ecstasy upon holy things in their glory and beauty.

The service went on. The tender, loving

voice of Henry St. John began the chant: "Lord, let me know my end, and the number of my days," and we responded, verse by verse. Then came the reading of the lesson—read as few can read it; but grandest of all, like the triumphant appeal of an organ, came the exultant close. The reader had asked Death for his sting, and the grave for its victory. He declared that the sting of Death was sin, but he did not give to the grave the victory; "Thanks be to God which giveth us the victory, through our Lord Jesus Christ." My heart answered back the strong assertion: "Thanks be to God which giveth us the victory." Then for a moment I saw again that shadowy Form, a little clearer, a little more distinct, but a dim, shadowy Form, after all.

There was a hymn sung—no matter what, followed by a few collects and a notice from the Bishop: "The remainder of the service will be at the grave." The Bishop stepped aside, and, leaning against the chancel rail, made signs, one by one, to six of the eldest and most honored presbyters of the diocese. They came forward and took up the coffin.

For the first time the eyes of the aged widow left the Bishop's face, and were fixed on something above and beyond him, and I heard her speaking in a low voice to herself; she was saying the *Nunc Dimittis*: "Lord! Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."

Down the aisles, and out from the church doors, the procession went, and as we passed through the door, Henry St. John began a chant, "The Lord is my Shepherd, therefore can I lack nothing." For a moment I thought it to be a strange chant for a burial, but as I looked beyond our little gathering,

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and saw the rich meadows, and a thread of silver water flowing through them, I recognized the appropriateness of the next words: "He shall feed me in a green pasture, and lead me forth beside the waters of comfort."

And so we went to the grave. First the Bishop, followed by the clergy, then the coffin and the family; then the remainder of our people, and then the good folks of St. Ann's and the neighborhood.

There was nothing unusual except that the Bishop and clergy took all the duties, even from the undertaker. When the time came, the Bishop motioned to one of the clergy—the eldest left in the diocese. He grasped in his hand a handful of mold and, very tenderly, just as if he were sowing seed for some coming harvest, yes, for the great harvest of humanity, he scattered it lovingly upon the coffin, "Earth to earth, ashes to ashes, dust to dust."

Our part of the procession was re-formed, and we went to the train singing that grand old hymn:

"Hark! Hark! My soul! Angelic songs are swelling,
O'er earth's green fields and ocean's wave-beat shore."

Soon we were in our seats and the train moved on, just as a gentle shower began to fall. It brought to my mind that old saying of our English forefathers: "Happy are the dead whom the rain rains on."

It was the strangest burial that I ever attended, in one respect. There was absolutely nothing to mar the solemnity and beauty of the services. As the train started back to the junction the superintendent asked the Bishop: "Did you like it? And is all well?"

"All is well with him, and next to God, I thank you for the privilege of depositing this precious charge in the Master's keeping, waiting for the spring-time of the Resurrection."

It was but a few years later that I stood within a new St. Ann's. Old St. Ann's had passed away, and a new St. Ann's stood upon its site, and the people were gathered together for a round of celebrations. That evening I met John Ward's granddaughter, now become a young lady, and the belle of that countryside. Something that was said told me of the relationship, and I said to her: "I wonder if you are the young girl whom I saw at Father Ward's funeral?"

"Yes, I was there, and I remember seeing you."

"Then tell me what you thought of us as we came marching in unannounced. I have often wondered."

"No matter what I thought, but I will tell you what my grandmother thought. She said that it seemed to her as if the angels of God had come in the garb of men, to do honor to her dead husband, and she always said that she had seen the Lord Jesus there. She saw a Form, that at first was a mere shadow. It was different from all the rest, both in dress and appearance, and as the service closed, it became distinct. It was the Lord Jesus, much as she had seen Him represented in the old pictures. His head was uncovered. Long locks fell almost to His shoulders in golden waves, and He had upon Him what she called a glittering robe—not dazzling—but only glittering—not like anything else that she had ever seen, but it was a color that it did the eye good to look upon. As the service closed, she said to herself a little passage of Scripture; what it was, I know not [Yes, but I knew], and as she was saying it to herself, all at once He stood beside her, and He said to her, in gentle, kindly tones: 'Daughter,



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weep not! Wait yet a little while.' And so, until her death, she did not mourn for her husband. 'For,' she said, 'he has passed into God's keeping, and soon the Lord will be coming back for me.' He had told her to wait, and she was content to wait, biding His good time. It would be soon enough."

She had not long to wait. It was but a little while. Then the Lord Jesus came, and into His hands she commended her spirit.

A Philadelphia Parrot

A CONFECTIONER came into possession of a parrot three or four months ago. The bird had a fair-sized vocabulary, but it lacked one accomplishment. It couldn't count. Now, in the estimation of the confectioner, a parrot unable to count is almost as bad as no parrot at all, so he at once proceeded to instruct the bird in that line. The means adopted consisted of a pan of water and a whisk broom. When lesson time arrived the confectioner would dip the broom in the water, give it a shake in the direction of the parrot, flinging several drops of the fluid on its head, and then say, "One." With the next shake of the broom, and consequent descent of water upon the bird's head, he would exclaim "Two," and so on up to ten. In spite of all the confectioner did, however, the bird refused absolutely to

count, although it was nearly drowned in several of the lessons. Finally the parrot's owner gave up in despair, and put the whisk broom and pan of water away for good. That was a couple of weeks ago, and the lessons had almost passed out of the confectioner's memory, when the other day as the parrot was hanging out of doors in its cage, the rain suddenly began to fall in great drops. The confectioner went to the door to bring in the bird, when he was startled to hear it exclaim: "One." The next instant, as another of the drops evidently struck it on the head, it called out, "Two." Then it shouted, "Three, four, five, six, seven, eight, nine, ten," in rapid succession. The rain kept coming down harder and harder, however, much to the parrot's astonishment. It looked sideways, then down, then up, evidently getting madder with each drop. Finally it could stand the insult no longer. Pitching its voice to the shrillest key it yelled: "Stop it, stop it, that's all I know, that's all I know, — it, that's all I know!"

Walton (to fishmonger)—"Just throw me half a dozen of those trout." Fishmonger—"Throw them"? Walton—"Yes; then I can go home and tell my wife I caught 'em. I may be a poor fisherman, but I'm no liar."
—Household Words.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Land of Easy Tasks

BY REBECCA BARRETT

"OH dear," grumbled Bobby Scott, as he threw his arithmetic aside, "it's nothing but hard sums all the time, and no one to help me. These fractions won't come right, and what's the use of trying any more? I wish I could go where there's nothing hard in all the world. If a fellow wants to play a game of ball, his garden must be weeded first. And if there's a circus coming to town, as there is next week, he's got to earn the money for his ticket. If things came easy, I know I'd be perfectly happy, but I'd just about as soon go without if they've got to be worked for."

Bobby had hardly finished saying this when the page in fractions began to grow very dim, and suddenly one of the ciphers resolved itself into a big balloon, and Bobby found himself sailing away in it. Presently there was a bump, and the balloon landed. Bobby got out of the thing and looked around bewildered. He thought himself in the land of the Arabian Nights, or some such place, for everything was so wonderful and queer.

Beautiful flowers kept springing up as if by magic. But the little people who stood around, did not seem to notice them or to care to pick them. Bobby ran eagerly and gathered a bouquet, but immediately the flowers lost their charm, and he found himself throwing them down again.

Scattered all about the streets were gold and silver coins. Bobby's eyes stuck out with excitement when he saw them. Now, he thought, he could pick up enough to go to circuses the rest of his life. "Was there ever such luck?" he exclaimed. "Why, it is the next thing to finding Captain Kidd's treasure." He eagerly seized the glittering pieces and began to fill his pockets. But no sooner did he possess them than their value was gone and he cared no more about them.

"What does this mean, where am I?" Bobby inquired of one of the little people who had gathered around to see the newcomer. "Why don't all these things please me?"

"Because you are in the Land of Easy Tasks. Nobody has to work for anything here, and nobody prizes anything."

"How strange," answered Bobby. "I thought the easier a thing came, the more fun a fellow got out of it."

"You'll see you're all wrong if you stay here long enough," replied the little man.

"Don't you have to plant seeds in your gardens and weed them?" inquired Bobby curiously.

"Goodness no, boy, all you have to do is to wish for flowers, and they grow and blossom."

"And isn't the money ever earned here, and is nobody paid wages?"

"Of course not. We don't know what you mean by such questions. I tell you, you are in the Land of Easy Tasks."

The next place Bobby visited was a school. The arithmetics used here had the problems all worked out in them, the geographies were mere picture books, and as for the spellers, they were the queerest of all. The teacher simply pronounced from them, and

immediately the letters would fly from the book, and spell out the word for the pupil.

Bobby was greatly entertained. "Oh, how I wish I could take some of these text-books back with me! Are not the children very happy here with such easy lessons?"

"Oh, my no," answered the teacher, "they are always crying because there is never anything hard to do, no lessons to learn and no problems to be solved. They can't enjoy their play ever, for the reason that they haven't worked first."

"I never thought of that before," said Bobby seriously. He looked around at the dull, unhappy faces of the children, and was convinced that the teacher had spoken truly. Bobby now began to think that this Land of Easy Tasks was not a very nice place to live in after all, and to wonder how he were going to get back to his own home again.

That evening Bobby was invited to go to a circus. It was the biggest one he had ever attended. There were such lots of horses, an enormous menagerie, and a half dozen clowns. Now, thought he, people cannot help having a good time. But far from it. As the entertainment was free, none seemed to appreciate what they saw at all. Half the people went out before the performance was over, and those who did stay looked bored and tired.

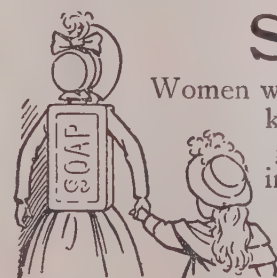
Bobby was more puzzled over this than anything he'd seen. "You people in this Land of Easy Tasks are the luckiest in the world," he remarked to his companion as they were coming off from the grounds, "and yet you seem the least contented."

"I can tell you why," answered the little man, who was quite a philosopher, if he did go to circuses. "There is nothing truer than that old proverb, 'Lightly come by, lightly held.' They say there is a country where everything has to be worked for, and everybody values what he gets accordingly. How happy I'd be if I could live in such a place!"

Bobby did not make any reply. He felt too ashamed to tell the little man that that was the very land he himself came from. He hung his head guiltily as he remembered his numerous complaints. But while he was thinking about it, the figure before him began gradually to diminish in size, and finally faded away altogether. Suddenly Bobby's head gave a jerk.

"Why, you've been asleep, haven't you Bobby?" said his mother. "You had better get up early to-morrow morning and do your sums, you are too tired to-night."

And Bobby trudged off to bed, but quite a different Bobby from the one who had sat down to his arithmetic lesson only an hour or two before.



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A Wise Elephant

IN my opinion the elephant is the most intelligent of all animals. He thinks for himself, and no matter in what position he may be placed, nor what emergencies he may be called upon to meet, he seems to be endowed with enough common sense to be equal to all occasions. He has also a strong sense of humor, which at times is so marked as to be almost human. This sense of the humorous was unusually well developed in an elephant I knew in the *Jardin des Plantes* in Paris. He was kept in a great enclosure out in the open air, so that he had plenty of room to roam about. In the same enclosure was a very large hippopotamus, for whose comfort and amusement a great stone basin had been built and filled with water, and the hippopotamus in turn furnished amusement for the elephant. It was quite early one morning—before the hour for admitting the public to the garden—when I noticed the elephant walking around on the edge of the basin, curiously watching the hippopotamus, which was completely under water. I felt quite sure that the elephant was up to some prank, and I was not mistaken; for, just as soon as the ears of the hippopotamus came into view, the elephant quickly seized one of them with his trunk and gave it a sudden pull. The enraged hippopotamus lifted his ponderous head clear out of the water and snorted and blew; but every time he rose to take breath the elephant would recommence his antics. Around and around the great quadruped would go, keeping a sharp lookout for the little ears of the hippopotamus, which he would instantly seize the moment they appeared. His evident delight in teasing his huge neighbor was very comical, and there could be no doubt that he thoroughly enjoyed it. Again one day the keeper placed some food for the hippopotamus in a corner of the enclosure, and at once the hippopotamus began to leave the water to get it, but the elephant slowly ambled over to the same corner, and arriving there first, he placed his four feet over the favorite food in such a way that the hippopotamus could not get it, gently swayed his trunk back and forth, and acted altogether as though he were there quite accidentally, until the garden was thrown open to the public and he went forward to receive the daily contributions of bread, cake, pie, etc., which were always offered him by his hosts of admirers.

Elephants appear to take much enjoyment in life, and exhibit a good-natured spirit even while at work. In the animals' quarters at Bridgeport, some time ago, two little elephants showed evident pleasure in the tasks that were set them. Even in their stable, when no trainer was about, one little elephant would stand on its head just as it was used to do in the circus, and the other would look anxiously on until its own turn came to stand on its head and to be admired by the other.

In his native clime, during the hot hours of the day, the elephant usually seeks the friendly shade of a grove of trees, so as to shield himself from the burning rays of the sun. Some time ago in Central Park, the elephants in summer were kept in an open enclosure where there were no trees nor shade of any kind, and during the hot days when the mercury was well up in the nineties, the heat in the neighborhood of that enclosure was almost unbearable. Intently watching the elephants there was always a

number of persons carrying sunshades or umbrellas, to protect themselves from the sun's fierce rays. I wonder how many of those onlookers realized that the elephants were carrying sunshades too? For such was really the case. On the very hot days the great quadrupeds would take the hay which was given them, or, when they could get it, the newly mown grass, and completely thatch their backs with it to shield themselves from the sun. They will sometimes do this same thing in fly time to protect themselves from being bitten, for, strange as it may seem, the elephant's skin is very sensitive.

In Africa there grows a tree called the Heglik tree, which bears fruit known by the name of lolobes. Now the elephant is very fond of lolobes, but it happens that the fruit grows so high up as to be quite out of the animal's reach. Of course that fact does not deter the elephant from trying to get it. True, he cannot climb a tree, but he has a big bump of ingenuity, and we may rest assured that he gets that fruit by some means or other. Sir Samuel Baker, the great African traveler, was fortunate enough one day to see an elephant in the very act of getting the fruit. The elephant would retire a short distance from the tree and then rush at the trunk at full speed, striking his head against it with such force as to make the tree tremble in every limb, and to shake down the fruit, repeating the charge again and again, until enough lolobes had fallen to satisfy his appetite.—MEREDITH NUGENT in *Our Animal Friends*.

FROM CALIFORNIA: "I would like to say how much I appreciate the paper. It has been a weekly visitor to us for over sixteen years now. In fact I think it may truthfully be called 'one of the family.' Long may it continue as such is my earnest wish."

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"One of the lady teachers in our public schools was sick and nervous. Frequently the only thing she took for breakfast was a cup of coffee; I urged her to try leaving off the coffee, and use Postum instead. Went so far as to send her a sample from my box, and give her directions. She now uses nothing but Postum Food Coffee, and told me a short time ago that she was perfectly well.

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(From Mich. Christian Advocate)

The Rev. F. I. Bell, a highly esteemed minister residing in Weedsport, Cayuga Co., N. Y., in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years, except the new remedy called Stuart's Dyspepsia Tablets. Since taking them, I have had no distress at all after eating, and again, after long years, can sleep well. Rev. F. I. Bell, Weedsport, N. Y., formerly Idalia, Col.

Stuart's Dyspepsia Tablets is a remarkable remedy, not only because it is a certain cure for all forms of indigestion, but because it seems to act as thoroughly in old chronic cases of Dyspepsia as well as in mild attacks of indigestion or biliousness. A person has dyspepsia simply because the stomach is overworked; all it wants is a harmless vegetable remedy to digest the food, and thus give it the much-needed rest.

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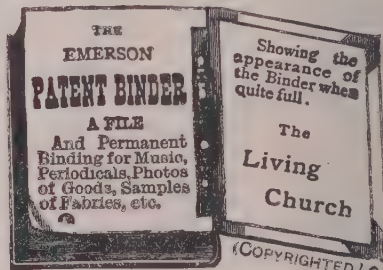
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Finance and Commerce

DURING the last week public apprehension as to the political situation in South Africa has been quieted by the commencement of hostilities. We say quieted because the war of itself confined to the English and the Boers, is a matter of little consequence so far as international commerce is concerned, and only the uncertainty as to its possible financial effect in London gave rise to a feeling of caution in the financial centre. War has been declared and fighting has begun, and as might have reasonably been expected matters have resumed in London and elsewhere their former security. The high rates of discount prevailing in London, and on the continent, partly in consequence of the war, has made further importations of gold into the United States at this time unlikely, and in fact there has been some conjecture as to the probability of gold being exported to a moderate degree. In New York while there is very little change shown by the last bank statement, money is more freely offered, and interest rates are much lower. This has been partly brought about by the offer of the Secretary of the Treasury to anticipate the interest on the government debt up to June 30th, 1900. If this offer were universally accepted, the amount to put afloat would be about 26 million dollars, but the small discount which the government exacts for this favor, will deter many holders of bonds from accepting it. However, the moral effect so far has been beneficial. Notwithstanding the easier money market and the seeming re-establishment of confidence in London, the stock market has shown but little animation, and prices are hardly more than steady.

Railway earnings and bank clearings leave nothing to be desired. Transportation facilities of every kind are taxed to their capacity. In the matter of east bound freight, lack of cars, alike on roads running from the west into Chicago, and to the seaboard, seriously hinders business, and this, too, at a time when the carrying capacity of all the roads is greater than ever before. Bank clearings for the country at large continue steadily at above 25 per cent over the corresponding period last year. These two items, bank clearings and transportation, fairly reflect the volume of the country's business. In every department of production and distribution there is activity, and in practically all, prices are firm. In some staples, for instance iron and leather, on account of the advanced prices, buyers are but little disposed to contract ahead, but demand for current use is large. As an example, notwithstanding the weekly output of iron has been increased 11,000 tons, and is now 278,000 tons, actual consumptive demand reduced unsold stock last month 27,000 tons. In woolen and cotton fabrics, the demand is good. In cotton the demand is so large that prices have steadily advanced for weeks past. The grain and provision markets, if they share in the general prosperity, do not exhibit it by advancing prices. Wheat is selling around 70 cents. This is a fair price under normal conditions, and when we consider that the world's wheat crops the past five years have been about 600 million bushels more than the crops of the two preceding years, and far in excess of the estimated world's consumption, and that the stocks of wheat in every position all over the world are liberal, perhaps we owe it to prosperity that the price is as high as it is.

Trade with the Transvaal

SOME indication of the prospective effect of the Transvaal war upon the commerce of the United States with South Africa is found in facts recently presented by the Treasury Bureau

of Statistics in its monograph, entitled Commercial Africa in 1899. This shows that the imports of the Transvaal in 1897 were, according to the best estimates, over 100 million dollars, of which about 85 millions were from Great Britain, 13 million, 500 thousand from the United States, 5 millions from Germany, and the remainder from Belgium, Holland, and France. All of these importations reach the Republic, which has no seaports, through the ports of Cape Town, Port Elizabeth, Port Alfred, and East London, in Cape Colony; Durban, in Natal, and Lourenco Marquez in Portuguese East Africa. The direct importations into the Transvaal through Cape Colony, in 1897, were \$20,363,572, and through the other ports of Cape Colony probably an equally large amount; those through Durban and other ports in Natal, \$11,339,042, and those through Lourenco Marquez in Portuguese territory, \$12,936,237. In addition to this, large quantities of goods imported into Cape Colony, Natal, and Portuguese East Africa, for consumption in those colonies, were afterwards sold for consumption in the Transvaal, thus making up the grand total of over 100 million dollars. It will be observed from this statement that up to the present time the importation of goods into the Transvaal has largely passed through the British ports of Cape Colony and Natal, which will now be closed against commerce for that State, thus temporarily changing the course of the supplies, which the large population there located must continue to have. The closing of these ports will compel the Boers either to obtain their supplies of imports through Portuguese territory, or else live upon what they can obtain from their own territory and that of the colonies which they may invade, since both the South African Republic and the Orange Free State are surrounded by British territory on every side, except at the east, where Portuguese East Africa intervenes between the Boer States and the Indian Ocean. The total value of goods in transit for the South African Republic and the Orange Free State, passing through Portuguese East Africa in 1897, was in round terms, 14 million dollars, and the exports from the United States to Portuguese East Africa amounted in 1897 to \$1,800,000, and in 1898 to \$2,897,000.

As already indicated, the Transvaal has up to this time taken a large share of its imports from and through the British colonies of Cape Colony and Natal. Imports into the Cape of Good Hope from the United States in 1897 amounted to over 10 million dollars, out of a total of 86 millions, and of this probably one-half was intended for consumption in the Transvaal. The imports into Natal from the United States in 1897 amounted to \$3,200,000, out of a total of 30 millions, and it is probable that a considerable share of this was destined for the Transvaal, since the rail distance from the chief port of Natal to the Transvaal is much less than that through the ports of Cape Colony.



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Suggestions for School Lunches

THE following is an arrangement for one week

Monday.—Cold tongue, "patty" cakes, bread and butter, fresh fruit.

Tuesday.—Cheese Sandwich, cake, custard, bread and butter.

Wednesday.—Egg sandwich, canned fruit, wafers, tea cakes.

Thursday, meet sandwich, buttered crackers, Graham bread, fruit.

Friday.—Sliced meat, bread and butter, pickles, cookies, custard. To each of the above add a small flask of milk.

The "patty" cakes are made by mixing together one egg, well beaten, one cup of sugar, one tablespoonful of butter, one and one half teaspoonfuls of baking powder, two cups of flour, and one half cup of water. Flavor to taste and bake in muffin molds.

The cheese sandwich is simply grated cheese, with the bread prepared as for any sandwich. The children would relish any of the following sandwiches:

Egg Sandwich—Chop the whites of hard boiled eggs very fine, and rub the yolks through a sieve; to each yolk allow a saltspoonful of warm butter, mix well, and add the whites of the eggs, season with salt and pepper, then spread on nicely buttered bread.

Peanut Sandwich—Pound the nuts to a paste, spread on thin slices of buttered bread, dust with salt and grated cheese, cover with a slice of bread, and press firmly together.

Salmon Sandwich—Remove all the skin and bones from canned salmon, and with the fingers work to a smooth paste, adding enough mayonnaise to make it spread nicely. Squeeze over a little lemon juice and spread on unbuttered bread.

Celery Sandwich—Chop the celery very fine, and spread a thin layer on nicely buttered bread, dust with salt, and cover with another slice of buttered bread, pressing the two firmly together.

Chicken or Turkey Sandwich—The meat on a drumstick left from the roast or stew should be chopped fine, moistened with a little gravy or warm butter, seasoned, and spread between thin slices of buttered bread.—Good Housekeeping.

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Page 580.

NOVEMBER CENTURY

Cover by Ernest Haskell.

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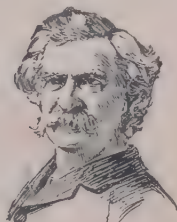
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A Chapter from MARK TWAIN'S ABANDONED AUTOBIOGRAPHY.

IT was current newspaper report a few months ago that Mark Twain had written an autobiography which would not be published for a hundred years. This idea, if it ever existed in the mind of the author, has been given up, but an autobiography was begun, and this is one of the chapters, entitled "My Début as a Literary Person."



MARK TWAIN.

THREE UNUSUALLY STRONG STORIES

appear in this number of *The Century*, all of them illustrated, and there are notable poems, including one by James Russell Lowell on Shakspeare, and a poem by John Burroughs.

THE ART WORK IN THE NOVEMBER CENTURY

is especially attractive. Besides the pictures printed in color, there are three exquisite full-page wood-engravings by Timothy Cole, the acknowledged leader of the world's wood-engravers. Other full-page pictures include a beautiful portrait of Mrs. Harrison Gray Otis by Gilbert Stuart.

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GOVERNOR ROOSEVELT AND PRESIDENT ELIOT

are contributors to this November *Century*, Governor Roosevelt writing an important paper on "Military Preparedness and Unpreparedness," and President Eliot of Harvard on "The Forgotten Millions." There are a number of important illustrated articles in the number, including one on "Wagner from Behind the Scenes," by Gustav Kobbé, with most entertaining illustrations which describe "scenery that acts." Another illustrated article reproduces Robert Blum's paintings for the Mendelssohn Glee Club house of New York.



THEODORE ROOSEVELT.

The November *Century* is the most attractive number of the magazine ever issued. Buy it on any news-stand (price 35 cents), or BEGIN A YEAR'S SUBSCRIPTION WITH THIS NUMBER (price \$4.00), which opens a new volume, and in which the new serials begin. Subscribe through dealers everywhere, or remit to the publishers.

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

OWING TO THE STRICT CENSORSHIP maintained in South Africa, no news of importance concerning the struggle now in progress is obtainable, except from virtually English sources. This does not imply that reports are colored, but rather that England does not intend to let over-zealous correspondents tell of plans and proposed moves, the publication of which would be of advantage to the Boers. While battles are in progress, efforts are still making to settle differences by arbitration, although there seems to be little likelihood that a settlement can be reached by other than the arbitrament of arms, unless the Boers agree to unconditional surrender. European correspondents are "seeing things," and are cabling voluminous dispatches concerning the "possibilities" of European interference. Of course such interference is possible, but highly improbable. The cables also advise us that as Emperor William is to visit his grandmother, Queen Victoria, he will not participate in any plans for interference. It is kind of Emperor William to take the correspondents into his confidence.

—X—

DISPATCHES FROM CARACAS, VENEZUELA, are in effect that the revolution against President Andrade, which at one time seemed to be suppressed, has finally succeeded, and that General Castro, the insurgent leader, has entered the capital city triumphantly. President Andrade has disappeared, and with him several gunboats and other movable government property. He has not abdicated, nor been defeated, but seems to have departed for less turbulent scenes. He is possessed of considerable wealth, but was unable to transfer his property into cash before leaving Caracas. It is not known who will be the new Venezuelan president, but there will likely be little difficulty in securing some one of prominence to accept the honor. And when according to the ideas of another aspirant, the incumbent has occupied the presidential chair a sufficient time, another revolution will be launched. It will be interesting to learn whether the new government will bear the expense of the arbitration tribunal. There are several heavy bills to meet, one estimated at \$250,000, being the fee of ex-President Harrison.

—X—

INDICATIONS ARE THAT ALL WILL not go well with the bicycle trust, and that next season, and for many seasons thereafter, bicycles will not be cornered. The formation of the great company took in many of the leading manufacturers, who contrived a majority of patents, but left out several hundred small makers who have now organized to save their existence. They have formed a corporation with a capital of \$100,000, and this amount will be used as a fund to resist any legal steps the trust may take to stifle competition. As the demand for bicycles grows less, competition

will naturally be more keen, and prices take a downward tendency. And there is no doubt the bicycle craze has passed its meridian. Hence the public views with greater apathy the trust in wheels than would have been the case five years ago. The demand now-a-days is for a machine whose propulsion is not by an expenditure of muscular force.

—X—

IN BUILDING THE NEW SOUTH, EFFORTS have been made to combat old traditions, and demonstrate that the country could be made to yield more wealth if greater attention were paid to other things than cotton raising. The prevailing low price of that commodity has made its production much less profitable than in former years. With the development of mineral resources, however, and enlargement of agricultural pursuits, a vast industrial improvement has resulted, and the prospects of the South were never brighter than at present. Tea may become an important industrial factor in the South. The Department of Agriculture has issued a report upon the experiment of raising this product in South Carolina, by Dr. C. M. Shepard, special agent in charge of tea culture investigations. Dr. Shepard, in charge of Pinehurst plantation at Summerville, has demonstrated that the cultivation of tea can be made very profitable. From a plantation of fifty acres, the plants, when full bearing, will yield fully 10,000 pounds of high grade tea.

—X—

IT IS OFFICIALLY ANNOUNCED THAT the Wagner sleeping car company has been absorbed by the Pullman company, the latter relinquishing certain stocks which will give the Vanderbilt interests control of the railway situation in New England. The merging of these interests into a corporation with a capital of \$74,000,000, will make little difference to the public. The only competition between the two companies has been for contracts with railroads, and owing to palace tariffs, dividends have been most gratifying. In spite of agitation which has been carried on for years, representatives of sleeping car companies have singularly been able to convince legislatures that rates ought not to be reduced by law, and this, too, at a time when the companies were reaping fortunes. The public should be gainers by the consolidation, because with a reduction of expenses, the earning capacity will be proportionately increased. But until the law shall step in, the public will pay as much for an upper berth as a lower, and make up to the porter that part of his wages which the Pullman company will not pay, lest by so doing dividends and surplus be slightly decreased.

—X—

FOLLOWING IN THE WAKE OF DECISIONS in Missouri and Indiana, the Illinois Supreme Court has handed down a decision unfavorable to the trust industry.

The case in question was brought by one of the stockholders, to test the validity of the transfer of property at Peoria to the corporation known as the "Glucose Trust," on the ground that it was illegal and an attempt to limit the sale of glucose in the State of Illinois, in violation of the anti-trust law. As the "trust" form of organization is illegal, the method is to organize a company which purchases the plants of existing companies, corporation lawyers having held that the right of sale and purchase is inviolate. But Missouri, Indiana, and Illinois have held that these purchases are a sham, and that a company organized to purchase other companies, is to all respects and purposes a trust.

—X—

TWO RECENT HAPPENINGS HAVE well illustrated a prevailing sentiment that the army and navy departments would command more respect if less effort were expended in pushing favorites, and more attention paid to the recognition of worth, ability, and achievement. In a speech at St. Paul, Secretary of the Navy Long attributed the success of the Santiago engagement to Admiral Sampson. The speaker was loudly interrupted by cries of "Schley," and thereupon remarked there was credit sufficient for all. While speaking at a banquet tendered to Captain Chadwick, Admiral Sampson created surprise by stating that Captain Chadwick, not General Shafter, indicted the letter to the Spanish commander which resulted in the surrender of Santiago. General Shafter, comfortably ensconced in the Presidio at San Francisco, arises in print long enough to remark that he does not care to engage in a mud-throwing contest with Admiral Sampson. The latter had the same opportunity at Santiago as Dewey had at Manila. All credit to Dewey and Schley who were beyond reach of "admirable tacticians," and therefore accomplished their objects.

—X—

FOR ONCE "LIPTON'S LUCK" HAS failed. Although patriotic Americans hoped to see the International Cup retained on this side of the water, and therefore pinned their hopes on Columbia, yet Sir Thomas Lipton, by his uniform courtesy and gentlemanly bearing, won hosts of friends who, if the cup were to have been lost, would have preferred to see Sir Thomas take it in preference to any other competitor. The demeanor of the representative of the Royal Ulster Yacht Club has been in strong contrast to those who in recent years have attempted to wrest the cup from American hands. His effort has cost him in the neighborhood of \$1,000,000, and the fact that no expense was spared in the building and equipment of the Shamrock, furnishes strong proof that in the construction of yachts up to the present time, America is superior to England. It is announced that next season England will make another trial.

The Brotherhood of St. Andrew Annual Convention

WHEN the Brotherhood Council decided to hold the 14th annual convention at some point in the Middle West, perhaps the most important consideration in selecting Columbus, in the diocese of Southern Ohio, was that the Church in that part is striving more than ever to justify its claim to recognition as a factor in moulding the national life, and needed the convention; needed the inspiration, the encouragement, and the enthusiasm which such a body of men can always impart. Bishop Vincent emphasized this by issuing a strong appeal to the men of his diocese to attend the convention. The local committees left no room for criticism or complaint. The Board of Trade Auditorium, which was used as the convention hall, has a seating capacity of about 1,500, and on two occasions was filled to overflowing. It is about two minutes' walk from Trinity parish house, where the sectional conferences were held, and half that distance from Trinity church. The decorations of the hall were simple, but effective. All of the singing in the convention hall, was kept in good time and harmony, by the aid of a pipe organ and two cornets.

THE CHARGE BY BISHOP JOHNSTON

Trinity church, in which all the devotional services were held, will seat comfortably about 600 people. At the hour appointed for the opening service on Thursday morning, Oct. 19th, the church was well filled, and the deep diapason of several hundred male voices rose in the strains of "Onward, Christian soldiers." The Creed and prayers were followed by the hymn, "Jesus calls us." Bishop Vincent was to have delivered the charge to the convention, but was called to Cleveland to officiate at the funeral of the Rev. Y. P. Morgan. Bishop Johnston, of Western Texas, kindly took his place. He said in part:

There is need of definite purpose in every life that has any prospect of success. As St. James says: "A double-minded man is unstable in all his ways." What are we in the world for? Most of those brought up in the Church and in the knowledge of its catechism, would answer: "To learn and labor truly to get mine own living, and to do my duty in that state of life into which it has pleased God to call me." Most men would consider that a high answer, that that was the most one could do. And it is a high answer. Doing of duty is what makes us men; we feel that to be false to duty is to violate our inmost nature and to be unworthy of a place in the world in which we live. This sense of responsibility of conduct is one of the most fundamental instincts of the race. But high as this is, there is something higher, and the higher the ideal, the higher the attainment. We can only rise to the higher by dissatisfaction with the lower. It is the dissatisfied people who have made the world progress. By the dissatisfied he did not mean the grumblers, but those men who looking into themselves were dissatisfied with what they found there, and who, seeing what God had made possible for them, wished to fulfill His purpose. He illustrated his meaning by speaking of several dissatisfied men. He quoted Prof. Hyde: "The worst enemy of the better is the average good."

How then are we to achieve this new ideal? In answer he gave first these words of King David: "Lo, I come to do Thy will, O God." And then the words of a higher than David, "great David's greater Son": "My meat and drink is to do the will of Him that sent me." So we must consciously as sons of God try to do God's will, and to help Him have it done. But what is God's will? This is the will of God concerning you,

that you should be sanctified, made holy, free from sin like Jesus, the one man absolutely without sin in the whole world. But must we be holy before God accepts us or takes an interest in us? I think not; that would be a very discouraging view. He thought that God who knew us through and through, not only knowing our achievements, but our attempts and even our desires, when He knew that we even wanted to be good, must then take an immense interest in us. He believed that God would then be working with us. But how is this state of sanctification to be brought about? He answered this by the story of one of our bishops who was talking one day with a noted infidel, and in the course of the conversation asked him: "If you were not what you would like to be, what would you do?" and the other replied: "I would choose the life of the best man I knew and strive to imitate it." The bishop said: "You have answered that question well. Now one more: Whose life would you choose?" And the man answered: "Jesus Christ. Judged by all standards, He is the best man who ever lived, and any one who imitates Him is bound to become a better man." Bishop Johnston again quoted Prof. Hyde: "We speak most truly and in accordance with the real nature of things when we characterize the absolute in terms of the best we know." Christ is the best we know, therefore He is the revelation and incarnation of God to us, else God will be to our thinking but a mere name. He said, however, that he would choose another word than "imitation." Don't imitate anybody, be yourself, but your best and highest self. What we need to seek is not imitation of Christ, but to get His Spirit in us, and then we shall grow into His likeness. We shall be ourselves but ourselves with Christ in us.

But to what purpose is this sanctification? Is it merely to hang ourselves up in a picture gallery for our own and others' admiration? Nothing would be more un-Christlike. No, after He has worked His will in us, we must help Him work in others. We must go and impart these truths to others. This is the highest and most essential duty of a Christian man. The prayer that our Lord Himself told us to say—that probably most men who pray at all, say once a day at least—contains the words, "Thy kingdom come, Thy will be done on earth as it is in heaven," and the Lord's own prayer will be answered. It would be blasphemy to doubt it. It is being answered now, but the reason there is no earlier answer, is because God is waiting for you and me to help Him. He honors us by asking us to be co-workers with Him, that we may share in the glory, and the only sure sign of our salvation is our willingness to help others; "not to be ministered unto, but to minister."

The necessary thing in this world for a man is not success in business, not happiness at home, not realized ambition; all these things are good, but their great good is to give us opportunities to help God get His will done on earth. That is our part: To do the will of God here, and let God take care of us when the battle is over.

I hope I have made clear what is the purpose of our presence in this world. What we need now is the power to accomplish. How shall we get it? Let me answer by an illustration. In an electrical power-house some of the dynamos are instinct with life, and giving life and motion to many things; others are helpless, motionless, dead. What makes the difference? Those that are in action are geared onto the main shaft, and so it is with us. We want to be geared onto Christ, and then we will be as strong as He is. We will be able, like St. Paul, to "do all things within the line of our calling." We must get into Jesus Christ and get Him into us. This is the life principle by which we must be guided.

How are we to do this? By faith, not about Him, but in Him. We do not have to understand—fortunately for us—all about the Incarnation and the Atonement; our part is to believe in Jesus Christ as the Son of God, to say with St. Thomas: "My Lord and my God."

The Bishop spoke of Dewey and the great welcome given him—all the time and money and strength spent to do him honor. He did not begrudge him any of it, but he thought: Why is it that followers of Jesus Christ cannot have some of the same enthusiasm for the great Captain of their salvation who has made this world what it is?

My charge is that you pray for faith and that you get into Christ, and get Him into you, and do His will.

ORGANIZATION

At 2:30 P. M., after the hymn, "O God, our help in ages past," Mr. Silas McBee called the convention to order. Addresses of welcome were made by Gov. Bushnell, the Rev. J. W. Atwood, rector of Trinity church, and Mr. W. G. Benham, of Columbus, council member for Ohio, to which Mr. McBee responded. The general secretary, Mr. John Wood, read the names of all members who had died during the past year, and Bishop Talbot said prayers.

The officers elected were: Chairman, D. W. English, of Calvary church, Pittsburgh; vice-chairmen, W. G. Benham, of Trinity, Columbus, G. F. Shelby, of St. John's cathedral, Denver, C. B. McCarthy, of St. Matthew's, Philadelphia; secretaries, H. T. Young, Chicago, H. F. Hunker, New York city, W. Terry Benton, Louisville, Ky.

The treasurer's report followed, showing a deficit of about \$10,000. Commenting on this report, a member asked why the Self-Denial Fund was so small, and others dwelt, in answer, upon the point that it was not properly explained to the chapters, and therefore not understood.

At 4:30 the convention adjourned, and the members went in a body to the State House, where the governor received them informally. About 300 members registered the first day.

THE COUNCIL REPORT

From the annual report of the council we give the following items:

During the year 43 new chapters have been enrolled, and 18 chapters which had previously surrendered their charters, have asked for their re-issue. But this gain of 61 chapters is more than offset by the 122 chapters whose charters have been withdrawn because of failure on the part of their members to maintain the work which, as Brotherhood men, they had agreed to do. The net decrease in the number of chapters is, therefore, 61. There are now 1,187 chapters whose charters are still in force. Some of these, it must be admitted, are not doing aggressive work, but expect shortly to deserve a place among the ranks of the active chapters.

Professor Frank E. Wood, as the Brotherhood's representative, has concluded another year of quiet and useful work on behalf of the young men of Japan. He has been transferred from Tokyo to an important place in the school at Nara, where the Brotherhood's first representative, Charles H. Evans, began his work. A young lawyer of Calvary chapter, New York, and a university student of St. Mark's chapter, Berkeley, Cal., have during the year taken service as lay missionaries under the Bishop of Alaska, and are now doing faithful work among the thousands of men of our own country, who are gathered in the many camps of the Klondike region.

The contributions to the Self-Denial Fund fell considerably short of what the Brotherhood has done in the past. The amount given is \$2,002.85, as compared with \$3,145.17, given in 1895. This year's contributions have been received from 366 senior and 40 junior chapters. Only about one-third of the chapters have thus

shared in this general effort for the maintenance and extension of the Brotherhood at home and abroad. Individual members and friends of the Brotherhood contributed \$3,600 for general missionary work, through the "Extension Fund." In addition, there has been received through the army committee, \$3,800, contributed almost entirely by individuals outside of our own membership. The council has thus been entrusted with the disbursement of over \$9,000, on account of missionary work of several kinds both at home and abroad.

The junior department gives numerous evidences of useful and permanent growth. During the year 71 chapters have been chartered. The total active enrollment is over 300 chapters, with about 3,200 members. An increasing number of juniors are being transferred to senior chapters. Almost without exception they have shown themselves to be zealous and intelligent workers.

The object of the Brotherhood cannot be achieved by the mere doing of pious things. It is easier to be busied by the many petty details of Brotherhood mechanism than to strive calmly and steadily by prayer, thought, and deed to realize the Brotherhood's ideal. We urge Brotherhood men to give themselves more fully to the higher and the harder service. God demands the service of our souls and our minds as well as of our hearts and hands. We cannot by doing something for Him release ourselves from the duty of being something for Him. Men who are to endure the strain of constant service must be men who are daily becoming stronger in soul and mind. We are profoundly convinced that our thought-to-day should be turned from the effort to discover ingenious schemes of work, and should be fixed upon the development of a reverent and intelligent Churchmanship. We therefore recommend that chapter meetings be used less for the discussion of the trivial details of routine, and more as opportunities for prayer, conference, and study concerning the things of the Kingdom of God. If we are to do real work for men through the Church we must be better informed about her history and teaching, and realize more fully the divine character of her commission. Men who worship together will not fail to work together. Men who are inspired by the Church's past will not fail to serve her in the present. Men who study the triumphs of the Gospel in non-Christian lands will be the more zealous in their work at home, and will not be daunted by any obstacles to the Kingdom's progress. We ask you to apply the fruits of both worship and study to the varied problems of human life, that men may see that you approach them as those who have a Gospel to announce as wide as the needs of humanity and higher than its highest hopes.

Special attention was called by various speakers to the counsel given in the sentences we have quoted.

ADDRESS BY THE REV. A. S. LLOYD, D.D.

The service on Thursday evening in preparation for the Holy Communion, conducted by the Rev. A. S. Lloyd, D.D., of Norfolk, Va., was perhaps the most soul-stirring of the entire session. After the hymn, "O Sion, haste," the Nicene Creed, the Lord's Prayer, and the Ten Commandments were recited; Dr. Lloyd then began his address without announcing a text.

Whatever else may be discerned in the Sacrament of the Lord's Supper, two verities are there witnessed to which must be recognized if men would live in Christ Jesus and share His friendship. The first, of course, is that of which it is primarily the divine token, that the life of the soul made alive by the Word of God Incarnate must be nourished and sustained by feeding on the Body and Blood of Christ. Secondly, we may look upon the feast as the fulfillment of our Master's promise to meet with His friends, and by communion with them reveal more and more clearly the vital relation between Him and them; thus teaching them to understand more

fully what manner of men those must be whom He has made members of His Body, and partakers of His Life. As I believe the world will never acknowledge our Master as its Lord and King until His servants cease from thinking of themselves and what they may get from the Christ, and fixing their thoughts on His glory and majesty, strive to learn what they may do for Him, I have ventured to adopt the second of these for our thought, and ask you to consider the influences that ought to give direction to the life of those upon whom the Son of God has conferred the divine prerogative of sharing His life and fulfilling His work. Every man who is baptized in the Name of Christ is enjoined by His Lord and Saviour to regard men and the world from His Master's standpoint, and to be ready to give his life to the world just as Messiah gave His life, and for the same purpose, that in those whom Christ has named, the world may have ever before it living interpretations of the Father's mind; and thus be taught how to fashion its life according to that tremendous postulate revealed by Christ, that the source of human life is God, and the sphere of human endeavor is to do the work of God.

While we live in the flesh our lives will be subject to the laws that rule in the physical universe; and a man to live must eat. Certainly the compelling spur in labor of all kinds is the need for bread. Yet the man who regards his body's maintenance as a more important consideration than his integrity, has forfeited his character, for he has debauched his manhood by setting a higher value on his body than on himself. What should be servant, he has made master, and what should be master he has put in bondage. Excuse is so defiant that it is almost regarded as vindication. "A man must live," we hear it said, as though to eat were the chief purpose of man's creation. But we find nothing of this in the teaching of our Master. He nowhere tells us that we must get bread, honestly if we can, but by any means get bread. And yet that is what men in the present time tell us. At the very beginning of His public life the Master refused to accept wages from the God of this world, choosing deliberately to depend on His Father for bread. He did not set Himself against the world and its methods. He simply did right Himself. The great Carey put the Christian's obligation in one sentence when he said: "My business is to build up the Kingdom of God, and I make shoes to pay expenses."

When we read those words, "Thine is the Kingdom, and the Power, and the Glory forever," we discover the principle by which the Master intends us to estimate the worthiness of all enterprises that invite our co-operation. The only reason that makes any enterprise worthy of a man's endeavor is the quality of permanence attached to it. But the idea of permanence to-day is the same that controlled men in the old days that we call pagan. Then men sought immortality in the monuments they built. But Christ teaches that the only test of permanence is the worthiness of men's work to stand in that new Kingdom wherein dwelleth righteousness.

The work we are called to do can have no ending, because it is the work of God, through Christ, for the world. We all are tempted to draw sharp distinction between the work that we must establish and the Kingdom that our Lord will establish. We utter the words our Lord put on our lips, thinking of His glory in some other world than this, devoting lives that we of deliberate choice have consecrated to His service, to building what can be completed while we live in this body. Our aim must be now to learn how to make our lives count for something in the Master's Kingdom. The life of the Church in our generation, as in the past, is sharply in contrast with our Lord's ideal. And if the work is to be done, and not still drag on its slow and painful way, it must be because some have deliberately purposed to translate in their lives the revelation of the love of God, without regard to the cost to themselves. And who may be so reasonably expected to do this as this organization which has been honored with

the proud designation of the Bodyguard of the Church of Christ?

CELEBRATION OF THE HOLY COMMUNION

At 7 A. M., Friday, at Trinity church. Bishop Whitehead, of Pittsburgh, was the celebrant. At 10 A. M., the Rt. Rev. Boyd Vincent opened the meeting with appropriate prayers and collects, and then expressed his regret at his enforced absence Thursday.

BROTHERHOOD WORK IN THE ARMY

The general secretary, Mr. Wood, who is also secretary of the committee on Brotherhood work in the army, read the report of that committee:

It was organized in October, 1898, and had done much work. Mr. John Howe Peyton, the Brotherhood representative, had begun 14 chapters, all regularly endowed with charters, but these chapters have since become extinct by the mustering out of our earlier volunteer forces. In April one of their members left with three other men, two priests and a layman, for Manila, where the work has since been vigorously carried on, and a number of chapters organized. Much more work is needed, especially among the 20 new regiments which have no chaplains, and more money is also needed. He asked the help of the Brotherhood in this and all ways, to try to help our far-away men, and to give them all the safeguards it is in our power to supply. His report was accepted.

The report of the committee on work in colleges and universities was presented, showing excellent work. There are now chapters of the Brotherhood at, or in close touch with, the following institutions: Harvard, Yale, Columbia, Pennsylvania, and many others.

Cathedral chapter, of Denver, Colo., offered a resolution protesting against Sunday desecration, and asking Brotherhood men to help stem the tide of such desecration.

The Rev. Edward Cope, of Philadelphia, presented the report of the committee on Bible class lessons, showing that a series of lessons have been prepared for several years to come.

ADDRESS BY REV. J. ADDISON INGLE, OF CHINA

Mr. Ingle spoke most interestingly of his work in Hankow, China; of the hospitals, remarkably successful in spite of the scarcity of doctors; of the schools, and the growing need for more of them.

China was apparently to be melted down and made over again, and great was the opportunity and the need for good work and good men. He told the story of one poor Chinese boy who had come into our Church, and who had suffered many things for his Faith. His family, after trying by every means to bring him back to their religion, had finally cast him off and adopted another son, to say their funeral prayer. Mr. Ingle appealed to the Brotherhood for help in the Chinese mission, and closed with the quotation, "The soul that gives is the soul that lives," and the prayer that the help he asked would be given, "not for duty nor reward, but for the sake of the love with which He has loved us, that we may work for the extension of His Church on earth, and for the salvation of men."

MEN MUST BE WON FOR THE CHURCH

After the hymn "Fling out the banner," the general conference on the subject, "Men must be won for the Church—some familiar methods, and how they can be bettered," was opened by a very interesting paper from Mr. Clifton R. Wardwell, of the church of St. Michael and all Angels, Baltimore, on "Visiting," followed by another on "Hospitality at the Church service," by Mr. Frank Hardy, of St. Andrew's church, Louisville. Discussion of the subjects followed.

On the subject of "Visiting," there seemed to be general accord, but the discussion with regard to "Hospitality," was both interesting and

spirited. There was no question as to its desirability, but the opinion as to when and how hospitality should be shown, varied with every speaker.

A delegate said that one man said to him: "The Brotherhood of St. Andrew is the only organization that knows that traveling men have souls." Many advocated meeting strangers at the church door, and showing them attention in various ways afterward. Charles G. Reade, of Dayton, protested strongly against carrying this too far, for fear men would resent too much care being taken of them. Another told of a boy who killed himself in sheer despair at his loneliness in a strange city.

The question of Bible study was also brought up—how to arouse interest in the study. Various accounts of success and non-success were given. The Rev. J. O. S. Huntington, O. H. C., came forward, and was received with acclamation. He gave some experiences of his own, and urged the need for interesting classes for Bible study. A clergyman from Louisville spoke of a specially successful Bible class in his parish. The teacher of it, Mr. Robinson, was asked to conduct the Bible class on Sunday afternoon.

Telegrams and letters of greeting were read from various places, Manila among them, and the meeting closed with the benediction from the Rt. Rev. C. H. Hall, Bishop of Vermont.

ADDRESS BY BISHOP VINCENT

Friday afternoon, by request of the Council, Bishop Vincent delivered part of the address he was to have given the day before. He said, in part:

We welcome you because we feel that we need you. For reasons, for most of which we of this generation are not chiefly responsible, the Church has never been so strong in this Middle West as in some other parts of the country. Had the Church east of the Allegheny Mountains, a hundred years ago, when this territory was first being opened up to settlement, been able to do for it in a missionary way what is being done in these days for the Far West, the story would probably have been very different. But the Church in the East and South just then, after the Revolutionary War, was itself almost in the throes of dissolution; and that great opportunity was lost to us. Meanwhile, Scotch-Irish Presbyterianism swarmed over the border into Ohio from Western Pennsylvania; Methodism, in the heyday of its youth and enthusiasm, sent in its circuit-rider with every wagon-load of settlers; New England Congregationalism took possession, with its own people, of North-eastern Ohio; and later, Roman Catholicism came in like a flood by immigration from Europe. Ohio is to-day the great stronghold of American Methodism; it is one of the bulwarks of Presbyterianism. These are some of the reasons which have kept this branch of the Church relatively weak in numbers in Southern Ohio, and the Brotherhood of St. Andrew correspondingly so; though in proportion to our numbers, and in point of zeal and fidelity, the work of our men will bear comparison with that of other brotherhoods almost anywhere.

The Brotherhood was needed also, he said, because its true strength and influence were not in its numbers, great and encouraging as these were, but in its ideal.

THE WORLD NEEDS THE BROTHERHOOD OF CHRIST

Mr. E. C. Denton, of Christ church, Rochester, N. Y., described the present state of society as bad, though not as bad as when our Lord came into the world. The brotherhood He founded in the first disciples, was strengthened and enlarged to include empires under the operation of the Holy Spirit poured out at Pentecost. Relying upon the grace of the Sacraments, the Brotherhood of Christ is still powerful to purge the world of evil.

The Hon. William J. Diehl, Mayor of Pittsburgh, in answer to the question, "How may we supply the need," said:

The finest product of humanity is the true Christian gentleman who is made such by exemplifying the character of Christ. We must make right thinking and right living the rule of life, manifest our interest in others, and exercise the privileges of citizenship in the spirit of the Master.

The Rev. Frank Du Moulin, of St. Peter's, Chicago, said:

There are many well defined heart-hungers which it is our duty to find out. One great hunger is the spirit of brotherhood. Truth wrapped in personality is the thing wanted. The world is not asking for miracles or signs from heaven, but signs from earth. Personality is the pre-eminent factor which brotherhood men can supply. Each life is a silent propaganda. There is no greater sermon than that which comes from a life. The world will not accept a message from any man whose Christianity is not interpreted by his personality. The Brotherhood is waking to the fact that all men must be evangelized; not only all men, but the whole man. For this reason, the 19th century is the greatest of all. We want the influence of Brotherhood men in the home as well as in trade and politics. This is an age of hope. Hope is on the horizon, spelling out the relation of man to man, and God is behind all, bringing all closer together.

THE JUNIOR DEPARTMENT

The report of the secretary showed that it was composed of 312 chapters, with from 12 to 15 members each.

The department has a membership of 3,800 boys, ranging in years from 10 to 15. The condition of the department is encouraging. The department had outgrown the experimental stage. Cases of failure of chapters to maintain membership in the department were traceable to the indisposition of seniors to aid the parish clergymen in caring for and instructing the boys as members of chapters. The brotherhood of seniors could not hope to perpetuate itself without perpetuating the junior chapters and continuing work among young men. Thirty-seven junior chapters had been converted into senior chapters during the year, in accordance with an increase in the age of the boys. The junior department fits the boys for membership in the senior, and has come to be nearly an indispensable adjunct of brotherhood work.

THE CHURCH FOR MEN

Friday, 8 P. M., on the above topic, Mr. John W. Wood said in substance:

The Church is for men, because men need the Church. The Church trains the whole life, the man himself, the man made in the image of God. But to have a Church for men, we must have a Church of men, a Church throbbing with the life of men, gradually elevating men to its level, and demanding something of men. No true man will care to receive from the Church and give it nothing in return.

This Church offers men the accumulated wealth of nineteen centuries, a place in its work and a share in its victories and rewards. It offers the riches of its saintly lives, its liturgy, its noble traditions, its heroic deeds, the spirit of love; nineteen centuries of unbroken life, teaching and uplifting the neediest of the sons of men.

It offers a definite faith. Some object to creed. As we cannot have geography without a map and a survey, so we cannot have a Church without a definite faith. The Incarnation is the central point of faith. In giving to men this fact, it gives them principles to guide conscience, and is willing to trust men to apply the principles laid down by the Church. Such a democratic Church ought to appeal to every American. It gives men a place in its administration and the fullest share in worship. In the worship of other Communions, the people are dependent upon the minister. Our Prayer Book is not a Book of Common Prayer for the Protestant Episcopal Church, but the Book of Common Prayer for all people. The Church offers men help to do their duty and to be true

men—offers this chiefly through the Blessed Sacrament of the Lord's Supper. The Church is at once the rallying point and power-house of righteousness.

Mr. W. R. Stirling, of Grace, Chicago, said:

The United States are the biggest combine of which he knew, and its citizens are members of a great corporation who have a craze for making laws, but no craze for putting them in operation. But the Church is an army whose members are soldiers enlisted for life—not as short term volunteers. The laws are already made for them, and they can not change them. Every man in an army wanted a chance to make a mark, and the Church offers every man a chance as a standard bearer to make a mark for eternity. Soldiers must be loyal, and loyalty costs. It meant offering ourselves. Many chances are not taken advantage of. In the matter of hospitality, the stranger away from home might be invited to dinner on Sunday, or to the Bible class, or during the week to the chapter meeting. The kind of work wanted must be persistent, consistent, and consecrated. The Church gives men a chance to mind their own affairs, and not to be too much concerned about the orthodoxy of those whom they would serve.

Speaking on the topic, "What the Church asks of men," Bishop Hall, of Vermont, created a profound impression. He said:

What the Church asks of men is their manhood, in personal, family, and public life. Man is by nature made for communion with God. The religious man is the true man. If it were objected that religion had to do with the supernatural, and that the Church asks for the sacrifice of reason. No, the supernatural is not above the natural faith, is not mere believing, but reason illuminated by the spirit of Almighty God, and reason is the voice of Almighty God in every man, in Africa and in a Christian nation. The doctrines of the Real Presence in the elements used in the Holy Communion, of the Trinity, and of the Incarnation, are not opposed to reason.

The Bishop explained these doctrines by reference to natural phenomena which the senses accept. When he came to speak of the Church's demand for all the powers and influence of men as men, in family and in public life, he stirred to the depths the hearts of his hearers who gave vent to their feelings in frequent applause. Among other things he said, What God is Jesus was, and what Jesus was man ought to be. A man endowed with spiritual power and grace is supplied with the power of self-control, and therefore, whether in the married or single state, able to sustain relations to man and woman which would satisfy God's purpose in his creation. There was no such thing as applied Christianity. Christianity is a gift of the Holy Spirit which men receive to reveal to others.

On Saturday morning, there was celebration of the Holy Communion at 7 A. M. At 10 A. M., the Rev. A. W. Mann, the faithful deaf-mute missionary, was introduced, and the Rev. Mr. Atwood read his address, urging the Brotherhood to work among the children of silence.

THE CHAPTER IN THE SMALL TOWN

In answer to the question, "Why does it fail, what can we do?" Mr. Edward C. Marshall, of St. John's, Keokuk, Ia., spoke for the West; Mr. Horatio B. Lewis, of St. Paul's, Elk Rapids, Mich., for the North; Mr. M. N. Clark, of Grace chapter, Lockport, N. Y., for the East, and Mr. Pearson, of Grace, Morganton, N. C., for the South. The latter said: The Brotherhood is largely among the white people who, being very poor, are much drawn within themselves. The Church in many ways is strange to them, but a Brotherhood chapter popularizes the Church.

COMMITTEE ON RESOLUTIONS

In the afternoon the report of the committee on resolutions brought out much spirited discussion. The recommendations of the committee to leave to local chapters the matter of uttering and publishing protests against indecent

advertising pictures on bill-boards; to set aside a day at the next convention for discussing ways and means of preventing the desecration of Sunday, and to publish in pamphlet form the address of Bishop Hall, were adopted. But action on the report of the committee on re-statement of rules, which proposed to alter the rule of service, and to strike out the word "young" in the statement as to the object of the Brotherhood, was postponed to the next annual meeting.

Mr. W. R. Stirling appealed for the support of *St. Andrew's Cross*.

Mayor Diehl, of Pittsburgh, presented the Very Rev. Charles Stubbs, dean of Ely cathedral, England, who was enthusiastically welcomed. In acknowledging the welcome, the dean begged the men before him to keep young always in their enthusiasm, never to be ashamed of earnestness, nor even of romantic ideals.

ELECTION OF COUNCIL

The members of the council elected for the ensuing year were:

James L. Houghteling, Chicago.
G. Harry Davis, Germantown.
Silas McBea, Sewanee, Tenn.
John P. Faure, New York.
John W. Wood, New York.
W. R. Stirling, Chicago.
John E. Baird, Philadelphia.
Hector Baxter, Minneapolis.
William C. Sturgis, New Haven.
Ewing L. Miller, Philadelphia.
Robert H. Gardiner, Gardiner, Me.
Edmund Billings, Boston.
Samuel S. Nash, Tarboro, N. C.
J. C. Loomis, Louisville.
H. C. Trumbull, Jr., Towson, Md.
John Seely Ward, Jr., New York.
Frank J. Weber, Detroit.
Eugene C. Denton, Rochester.
H. P. Bradin, Berkeley, Cal.
H. D. W. English, Pittsburgh.
Rathbone Gardner, Providence.
John H. Peyton, Charleston, W. Va.
Piereson L. Halsey, Milwaukee.
William G. Benham, Columbus, Ohio.
James Laidlow, Portland, Ore.
F. H. Holmes, West Orange, N. J.
Edward S. Elliott, Savannah, Ga.
T. C. Ruffin, Barton Heights, Va.
A. L. Fellows, Denver, Colo.
Colonel Cecil Clay, Washington.
Hugh Dallas, Nashville.
W. A. Gallup, North Adams, Mass.

The registration showed 600 delegates in attendance, from Maine to Texas, and from Minnesota to Georgia, and the majority of them had never before attended a national convention. There was a comparatively small number of delegates from the region the holding of the convention in Columbus was intended to benefit.

Discussion on the general subject, "The Future," brought out few points that had not already been made in previous addresses.

NEED OF WORK IN THE PHILIPPINES

Mr. John Howe Peyton who had spent three months in the Philippine Islands, made an interesting address on the conditions existing in the islands. He spoke of the beliefs of the native population—of their primitive intellects—and said that among the half million people he saw there was not a drunken man, but there was much gambling. The army was composed of men of noble character, but they were without spiritual guidance. There were only five chaplains among them, and the men were exposed to terrible temptations. Two of the chaplains are Roman Catholic priests, and one is assigned to secular work. The speaker made a stirring appeal in behalf of remedying the conditions.

FATHER HUNTINGTON'S SERMON

On Sunday morning, the anniversary sermon was delivered by the Rev. James O. S. Huntington, O. H. C. His text was Ephes. iv: 13, 15, 16.

The spirit and aspirations, and the hope of the Brotherhood are expressed in these words: "Till we all come, in the unity of the faith and of the knowledge of the Son of God, unto the

measure of the stature of the fullness of Christ," etc. The ideal Brotherhood life came from Christ. God made men capable of eternal union with Himself. Long before we were born the Word had been made flesh, and in Holy Baptism gave Himself to be the living principle of our lives—the Soul of our souls. God did not then put us on probation, but trusted us entirely as though He said to each: "You let Me make you the man you ought to be."

In the first wrong-doing we disappointed Him, but He did not turn away. In Confirmation again He trusted us, and gave us the seven-fold gifts of the Spirit. In our first Communion He gave us His life within us. What have you done with that grace?

God did not save a man all by himself, but as a living part of the body of which He was the Head. The ideal set before us was of social, not of individual, perfection. And the purpose of God was that each reproduce, not copy, the character of Christ.

The speaker felt as never before that the Corporate Communion had been the heart and core of the gathering this year, and charged the brethren to "put on the whole armor of God." They were here in this world, not to gain a prize, or a reward, or even God, but to glorify Jesus Christ, and to truly say of Him, "Thine is the kingdom, and the power, and the glory." God was a just God, and the Eternal Son could not suffer as He did without meriting a reward. Something was due to the manhood of Christ, and His reward was the power to communicate His life to their souls. You are the fruits of His passion, the spoils of His victory.

The Church is not to realize her ideals in this world, but in the next. The earth is but the quarry from which the stones are drawn, and as each stone in an earthly building, is marked and numbered to be fitted to its place according to the architect's design, so each soul on earth ought to be marked with the sign of the Cross, to take its place according to the plan of the Heavenly Architect, in the building whose foundation is Christ.

Go on to the battle of life, to the battle of your King, and strive to grow into the measure of the stature of the fullness of Christ, the Perfect Man.

THE SOCIAL MISSION OF THE CHURCH

Sunday afternoon, the topic discussed was "The Social Mission of the Church—to present Christ in Practical Life as the Living Master and King, the Enemy of Wrong and Selfishness, the Power of Righteousness and Love." The first address was by Mr. N. B. W. Gallwey, of Grace chapter, New York:

It is not clear that the Church of God is quite willing to take Christ through and through for what He stands to-day, Christianity is becoming altogether too complex. Let us take rather Jesus Christ Himself. The Church to-day is an organism so diversified, and with so many relations and ramifications that we scarcely any longer know exactly what She is. To try Christianity as a religion in disposing of the social problems confronting us means nothing more or less than to try any of the one thousand and one different Christian methods. I for one prefer to go back to Christ, and one who goes back to Him must concede first that all truth has been revealed and found out. Truth rose from the dead with Christ and in Him. Truth cannot be bandaged and bound, and Christ cannot be buried and embalmed. Let our watchword be, "On with Christ and on to Christ!" Let us follow Him and go to Him! He is waiting for us. He wants us and has pleaded and prayed for us. The divinest calling ever uttered by human lips was this by Christ: "Come help Me to help men!" In answering the summons, we must lay ourselves down and give ourselves up in service and usefulness to Jesus. To lay down the physical life is cheap, and the call of Christianity always meant the taking up and not the laying down of physical life. It means a *via dolorosa*, a going uphill, at the top of which stands a cross, on

which we may be crucified. This is what the Kingship and the Kingdom of Christ means. I need only remind you of the outlook of the world to-day in order to assure you that the strongest moral courage and sacrifices are requisite if we are not to crucify again a Master and a King.

Prof. Walter A. Wyckoff, of Princeton University, and author of "The Workers," followed.

His observations, while gathering material for "The Workers," has taught him in brief that the Protestant churches of any and all denominations are fast losing their hold on the wage-earning classes of men. Our brethren, the Roman Catholics, he said, have been singularly successful with the wage-earning classes, and he experienced a keen and peculiar pleasure on entering Roman churches in the garb of a wage-earner, and finding there the rich and the poor on equal footing. The contrast in this regard, he stated, was a very striking one. The revolutionary forces regard the Church as simply one of many institutions, as a means of keeping the wage-earners and the poor in line, and protecting the rich from their threatened assaults. He had been in gangs of men where the Church was scorned and scoffed, and where the name of Christ was greeted with reverence and fear, as if the men regard one as a friend, and the other as a foe; not because they believed in Christ's divinity, but because He maintained and gave expression to the truth that all men are brothers. The attitude which we have to meet is one of antagonism to the Church, and the position which we must assume is that of brothers and brethren with crossed hands. The task which Christ had given was no easy one to perform, and in concluding he pleaded for a revival of Christian chivalry in our own lives.

The Very Rev. Chas. W. Stubbs, Dean of Ely cathedral, England, read a paper.

He pleaded for faith in an ultimate social ideal. He quoted Omar Khayam, the Persian poet, and disagreed with him that this is a sorry scheme of things which we would dash to pieces and make over again to our heart's desire had we but the power. He urged that the principles of the Augustinian Fathers, which have all too long dominated the Protestant Episcopal Church, be laid aside, and that the Church adopt in their stead the doctrines of the early Greek Fathers of the Church.

Christ, he claimed, was all that we call best in modern society and modern civilization, and evolution is but a correlation of the doctrine of the Incarnation. He then proffered a creed of which he was the author, of which some of the tenets were: That we believe in God, in Jesus Christ, in the doctrine of the Incarnation, that Christ, by His Incarnation, exalted human nature and consecrated human relations; that Christ founded not only a philosophy and a religion, but a Church as well, and a society, an ideal kingdom, and a storehouse of redemption; that the object of the Church is to reorganize and reconstitute society, as well as to effect the salvation and deliverance of the individual; that Jesus Christ revealed a divine order of things; that in the New Testament the eternal principles of the divine plan and laws of heaven are revealed in part; that the Will of God is a motor of civilization; that eternal revelation is ceaselessly descending from heaven; that revelation is found in the facts of every-day life, and that each day is a page of an eternal Bible or Scripture, and that we cannot, dare not, say brother on earth unless we may say Father in Heaven. Another tenet of the creed was that competition has been assimilated into warfare, and that it therefore stands self-condemned. Another was that "we believe in service, and not competition."

MISSIONS—THEIR NECESSITY TO THE CHURCH AT HOME

At the evening session and final meeting, Secretary Wood read a communication from Prof. Wood, the Brotherhood representative in Japan.

Five chapters of the Brotherhood of St. Andrew thrive there, with more than that number of probationary chapters. The rulers of Japan are antagonistic to Christianity, and as a consequence of their bitterness towards it, many of the Christian schools there are being closed. The Japanese, however, are susceptible to Christianity and those who have been taken into the fold are as good, if not better Christians, than some Church members in this country.

The Rev. Anson B. Graves, Bishop of Laramie, spoke on foreign missions and the responsibility of the Church for them.

While he praised the missionary work being carried on abroad, he lamented that more of it was not undertaken right here at home. He had found missionary work prolific of great and good results in the great West, and he believed some of it ought to be done here in Ohio. For instance, he cited the case of a young man admitted to the communion of the Church at one of the missionary meetings he had held in a small town in Wyoming, who had since become a school teacher, and was now employed in a town of 10,000 inhabitants in Ohio. He had talked with this young man only the other day, he having come a distance of 40 miles to this city for the purpose of shaking hands with the bishop, to whom he related that no Protestant Episcopal Church existed in his town, and that no one there had ever so much as heard of such a faith! This indicated to the Bishop of Laramie that missionary work here was one of the crying needs of the hour. The Bishop also pleaded that the objects and scope of the Brotherhood of St. Andrew be extended. Unless they are, the Brotherhood will stand in the way of other societies that would form were it not claiming so much of the time and attention of young men in the Church, and so much of the Church's manhood. As the Brotherhood now stands, the rule of service is to bring one man into the church each Sunday of the year. "Don't go to the end of the world for missionary fields when you have them at your finger tips."

The Dean of Ely said that in the cathedral at Ely he and others prayed once a week an intercessory prayer for the foreign missionaries, and that the "county of Ohio" had never been included in the foreign missionary field in such prayers as the Bishop of Laramie indicated it should. He suggested that the protest that the clergy stood too much aloof from the people might be timely enough, and he proffered as advice that the clergymen should never let any one know where the man left off and where the parson began.

A brief devotional service followed, after which the convention adjourned, to meet at a time and place yet to be named by the council of the brotherhood.

The council organized by electing officers for the ensuing year as follows: President, James L. Houghteling, Chicago; first vice-president, G. Harry Davis, Philadelphia; second vice-president, Silas McBee, Sevanee, Tenn.; secretary, John W. Wood, New York; treasurer, John P. Faure, New York. Executive committee—five officers and John E. Baird, Philadelphia; John Seely Ward, Jr., New York; Francis H. Holmes, Orange, N. J.; William C. Sturgis, New Haven; H. C. Turnbull, Jr., Baltimore.

Deaf Mute Work

The Rev. Job Turner, missionary to deaf-mutes in the Southern dioceses, has just completed a tour of mission work among deaf-mutes in the dioceses of Georgia, North Carolina, Tennessee, West Virginia, Virginia, and Southern Virginia. The activity of Mr. Turner, notwithstanding his four-score years, is something wonderful. To-day he may be preaching to the deaf-mutes in Richmond, and a few days later will find him presenting the Gospel to similarly afflicted ones in Galveston, Texas.

Consecration of a Bishop Coadjutor for Nebraska

The Rev. Arthur Llewellyn Williams, late rector of Christ church, Woodlawn, Chicago, was consecrated to this high office, in Trinity cathedral, Omaha, Oct. 18th.

The procession entered the church at 10 A. M., in four divisions, each headed by a crucifer. The Rev. C. H. Young was master of ceremonies, assisted by the Rev. W. H. McKim. Arriving at the chancel, the introit was sung as the bishops took their seats. Morning Prayer having already been said, Bishop Worthington began the service of Holy Communion, assisted by Bishop Graves, of Laramie, as epistoler, and Bishop Spalding, of Colorado, as gospeler. The sermon was delivered by Bishop Morrison, of Iowa, from the text, Heb. xii: 18. The subject was the presence of God in and with the Church.

Said He not, "I will be with my Church, and the gates of hell shall not prevail against her?" We are here to-day not to follow a prescribed ritual, not to do certain things because the Prayer Book says so, but as men belonging to that "Power in the world," and we will say awful words, words that would be blasphemy if what I have said is not true. We have swung away from the materialism of thirty years ago because man as a child of God cannot accept it. Christian Science has swept millions into its fold simply because it teaches an immediately present God. If we would present this truth of the presence of God in the Catholic Church multitudes would gladly hear. Shall the faith live on? What Jesus said and did has been perpetuated in His Church, and we to-day carry with us the future of Christianity.

Bishop Morrison's remarks to the Coadjutor-elect were beautiful and touching. As Mr. Williams arose he said:

You and I but yesterday were priests together, and I can say little to you, except that out of long acquaintance I have learned to love you as this people soon will learn to do. I know nothing yet of the wearying cares of the episcopate. It is yet dawn of day with me. Noon will come with the weariness and the heaviness. Evening shadows of disappointed hopes lie far westward still. But I know this—it is no idle thing we do to-day. The Holy Ghost will be given you in this ceremony. The world will consider this an honor to you, but as you go up and down these broad prairies, the servant of servants, you will be one of that apostolic band to whom the Lord said: "Follow me." The episcopate means this—to be with the Lord, serving as he served, and, if it be God's will, die as he died, for your people's sake.

People, believe God sends this man to you, and pray for and love him. He comes with the one purpose in his heart, to love and serve you.

After the sermon and the singing of the hymn, "Our Blest Redeemer ere He breathed His tender last farewell," the Bishop-elect, vested with his rochet, was presented to the presiding Bishop, the Rt. Rev. George Worthington, D. D., by Bishop Edsall, of North Dakota, and Bishop Morrison, of Iowa. The certificate of election was read by Dean Fair, chairman of the Standing Committee; the certificate of the Presiding Bishop of the Church, by Bishop Nicholson of Milwaukee, and the commission of the consecrators, by Bishop Millsbaugh, of Kansas. While the Bishop-elect was being vested with the rest of the episcopal habit by the attending presbyters, the choir of 60 voices sang the beautiful anthem from "St. Paul," by Mendelssohn. The Bishop-elect then knelt at the entrance of the sanctuary, and the *Veni Creator Spiritus* was sung, Bishops Spalding, of Colorado, Graves of Laramie, Millsbaugh of Kansas, Atwill of Western Missouri, Edsall of North Dakota, and Nicholson of Milwaukee, uniting in the laying on of hands. The choir sang the grand anthem from the "Creation," "The heavens are telling," as an offertory. The celebration of the Eucharist followed, none but the bishops and vested clergy communicating, the congregation having received at the two earlier Celebrations at 7 and 9 o'clock. The procession returned to the parish house in reverse order, the choir singing, "The Son of God goes forth to war."

This was the second consecration which has been held in Trinity—the first one being that of Dean Garrett, who was made Bishop of Texas.

There were several incidents in the service which were particularly appropriate. The consecrator was the Bishop of Nebraska, whose assistant and successor Bishop Williams will be. He was presented by the recently elected Bishops of North Dakota and Iowa, both of whom were associated with him in Chicago. One of his co-consecrators was the bishop who confirmed and ord'ained him to the priesthood.

The Sunday School

A new system of instruction has just been introduced into the Sunday school of St. James' church, Zanesville, S. Ohio. Its author is the rector, the Rev. Frank W. Bope, who has been working upon it nearly ten years. It teaches the Bible and the Prayer Book by an attractive inductive method, which aims to be free from some of the defects of the ordinary Sunday school leaflet.

Trained Teachers

At the church of the Holy Communion, New York city, the Rev. Dr. Mottet, rector, a movement is on foot having for its object the establishment of an institution for training teachers for the Sunday school work of the parish in the future. It is contemplated making the institution an incorporated trust.

Public Lectures in New York

Under the auspices of the New York Sunday School Commission, two courses of public lectures for Sunday school workers have been arranged. The first was begun at St. Bartholomew's church, Oct. 14th, by Prof. Nicholas Murray Butler, of Columbia University, who discussed "Religious instruction, and its relation to education as a whole." On Saturday afternoon, Oct. 21st, at 3 o'clock, in the same church, Prof. Chas. De Garmo presented "The present status of religious instruction in England, France, Germany, and the United States." This will be followed on subsequent Saturdays by Prof. Richard G. Moulton, of the University of Chicago, on "The Bible as literature," and by similar themes, discussed by Bishop Doane, of Albany; Bishop Hall, of Vermont; Dean Hodges of the Cambridge Divinity School; Prof. Chas. J. Kent, of Brown University; Prof. G. Stanley Hall, of Clark University, and Dr. Walter L. Herve, of the Department of Education of this city. A special course on "The Four Gospels" will be held at St. Michael's church, and one on "St. Paul's life and work," at St. Andrew's church.

Days of Intercession for Sunday Schools

Were held in several of the churches of Philadelphia and suburbs, on Sunday, 15th inst. At St. David's church, Manayunk, the Rev. J. P. Tyler preached on "Sunday schools, and the religious training of the young." In Christ church, Germantown, the Rev. C. H. Arndt, rector, preached on "Sunday school work and opportunities." A special service for teachers, scholars, and all interested in Sunday school work was held on Sunday evening, 15th inst., at St. Peter's church, Germantown. On Monday evening, 16th inst., in the same church, there was a special service for the diocese of Pennsylvania, Bishop Whitaker presiding. The church was well filled with clergymen, superintendents, teachers, workers, and friends of the Sunday school. Addresses were made by the Rev. Messrs. R. A. Mayo, R. W. Forsyth, and H. L. Duhring, D. D.

Sunday School Institute of Washington

On St. Luke's Day, the annual convention was held in St. Andrew's church, Washington, D. C. The Bishop celebrated the Holy Communion, after which he gave an informal address of welcome to the convention, in the parish build-

ing, with practical suggestions for Sunday school teaching. Delegates were present from nearly all parishes in the city, and several in the counties. The secretary and treasurer, the Rev. Louis G. Wood, read his annual report, showing increased interest in the Institute, as manifested in the monthly meetings held last winter and the immense gathering of children at the general service in May. At the suggestion of the Bishop, the convention, by a rising vote, expressed its sense of the valuable services of the secretar, to whose untiring efforts is mainly due the successful establishment of the Sunday School Institute in Washington. The Rev. Messrs. Alfred Harding and Louis G. Wood were unanimously re-elected 1st vice-president and secretary and treasurer respectively, and Mr. J. Holdsworth Gordon was chosen second vice-president. After recess for luncheon, the convention re-assembled. The first topic, "How to teach the Prayer Book, and not neglect Scripture study," was discussed in an admirable paper by the Rev. R. P. Williams, followed more briefly by Messrs. John O. Johnson, J. H. Gibson, and W. B. Dent. These all agreed that the Prayer Book cannot be taught properly without teaching the Bible, and that the best kind of Scripture study for Sunday Schools is through the Prayer Book. A brief and interesting discussion followed, in which stress was laid on practical instruction in using the Prayer Book. The second topic, "Right methods of teaching the life of Christ to advanced classes," was discussed by Mr. W. R. Bushby, Mr. R. W. Test, Mr. P. Melbourne, and the Rev. Frank H. Barton. On "The adaptability of kindergarten methods to infant classes," papers were read by the Rev. A. M. Hilliker, Mr. J. H. Gordon, and Miss Mary W. Burr. In the evening, there was a public service at St. Andrew's church, when an excellent sermon, bearing on the subject of the day's discussions, was delivered by the Rev. Wm. A. Barr, of Richmond, Va.

The Woman's Auxiliary of the Board of Missions

The Kansas Branch

The annual meeting was recently held in St. John's church, Wichita, and it was of more than ordinary interest. The officers and members were greatly encouraged by the action of the clergy and delegates at the diocesan convention, in adopting the following resolution:

That hereafter there shall be a branch of the Woman's Auxiliary to the Board of Missions in every parish and mission in the diocese.

This is a step in the right direction, and the Woman's Auxiliary of Kansas is to be congratulated upon the co-operation it receives from the clergy.

Minnesota Branch

Held its annual gathering at St. John the Evangelist's church, St. Paul. The meeting began with a celebration of the Holy Eucharist, Bishop Gilbert, celebrant. The Rev. Dudley Rhodes, rector, delivered the address of welcome. The business session was opened with Mrs. Wm. B. Folds in the chair. The roll was called, 187 delegates responding. The treasurer reported that during the year, \$2,690.81 was sent to the general secretary, and \$54 from the mite boxes was divided among the foreign, the domestic, and the diocesan missions. An extra offering yielded \$228.47. The Junior Auxiliaries, according to Miss Catherine Sleppey, raised \$59. Of the morning offering, \$25 was voted to Bishop Edsall. Among the appropriations were: For Miss Sybil Carter, \$100; for the Rev. Geo. B. Pratt, formerly of Hastings, and now a missionary in the Philippines, \$50; Deaconess' Home, \$100; and other sums were voted for Bishop Gilbert's work and for Mr. Stevens' work in the South. The Mrs. Brunson scholarship was added to the Whipple and the Gilbert scholarships. Elected for ensuing year: President, Mrs. Hector Baxter, of Minneapolis; vice-presidents, Mrs. C. B. Brunson, of New York, Mrs. William B. Folds, of Minneapolis, Mrs. Denis Follet, of St. Paul, Mrs. L. D. Frost,

of Winona; secretary and treasurer, Mrs. Judson W. Bishop, of St. Paul. At the afternoon session, Bishop Gilbert made an address on "The missionary spirit," the Rev. C. E. Haupt, on the Deaconess Home, and Mrs. Stevens, of Rushford, "Work among the negroes in the South." At the evening session, the Rev. C. E. Haupt spoke on "Mission work in the diocese" and Bishop Edsall's mission work in North Dakota.

Daughters of The King

The national convention to be held in Atlanta Nov. 15th, 16th, 17th, will be the first convention of the Order ever held in a Southern diocese. The preparations for the convention are well in hand. The religious services will be held in St. Luke's church, and an effort will be made to secure the rooms of the Symphony Club, which are near by, for the business sessions.

Local Assembly of Long Island

The 8th semi-annual gathering was held Oct. 12th, at St. Thomas' church, Brooklyn. At 11 o'clock, there was a celebration of the Holy Eucharist, and an address by the Rev. Dr. Jas. Clarence Jones. Luncheon was served in the parish house by the members of St. Thomas' chapter. A business session, over which Mrs. W. H. Barnes, of College Point, presided, was held at two o'clock. Reports were presented from various chapters, and routine business disposed of. The presentation of an excellent paper, on "What it means to be a Daughter of the King," by Mrs. J. W. Martin, of St. Ann's chapter, was followed by a conference, led by Mrs. J. H. Shirley, of St. Thomas' chapter, on the subject, "How we can make chapter meetings interesting and helpful." A question box closed the session. In the evening, there were addresses by the Rev. Dr. Alsop and the Rev. Messrs. G. W. Davenport and Charles A. Hamilton. There are 16 chapters of the Order in this diocese, and there was an excellent representation from all of them.

Chicago Diocesan Assembly

The annual meeting of the diocesan assembly was held in St. Peter's, Lake View, on the 18th. At Morning Prayer, the rector of Epiphany preached from the text, "The King's daughter is all glorious within, and her raiment of wrought gold." Mr. Hopkins emphasized the importance of an assurance of our loyalty, and of action becoming the daughters of royalty, who should also practice contrition, for a truly royal person is humble and contrite. It is not what we do, so much as what we are, that is regarded by the All-Wise. There were about 100 communicants at the 11 A. M. service, the Rev. Dr. Rushton being celebrant, assisted by the Rev. F. DuMoulin, rector. After luncheon, provided by the ladies of St. Peter's, the following were elected as officers for the year: *President*, Mrs. Louise B. Kilbourne, of St. Mark's branch; *Vice-President*, Mrs. James Nicol, of St. Peter's; *Secretary-Treasurer*, Miss L. C. Starr, of St. Mark's, re-elected. There were present, representatives of most of the parishes having chapters of the Daughters. On behalf of St. Paul's, Kenwood, the Rev. D. W. Howard extended an invitation, which was accepted, to hold the January quarterly meeting in that parish. The retiring president, Mrs. McGregor, who has so endeared herself to all by her devotion to the work, and whose declining re-election was necessitated by domestic duties, was chosen delegate to the annual convention, which meets in Atlanta, Ga., Nov. 16th to 18th. The co-delegate will be Mrs. Hannon, of the St. Peter's chapter. Addresses were made by the Rev. Dr. Wilson, J. M. D. Davidson, D. W. Howard, F. DuMoulin, F. E. Brandt, and Dr. Rushton.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

A new contract has just been made by the vestry of St. Paul's, Kenwood, which will carry the walls to their full height.

At Emmanuel, La Grange, on the 16th, was held a Sunday school conference, which was addressed by the Rev. John Henry Hopkins, of Epiphany.

The Rev. C. C. Tate who has for many months been acting as chaplain at Kemper Hall, Kenosha, Wis., is in temporary charge of Christ church, Woodlawn.

It has been decided to do no more work on the new Grace church, Oak Park, until the spring. This will leave the parish undisturbed in their temporary quarters on the new site for at least half a year.

Rev. Mr. Keator goes to Iowa

The Rev. F. W. Keator, for four years rector of Grace church, Freeport, has accepted the unanimous call to St. John's, Dubuque, Iowa, which was tendered him a month ago, and regretfully severs his connection with this diocese, from which he will be much missed. His future field, a parish with 300 communicants, is in every way a wider one than his present cure.

Bible Study at St. James'

The Rev. Dr. Stone preached in St. James' last Sunday morning a sermon on "The parting of the ways," or "Has the Church given up the Bible?" He firmly believes that the sacred Scriptures, as the Word of God, will stand any test that science may apply to their interpretation, and come out of the ordeal more deeply rooted than ever in the confidence and affections of the man who sincerely wishes to know the truth. He commences on Friday morning next at 11 A. M., a weekly Bible study for women, to which all are cordially invited.

An Historic Event

In connection with the recent commemoration in St. James' of Chicago's great calamity, the fire of Oct. 9th, 1871, there was a certain propriety in the rector's sermon on "The Foundations of the city," for the fire-marked tower of this "mother church" is the only masonry standing to-day that withstood the terrible ordeal. It is said of the three congregations that met under the shadow of that mute monitor on the Sunday following the conflagration that had swept away their residences on the North Side, they registered a vow after the brief service by their rector, the present Bishop of Mississippi, that they would rebuild the house of God before they did their own private homes.

Church of the Epiphany

On Wednesday afternoon, Oct. 3d, a service for the women workers of the parish was held in the church, after which the various societies for women met in the parish house and organized for the fall and winter work. On the evening of the 21st Sunday after Trinity, the students of the various medical and dental colleges of the West Side, were invited to the church, and Dr. Daniel R. Brower, of Epiphany vestry, delivered a valuable address on "A great physician of the first century," St. Luke. The church was crowded by the students and their friends, and copies of the Gospel according to St. Luke were distributed to the students in the name of the Brotherhood chapter, after the service.

New York

Henry Codman Potter, D.D., LL.D., Bishop

New York Churchmen's Association

At last week's meeting the Rev. Drs. Geo. M. Christian and Thomas Gallaudet discussed "Spiritual direction" and private confession from opposite points of view.

Church of the Archangel, New York

Has received through its rector, the Rev. Geo. S. Pratt, a pledge of \$5,000 toward purchase of ground for its needed church edifice, on condition that a like sum be raised.

Marriage of the Rev. J. J. R. Spong

On Oct. 7th, at St. Mark's church, Philadelphia, the Rev. John James Rowan Spong was married to Miss Virginia Grosholz, daughter of

the late William Grosholz. The Bishop of Milwaukee officiated.

City Mission Society

At the services during the past few weeks, nearly 18,000 persons have been in attendance. During the same time the visits made by the staff of missionary workers to public institutions, numbered nearly 10,000.

St. Andrew's Church, Yonkers

Will be enlarged so as to have a seating capacity of 800, with a choir seating in the chancel of 40. Ground for the purpose has just been secured, and building operations will be immediately begun. A new organ will be put in.

Manhattan Clerical Club

Held its 16th annual meeting at the Hotel Tuxedo, and elected the following officers: President, the Rev. Canon Knowles; vice-president, the Rev. W. N. Dunnell, D. D.; secretary, the Rev. H. R. Hulse; treasurer, the Rev. John Williams. The subject for discussion was, "Vacation experiences."

St. Stephen's College, Annandale

To set at rest sundry rumors to the effect that St. Stephen's might be united with Hobart College, the trustees of St. Stephen's, at a recent meeting unanimously adopted a resolution stating that there is no intention of consolidating with any other institution of learning, and that the college is to be placed on a more vigorous plane than ever, in so far as that is possible. The new warden, the Rev. Lawrence T. Cole, as undertaken a new advance already.

The Catholic Club of the State of New York

Including priests from Albany, and Central and Western New York, held its autumn conference in Zion church, Fulton, Oct. 17-18th. Five new members were enrolled since the last meeting; there was a sermon to the clergy, expounding the *creedenda* of the club, i. e., those of the Clerical Union for the Maintenance and Defence of Catholic Principles, of which the club is a local branch; and an essay. The club will re-assemble in February. The Bishop of Milwaukee is president of the general society.

Home for Indigent Christian Females

The chapel was formally dedicated Oct. 18th. In the absence of Bishop Potter, the ceremony was conducted by the Rev. Dr. John Wesley Brown, vice-president of the institution. The Rev. Dr. Morgan Dix was preacher. The chapel, which is 60 by 20 ft. in size, will seat 70 persons. It is a memorial to the founder, the Rev. Dr. Isaac H. Tuttle. A marble altar to his memory will soon be placed in the chancel. All the furnishings of the chapel have been given as memorials.

Death of Mr. Wm. H. Appleton

Mr. Wm. H. Appleton, senior member of the publishing firm of D. Appleton & Co., and long senior warden of St. Bartholomew's church, died at his home at Riverdale, in his 86th year, Oct. 19th. He was the founder of his firm, and its active director for more than 60 years. He was one of the principal promoters of international copyright, and was the first president of the American Publishers' Copyright League. For nearly 50 years he was a trustee of the New York Life Insurance Company, and was also a trusted officer of other important bodies. He erected and endowed the Appleton Church Home for Orphan Girls, at Macon, Ga. The burial service took place at Christ church, Riverdale, Oct. 21st.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Music at St. Matthias' Church

Great improvement has been made in the musical part of the service. A choir of 30 voices is now under the direction of Prof. Aaron Taylor, for many years first basso of St. Stephen's; and the members show the result of the careful training given them.

Holy Trinity Church, Westchester, Unsafe

This handsome church, erected about 30 years ago, has officially been pronounced unsafe, and

until extensive repairs have been completed, services will be regularly held in the parish building. An entire new roof will be put on the church at a cost of \$6,000.

Church of the Holy Apostles, Philadelphia.

Improvements have been begun, which it is hoped will be completed when the new rector, the Rev. N. S. Thomas, takes charge in December. The centre and side aisles are to be tiled, the spaces between the rafters under the roof will be wainscoted, and six ventilators placed in the roof. These improvements will cost about \$2,500.

Holy Trinity, Philadelphia

A Sunday night service will be held at this church, the Rev. F. W. Tomkins, rector. It is designed to make this service very attractive. It began on the 15th inst., at 7:30 P. M., with an organ recital by Ralph Kinder, organist. Commencing on Monday, 16th inst., the church is to be opened during the day, with Matins at 9 A. M., and Evensong at 5 P. M.

Evangelical Education Society

The 37th annual meeting was held on the 19th inst., at the Church House, Philadelphia. The following managers were elected to serve three years: The Rev. Drs. J. E. Grammer, F. James, J. B. Falkner, R. A. Mayo, the Rev. C. C. Walker, Dr. John Ashhurst, Jr., Dr. Horace Y. Evans, and Harold Goodwin. The president, general secretary, and treasurer, were re-elected for one year.

Church of the Good Shepherd, Kensington

The Sunday school celebrated its 31st anniversary on the 15th inst. The principal address was made by the Rev. W. S. Baer whose topic was "Success." Addresses were also made by Mr. F. Pierce Buckley, superintendent of the school, and the Rev. John A. Goodfellow, rector. The annual report stated that the contributions for the year amounted to about \$400, an excess over the previous year; and the scholars have considerably increased in number.

Seamen's Mission

At the annual meeting of the contributors to the "Churchmen's Missionary Association for Seamen in the port of Philadelphia," held at the Church House on the 17th inst., vice-president James S. Biddle was in the chair. Encouraging reports of the work done during the year just ending were received. The treasurer's report showed: Receipts, \$3,131.67; balance, \$339.42. Two clergymen and five laymen were elected to serve three years as members of the board of managers.

A Mission at Somerton

Mr. John C. Lewis, a prominent member of St. Luke's memorial church, Bustleton, removed to Somerton in 1897, was appointed lay-reader, and held services in a private house. A lot, valued at \$1,000, was offered one year ago to St. Luke's, provided a chapel should be erected upon it, and now a contract has been made to build a one story frame chapel, 12 ft. high, and to measure 20x40 ft., on the south side of New st., west of the Bustleton and Somerton pike. The building will have a shingle roof, and be heated with hot air. The estimated cost is \$1,200. Mr. Lewis, the lay-reader, is a candidate in this diocese for the order of perpetual deacon.

Emmanuel Church, Holmesburg

The corner-stone of the new chancel, sacristy, and choir room was laid on Monday afternoon, 16th inst., by the Rev. Dr. D. C. Millett, rector *emeritus*. The clergy, churchwardens, and vestrymen, preceded by the combined vested choirs of Emmanuel and the church of the Good Shepherd, Kensington, marched from the parish house, singing the processional, to the spot where the ceremony took place. The Rev. Messrs. John A. Goodfellow and L. R. F. Davis took part in the service, the Rev. Dr. Millett pronouncing the benediction. The walls will be constructed of Trenton sandstone. The choir stalls and wainscoting will be of red oak with Gothic panels, and the ceiling of the chancel, yellow pine. The choir and chancel floor will be tiled, and the steps of the chancel will be of

Belleville brown stone. The cost of the new addition is given as \$5,000.

The South-west Convocation

Held a meeting on the 16th inst., in the chapel of the Prince of Peace. The Rev. G. Woolsey Hodge, dean, presided. The Rev. Wm. McGarvey delivered an address, and said the diocese of Pennsylvania must be missionary, and so should every parish. All around us are people who know not Christ. The chief end of the Church is to bring men in, so that they may be saved from perishing. The Rev. F. W. Tomkins said he thought all the churches are doing their best to save men. The work is really Church extension, and the great responsibility is to reach out in every direction. Every one that brings in a new Sunday school scholar is doing Church extension work. We must cause the impression to be made on others that the churches are God's houses. The Church must emphasize it by frequent services and by inviting men in.

Convocation of Germantown

Held a stated meeting on the 17th inst. in St. Andrew's church, Yardley. The Holy Communion was celebrated, and the sermon was preached by the Rev. C. L. Fulforth. At the business meeting, a letter was read from Bishop Whitaker who made the following appointments: The Rev. Joseph Woods, Jr., minister in charge of St. Andrew's, Yardley, and missionary of St. James', Eden; the Rev. Joseph T. Wright, Grace church, Hulmeville; the Rev. L. R. F. Davis, Holy Innocents, Tacony; the Rev. John Totty, St. George's, Port Richmond; the Rev. Henry C. Mayer, Christ church, Franklinville, and the mission stations of St. Ambrose and St. Faith. At the public missionary meeting, held in the evening, the Rev. Messrs. Lyman P. Powell and Charles H. Arndt delivered addresses.

Grace church, Philadelphia

Extensive alterations and repairs have been made in the interior of the edifice during the past summer. The Sunday school room was entirely re-decorated and re-furnished, with stained glass windows put in, and a fine organ presented to the Sunday school as a memorial of a daughter of one of the vestrymen. The ceiling and walls of the church have been re-decorated in white and gold, the pews newly upholstered, the chancel, aisles, and floors re-carpeted, the entire building has been lighted by electricity, the heating apparatus enlarged, and the organ has received some additions. A large gilt runic cross has been placed on one of the towers. These improvements have cost over \$6,000, and are all paid for. With special services, the church was re-opened on Sunday, Oct. 22nd, the rector, the Rev. Dr. H. Richard Harris, officiating.

West Philadelphia Convocation

The 44th regular meeting was held at Calvary Monumental church on the 19th inst. The missionary committee reported encouraging progress at St. Titus' mission, and urged financial support of a mission for colored persons at 36th and Ludlow sts. Mr. W. J. Peale, of St. Andrew's, announced that he took upon himself payment of the rent of this mission house. The Rev. A. J. P. McClure presented the claims of the General Clergy Relief Association, and suggested that special attention be paid to the collection on Quinquagesima Sunday. After listening to an essay on "The authority of Christ," by the Rev. Wm. M. Groton, convocation adjourned. Supper was served at 6 P. M., followed later by a public missionary meeting, in which the Rev. Messrs. C. M. Armstrong, W. H. Brown, S. L. Gilbertson, Chas. A. Maisson, D. D., and Alden Welling, participated.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Rev. P. N. Meade, rector of Christ church, Oswego, and dean of the fourth district, is suffering from ill health, and has been ordered by his physician to seek rest and recuperation away from his parish. He is spending a few weeks at his former home in Maryland.

Many friends and former parishioners learn with regret of the illness of the Rev. C. H. Tindell, rector of Trinity church, Canastota, who is at St. Luke's hospital, New York city. There is little hope of recovery.

Convocation of the Fourth District

Held in St. James' church, Skaneateles, Oct. 10th and 11th. Owing to the absence of Dean Meade, through illness, the Rev. W. DeL. Wilson presided at the services and business sessions. At the opening service addresses were made by the Rev. Messrs. Karl Swartz, E. W. Saphore, C. N. C. Brown, and F. W. Maccaud. On Wednesday morning there were two celebrations of the Eucharist, the Rev. J. A. Skinner preaching at the later service. After the transaction of routine business and a bountiful lunch, the convocation listened to an address on "The use of Church papers, parish papers, tracts, etc., by the Rev. John Arthur. The venerable Judge Marvin, author of the work, "Authorship of the Four Gospels," now 92 years of age, a devoted Churchman, and attendant at the early Sunday Eucharist, lunched with the convocation. After the usual vote of thanks, adjournment was made *sine die*.

Massachusetts

William Lawrence, D. D., Bishop

St. James', Cambridge, has paid its debt of \$12,000, and will soon be consecrated.

The school board of Boston have voted to name the new grammar school house on Quincy and Perth sts., Dorchester, after Bishop Phillips Brooks.

The church of the Messiah, Auburndale, has purchased a new organ, costing nearly \$2,000.

St. Luke's church, Fall River, has been given an organ, valued at \$1,000, by Mrs. Frank S. Stevens.

A fine organ of excellent tone and quality, costing \$5,000, has been given to the church of our Saviour, Longwood.

Mr. and Mrs. W. V. Keller have given \$100 to the City Missions. Mrs. M. D. Spaulding has also given \$100 to the same cause.

A reception was tendered the Rev. W. S. W. Raymond, in charge of Grace church, South Boston, Oct. 18th, by his parishioners.

Mr. Russell Sturgis, a prominent Churchman of Boston, was buried from St. Paul's church, Oct. 19th. The Rev. Dr. Lindsay read the service, assisted by the Rev. G. J. Prescott.

The services at Holy Cross mission, Ashmont, have been discontinued. Three years' experience in this work has confirmed the rector of All Saints', the Rev. C. T. Whittemore, who has had charge, that Rockwell st. is too near All Saints' for the establishment of mission work. Those living in that locality are within easy access of the parish church.

The Cambridge Theological School

Has 16 new men, five of them are graduates from Harvard, and the others are graduates from Trinity, Hobart, Princeton, Columbia, University of Minnesota, and University of Pennsylvania.

St. Mark's Mission, Leominster

Has received the gift of a rectory from Mrs. M. C. Crocker, of Fitchburg. The house is commodious, and contains a large guild room. It is colonial in style of architecture.

The 25th Anniversary of Rev. G. J. Prescott

As rector of the church of the Good Shepherd, Boston, was observed with special services on Sunday, Oct. 8th. Bishop Lawrence preached at the morning service. He paid a high tribute to the ministerial services of the rector, and his faithful parishioners. Mr. Prescott preached in the evening. On the Monday following, a reception was held in the guild rooms. Mr. Joseph W. Woods, secretary of the board of trustees, gave a history of the church, which was started by Emmanuel parish as a mission chapel, under the care of the Rev. Dr. Huntington, now Bishop of Central New York. It was

consecrated April 2nd, 1868, by Bishop Eastman. During its early life the church was under the charge at different times of the Rev. Messrs. S. S. Holmes, C. H. Learoyd, W. R. Huntington, T. E. Patterson, and Edward H. Krans. In 1872, the Huntington House adjoining the church was built, and the 21 tenements rented there have yielded always a good income for the support of the church. The parishioners presented a large mahogany writing desk, with a purse of money, to the Rev. and Mrs. G. J. Prescott.

The Clericus

The Rev. William T. Thayer, master of St. Mark's, Southborough, read a helpful paper upon the methods of education before the clericus, Oct. 16th. The discussion brought out the topic of family prayer, and the clergy present referred to its decline, but emphasized its necessity.

New Altar and Reredos in Emmanuel, Boston

These are fine specimens of ecclesiastical art. They are the gift of Mrs. Winthrop Sargent, in loving memory of Benjamin Smith Rotch, and Annie Bigelow Rotch, and of their children, Edith Rotch and Arthur Rotch. The reredos is of Caen stone, and the altar is of marble. The extreme width of the reredos is 18 ft., and its height, 28 ft. Rising from the altar and retable is a panel about 3 ft. high, with an arched decoration, in front of which are two small figures of children holding a ribbon bearing this inscription: "Holy, Holy, Holy, Lord God Almighty." The central feature of the reredos is a large bas-relief of the Lord's Supper, after Leonardo de Vinci, but with some modifications. Flanking this panel in the wings on either side, are four statues in niches, representing St. Peter and St. Mary (of Bethany), St. Mary the Virgin, and St. John, surmounted by elaborately carved canopies with spires. The central bas-relief has a canopied roof, under which stands the figure of Jesus with outstretched hands, in the pose of welcome. On either side adoring angels are represented kneeling. The Caen stone is exquisitely contrasted with the cooler tone of the limesone wall behind it, and the light from the hidden incandescent lamps within the arch of the chancel produce a soft impression. Another window, a memorial of Howard Payson Arnold, has been placed upon the north wall, and measures 30 ft. by 15. The artist, Mr. Frederick Crowninshield, has taken the design from "Pilgrim's Progress," and represents Christian ascending the Hill Difficulty, and arriving at a stately palace called Beautiful, where he was welcomed by four virgins, Discretion, Prudence, Piety, and Charity. The work is commendable in every way, and the landscape, sky, and figures, stand out in excellent proportions, and are alike interesting and original.

St. John's Mission, Saugus

This work is being carried on by Mr. Charles W. G. Lyon, a lay-reader, who took charge in September a year ago. The congregations at the Sunday services through the heated season have averaged 30, and often as many as 65. The Sunday school, which received the personal instruction of Mr. Lyon through the summer, is now in an encouraging condition, and has been reorganized for the winter months, with a superintendent and a staff of teachers. A class for Confirmation is being prepared for the Bishop who makes his visitation Dec. 22d.

Tennessee

Thomas Frank Gallor, D.D., Bishop

The Harriman Missions

On the 18th Sunday after Trinity, the Diocese visited St. Andrew's, Harriman. In the morning there was litany and the Holy Communion, the Bishop preaching. At Evensong, adult Baptism and Confirmation were administered, after which, driving five miles into the country, a sick man and his daughter were confirmed, and received the Blessed Sacrament. On Monday night in the Quintard Memorial church, Glen Mary, at Evensong, infant Baptism and Confirmation were administered, the Bishop

preaching to a large congregation of the miners who completely filled the church. This mission, begun during the last years of the late Bishop, and in which he was so much interested, has been named for him, as an abiding memorial. Tuesday morning the Holy Eucharist was celebrated, the Bishop giving an Eucharistic meditation from the words, "This do for my memorial." The mission is now practically free from debt, but lacking in furnishings, which, it is to be hoped, will soon be provided, so the church can be consecrated. Tuesday night in Christ church, Rugby, Evensong was said, the Bishop preaching a stirring sermon. On Wednesday morning there was an early Celebration of the Holy Eucharist, and also a later Celebration with sermon, the Bishop giving an Eucharistic meditation.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

The Rev. M. C. Stryker, rector of Grace church, Waycross, has been seriously ill with typhoid fever. His vestry have given him a leave of absence, which he is enjoying at Tallulah Falls, in the mountains of North Georgia.

The Rev. Allard Bornwell is critically ill at his home in Atlanta.

The Bishop's Appointments

NOVEMBER

1. The cathedral.
5. A. M., Milledgeville; P. M., Sparta.
9. Board of Diocesan Missions, Atlanta.
12. A. M., the cathedral; P. M., Hapeville; Evening, East Point.
15. General Convention of the Daughters of the King, Atlanta.
18. Marshallville.
19. A. M., Americus; P. M., Cordele.
20. A. M., Tifton; P. M., Leighton.
21. A. M., Fitzgerald; P. M., McRae.
25. Augusta.
26. A. M., St. Mary's; P. M., St. Michael's, Waynesboro.

Gift to St. Luke's, Atlanta

Miss Charley Warwick who is sent as a missionary to China by the "Daughters of the King," to fill the vacancy caused by the death of Miss Lily Funston Ward, has recently presented to St. Luke's church, Atlanta, a beautiful Communion service of silver gilt. She has also given St. Luke's a set of altar and pulpit hangings, and a supply of altar linen. The hangings are of white silk, and the whole are made of the finest and most costly material, the embroidery, the work of the giver, being exquisite.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Church Club Banquet

Held at Hotel Ryan, St. Paul, Monday evening, Oct. 9th; covers were laid for about 125 guests. Judge Nelson acted as toastmaster, and in a few appropriate words welcomed the members of the Church Congress to the hospitality of the Church Club. He paid a high tribute to Bishop Whipple on the 45th anniversary of his episcopate. Bishop Whipple gave a vivid description of the early days of the Church, her struggles and hardships, paid a glowing tribute to the first clergy and laity for their endurance and faithfulness under very peculiar and trying circumstances. He spoke of the loyalty and faithfulness of the present staff of clergy in the diocese. The Rev. Dr. Tiffany responded on behalf of the Church Congress. He spoke of its usefulness in bringing the different schools of thought together for discussion and enlightenment on various subjects pertaining to the Church's welfare. The Rev. Dr. Cameron Mann responded in a humorous vein for Kansas and Missouri; the Rev. Mr. Thomas, of Los Angeles, for California. He hoped the Church Congress would some day wend its way out West, and not rest satisfied with coming East to Minnesota. The Rev. Dr. Fair responded for Nebraska. Bishop Gilbert congratulated the members of the Church Congress, bade them Godspeed in their coming deliberations. His speech bristled

with humor. At the conclusion, Bishop Whipple pronounced the apostolic benediction. The gathering was a notable one in many respects.

Marriage of the Rev. H. K. Streeter

The Rev. H. K. Streeter, rector of St. John in the Wilderness, White Bear Lake, was married Oct. 17th to Miss Anna G. Selby. Bishop Gilbert officiated.

Bishop Whipple's Anniversary

Oct. 18th, the 45th anniversary of Bishop Whipple's episcopate was commemorated at St. Paul's church, St. Paul, with full choral Evensong and festal music. The church was beautifully decorated, the attendance very large, and the music by some 60 voices was rendered in excellent good taste. Addresses were delivered by Bishops Whipple, Gilbert, and Potter, and the Rev. Messrs. Tiffany, Thomas, and others. On Sunday, Oct. 15th, Bishop Potter preached in the morning at St. John's church, St. Paul. In the afternoon he addressed an immense audience of workmen at the Peoples' church, upon labor topics, and his experience in New York city as arbitrator in several strikes. Previous to the address Bishop Gilbert conducted a short service, consisting of the Lord's Prayer, a few suitable collects, and the singing of "America," in which the whole congregation joined.

Boise

James B. Funsten, Bishop

Church Work at American Falls

Some two years ago, the Rev. P. H. Murphy, D. D., rector of Pocatello, Idaho, who has been a mainstay of the Church during the long vacancy in the episcopate, began religious services at American Falls, a small but growing place, 26 miles west of Pocatello. It is a place with great future possibilities, consequent upon its possession of some wonderful Snake River falls, adapted by nature to be a great water power at this railroad point. As there is no denominational church as yet, Churchmen feel justified in considering the advisability of building a small but attractive rock edifice. Thanks to the generosity of Frank Campbell, an old resident, and C. B. Randall, an aggressive young Churchman, five lots in the centre of the little town have been deeded to the Bishop for ecclesiastical purposes, and several substantial subscriptions of money and work have already been offered. Services were held in the school house, on Oct. 2d, by the Bishop and the Rev. Mr. Murphy, and at their close a business meeting, which was also well attended. Too much praise cannot be given to the Rev. Mr. Murphy by Church people for his energy in this matter, nor to the Bishop, as yet somewhat of a stranger to the needs of his diocese, but a personal subscriber of a handsome amount to the proposed building fund. At American Falls, eventually, the Boys' Boarding School, of a high-class nature for the diocese, may be located, and Mr. W. H. Philbreck, a prominent citizen, is disposed to offer sufficient land, with necessary irrigation, and another generous-hearted man has started the school building fund with an offer of \$500. Bishop Funsten is much encouraged.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The Queens and Suffolk County Clericus held its monthly meeting at All Saints' church, Great Neck, on Oct. 10th. The Rev. Edmund M. McGuffy was the essayist.

St. Philip's chapel, Brooklyn, a new mission established last May, is doing good and successful work among the colored population of the upper wards. The mission is under the immediate charge of the Rev. W. L. Stetcher, rector of St. Timothy's, who is assisted by the Rev. Dr. S. D. Townsend and by Mr. Christopher Moore, lay-reader.

Church of the Incarnation, Brooklyn

Three new memorial windows will, within the next few weeks, be placed in the chancel, which has nine windows in pointed Gothic,

each representing some incident in the life of Christ. The subjects of the three new windows are, "The Annunciation," "Christ among the doctors in the temple," these two being in memory of James Clinton Bower, given by his widow; and "The Presentation of Christ in the temple," this last being the gift of Mrs. E. T. Tucker, in memory of her mother. A recent beautiful gift to the church, also a memorial, is a chair of old oak, handsomely carved and canopied and upholstered in crimson and gold. It is in memory of Miss Julia Johnston, and was presented by her sister.

Presentation to Rev. Chas. Donohue

The Boys' Guild of St. Mary's Brooklyn, at its first meeting for the season, presented to the Rev. Charles Donohue a handsome watch fob, with a gold cross pendant, in recognition of the years he has worked in that society as organizer and director. On Sunday, Sept. 24th, the officers, teachers, and pupils of the Sunday school presented, through the lay-superintendent, Mr. W. C. Briggs, a handsome gold watch to Mr. Donohue, his long and faithful connection with St. Mary's closing on that day.

The Clerical League

On Monday, Oct. 2d, held its first meeting after the summer recess, at the Montauk Club. The essayist was John McDonnell Leavitt, D. D., LL. D., his subject being "Hyper-Criticism: a review of the subject of Holy Scripture." The officers chosen for the coming year are: The Rev. Charles Herter, president; the Rev. C. L. Twing, secretary; the Rev. George F. Breed, treasurer.

The South Side Clericus

Met at the Doming House, Bay Shore. The Rev. Ralph L. Brydges opened the discussion on "The mission of the Church," and was followed by other clergymen. The Rt. Rev. A. Du Moulin, D. D., Bishop of Niagara, was present as a guest of the Rev. Mr. Brydges. Eight other clergy were present.

West Missouri

Edward R. Atwill, D.D., Bishop

Corner-Stone Laid at Monett

On Wednesday afternoon, Oct. 4th, of the new St. Stephen's church. At 3 P. M., a large gathering of the members of the mission and prominent citizens were on the ground. The scholars of the city schools, with their teachers, marched in procession to the church lot. The Monett lodge A. F. and A. M. had been invited to lay the corner-stone according to the Masonic ritual. The Rev. J. S. Moody, archdeacon of West Missouri, in the absence of Bishop Atwill who was prevented from coming by other duties, had charge of the programme, assisted by the Rev. Walter S. Trowbridge, of Springfield, and the Rev. John Gray, of Kansas City. The clergy led the procession of Masons to the platform erected over the foundation, reciting Psalm cxxii. A few verses were read responsively by the assembly and officiating clergyman. The archdeacon read a list of the articles put in the tin box to be deposited in the corner-stone. It included a copy of THE LIVING CHURCH. The stone was blessed by the archdeacon, and the service then turned over to the Masons who proceeded to lay the stone according to their ritual. A volunteer choir of ladies led the singing of a few familiar hymns. The Nicene Creed was then recited by the clergy and people, and the Rev. J. S. Moody delivered a short introductory address. The Rev. Mr. Gray followed, in the principal address. The Rev. Mr. Trowbridge as representing the parish formerly under the rectorship of the Rev. M. M. Moore, of Springfield, gave a short and encouraging talk upon the subject, "The day of small things." An offering was received, a few prayers said, and the people dispersed. Architect W. S. Mathews, late of Kansas City, has followed in its chief outlines the church at West Plains, which is built cruciform. The nave, 22x40 ft., will seat comfortably about 200 people. The first public service of the Church, so far as can be accurately learned, was

held in Westbay Hall, April, 1894, by Archdeacon Gate, of the diocese of West Missouri. Lay services were held in the hall for over a year by Mr. R. Van Gieson, and a Sunday school was organized, which flourished for more than a year. The Rev. Mr. Brooks, of Neosho, and the Rev. John Wilkinson, of Lebanon, Mo., officiated during this period once or twice a month. In January, 1898, the Rev. M. M. Moore, of Springfield, held a service in the Presbyterian church, and a mission was formally organized, under the temporary name of St. John's. In May, 1898, the Rev. J. S. Moody began to give semi-monthly services, various churches being used till the autumn of 1898, when the building of the old Monett bank was rented and fitted up for regular services. The parish guild resolved to raise money for the purchase of suitable lots, which were purchased in February, 1899, at a cost of \$800. In May, \$700 were subscribed by members of the mission and citizens of the town, and a building committee was appointed.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

A new choir room for Christ church, Wellsburg, has been completed.

The Rev. John Tilton Marley who recently underwent an operation for appendicitis, has recovered, and is again at his work.

The Rev. James N. Deaver, rector of St. Philip's church for colored people, Charlestown, has secured the old Charlestown Academy, which he will make use of for developing industrial and educational work among his people.

Trinity church, Parkersburg, has just been presented with the photographs of all the rectors who have been in charge of this parish; among them is the Rt. Rev. Robert A. Gibson, coadjutor of Virginia. These photographs are beautifully framed in gilt, and have been hung in the vestry room of the church.

Sheltering Arms Hospital

The annual report just received is very gratifying. This is a diocesan institution, located at Point Creek, Kanawha Co., and was organized for the purpose of treating the sick and injured, especially of the New River and Kanawha mining districts. Considering the nature of the cases treated—largely severe accidents—the mortality record of something less than ten per cent, is very small. A majority of the deaths occur within a few hours after the admission of the patient. The hospital is now prepared to care for 30 patients; five new beds have been added, and hot water heating apparatus put in, at a cost of \$1,200. The buildings have been remodeled, and are now very complete. The hospital is supported chiefly by a contribution from each miner, and help is also given by the churches and private individuals.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Kenyon College

The Bishop of Ripon having been prevented from making his expected trip to the United States this year, the Bedell Lectures, which he was to have delivered before Kenyon College on All Saints' Day, have been postponed for a year. The Rev. Dr. Dix has accepted the appointment as lecturer in 1900. Extensive repairs have been going on in several of the college buildings during the summer vacation. Ascension Hall has a new steam-heating plant, for which Mr. Samuel Mather, of Cleveland, one of the trustees of the college, gave \$2,500. The same system will supply Rosse Hall. Bexley Hall, the Theological Seminary, is also to be supplied with steam heat by the gift of Mr. Mather. Bishop and Mrs. Leonard are remodeling and enlarging the chapel of the Theological Seminary. Some time ago the Bishop put in beautiful oak stalls, and he is now having the walls decorated, and making other changes which will add greatly to the beauty of the little chapel.

Services for Deaf-Mutes

The deaf-mutes for Hancock and adjoining counties met at Trinity church, Findlay, on Saturday and Sunday, Oct. 7th and 8th, when services in visible sign language were conducted by the Rev. A. W. Mann. In the afternoon of the latter day, a child was baptized. In the evening Bishop Leonard administered Confirmation to four deaf-mutes. They were presented by the rector, the Rev. Mr. Clarke, Mr. Mann acting as interpreter.

Easton

Wm. Forbes Adams, D.D., D.C.L., Bishop

The rectory of St. Luke's church, Wye Mills, Queen Anne's Co., was recently totally destroyed by fire. It is occupied by Mr. Wm. H. Dolby. The building was insured for \$1,000, but there was no insurance on the furniture.

The Northern Convocation

The fall session was held in Shrewsbury parish, Kent Co. All the clerical members were present, excepting the Rev. Messrs. Alexander M. Rich and William Schouler who are absent in Europe. The opening service was held at 7:30 P. M., in St. Andrew's chapel, Galena. On the morning of the second day divine service, with the celebration of the Holy Communion, was offered in the old church at Shrewsbury, with sermon by the Rev. Dr. Grammer, and after a well prepared and enjoyable collation on the lawn, the people assembled in the church to join in the evening devotions, and to listen to a series of addresses on the theme of missions, the Rev. J. Addison Ingle presenting the subject in relation to the work in China, the Rev. Mr. Grammer, in its more general aspects, and Mrs. Sioussat and Mrs. Physick, as bearing more particularly upon the purposes of the Woman's Auxiliary. On the third day, the sermon in the morning was preached by the Rev. K. J. Hammond, on "The Fatherhood of God in Jesus Christ." The sessions closed in the afternoon with Evening Prayer, and a discussion upon lessons in the life of St. Matthew, by the Rev. Messrs. S. C. Roberts, D.D., K. J. Hammond, and C. T. Denroche.

All Saints' Parish, Longwood

At a recent special meeting of the vestry, appropriate resolutions were passed relative to the death of Mr. J. Thomas Kirby who has been a trustee and vestryman of All Saints from its inception, in 1872. Mr. Kirby had also represented the parish in the diocesan convention since 1894.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

Marriage of the Rev. F. L. LeMosy

On Monday, Oct. 9th, the Rev. Frederick Lyttleton LeMosy was married by Bishop Randolph to Miss Marian Willoughby Brockenbrough, in St. Stephen's church, Forest, of which Mr. LeMosy is the rector. The bride is the daughter of Major John Boyer Brockenbrough, of Bedford.

Brotherhood of St. Andrew

On Sunday, Oct. 1st, a general conference for Norfolk and Portsmouth was held in St. Luke's church, Norfolk. The subject, "Our next convention, and how to obtain the most good from it," was discussed at length. As an effort is being made to have the next annual convention held in Richmond, a resolution was passed pledging the support of the Norfolk assembly.

South Dakota

William Hobart Hare D.D., Bishop

Convocation of Niobrara Deanery

Met at the call of the Bishop, at Yankton Agency, Sept. 15th. The Indian delegations arrived from the other reservations the day before, and camped about a mile from the Agency, on ground which had been laid out by the Yanktons in the form of an oblong square. About 1,200 Indians attended, 227 of whom were delegates. The opening service began Friday morning at 9 o'clock with a celebration of the Holy Communion, the Bishop being celebrant and

preacher. As always, his words were full of wisdom, and were listened to with close attention. The Rev. E. Ashley, rural dean, interpreted. There was a large number of communicants. The offering, which was for the Convocation fund, was large. After services, the Yankton women gave dinner. At 2 P. M., convocation was called to order by the Bishop. The Rev. W. Holmes was elected secretary, and the Rev. E. Ashley, dean of convocation. Saturday morning, after Morning Prayer, the Woman's Auxiliary assembled, in their annual meeting, to render their reports and present their offerings. They laid before the Bishop in cash, nearly \$1,700. This, with what had been expended at home for local needs, showed that the good women had raised during the year about \$5,000. The convocation spent the morning and afternoon in discussing matters in connection with the work. Sunday morning there was a celebration of the Holy Communion at 7 o'clock, Dean Ashley being celebrant. At 9 o'clock, a Celebration by the Bishop. The Rev. A. B. Clark, of the Rosebud mission, was the preacher. Again there was a large number of communicants. In the afternoon, there was held a general service, after which the Woman's Auxiliary assembled for Bible work by Miss J. B. Dickson. A service for men was held, at which addresses were made by some of the native deacons who spoke words of wisdom to their people. Monday morning, convocation again assembled for business, with Dean Ashley presiding, while the Bishop was at the meeting of the women. The closing service was held in the afternoon, when the men's societies and guilds brought in their offerings. They presented \$226, of which amount \$172 was given to the native clergy fund. The Cheyenne River mission was chosen as the next place of meeting. At the final service, the Bishop spoke a few farewell words, and urged the people to remember what he had tried to impress upon them; viz: "That when God had a great work to do, he generally chose a few to do it. The delegates to convocation, men and women, were the chosen few. They had their spiritual meetings, and he hoped they would return to their homes and work, not merely in religious things, but in improving their homes, their farms, and stock." After the blessing by the Bishop, all crowded about him and the clergy for a last hand-shake and a hearty "good-by."

Quincy

Alexander Burgess, D.D., LL.D., Bishop

The rector of Grace church, Galesburg, the Rev. E. F. Gee, has been holding an encouraging Mission at Canton, giving a series of addresses on the parables, illustrated by stereopticon. In Galesburg, plans are being made for a new church and parish house.

Return of the Bishop

The Bishop has returned to the diocese, arriving at Knoxville on last Saturday, accompanied by his daughter. He was strengthened by the journey rather than fatigued, and is in better health than for many months past. On Sunday he attended services in the church, and in the evening was able to meet socially the ladies of St. Mary's. He hopes to visit other places in the diocese, and if his strength is sufficient, will respond to calls for official duty.

Southern Ohio

Thomas A. Jaggar, D.D., Bishop
Boyd Vincent, D.D., Bishop Coadjutor

St. James, Piqua

On Oct. 3rd, there was laid the corner-stone of the new church, to be built of stone, and to cost about \$20,000. The services were conducted by the rector, the Rev. Abdiel Ramsey, assisted by the Rev. James H. Young and the Rev. Charles H. Lee, Jr. The corner-stone of the old church, which was of brick, was laid in 1846, and some of those composing the choir at that time took part in the musical portion of the service on this occasion also.

Anniversary of Rev. John Boyd, D.D.

A unique service was held in St. Luke's

church, Marietta, on the 49th anniversary of the rectorship of the Rev. John Boyd, D.D. Dr. Boyd announced before the sermon that the same service, word for word, had been used as on the 2nd Sunday of Sept., 1850, the same hymns had been sung, and that he should preach from the same text, 1 Cor. 2: ii: "For I determined not to know anything among you, save Jesus Christ and Him crucified." St. Luke's is Dr. Boyd's first and only parish, he having come to Marietta on the completion of his theological studies at Gambier, in 1850, and ministered to the people of St. Luke's in spiritual things ever since.

St. James' Church, Zanesville

The Daughters of the King have painted and frescoed the north choir vestryroom, most of the work being done by their own hands. On Sunday, Oct. 8th, several hundred representatives of organized labor attended the church in a body, and listened to a special sermon by the rector. It was the first time in the history of Zanesville that the labor organizations had expressed a desire to attend any church in this way. On Sunday evenings, in November and December, the rector expects to deliver a course of sermons on "The Church and the social problem," "Organized labor," "Secret societies," "The saloon," etc.

Death of Rev. Y. Peyton Morgan, Ph. D.

The Rev. Y. Peyton Morgan, rector of Christ church, Dayton, and formerly dean of Trinity cathedral, Cleveland, died at his home in Dayton, on Monday, Oct. 16th, after a painful illness of several weeks. The funeral service was held in Christ church, Dayton, conducted by Bishop Vincent. He had been appointed dean of St. Paul's cathedral, Cincinnati, and at the time he was taken ill, all his household goods were packed ready for removal to his new home, Sept. 1st. The remains were taken to Cleveland for burial, accompanied by his wife and daughter, and five members of the vestry of Christ church. An impressive service was held in Trinity cathedral Oct. 18th, at 4 P. M., conducted by Bishop Leonard, Bishop Vincent, of Southern Ohio, and Bishop Brown, of Arkansas. A large number of the clergy were present, with members of Troop A and of the Scottish Rite Masons, of which order he was a member. On account of the lateness of the hour, the remains were taken to the Cathedral House, and lay in state at the foot of the altar in the chapel, guarded during the night by five charter members of the Brotherhood of St. Andrew who had been with Dean Morgan in his early work at Trinity. At 9 A. M., Thursday, the last rites were held at Lake View cemetery, where the committal was said by the Bishop of Southern Ohio, attended by the Bishop of Ohio, and several of the clergy of Ohio and Southern Ohio, and by a concourse of people representative of both dioceses. Dr. Morgan was a native of Baltimore, Md., and came into the Church from the ministry of the Methodist Church in 1881. In 1882 he was ordained to the priesthood by Bishop Littlejohn. Dr. Morgan's first work was at St. Ann's, Brooklyn, in 1881; from 1882 to 1891 he was dean of Trinity cathedral, Cleveland, O.; rector of St. John's church, St. Paul, Minn., from 1891 to 1895; Christ church, Dayton, 1895 to Sept. 1899.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop
Industrial School for Colored Pupils

Just on the outskirts of Littleton, Halifax Co., is located the "Farming, Industrial, and Training School," a Church institution, the aim of which is the moral, intellectual, and religious uplifting of its colored pupils. It owns a tract of 40 acres, on which are two large two-story buildings. Instruction is given in cooking, sewing, housekeeping, farming, carpentry, shoe-making, and other mechanical work. The cost to the pupil is \$7 per month, of which \$4 is in cash and \$3 in work, covering board, tuition, washing, and fuel. This training school and the "Church mission" in the same town have been recently consolidated.

Editorials and Contributions

A COMMITTEE was appointed at the recent diocesan convention in New York to consider that portion of Bishop Potter's address which related to marriage and divorce. The report of this committee contained a strong statement of the evils which have come out of the present laxity. Most significant of all is the glaring fact that the offenders "are permitted to retain their place in the circles in which they move; their actions, though criminal in the eye of the law and the judgment of the courts, are condoned in society, and they are accepted as in good standing and beyond reproach." It is this deterioration of morals in the leading circles of society which emphasizes the necessity that the Church, at least, should speak upon the subject with no uncertain voice. It is for the Church to set the standard of good morals. She cannot allow society to lay down the law for her. *The New York Evening Post* says: "If these charges are only partly true, there should be no doubt concerning the attitude of the Church. Civil marriage is open to divorced persons, and that is all that they can reasonably ask. In fact, the sanction of the Church is sought by divorced persons as a relief from a social stigma. Marriage by a clergyman rehabilitates them, and enables them to hold up their heads in society." These are words of truth and soberness.

DR. ANDREWS, superintendent of the Chicago public schools, is of opinion that Kipling's "Recessional" ought not to be taught to the pupils, because it recognizes the existence of God, and of man's dependence upon Him. The consistent application of such a principle would have strange consequences in the department of English literature. Most of the great English writers, from Shakespeare down to the present time, take this great fundamental belief for granted. If the literature studied in schools is to be so sifted as to eliminate even the postulates of natural religion, what will be left? The result would be like pouring away the wine and leaving the dregs. The literary culture obtained in this way would be hopelessly narrow and uninteresting. It has been suggested that if the "Recessional" is to be excluded on such grounds, "America" must go with it, and likewise Mrs. Julia Ward Howe's "Battle Hymn of the Republic." In fact, in this, as in most nations, the greatest and most inspiring patriotic poetry and song is almost sure to contain some recognition of God as ruling with His invincible might in the affairs of His creatures. Those who propose to trim everything in education to suit the views of atheists and agnostics, have a hard task before them, if they hope to include in their notion of "education" any degree of that culture which imparts the truest breadth and liberality.

PROFESSOR SANDAY, of Oxford, whose pamphlet on the Archbishops' opinion on incense and processional lights, has attracted so much attention, had been asked to sign a set of resolutions set forth by a "Conference of Churchmen" some time ago. These resolutions condemn the tenets of High Churchmen, after defining some of those tenets in language which would certainly not be accepted by those to whom they are attributed.

In reply, the Professor expresses his inability to endorse the resolutions as they stand, and concludes by laying down what may well be regarded as a golden rule of controversy: "I confess that these resolutions remind me forcibly of what I would conclude, by urging, the solemn duty which we owe alike to God and man—a duty at no time more imperative than at the present—to use the utmost care in ascribing to others such opinions only as are really theirs." It is to be remembered that Dr. Sanday has never been associated with the High Church party. Of evangelical antecedents, he has of late been classed as a mild type of the "Broad Church." In reality, it is probably an injustice to connect him with any distinct party. He is known on all hands as a man of judicial mind, who often carries impartiality so far that he has been accused of inability to arrive at a positive conclusion. When a man of such characteristics, respected for his profound learning, does feel called upon to express a strong conviction, his words are sure to carry unusual weight.

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Those In Bright Array

IT is well that we have one day in the Christian Year devoted to the loved and lost, and it is well that it is "a holy day of obligation." The tendency in a strongly commercialized age and country is to neglect these churchyard walks; not indeed so far as bronze or marble is concerned, for in such things we may be sumptuous enough, but in real heart and soul communion with those who have preceded us over Death's moaning bar.

This may not be exactly the age for Baxter's "Saints' Rest," or Hervey's "Meditations Among the Tombs," or "Gray's Elegy;" but the busier, the more rasping and grinding the age is in its exactions, the more surely should "our hearts be fixed where true joys are to be found." And this is the highest meaning and ministry of All Saints' Day. It is a witness and reminder of the great mystical body of which we are very members incorporate on earth, together with that innumerable throng of the released and victorious, who seem to shine with angelic radiance on the dim, dark ways of our life; even as the glints of the earliest November sun stray through the red ivied oriels, till they fall on the chancel and wreath the altar during the holy hour. The dead are with us there; and the morning light struggling through mottled skies, and falling upon the thick piled leaves of the churchyard with a tender glow, is typical, not of the splendor and beauty in which they shall stand around the throne, but of our mortal view of death, half expectant, half shivering. As Toplady or some other poet expresses it:

"Oh the pain, the bliss of dying!"

Is it a father, mother, sister, brother, wife, child, or dear friend whose face we miss now, and for whom we keep the vacant chair? Since last All Saints' morn has a great sorrow passed over the household? Or possibly do we mourn a loyal and devoted priest who has broken for us the Bread of Life, and offered the rich libation of the Redeemer's Blood? Or again, as happens every year in the American Episcopate, has some beloved bishop laid down his staff and

crozier, and fallen to sleep in the arms of the Good Shepherd? No matter who it is, or why so dear, does not All Saints' morn rally the whole group—not a phantom band, but ministering spirits,

"Transformed to stars, and fixed in heaven?"

How can we over-estimate the importance of All Saints' Day? Even when its octave has come we find new faces of the loved and lost looming up over the great mortal divide and beckoning to us from the bowers of Paradise. One short week is all too short for a man or woman, even of middle age, to remember all the vanished faces—of childhood companions, of schoolmates, of young friendship, of the maturing devotion of older and less fickle years. They all come back now as we kneel at the Father's board, and heaven seems near indeed on the morn of All Saints' Day. This day at least gives us a good excuse for turning from the madding crowd and sordid pursuits of our worldly environment, and living again the ancient history of loves which death cannot sever, while we view with yearning eyes the far land of rest and peace into which death has led them, the ministering spirits of our chequered, earthly day!

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"Stealing a Church"

A WRITER in *The Episcopal Recorder*, the organ of the Reformed Episcopalians, accuses the authorities of the diocese of Michigan of "stealing a church." The reference is to the case of Trinity church, Detroit, which was transferred some time ago by those who seemed to have the right to take such action, from the Reformed Episcopal connection to the jurisdiction of Bishop Davies. The writer not only denies the proper legality of the proceedings, but alleges deceit and fraud on the part of the Bishop and Standing Committee. *The Recorder*, as might be expected from the gentlemen who conduct it, dismisses at once all such charges. It considers the present bitterness and exasperation as due to misunderstanding on both sides. The Church authorities appear to have supposed that the people of Trinity had undergone a change of heart and were eager to return, like the prodigal son, to their old home. The Trinity people, on the other hand, thought it was the old Church which had experienced the change, and that it was coming to the Reformed Episcopal position. It is claimed that it was the document of 1886, commonly called the "Quadrilateral," which was at the bottom of the mischief. This celebrated document, put forth by the House of Bishops, was never intended as a statement of the terms of union, but it was a statement of terms which must be accepted as preliminary to any discussion of the subject.

IN certain quarters, however, it has been persistently maintained that the "four points" embraced everything which this Church intended henceforth to require of any Christian body which might desire to come into union with her. Since nothing was said about worship, it was assumed that that important subject was to be left out of the account. The strenuous contention of Anglican theologians, from the great work of Hooker down to the present day, in de-

fence of the Catholic forms of worship as contained in the Prayer Book, is suddenly dropped, and the whole matter is dismissed as of no importance. This is the essence of a movement which has, in different forms, been brought forward at the last three General Conventions, and urged with eloquence and persistency. It is a movement which assumes that the manner and method of divine worship is a thing completely indifferent, and involves, in principle, the setting aside of the Prayer Book, or its modification to suit the ideas of congregations. Incidentally, it substitutes a sort of Congregationalism for the present system of the Church.

HERE is the rock upon which our "Reformed" friends in Detroit have split. Accepting an interpretation of the "Quadrilateral" which it was never meant to bear, and perhaps supposing that the movement above described had already obtained official endorsement, they desired to put themselves, in a general way, under the "episcopal supervision" of Bishop Davies, reserving the right to use such services as they pleased and in such manner as they preferred. Evidently they, or some of them, did not expect to be obliged to use the Prayer Book as it stands. The authorities of the Church, on the other hand, were sanguine enough to imagine that in the overtures made to them, there was some real love for the "old Church," and a yearning to be at one with her. There might be an inadequate apprehension of the position and the requirements of the Church, but there must be assumed some desire or willingness to be informed. The Bishop would naturally be inclined to bear with people who were in such a mind, and might readily undertake that the services should be of a plain and simple type, not too far removed from those to which they had been accustomed.

IF we are correct in this view of things, it is evident, as *The Recorder* says, that "in the effort at conciliation, the matter was not clearly understood by either party." The Bishop might be more than willing to allow the service to be of the "Low Church" type. But the lowest type of Churchmanship consistent with Church order was insufferably "High" to those who did not expect to submit to that order. Hence the present distress and these very regrettable charges of deceit and dishonesty. Apart from the hope of bringing back to the fold a body of people who had gone astray, it is not to be supposed that the mere acquisition of a church edifice could cut any figure, especially when, in view of its situation relative to other churches, it would, if deserted by the former congregation, be nothing else than a "white elephant."

BUT the main point in this little history is the object lesson it affords. We see here the inevitable result of all attempts at external unity without interior oneness of conviction. If the movement to "side track" the Prayer Book and to allow various methods or directories of worship, according to the fancy of congregations, could be successful, the opportunities for misunderstanding would be as numerous as the congregations concerned. The method or form of worship to be used must still have the sanction of the Bishop, and woe to him if he declines to sanction in every particular what is demanded in any case. It would shortly be

seen what was conceived to be meant when such congregations put themselves under "episcopal jurisdiction." We hold, now as ever, that if the claims of the Church are true even when minimized to the utmost, there can be no unity without submission to those claims. Nor will it ever hold true that a body of people brought into the unity of the Church without knowing what such a step involves, will remain content, and willingly submit themselves when they wake up to the apprehension of the position in which they have been placed. It is rare that an individual thus taken unawares will afterwards be willing to submit himself, and in the case of a body of people, it is a sheer impossibility.

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The Missionary Spirit

A CONVOCATION PAPER
BY THE REV. JOHN K. BURLESON
I.

WE hear frequently, and from many different sources, the complaint that the people of the Church are not awake to the importance of missionary work; that they do not care about it as they should. If this is true—and many things seem to show that it is—if it is true, then the first and the greatest fault, the chief responsibility for this state of things, lies upon the clergy of the Church. I would not seem to criticise, to malign our order, but whatever excuse or palliation we may have to offer, these facts remain, and we must meet them. If a priest is determined to interest his people in any particular subject or cause, he can always do so. The people—in spite of absolute vestries and lay popes, nineteenth century ideas of liberty, and all other forms and degrees of tyranny—in spite of it all the people do look to the clergy for leadership in most of the things which concern Church life and activity. We meet this fact constantly in our ministrations among the people, and to say that we are responsible for the coldness and indifference of our people in any special direction, is only to state this fact of our common experience in another way. We are responsible, and we cannot escape the responsibility.

It is true, however, that the priest often fails to teach or to interest, not through negligence, but through ignorance. He has himself never been taught. The subject of missions has no part—or at best only a very incidental part—in the usual theological course. It seems to have been the idea that a knowledge of missions, and interest in them, would come by absorption; though how the absorption could take place from an atmosphere so thinly charged with missionary spirit, one is at a loss to say. Be this as it may, we, in our daily work, have to meet the deficiency as best we can.

We have all known those who tried to do their duty as priests of God apart and alone; not realizing that the priesthood is not an aggregation, but a unit. It is not a number of separate personal possessions, but one great trust fund, of which we are all executors, each responsible for the use of all, and all responsible for the using of each, even as the ordinal reminds us that it is "to the same office and ministry" that we are called. We must not, then, try to escape the duty of knowing how this, our joint trust, is administered; where its power is most needed; how those needs may be best supplied. But this last requirement can be met only by means of that ma-

terial help which it is the privilege and glory of the laity to bestow; this they cannot be expected to do unless we bring to them a knowledge of the needs; and he who would teach must first learn.

The first step in the presentation of missions is to have something to present, but this is only the first requisite. I would appeal to the personal experience of each one of you with the average missionary sermon. Of course I mean the sermons of other men, not your own. You listen to an address which begins with—say—the missionary activity of St. Paul and the first Christian centuries. It passes on down until it reaches the Board of Missions and its work. A touching picture is drawn of the heathen world and its great needs. A list of statistics is read to prove the utter inadequacy of the attempts so far to meet the great demands, and an earnest appeal is made to the sense of Christian duty and of Christian charity. I have tried to make this a true sketch, and think that most will recognize it as such, even though it might be eloquently spoken; after you had listened to all this, did you wonder that the surest way to keep people away from church is to announce a missionary address! It was all true, terribly true, some of it. But oh! the barrenness of it. No touch of a single needy human hand, no cry of a single human voice, to rouse that strong, overflowing human sympathy and love which lies so near the surface in the hearts of all. It is like reading the list of the injured in some accident, or of those who have starved to death in some distant place. We read, we shudder; and turn quickly to more pleasant thoughts. But should we see actually before us one of those poor wounded bodies; should we really hear the sickening moan of a single child famishing for bread, nothing could stop us until, as far as in us lay, the need was relieved, the suffering eased.

The presentation of missions merely in a statistical or historical way, can do but little good. All that figures can do is to help to keep alive an interest which is already enthusiastic. They are called cold facts, and cold facts make an excellent wet blanket. Moreover, as far as preacher or hearers are concerned, cold facts are very apt to become dead facts. We are wasting valuable time when we talk to our congregations about the millions of heathen at home and abroad, the hundreds of shepherdless flocks, the thousands of needy shepherds, and point out the Christian duty of trying to relieve all this. The people will know that it is all true, they will realize that it is their duty, but sad experience teaches us that it by no means follows that they will act upon their knowledge. If, on the other hand, we can make them actually see and know one of our faithful but struggling mission congregations, or one missionary brave and unfaltering in the face of privation, danger, and death, if we can show them one poor brother hungering for the bread of life and stretching out beseeching hands to them, hands which will not be filled unless they do it, then we will have accomplished something. For after the stream of sympathy and love has begun to flow from the heart, it will be easy to lead that heart to see that this one is only one, one little part of a great need, a need which must be supplied, of a great and noble work, a work which belongs to them. It will be easy to make them see that when we use the word "missions," we are declaring that each one

of us is sent; that we have a deep personal responsibility for every particular soul which lives or dies in darkness; a responsibility to that other Brother, that Master, that Lord who ever stretches out His hands to say: "Come unto Me, all ye that are heavy laden;" and that to try to escape, or to neglect that responsibility, is to deny Him.

For it will do little good to try to impress the subject of missions upon any mind unless you establish it at the same time in the heart. And in order to get it into the hearts of our fellow-men, we must first have it in our own. This, after all, must be the great fault. We do not love missions as we should. We pray, "Thy Kingdom come, Thy Will be done, on earth as it is in heaven," pray this, knowing that it is only our efforts as God's fellow-workers, which will hasten that Kingdom or bring the knowledge of that Will to all the world; we hear the knocking of Him who stands at the door, and know that to millions that sound is but the remorseless beating of a cold, inexorable fate; we hear the echo of those voices "from beneath the altar"—voices, some of them, perhaps, the voices of those whom we "have loved long since, and lost awhile"—which cry, and cry in vain, because of us. We know all this, we see and hear, and yet we are not stirred to the depths of our natures, we do not feel within us a love, a longing for that work, that only work which will bring the time when "the glory of God shall cover the earth as the waters cover the sea." We do not love missions.

And so when we would speak of this to others, though glowing rhetoric and harmonious diction, and every art of oratory, may adorn our words, yes, "though we speak with the tongue of men and of angels," yet because we have not charity, that charity which goes out in eager love to all because Christ has called them, "it profiteth us" and those who hear us "nothing." A heartless and soulless call can bring only an equally heartless and soulless reply.

Brethren, it is time that the Church became alive to the fact that if she is to take the place which is rightly hers, as the One, Catholic, and Apostolic Church of the Anglo-Saxon race, she must, as one of our bishops has said, "manifest the truth in her life as well as in her faith." She must be apostolic in act as well as in profession; Catholic in work as well as in belief. When this has come about, the question of name will settle itself. But if she is to do this, her children must not only give for missions, they must also give themselves to missions, in alms, in self-sacrifice, in work, and in prayer. For history tells us that this realization of the Church's truest life and power has come only with the recognition of the fact that she is a missionary Church; and so it will come when she is made so in reality, by a priesthood and a laity full of love and zeal for this greatest work of Christ.

(To be continued.)

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Letters to the Editor

ENGLAND AND THE TRANSVAAL

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of Oct. 14th, a reference was made on the first page to the (supposed) "sentiment which is growing not favorable to England in her controversy with the Boers"; and you go on to say that should "the greater nation proceed to annihilate the weaker, it is not unlikely that the small republic will

find champions among the strong and powerful European nations."

We who are citizens of the British Empire do not understand why so many of you well educated and well-informed Americans should be ever making the mistake that Great Britain has no right to deal in a business-like manner with her own affairs like any other nation. And certainly American interference with Cuban affairs was impertinence itself compared with British interference in Africa. To specify England's rights in the present controversy, let me say that on the 12th of April, 1877, the Transvaal was annexed to the empire. The Boers were accorded "home rule"; i. e., they were permitted to manage internal affairs, but external relationships were wholly reserved to the guidance of Britain. In 1880 the Boers grew dissatisfied at the progressive policy and enterprise of the British, and through the vacillating policy and unstatesmanlike conduct of the Gladstone government, the disgraceful reverse of Majuba Hill was inflicted. The London convention of 1884 quieted matters apparently, when British suzerainty was acknowledged. But the subsequent strides made by the "dominant race" have been a hateful panorama passing before the face of Paul Kruger and his antediluvian statesmen; hence the present difficulties which must be settled by the arbitrament of arms. As Britons, therefore, we of the empire stand by the old colors, and we maintain that we have at least as good a right to a place on God's footstool as any other nation under heaven. All of which we have been bold to maintain in the past; and, God helping us, we shall maintain the same in the future, or die at our guns.

J. R. NEWELL.

Markdale, Ont.

Personal Mention

The Bishop-coadjutor of Rhode Island has just returned from European travel.

The Bishop of Maryland returned from his trip to Europe, Oct. 9th, on the steamer "Manitou."

The Rev. J. G. Bawn, Ph.D., has resigned the curacy of St. Andrew's church, Philadelphia, Pa.

The Rev. Flournoy Bouldin who has been in charge of the chapel at Lamberts Point, a few miles north of Norfolk, has become assistant minister at St. Luke's church, Norfolk, Va.

The Rev. Daniel M. Bates has resigned the rectorship of St. John's church, Clifton Heights, Pa.

The Rev. James A. Brown, of Galion, Ohio, has accepted the rectorship of Emmanuel church, Hastings, Mich., and will enter upon his duties Nov. 1st.

The Rev. G. Herbert Dennison has accepted the rectorship of St. Mark's church, Tarrytown, N. Y.

The Rev. George W. Davenport, rector of the church of the Resurrection, Richmond Hill, L. I., has resigned, and accepted a call to the church of the Redeemer, Astoria.

The Rev. H. C. Goodman, who has been priest-in-charge of St. John's church, Dubuque, Iowa, since Easter, has been appointed general missionary of the northwest portion of the State. Please address Cherokee, Iowa, after Nov. 1st.

The Rev. Geo. Gassner has accepted the charge of the Seamen's mission, Philadelphia, Pa.

The Rev. Wm. R. Holloway has resigned the charge of the missions at Bridgewater, Clayville, and Brookfield, C. N. Y., where he has served acceptably for two years, and will be succeeded by the Rev. E. C. Hoskins. Mr. Holloway removes to Steelton, Pa.

The Rev. C. P. B. Jefferys has resigned as senior curate of St. Peter's church, Philadelphia, Pa.

The Rev. Richard H. Morris has accepted the curacy of St. Peter's church, Philadelphia.

The Rev. James A. Montgomery, of Pelham, Pa., has been appointed for the present term tutor in Hebrew in the Philadelphia Divinity School.

The Rev. John H. McCracken has sailed for a tour of Europe.

The Rev. Dr. J. B. Murray has accepted charge of St. Paul's, Constableville, and St. Mark's, Port Leyden, C. N. Y., and is now in residence.

The Rev. Dr. John McGill, on account of protracted ill-health, has resigned the charge of the churches at Vienna, Langley, and Falls Church, and will for the present take a rest in the mountains of Fauquier Co., Va.

The Rev. Percy T. Olton has been appointed by the rector of St. Peter's church, Brooklyn, to succeed

the Rev. William Worthington as assistant minister.

The Rev. Richard Rowley, late of Rice Lake, is now in charge of St. Mary's church, Tomah, Wis. Address accordingly.

The Rev. J. H. Rylance, D. D., returned from Europe on the steamship "Umbria," on Oct. 8th.

The Rev. Edward S. Stone, of the diocese of Vermont, has been appointed to the charge of the church of the Good Shepherd, Rocky Mount, N. C., for six months, and began work there the 20th Sunday after Trinity.

The Rev. Henry M. Smyth is to be addressed at Englewood, N. J.

The Rev. Daniel D. Waugh, missionary at Copenhagen and Champion, N. Y., has also taken charge of Trinity chapel, Great Bend, Jefferson Co.

The Rev. W. J. Webster, of West Bend, Wis., has just received the degree of Ph. D., by examination, from the Northern Illinois College, Fulton, Ill.

The Rev. E. Walpole Warren, D. D., of New York city, has returned from Europe.

The Rev. J. R. Wightman has accepted appointment as Archdeacon of Pittsburgh.

To Correspondents

R. M.—We cannot state positively whether the institution to which you refer holds a charter from the State, but even if it does, the degrees it confers are not thereby rendered valuable, as any incorporated body can obtain such charter, and no guarantee of educational standing or ability is required. No supervision is exercised by the State in such cases. (2) In regard to lectures of Church Club of New York, write to Secretary of Church Club, 578 Fifth av., New York city.

Official

GIRLS' FRIENDLY SOCIETY IN AMERICA, 1899

The annual meetings of the G. F. S. A. will take place in Brooklyn, N. Y., on Oct. 31st, Nov. 1, 2, and 3d. The Quiet Day and annual service will be at Grace church, Grace court and Hicks st., at 10 A. M., on Wednesday, Nov. 1st. Associates and Churchwomen are cordially invited to attend these services and meetings.

EVE ALEXANDER,

General Secretary, G. F. S. A.

Ordinations

On Saturday, Oct. 7th, in the church of the Saviour, Syracuse, C. N. Y., Bishop Huntington admitted Mr. Robert Westlake Bowman to the Order of Deacons. The candidate was presented by the Rev. Dr. Theo. Babcock, and the Bishop preached. The newly ordained deacon is a son of the Rev. John A. Bowman, and the Bishop has placed him in charge of the missions at North Watertown, Brownville, and Glens Falls, in Jefferson Co.

Died

MACOMB.—On St. Luke's Day, at her late residence, 256 S. 38th st., Philadelphia, Pa., Mary Eliza, widow of Commodore Wm. Henry Macomb, U. S. Navy, and daughter of the late General Henry Stanton, U. S. Army.

SILL.—Entered into the rest of Paradise, Saturday, Oct. 14th, Mr. Frank S. Sill, senior warden of Trinity church, Monroe, Mich.

"Asleep in Jesus! Blessed sleep!"

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth av., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—By priest, married, a parish in city or country. Excellent references. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH."

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

AN Oxford M. A. and Hon. LL. D., rector of important parish, seeks rectorship in North. New York State, New Jersey, Pennsylvania, or Illinois, preferred. Address LEGUN DOCTOR, care LIVING CHURCH.

The Editor's Table

Kalendar, October, 1899

1. 18th Sunday after Trinity.
8. 19th Sunday after Trinity.
15. 20th Sunday after Trinity.
18. St. LUKE, Evangelist.
22. 21st Sunday after Trinity.
28. SS. SIMON & JUDE.
29. 22nd Sunday after Trinity.

Green.
Green.
Green.
Red.
Green.
Red.
Green.

The Unseen Visitants

BY W. B. CHISHOLM

Days of the withered leaves,
Days of the golden sheaves,
Days of the mottled skies,
Days of the beam that dies,—
Dear lingering days, farewell!
Like pæan, after knell,
O'er this late sunny morn,
E'en mid the gardens lorn,
E'en from the leafless glen,
E'en from the sobbing main,
One sweet word comes to me,—
"With all the company
Of heaven," this morn we meet.
There is no vacant seat
Around our Father's board.
Oh, ye, so long deplored!
Ye whom our yearning eyes
Have vainly sought! arise,
A host in bright array,
On morn of this dear day!

Where is thy sting, O Death?
O, grave, thy victory where?
There is to-day no weeping eye,
There is no vacant chair.
Unseen to mortal eyes,
Yet hovering, bright-robed, here,
They come again, though leaves are dead,
In the fast-waning year.

All Saints, 1899.

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Pen-and-Ink-lings

THE following, from *Tid-bits*, will be especially enjoyed by speakers who have been called out after the audience has been tired by several long speeches: "A lecturer was invited to speak at a local gathering, and being nobody in particular, he was placed last on the list of speakers. The chairman also introduced several speakers whose names were not on the list, and the audience was fired out when he said, introducing the lecturer, 'Mr. Bones will now give us his address.' 'My address,' said Mr. Bones, rising, 'is 551 Park Villas, S. W., and I wish you all good night.'"

MISS ONOTO WATANNA, of Chicago, is the only Japanese woman writer of fiction in this country. Miss Watanna is an Oriental by birth, twenty-one years of age, and for the past three years has resided in different cities of America. In Cincinnati she published her first story of Japanese life, in *The Commercial-Tribune*, the editor of which journal predicted great success for the young writer whom he had discovered. Her stories have since found acceptance with leading magazines, and have given pleasure to thousands of readers. Even her fellow-countrymen have so far overcome their prejudice against women writers as to read her contributions to the *Kokumin-no-Toni* and the *Hansei Zasshi*, two magazines published in Tokyo. Onoto is one of a large and talented family, one sister being an artist, another a writer, and a third occupying a position of trust in British West India.

IN the presence of a large congregation, the Bishop of Ripon unveiled recently a memorial window to the late poet-laureate,

Lord Alfred Tennyson. The window was placed in the parish church of Haslemere by the friends and neighbors of the poet who lived for many years and died at Aldworth, in the immediate vicinity. The design of the window represents Sir Galahad at the little chapel where he first receives the vision of the Holy Grail. The inscription states that the memorial is erected "in thankfulness for the music of the poet's words, and for that more excellent gift whereby, being himself schooled by love and sorrow, he had power to confirm the hearts of many in their faith in things that are not seen and their hope of immortality." The Bishop of Ripon, in an excellent sermon, spoke of Tennyson as having attained to a leadership of men seldom held by poets in their own day:

It was because he had made it more easy for men to grasp by faith things that are not seen, because he lifted men out of the atmosphere which lowers and corrupts human powers, that it was not unfitting that a memorial of his life and work should find place in a Christian church. The whole idea of his "Knights of the Round Table" was the idea of men dedicated to a life of service, redressing human wrong, "to know no scandal nor listen to it," to break down the heathen and to uphold Christ. His constant thought was life was too noble a thing to be frittered away, a gift of God too splendid to be used otherwise than with reverence.

Bishop Boyd Carpenter said they would not have welcomed that window there if it were merely to express the idea of human greatness. But he whom the window commemorated had shown that he himself shared, and had helped others to share, the spirit of Christ.

HAVING many chances at success proves often a disadvantage. General W. F. Molyneux, a fighter in the Transvaal, tells in "Campaigning in South Africa and Egypt" about going to the house of a Boer, upon the latter's invitation to become his guest on a deer hunt. The General arrived on horseback, accompanied by one servant. Dismounting, he carried into the house a bag containing what would measure a peck or so of common cartridges. The Boer looked at the bag in astonishment, and exclaimed: "You Englishmen must be very rich. Cartridges cost sixpence each here."

Rather mystified, and declaring that there are poor Englishmen, General Molyneux asked: "Where are your cartridges?"

"In this," replied the Boer, tapping his double-barrel.

"Then you don't intend to do much shooting?"

"Well, two spring-buck are as much as I can carry."

"Suppose you miss?"

"Nobody misses when a cartridge costs sixpence."

The sequel was that the Boer got his two deer, one for each cartridge, while the General fired five shots and got one.—*Harper's Round Table*.

"THE SPECTATOR" in *The Outlook* records an incident connected with Washington's picture which an American traveler found hanging over the mantel in a room in Oxford, England. As she manifested her delight in finding it there, her hostess said: "I am pleased that you like it.

We got it because we admired the face so much, but we have never been able to find out who it is. Do you know?"

WHAT is said to be the "only Christian daily newspaper in the world" is to be found in Montreal, says *The Literary Digest*, where it was established over half a century before the author of "In His Steps" painted the imaginary difficulties of such a journal. *The Christian Commonwealth*, London, thus speaks of it:

The Montreal *Witness* has been in existence for fifty-four years, and has now a constituency of 200,000 readers. It has from the first refused advertisements of strong drink, tobacco, theatres, and quack medicines, and thus sacrifices at least £10,000 a year. And yet it is a splendid success. The paper was originated as *The Weekly Witness* by a sturdy Scotch Christian and temperance advocate, Mr. John Dougall. His son, John Redpath Dougall, persuaded him to convert it into an evening halfpenny organ. This son has carried on the traditions of his father. He refuses all business alliances with Belial, and allows no space to theatre and sporting gossip. He has made foes in plenty, and attempts have been made to blow up his works with dynamite. To his sturdy character is ascribed the fact that none of the Canadian dailies issue Sunday editions.

— x —

An Interesting Biblical Discovery

BY WILLIAM COPLEY WINSLOW, PH.D., D.D.

THE discovery by the Egypt Exploration Fund of a fragment of St. John's Gospel, far antedating all our previously known texts, is of the highest importance to the Christian public. The papyrus from Behnesa in Egypt, is from one hundred to one hundred and fifty years older than any other extant text. Messrs. Grenfell and Hunt have completed their critical study of the papyrus, and a facsimile of it (with other reproductions) will soon appear in our volume for 1899, with many other very interesting documents of the first century translated.* The volume with other valuable printed matter, goes to all subscribers of but five dollars to our explorations.

The value of such a discovery is enhanced by the fact that the papyrus contains the very significant Chapter I, and the Chapter XX in part. One gives us the facts of the Word made flesh; the other, incidents relating to the Resurrection in flesh of that Word.

The papyrus of St. Matthew I, which dated 150 A.D., and the Logia ("Sayings of Christ"), and now this additional papyrus, are in book form. This is important; for it has been assumed that the form of writing in a book or codex began with the introduction of vellum. But these discoveries by the Fund show that Christian literature of the earliest times appeared in book form.

The St. Matthew and Logia fragments are in single leaves, but this papyrus of St. John is on a sheet, and is written upon both

*Among the fragments will be St. Paul's First Epistle to the Corinthians and the spurious Gospel to the Egyptians. There will be much of an unknown play by Menander; a treatise on metre, and on the Twenty-first Book of the Iliad; portions of a lost epic poem, of a comedy, history, orations, etc. Euripides, Plato, Xenophon, etc., will be represented. But not least, the social, municipal, legal documents translated, will bring the reader into close human touch with the people of the first and second centuries.

sides. Upon the first leaf is the first chapter, which is one of the outer sheets of a large quire, between which and Chapter XX were the intervening eighteen chapters. The entire book consisted of some fifty pages.

The text is a small uncial, and resembles that of the Codex Sinaiticus, although having its own variants. The usual contractions for words like God, Christ, Jesus, Spirit, are used, which shows that such abbreviations were familiar in the second and third centuries, and must have been introduced earlier. They tend to prove that a Christian literature existed as early as one hundred years after the birth of our Saviour.

Old Testament rites are identified by us, and inscriptions throw a flood of light upon Old Testament history. Now it is the New Testament's turn, and the papyri are richly disclosing to us the life people led in the first centuries of our era, and their own New Testament, like ours in every word. Has Biblical archaeology no mission? Is it not worthy of support?



Commemoration of Martyrs

BY MARY ANN THOMSON

For all Thy servants who laid down
Their lives for Thee, in days of yore,
We bless Thee, Saviour, who dost crown
Each martyr's brow when death is o'er.

We bless Thee for their faith, expressed
In deeds of love while here below,
And for their present blissful rest,
And all the joys they yet shall know.

Should persecution's fiery sword,
Unsheathed again, Thy servants try,
Unshrinking may we meet it, Lord,
And, if Thou wilt, as martyrs die.

And if we are not called to death
By sword or flame, for Thy dear sake,
Long as we draw this fleeting breath,
Life's ills in patience may we take;

The Faith delivered once for all
May we confess in woe or weal;
In readiness if Thou shouldst call
Our witness with our blood to seal.

So at the last may we be crowned
With those Thou shalt to glory lead;
Soldiers and servants faithful found,
Martyrs in will if not in deed.

Philadelphia, Oct., 1899.



Book Reviews and Notices

Royal Manhood. By the Rev. James I. Vance, D. D. New York and Chicago: Fleming H. Revell Company.

This is an inspiring book, a strong, forcible, eloquent presentation of the characteristics of true manhood. The writer's heart is in his work, and the possibilities and powers of Royal Manhood will be a revelation and inspiration to many. While the various chapters are prefaced by mottoes taken from the great masters of literature, yet the book has a distinctly religious character, and makes royal manhood to come from and through our Lord Jesus Christ. The author's power of "putting things" is very great, as notice these out of many instances. Speaking of gentleness, he says: "Gentleness is God's way of making the bad good, the sad glad, the wretched happy, and the wayward upright. All the destructive forces of the world—war, robbery, dynamite, gunpowder, hatred—are violent. All the constructive forces—light, heat, love, peace—are gentle. When God wanted to destroy the world He sent a deluge; when He would refresh it He sends the dew-drop or a summer shower." And again: "The great thing about man is soul. He is great in proportion to soul development. It is the grandeur of the soul that makes the grandeur of manhood. Not the biceps of forearm, nor the color in cheek, not faultless form nor lordly stature, but princely, peerless, majestic soul makes a man. * * * Christianity deifies

spiritual life." In our day, when manhood so frequently seeks its fulfillment in material success, this would be a good book to place in the hands of those entering on manhood. The book is appropriately dressed in royal purple.

Reconciliation by Incarnation. The Reconciliation of God and Man by the Incarnation of the Divine Word. By D. W. Simon, D. D., Principal of the United College, Bradford. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. 1898.

In spite of many brilliant passages, and statements vitalized by an evangelic fervor, this is a book which must be read with considerable caution and discrimination. A Churchman reading this treatise feels continually the lack of restraint and guidance under which the author suffers; from a loyal adherence to the Creed he might have derived that principle of conservatism in his theological conceptions that would have saved him, perhaps, from taking several positions which are widely divergent from the Catholic Faith; *e. g.*, the close affinity between his view of the Person of Christ and the heresy of Apollinaris, which he admits (p. 329) and defends. But the fact appears to be that the author depends much more implicitly upon the evolution theory as applied to the Incarnation and to the Person of Christ, than upon the unbroken faith of the Church. Hence we must not be surprised if his statements sometimes cause us considerable distress. Thus, on the subject of the Kenosis and the knowledge of our Lord, we feel constrained to differ from Dr. Simon at almost every point. And in regard to the significance of our Lord's death, and especially of His Death upon the cross, we are bound to say that the author minimizes and pares down the meaning of our Lord's ministry of reconciliation just where the Gospels expand and emphasize it. "It was the death of the Son of God that was a necessity—a necessity as an integral part of His work—but not any one particular mode of death; not even a death of special cruelty and violence." And he quotes St. Paul's "Obedient unto death, yea, even the death of the cross," in order to substantiate this position. Whereas, what the Apostle was emphasizing is the profound mystery of our redemption by the death of the cross. It is needless to remark again that this is what the Gospels emphasize also. Nevertheless, that our Lord offered Himself up for us a sacrifice to God to make satisfaction or amends for the dishonor done to the Name of God on account of sin, is clearly stated subsequently. By His sacrifice, our Lord "glorified God, positively, by manifesting and demonstrating, as had never been done before, the essential and infinite ex-

cellence, purity, loveliness, and goodness of God; and negatively, by laying the ax at the root of all the dishonor done to His Name by the distrust and errors and alienation of the human mind. He Himself, in every beat of His pulse, every throb of His heart, every breath He drew; He Himself, in every organ and movement of His being, in every stirring of intellect, affection, and emotion, in every inclination and purpose, in every word and deed, was a living, self-consistent, faultless demonstration that God is at once absolute holiness and perfect love; that the divine goodness and righteousness were essentially one; and that the awful fact of evil everywhere dogging the steps of sin is a necessity alike of the moral nature of God, and of the realization of the divine idea of man. God and His ways were thus vindicated, though the vindication was essentially ethical, not merely legal. . . . God and the law of the world—the law for nature, the law for man—were seen in Christ to be one; and both alike were seen to be essential goodness." (Pp. 368-9.)

Modern Problems and Christian Ethics. By W. J. Hocking, Vicar of All Saints, Tuffnell Park, N. London: Willis Gardner, Darton & Co. 2d Edition.

We are glad to have the opportunity to invite attention to this volume of sermons. Modern problems are herein dealt with in a spirit of freedom from old prejudices, and yet of loyalty to the abiding truths of the everlasting Gospel, which must gain a respectful recognition for the author's views. He sometimes takes a radical position, but he defends it stoutly and manfully. He handles living topics in a lively way, but with thoughtfulness, sympathy, and charity. We heartily commend the book.

Jack, the Young Ranchman; or A Boy's Adventures in the Rockies. By George Bird Grinnell. New York: Frederick A. Stokes Company.

Mr. Grinnell is sure of a welcome for this new book of his, even though it is his first essay in the field of juvenile literature. He is one of those who have found an inspiration in the West of the early days, before the passing of the buffalo and the wild Indian. He is well known to us as the author of certain most interesting books, across whose pages run the trail of deer and moccasin, and that are instinct with the vitality of the Western prairies. The present story is not a story at all; one who knows needs not enter the realm of fiction to insure interest in a tale that has to do with life in the Rockies in the early days. Here incident and adventure crowd each other sufficiently to satisfy the most exacting boy reader, and all are but the every

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day events in the life of the horse and cattle ranch. To judge from this book, Mr. Grinnell will find great success in his new field.

Between Heathenism and Christianity: Being a translation of Seneca's "De Providentia" and Plutarch's "De Sera Numinis Vindicta," together with notes, additional extracts from these writers, and two essays on Græco-Roman life in the first century after Christ. By Charles W. Super, Ph. D., LL.D. Chicago, New York, Toronto: Fleming H. Revell Company. 1899.

The aim of the author is to present a sketch of the condition of heathen society, and especially of its philosophic thought at the period when the Church went forth with its message to convert the world. There is no vain attempt to prove that the stoicism of such thinkers as Seneca and Plutarch stood upon the same level with Christianity. The author's point of view can best be appreciated from the following quotation: "Notwithstanding the many points of contact between the doctrines of the New Testament and the teachings of Seneca, no competent judge now holds that he was a Christian. The wonder is that there should ever have arisen any serious controversy on the subject. The very fact that Seneca's faith underwent no change from first to last ought to be decisive. He did not pass through the experience of conversion; he shows no vicissitudes of intellectual or moral growth; he never wavered in his faith in philosophy, and in the power of man to attain the supreme good by mere force of will. Yet Seneca is, to the Christian, the most interesting personality that heathen antiquity has produced. His philosophy and morality show, in a striking way, that a man can approach very close to the boundary of Christianity without crossing it—without even knowing what is before him. The best thought of the age clearly proves that Greek philosophy had, in a sense, prepared a few noble minds for the reception of the ethical and altruistic precepts of the Gospel; but it was in no sense the harbinger of its spiritual doctrines." (P. 55.)

The author's position appears to be sound. His essays on the two philosophers mentioned are well written and full of instruction. The translation of the two treatises selected is smooth and graceful.

White and Black under the Old Regime. By Victoria V. Clayton. With Introduction by Frederic Cook Morehouse. Milwaukee: The Young Churchman Company. London: Sampson, Low, Marston & Co. Price, \$1.

Before many pages of this transcript from real life have been read, one realizes the absolute sincerity and truthfulness of the writer. The style is simple and modest, well adapted to the author's purpose, which is to record accurately the impressions and experience of one who lived in and loved the days of the "Old South." From such records as these one may learn to appreciate the nature of the problems which had to be solved. The author, like many others, thought slavery a curse to the land, but believed it to be a duty to make the best of existing conditions. The love and trust that existed between master and bond servant, in this particular homestead, are exemplified in various incidents. A sweet spirit of devotion to duty, of love for God and man, fills this unpretentious book. It will serve as one more link, by the juster judgments it helps to form, between the people of the North and of the South who know how to appreciate a life "rich in love and sweet humanity." The publishers are to be congratulated on making the book so pretty and attractive at so low a price.

Questions for the Catechism of First Communion and Perseverance. Compiled by Rev. Francis H. Stubbs, rector of St. John's church, Baltimore. Part I. The Christian Covenant. To be obtained from the author. Price, 3 cents.

The particular merit of this compilation is, that by applying the Sulpician method to the Church Catechism, the real meaning of that most admirable and most important formulary is drawn out and made clear to the catechumen. The questions and answers in this little manual are framed with simplicity, and hence it is most

useful for the purpose desired; for with all due respect for the learned divines who wrote the Church Catechism, an experience of many years in teaching it to children has convinced us that simplicity and lucidity are qualities which are sometimes wanting in its answers. The Rev. Mr. Stubbs' explanatory questions and answers are upon thoroughly Catholic lines.

"What Women Can Earn." By Grace H. Dodge, Thomas Hunder, Mrs. Mary J. Lincoln, S. S. Packard, Mrs. A. M. Palmer, Major J. B. Pond, Mrs. Margaret E. Sangster, Mrs. Candace Wheeler, Mary E. Wilkins, Helen M. Winslow, and others. New York: Frederick A. Stokes Company.

The sub-title indicates clearly the scope of this work. The essays are by able men and women who have shown their ability in the leading trades and professions in America. Among the contributors are Mary E. Wilkins and Margaret E. Sangster who treat of the problems of authorship; dramatic art is discussed by Mrs. Palmer, herself a theatrical manager, and the wife of one; the leading article on domestic science is by Mrs. Lincoln. There is a long list of names, distinguished in special callings, and of national fame. The book is practical and comprehensive, and will be found a useful guide for the beginner, as well as for the one struggling in mid-career.

Memory Talks on Spiritual Power. By R. A. Hutchinson. Chicago and New York: Fleming H. Revell Company. Price, \$1.

There is nothing particularly striking in this book, and so far as we can gather, the same methods of exposition and statement may be heard in any pulpit in Christendom every Sunday. There are the usual revivalistic stories, and the indefinite invitations to accept religion that have been reiterated so often. We find nothing in the book that is not more fully and satisfactorily explained in scores of manuals for Churchmen.

A Cycle of Stories. By Barbara Yechton. New York: Thomas Whittaker. Pp. 137. Price, \$1.50.

Barbara Yechton has always approved herself a very charming and instructive storyteller to the little folk, and this "collocation of twenty-one such stories, with five and twenty illustrations, most of them full-paged, makes a happy and long-lasting volume for their quiet entertainment.

My Smoking-Room Companions. By William Harvey King. New York: Thomas Whittaker. Pp. 221. Price, \$1.

A most entertaining book, in which the reader will find amusement on every page. It is a fan-

The Church

Sunday School Lessons

(Uniform Scheme of Diocesan Committees.)

SUBJECT—Advent, 1898, to Trinity, 1899—

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ciful creation of passenger companionships; with their oddities of humor and situation, in a journey across the Atlantic, and closing with their separation on arrival at Paris. Scenes as fresh as they are comical abound in it. Good page illustrations.

An Obstinate Maid. Translated from the German by Mary E. Ireland. Illustrated by Ida Waugh. Philadelphia: George W. Jacobs & Co. Price, \$1.25.

Very interesting to most girls will be found this story of life in a German household and in a German boarding-school. Else, the heroine, is a spoiled child who goes most reluctantly to a pension. The incidents of her life there, the gradual change effected in her ideas, are brightly and sympathetically described. Mrs. Ireland, known for her numerous translations from the German, has again been fortunate in her selection of an admirable story, one both attractive and sound in its instruction.

The Problem of Human Suffering. By Vernon C. Harrington. New York and Chicago: Fleming H. Revell Company. Price, \$1.

The writer of this book has contributed a valuable addition to writings of this class. The chapters consist of the Statement of the Problem, the Ground of the Solution, the Causes of Suffering, Death, and Immortality, and Compensation for Suffering. The argument is well sustained, and the comfort and helpfulness afforded suffers will do much good. It is a very useful antidote to Christian Science.

"BITS OF ORE FROM RICH MINES" is the title of an attractive series of little books from the press of Fords, Howard & Hulbert, New York. Among the late issues are "Patriotic Nuggets," including excerpts from the letters and writings of Franklin, Washington, Jefferson, Webster, Lincoln, and Beecher. One is rather surprised to see the latter's name in such a combination. He may have well deserved the place, and we are not disposed to challenge his right. These selections are gathered by John R. Howard. Another of the series is entitled, "Educational Nuggets," being paragraphs gathered by the same editor from the writings of Plato, Aristotle, Rousseau, Herbert Spencer, Harris, Butler, and Eliot. These books are bound in flexible cloth, gilt top, 40 cents each.

Opinions of the Press

The Churchman

PSYCHICAL RESEARCH.—No Christian has the slightest fear of any "results" of psychical research. On the contrary, he welcomes every contribution that adds true worth and dignity to his idea of God, the soul and the future life. But it must be remembered that "disclosures" of the ordinary type, that is, through "mediums," with their silly jargon and futile mysteriousness, can never promote the cause of true religion. Humanity has an infinitely higher ground for its belief in immortality—a ground not only different in kind, but endowed with a spiritual power (unintelligible to Spiritualism) that has been able to possess and transform the life of the whole Christian world. It is inconceivable that Spiritualism can add to our Lord's supreme gift of the power of the Resurrection.

The Church Times

USE OF INCENSE.—The fact that "Dr. — has been wearing his new violet hood on recent Sundays in — Presbyterian Church," is of such importance as to have secured for itself a separate paragraph in the *British Weekly*. Which makes it appear all the odder that the same journal should quote with approval some sarcastic allusions of Dr. Clifford's to the Archbishop's hearing. For once we are quite in agreement with the learned doctor in his condemnation of the paltriness of considering whether incense is to be used for fumigation, or as an accessory of worship. For we imagine that no one would care two straws for the permission to use it for the former purpose. But Dr. Clifford was some-

what less fortunate in his remark, that Our Lord, if He had come to Lambeth, would have said concerning incense, "Rubbish, rubbish, rubbish." Nowhere in the New Testament, unless it has escaped our notice, is there a single word of condemnation for the use of incense in the Temple worship. If it is "rubbish" now, it was "rubbish" in the first ages of the Church; but if there is one fact certain, it is that the earliest Christians in Jerusalem, following their Master's example, attended the highly ritualistic services of the Temple, and revered the offering of incense as a sacred symbol. The word "rubbish" was not applied, at any rate, by apostolic lips to that decent ceremony. And to put it on the lowest grounds, incense is distinctly less trivial than Dr. So-and-So's new violet hood.

The Advance

REBUKE POLYGAMY.—It is evident that the question is a much greater one than merely the seating or unseating of Mr. Roberts. The large following of this polygamist is ready to repudiate the pledges given to the nation as to the abolition of polygamy. Mr. Robert's case is a test case to discover whether Congress will sanction this treachery to their plighted word. Those most competent to judge are confident that the seating of a polygamist Roberts will be followed by a new outbreak of polygamistic debauchery in the State, and by the virtual, if not actual, repeal of the law which Mr. Roberts declares is already a dead letter. What do Christian people propose to do about it? A united and vigorous protest will brand this perfidy as it ought to be branded, and give pause to those who are only waiting for the easy-going indifference of the people, to plunge into their old abominations. The Salt Lake Ministerial Association, including in its membership the Methodist, Baptist, Congregational, Presbyterian, Episcopalian, and Lutheran ministers of Salt Lake City and vicinity, asks that all the pulpits of the land take up this subject on the last Sunday in October, and that mass meetings be held in each county the following week. It is a case where a new impulse to immorality is imminent, not only in Utah, but in adjoining States, and if the smouldering flame is stamped out now it will prevent a great blaze in the future.

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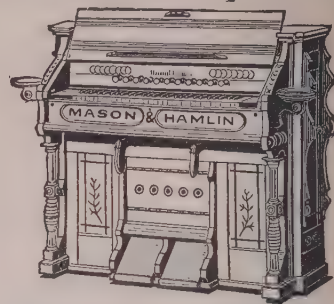
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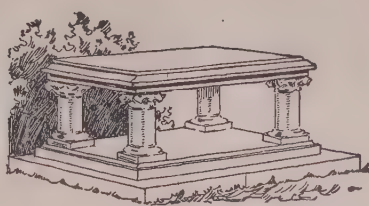
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The Household

The Book Sales of Mr. Peters

IT will require a drastic course of training, I fear, to open the eyes of the public to the fact that even generosity can be overdone, and I must disclaim any desire to superintend the process of securing their awakening, for it is an ungrateful task to criticise even a mistakenly generous person; and man being by nature prone to thoughtless judgments, the critic of a philanthropist who spends a million of dollars to provide tortoise shell combs for bald beggars would shortly find himself in hot water. Therefore let us discuss not the causes, but some of the results of the system which has placed upon suburban shoulders such seemingly hopeless philanthropic burdens. At Dumfries Corners the book sales of Mr. Peters, one of the vestrymen, were one of these results. There were two sales. The first, like all book sales for charity, consisted largely of the vending of ice cream and cake. The second was different; but I shall not deal with that until I have described the first.

The first had been given at Mr. Peter's house, with the cheerful consent of Mrs. Peters. The object was to raise seventy-five dollars, the sum needed to repair the roof of Mr. Peter's church. In ordinary times the congregation could have advanced the seventy-five dollars necessary to keep the rain from trickling through the roof and leaking in a steady stream upon the pew of Mrs. Bumpkin, a lady too useful in knitting sweaters for the heathen in South Africa to be ignored. But in that year of grace, 1897, there had been so many demands upon everybody, from the St. William's Hospital for Trolley Victims, from the Mistletoe Inn, a club for workmen which was in its initial stages, and most worthily appealed to the public purse, and for the University Extension Society, whose ten-cent lectures were attended by the swellest people in Dumfries Corners and their daughters—and so on—that the collections of St. George's had necessarily fallen off to such an extent that plumbers' bills were almost as much of a burden to the rector as the needs of missionaries in Borneo for dress suits and golf clubs. In this emergency, Mr. Peters whose account at his bank had been overdrawn by his check, which had paid for painting the Sunday school room pink, in order that the young religious idea might be taught to shoot under more roseate circumstances than the blue walls would permit, and so could not well offer to have the roof repaired at his own expense, suggested a book sale.

"We can get a lot of books on sale from publishers," he said, "and I haven't any doubt that Mrs. Peters will be glad to have the affair at our house. We can surely raise seventy-five dollars in this way. Besides, it will draw the ladies in the congregation together."

The offer was accepted. Mrs. Peters acquiesced. Peters and his co-workers asked favors, and got them, from friends in the publishing world. The day came. The books arrived, and the net results to the Roofing Fund of St. George's were gratifying. The vestry had asked for seventy-five dollars, and the sale actually cleared eighty-three! To be sure, Mr. Wiggins spent fifty dollars at the sale. And Mrs. Thompson spent forty-nine. And the cake table took in thirty-eight. And the ice cream was sold, thanks to the voracity of the children, for

nineteen dollars. And some pictures which had been donated by Mrs. Bumpkin sold for thirty-one dollars, and the gambling cakes, with rings and gold dollars in them, cleared fifteen. Still, when it was all reckoned up, eighty-three dollars stood to the credit of the roof! In affairs of this kind, results, not expenses, are considered.

Surely the venture was a success. Although from the point of view of bringing the ladies of the congregation together—well, the less said about that the better. In any event, parts of Dumfries Corners were cooler the following summer than they had ever been before.

And then, in the natural sequence of events, the next year came. The hospital and the inn and the various other institutions of the city indorsed by prominent names, but void of resources, as usual, left the church so poor that something had to be done to repair the cellar of St. George's by outside effort, water leaking in from the street. The matter was discussed, and the amount needed was settled upon. This time St. George's needed ninety dollars. It didn't really need so much, but it was thought well to ask for more than was needed, "because then, you know, you're more likely to get it."

The Book-Cake-and-Cream Sale of the year before had been so successful that everybody said: "By all means let us have another literary afternoon at Mr. Peter's."

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thing is to be in your house you ought to have everything to say about it."

"I ask for control," said Peters, "not because I am fond of power, but because experience has taught me that somebody should control affairs of this sort."

"Certainly," was the reply again, and Peters was made a committee of one, with power to run the sale in his own way, and the vestry settled down in that calm and contented frame of mind which goes with the consciousness of solvency.

Three months elapsed, and nothing was done. No cards were issued from the home of Peters announcing a sale of any kind, cake, cream, or books, and the literary afternoon seemed to have sunk into oblivion. The chairman of the Committee on Supplies, however, having gone into the cellar one morning to inspect the coal reserve, found himself obliged either to wade knee deep in water or to neglect his duty—and of course, being a sensible man, he chose the latter course. He knew that in impecunious churches willing candidates for vestry honors were rare, and he, therefore, properly saved himself for future use. Wading in water might have brought on pneumonia, and he was aware that there really isn't any reason why a man should die for a cause if there is a reasonable excuse for his living in the same behalf. But he went home angry.

"That cellar isn't repaired yet," he said to his wife. "You'd think from the quantity of water there that ours was a Baptist church instead of the Church of England."

"It's a shame!" ejaculated his wife who, having that morning finished embroidering a centrepiece for the dinner table of the missionaries in Madagascar, was full of conscious rectitude. "A perfect shame; who's to blame, dear?"

"Peters," replied the chairman. "Same old story. He makes all sorts of promises, and never carries 'em out. He thinks that just because he pays a few bills we haven't anything to say. But he'll find out his mistake, I'll call him down. I'll write him a letter he won't forget in a hurry. If he wasn't willing to attend to the matter he had no business to accept the responsibility. I'll write and tell him so."

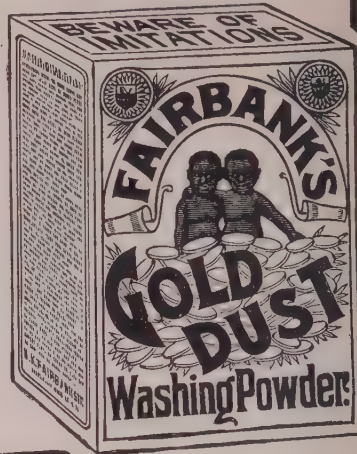
And then the righteous wrath of the chairman of the Committee on Supplies having expended itself in this explosion at his own dinner table, that good gentleman forgot all about it, did not write the letter, and in fact never thought of the matter again until the

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next meeting of the vestry, when he suavely and jokingly inquired if the Committee on Leaks and Book Sales had any report to make. To his surprise, Mr. Peters responded at once.

"Yes, gentleman," he said, taking a check out of his pocket, and handing it to the treasurer. "The Committee on Leaks, Literature, and Lemonade reports that the leak is still in excellent condition, and is progressing daily, while the literature and lemonade have produced the very gratifying sum of one hundred and thirty-seven dollars and sixty-three cents, a check for which I have just handed the treasurer."

Even the rector looked surprised.

"Pretty good results eh?" said Peters. "You ask for ninety dollars, and get one hundred and thirty-seven dollars and sixty-three cents. You can spend a hundred dollars now on the leak, and make a perfect leak of it, and have a balance of thirty-seven dollars and sixty-three cents to buy books for the Hottentots, or to invest in picture books for the blind asylum library."

"Ah—Mr. Peters," said the chairman of the Committee on Supplies, "I—ah—I was not aware that you'd had the sale. I—ah—I didn't receive any notice."

"Oh, yes—we had it," said Peters, rubbing his hands together buoyantly. "We had it last night, and it went off superbly."

"I am sorry," said the chairman of the Committee on Supplies. "I should like to have been there."

"I didn't know of it myself, Mr. Peters," said the rector, "but I am glad it was so successful. Were there many present?"

"Well—no," said Peters. "Not many. Fact is, Mrs. Peters and the treasurer here and I were the only persons present, gentlemen. But the results sought were more than accomplished."

"I don't see exactly how, unless we are to regard this check as a gift," observed the chairman of the Committee on Supplies coldly.

"Well, I'll tell you how," said Peters. "The check isn't a gift at all. Last year you had a book sale at my house, and this year you voted to have another. I couldn't very well object—didn't want to, in fact. Very glad to have it. But last year we cleared up a bare eighty dollars. This year we have cleared up one hundred and thirty-seven dollars and sixty-three cents. Last year's book sale cost me one hundred and twenty-five dollars. The children who attended, aided and abetted by my own,

spilled so much ice cream on my dining-room rug that Mrs. Peters was forced to send it to the cleaners. A very charming young woman whose name I shall not mention, placed a chocolate eclair upon my library sofa while she inspected a volume of Gibson's drawings. Another equally charming young woman sat down upon it, and, whatever it did to her dress, that eclair effectually ruined the covering of my sofa. Then, as you may remember, the sale of books took place in my library, and I had the pleasure of seeing, too late, one of our sweetest little saleswomen replenishing her stock from my shelves. She had sold out all the books that had been provided, and in a mad moment of enthusiasm for the cause, parted with a volume I had secured after much difficulty in London, to complete a set of some rarity, for about seven dollars less than the book had cost."

"Why did you not object?" demanded the chairman of the Committee on Supplies.

"My dear sir," said Mr. Peters, "I never object to anything my guests may do, particularly if they are charming and enthusiastic young women engaged in Church work. But I learned a lesson, and last night's book sale was the result. If the chairman of the Committee on Supplies demands it, here is a full account of receipts."

Mr. Peters handed over a memorandum which read as follows:

Saving on floors by not having Book Sale.	\$18.00
Saving on carpets by not having Book Sale.	6.50
Saving on library by not having Book Sale.	29.00
Saving on time by not having Book Sale.	50.00
Saving on furniture by not having Book Sale.	23.27
Saving on incidentals by not having Book Sale.	5.86
	\$137.63

"With this statement, gentleman," said Mr. Peters suavely, "should the Finance Committee require it, I am prepared to submit the vouchers which show how much

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wear and tear on a house is required to raise eighty dollars for the heathen."

"That," said the chairman of the Finance Committee, "will not be necessary—though —," and he added this wholly jocularly, "though I don't think Mr. Peters should have charged for his time; fifty dollars is a good deal of money."

"He didn't charge for his time," murmured the treasurer. "In this statement he has paid for it!"

"Still," said he of Supplies, "the social end of it has been wiped out."

"Of course it has," retorted Mr. Peters. "And a very good thing it has been, too. Did you ever know of a Church function that did not arouse animosities among the women, Mr. Squills?"

The gentleman, in the presence of men of truth, had to admit that he never knew of such a thing.

"Then what's the matter with my book sale?" demanded Peters. "It has raised more money than last year; has cost me no more—and there won't be any social volcanoes for the vestry to sit over during the coming year."

A dead silence came over all.

"I move," said Mr. Jones, at whose house the meeting was held, "that we go into executive session. Mrs. Jones has provided some cold birds, and a—ah—salad."

Mr. Jones' motion was carried, and before the meeting finally adjourned, under the genial influence of good fellowship and pleasant converse, Mr. Peters' second book sale was voted to have been of the best quality.—JOHN KENDRICK BANGS, in *Ladies' Home Journal*.

Convicts' Strange Employments

A NEGRO named Cannon, who is in jail at Russellville, in the United States, was always very musical, and quite an accomplished player on the guitar, which he sorely missed when he became confined within the prison walls. He did not despair, however, but found a very ingenious way of satisfying his craving for music. He took the tin pan in which his daily meal was brought, and converted it into the head of a banjo. Then, by some means or other, he got hold of a rough piece of poplar and smoothed it with an old broken-bladed knife, and this became the neck and pegs of the instrument. Then came the difficulty of the strings; but this also was successfully surmounted, for he happened to have twelve cents belonging to him, and the officials were persuaded to buy him five strings with them, and then the banjo was complete, and was at once made to give forth music. One of the jailors says that the negro really manages to play with wonderful sweetness on this instrument so strangely made.

One of the most daring occupations in which convicts ever engaged was surely that of two men, Coyne and Brown, incarcerated in the State prison at Folsom, Cal., who actually went in for making counterfeit coin while the guests of their country, for use, of course, when such hospitality was no longer afforded them. A complete counterfeiting plant was discovered in the engine-room of the prison, and when the officers who discovered it rushed in, the convicts leaped through a window and threw their dies and crucibles into a canal. How they got them into the prison was a mystery. A large number of well-executed five-cent

pieces, which would easily have passed, were found. Only nickel coins were made, presumably because silver could not be obtained, and the metal had been taken from the engines which ran through the prison grounds for the purpose of hauling rock from the quarries.

Convicts, however, may sometimes help other people besides themselves, for they possess a quantity of expert knowledge which may on occasion be of the greatest assistance. For instance, not long ago, the Victoria Penal Department was in a great fix, for the keys of the big safe which held its books, accounts, and money, had been lost, and all attempts to open it completely failed. The officials were in a quandary; but, at length, they wisely decided to cast all red-tape customs to the winds, and to adopt a very unusual plan by which the safe might be opened. A quiet, confidential message was sent to the governor of the nearest prison, which was at Pentridge, and that official was instructed to send at once the best pick-lock he had in his charge. In due course, the man arrived in charge of wardens, and was told to get inside the safe as quickly as possible. He looked at it for a moment, brought one of his instruments to bear upon it, and in a very short space of time, and without any bungling or damaging of the safe whatever, he had the door open. Then he was marched back to prison.—*Tit-Bits*.

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"Four years ago, being confined to bed with these troubles and ulceration of the liver, my physician positively forbade the use of coffee, and brought me some Postum Cereal Food Coffee. Since that time, myself and family have used no other coffee. All my intestinal trouble has been greatly relieved, and I no longer suffer from rheumatism, and very little from torpid liver or biliousness.

"I am fully convinced that coffee is very largely responsible for the greater part of all stomach, intestinal, and liver troubles from which people suffer. I am now 58 years old, and my health has been so much improved that I do as much work as I ever did, and with about as much comfort. I can conscientiously attribute it chiefly to the use of Postum Cereal Food Coffee. There are several friends who have had valuable experience with the leaving off of coffee and the use of Postum Food Coffee. It gives me pleasure to add my testimony to help humanity to understand that the very general cause of sickness is, I consider, largely attributable to mistakes in the use of food and drink." Rev. J. A. Flickinger, Pastor of the Lutheran Church, Ray's Hill, Pa. Grocers sell Postum Coffee, and Postum Cereal Co., Ltd., make it at Battle Creek, Mich.

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

Little Tad's Hallow E'en

BY BELLE V. CHISHOLM

ONE gloomy October day in the autumn of 1863, "Little Tad" came into his father's home office looking very glum. The President-father was very busy, as he always was in those sad war-days, but seeing the sad expression on his little boy's face, he smiled pleasantly, and laying down his quill, asked: "What is the matter with my little sunshine man to-day?"

"I wish I wasn't the President's boy on Fourth of Julys and Hallow E'ens," Tad grumbled without looking up.

"And what hardships has the President's boy to undergo that other people's boys escape?" asked the President with a merry twinkle in his honest eyes.

"Presidents' boys can't go out and make pumpkin-ghosts, dummy scare crows, to frighten folks, like the Ellis boys are going to do," returned Tad. "And they don't have boys to play with, you know."

"They have as good right to their sport as other boys, Tad," and with a mist dimming his eyes as he thought of little Willie, Tad's brother-playmate, who had died since they became "White House boys," he added: "If you don't care for playing with a big, long-legged fellow like me, I'll be a boy awhile again and let the President rest."

"Oh, goody, goody!" exclaimed Little Tad in great glee. "Where can we get the pumpkins to begin?"

"May be we can find something else to make a Hallow E'en out of, if the pumpkin is missing," laughed Mr. Lincoln. "Suppose we take a drive and look up our sport while we're spinning along the street now full of busy people."

"All right," Tad cried excitedly, and soon, the jolly ride over, he was following his father through the big field-hospital, where the sick and wounded were crowded, many of whom were very near death. He overheard one of the nurses telling some person that they were in sore need for delicacies for the sufferers, and that many of them would die for want of them if a new store did not soon arrive.

"Well, will we buy a big pumpkin for to-morrow night's display?" asked his father as they drove homeward.

"Yes"; returned Tad, to his father's surprise, for he had hoped the little lad's sympathies would be enlisted in the sights he had seen, and that his boy-heart would go out to the poor sufferers in a way to suggest a Hallow E'en more in keeping with the needs and heart-aches of the country. But remembering that the "little lad" was only a child, he bought the desired pumpkin, and promised to cut the ghost-features to-morrow, whenever the owner of the pumpkin should call upon him.

Tad did not forget the promise, and to his father's surprise, brought forth a whole family of smaller pumpkins of all sizes—some of which he insisted must have smiling faces, as there was to be a show, and he wanted all the variety imaginable.

For his services, the President-father was given a ticket of admission, and urged to be

present, as the entertainment was an important one, and the President's presence would attract a crowd.

At the appointed time, the great man, laying aside, for the time, the heavy responsibilities pressing upon him, descended to the basement, where an expectant crowd, mostly of servants and neighborhood boy-acquaintances, awaited his coming. A few of the dignitaries who had not forgotten their own boyish pranks, were present and occupied seats of honor with the President.

There were pumpkins in all shapes and sizes—a pumpkin parade, a pumpkin dance, pumpkin actors and musicians, and the pumpkin entertainment wound up with a treat in the form of pumpkin pie—genuine cream and pumpkin pies, prepared under the superintendence of the housekeeper herself who had taken her orders direct from her mistress—Mrs. Lincoln—the first lady in the land.

The pie was delicious, well worth the price demanded, and, in connection with the admission fee, yielded a nice little sum, which, as announced by one of the honored guests present, was to be applied to procuring dainties for the sick and wounded soldiers.

"It is better than frightening people, isn't it daddy?" said Little Tad, after the meeting was over and the guests had taken their departure. "Didn't you pity those poor soldiers yesterday, daddy?"

"Indeed I did, my boy; and I am very glad that my Little Tad thinks more about their comfort than his own pleasure," said Mr. Lincoln.

"We'll go together to-morrow to see them enjoy it," Tad declared. "Mother said I could order as many dainties from the housekeeper's store as I chose. I'm going to tell the nurse to buy a barrel of oranges and to order enough lemonade and ice cream to treat all the soldiers in the hospital."

According to his arrangement, he went with his father to visit the same hospital the next morning, and with his own hand lavished the delicacies he had brought upon the grateful patients.

He said nothing about his pumpkin show, but somehow it leaked out, and the story reaching the soldiers' ears, he became quite a hero in their eyes.

Poor Little Tad! He and "daddy," the pet name applied to his father, were the best of friends, "chums" in boys' parlance, and

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the cruel bullet that laid his father low in death, shattered his young life, and left him only a shadow of his former bright, happy self. He lived on a few years, a sufferer, but though nothing that human love or human skill could suggest or invent for his healing was left untried, he continued to fail year by year, month by month, until at last worn out with his sorrow, he went to meet the dear father in the better home beyond the skies, where parting never comes.

"Died of a broken heart," was the verdict of the doctors who had exhausted their skill in a faithful effort to ward off the foe of all mankind—death.

Children In Japan

THE children of Japan are without doubt the most amusing and charming little beings in the whole world. Their sweetness, good temper and pretty ways are proverbial. They are never angry, cry but seldom, and seem to be ignorant of the very meaning of the words dispute, quarrel or fight, but are sweet natured, amiable and gay.

The life of a Japanese baby before it can use its feet is not a very happy one, for it practically spends the first two years of its life tied to some one's back. It's little legs are tied tightly down, and a string is passed under its arms and then around the neck of the person who carries it, thus allowing its arms and head free play. As the poor mite's only amusement is sleeping, and it has no pillow or other support, the little head hangs first on one side and then on the other, unless it falls straight back, and you wonder every time you see it why its neck does not break.

But it does not, and after sleeping thus for a time baby will suddenly wake up and begin looking around in a perfectly contented and even happy way. Of course they cry sometimes, but it is generally because they are hungry, or the string has become too tight. Considering that they have so little amusement, and are always tied up, I think Japanese babies cry less than any other babies in the world.

In Japan children are dressed in a fashion quite different from the children in America. Their clothing consists of a long robe called a kimono, which falls to their ankles. It is open in front, but is lapped across and held in place by a sash, which is folded softly and knotted around the waist. Their feet are generally bare, but a few wear a species of Japanese wooden shoes or sandals of straw. The kimonos worn by the children are made of rich silk, often of very brilliant colors, and most magnificently embroidered with strange Japanese characters and signs, which we cannot understand, or else with birds, flowers, or human figures, in various gay colors. In winter, when snow or rain is falling, the children put on, in addition, overcoats made of long pieces of straw, which are absolutely impenetrable, and at the same time very light in weight.

One very strange custom is that the hair of the children is never allowed to grow long. Their heads are shaved from infancy, although often a little tuft of hair, shaped like a crown is left on the top, or else two little patches, one on each side, which give to the wearer an exceedingly droll appearance. After they are about five or six years old, the hair of the boys is allowed to grow a little; but, because it has been shaved so often, it is wiry, and more like a

brush with very stiff bristles than anything else. At about the same age, the hair of the girls is allowed to grow long, and is dressed in a most complicated manner, and ornamented with fancy pins of all colors, with birds, etc. The work of arranging the hair, indeed, is so difficult that it is done only once a week, and the Japanese girls are not allowed to use pillows like ours, lest they should disarrange the elaborate structure upon their heads, but rest their poor little necks instead upon tiny wooden blocks or benches, which prevent the head from touching the floor.—*Pleasant Hours.*

A LITTLE boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said, "Well, I'll tell you. You see we live on the fourth floor of this tenement; and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong; so I see to it that the coal hod is never empty. I lug the coal up four flights of stairs all by myself. And it's a pretty big hod. It takes all my strength to get it up here. Now isn't that loving my mother with all my strength?"

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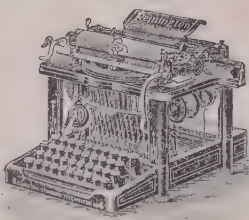
"Chinese dogs are taught to subsist upon boiled rice with a little milk, and become so placid that they will not even bark," says Dr. Oswald.

This seems to demonstrate the fact that a largely vegetable diet inclines to quiet the nervous system, where, on the contrary, a diet composed largely of flesh is ultimately irritating, particularly to one confined mostly to mental work.

Grape-Nuts was placed on the market for the use of brain-workers. It is a concentrated nourishing food, containing in its make-up minute particles of phosphate of potash obtained from the field grains. This, when combined, as nature combines it in the human body, with albumen, makes the gray matter of the brain and the nerve centres; therefore, the use of Grape-Nuts supplies the brain-worker with steady renewal of the daily losses from his employment. Grape-Nuts do build brains, as can be demonstrated by ten days' or two weeks' use. There comes a steady, sturdy feeling of independence and strength.

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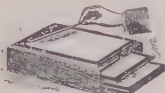
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What to Do in Emergencies

IN case of burns, pour on sweet-oil and lime-water, or vaseline should be dropped on. Put it on instantly, to keep out the air, and then send for the doctor; but remember that to exclude the air is the first thing to be done. For a sprain, keep the injured part in water just as hot as it can be endured, and after that keep the part covered with hot flannels just as hot as they can possibly be handled and borne on the flesh. To wring out flannels in hot water, drop the flannel in a towel as it is taken out of the water—and it can be "fished" out with a large spoon or a fork—then twist the ends of the towel until the flannel is wrung dry. This is an easy way, and, strange to say, not always known.

It may be well to state here that many women will persist in cleaning gloves on their hands with benzine, or some other inflammable stuff, in a room artificially lighted or warmed. Every one should be made to realize that it is by no means necessary to bring the stuff into actual contact with flame to cause it to ignite, but that the fumes will ignite if there is a light or fire in the room. Some authorities state that it is not even safe to use benzine in a room where there is a radiator or a register, and certainly not where there is a fire of any sort, even shut up tight in a stove. Benzine should never be allowed to stand in the bottle or in anything where hot sunshine strikes upon it; for not long ago a dwelling house in a country town was burned to the ground from that cause.

Another thing that it is well to know is that cases of intense nausea may be very often relieved, when all other means fail, by putting directly upon the stomach a bit of flannel wrung out in the very coldest water possible, then, with a towel folded, cover the stomach and abdomen. The moment the towel becomes dry, change it for a fresh one, and never allow the flannel to become warm, but keep another piece ready to replace it. It is a simple remedy, and has relieved nausea that no other means reached.

A small baby pillow, three or four linen cases for it, a good-sized pair of soft crib blankets, are very useful things to keep on hand and ready for illness. The little pillow slips in under the tired, aching head at just the right angle, where a large pillow cannot be crowded or coaxed to stay, and the soft small blankets fill a thousand needs, too many to be mentioned. These are hints born of experience and the need of an emergency closet; for it is experience alone that teaches. Nor should any one forget to have at hand that friend in need—a hot water bag.—*Harper's Bazar.*

A MOQUETTE carpet was recently saved from ruin by the prompt action of a woman who had just tipped over the contents of a large inkstand upon its delicate surface. She rushed to the kitchen and snatched from the table a pint bowl filled with milk. This was instantly poured over the spot without stopping to take up the ink. By the time the whole was wiped up, the stain had almost disappeared. A little rubbing with soap and water to take off the grease left from the milk was all that was needed to obliterate the last vestige of the ink.—*N. Y. Evening Post.*

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VOL. XXII. No. 27
CHICAGO, NOV. 4, 1899

THE MISSIONARY
COUNCIL

The
Living Church

A Weekly Record of the News, the Work, and the Thought of the Church

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AN ANNOUNCEMENT.

The Study of the Bible, and the Study of Social Problems

The universal interest in the critical study of the Bible and social problems creates a demand from every Churchman for authoritative information on these subjects. In order to do our part in supplying this information, we are arranging for a series of papers on the Bible and another on Social Subjects. We are endeavoring to secure the ablest writers, not only in America but in England for this work, and the names given below are an earnest of what we propose to do. All of these papers are written expressly for THE CHURCHMAN, and will be copyrighted.

The opening paper is a general introduction to the two series, written by the Rt. Rev. BROOKE FOSS WESTCOTT, D. D., D. C. L., Lord Bishop of Durham.

The Introduction to the Series on Social Subjects will be by the Rt. Rev. HENRY C. POTTER, D. D., D. C. L., Bishop of New York.

THE BIBLE

"THE VALUE OF THE CRITICAL STUDY OF THE BIBLE FOR ITS DEVOTIONAL USE, by the REV. R. L. OTTLEY, M. A., Vicar of Winterbourne Bassett, late Principal of Pusey House, Oxford, Fellow of Magdalen College, Oxford, and Bampton Lecturer.

"PERMANENT ELEMENTS IN THE BIBLE," by the REV. CHARLES W. E. BODY, D. D. (Ho.), D. C. L. (T. C. T.), Professor of Old Testament Literature and Interpretation, General Theological Seminary.

"SOME METHODS OF NEW TESTAMENT STUDY," by the REV. JOHN HUMPHREY BARBOUR, D. D., Professor of Literature and Interpretation of the New Testament, Berkeley Divinity School.

"THE INCARNATION AND MODERN STUDY OF THE BIBLE," by the REV. JOHN P. PETERS, D. D. (Ya.), Ph. D. (Ya.), Sc. D. (Un. of Pa.), rector of St. Michael's Church, New York City.

"THE STUDY OF THE BIBLE AS THE WORD OF GOD," by the REV. WILLIAM J. GOLD, D. D. (Rac.), Warden of the Western Theological Seminary.

Dr. Talbot, the Lord Bishop of Rochester, and other eminent scholars at home and abroad, who will write for these series, will announce their subjects later.

SOCIAL SUBJECTS

"THE CHURCH AND PUBLIC OPINION," by the REV. H. SCOTT HOLLAND, M. A. (Oxford), Canon of St. Paul's, London.

"THE KINGDOM OF GOD ON EARTH," by the VERY REV. CHARLES W. STUBBS, D. D., Dean of Ely.

"THE CHRISTIAN VIEW OF THE STATE," by the REV. HASTINGS RASHALL, M. A. (Oxford), D. D. (Durham), Fellow of New College, Oxford, and preacher at Lincoln's Inn.

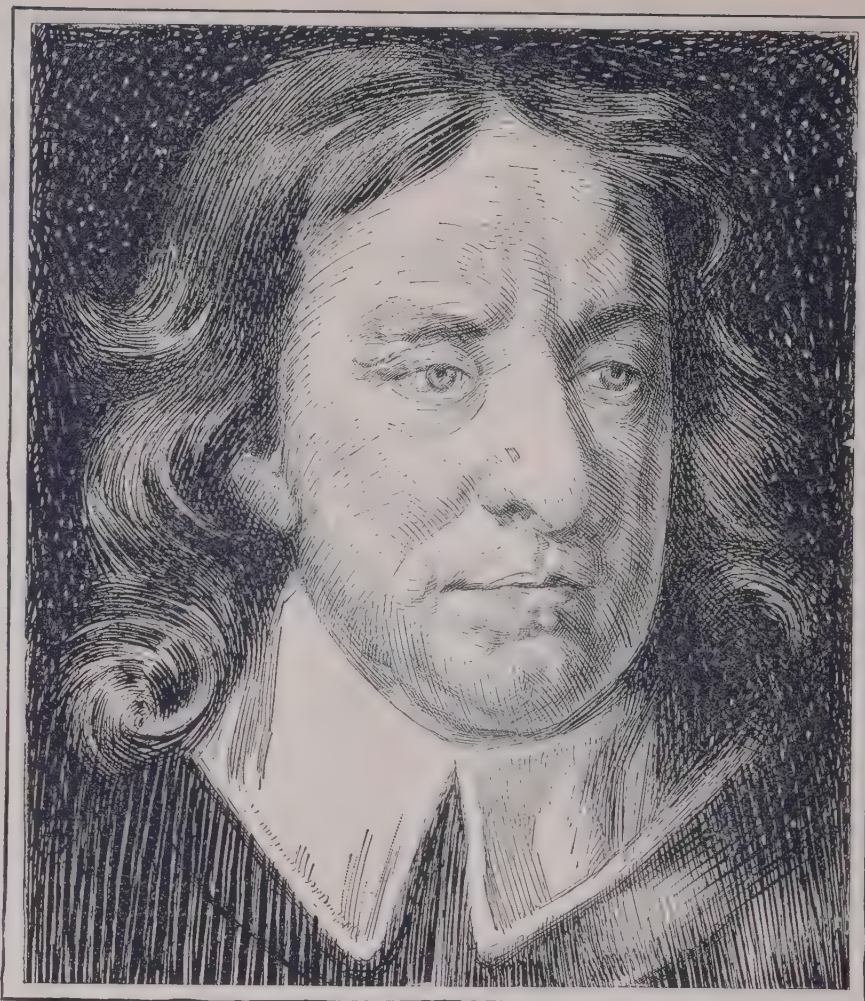
"THE CHURCH AND TEMPERANCE WORK," by the REV. T. C. FRY, D. D. (Cambridge), Headmaster of Berkhamsted School.

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The illustrations of the history will be remarkable. Besides original drawings by well-known artists, there will be valuable unpublished portraits, permission to reproduce which has been given by Her Majesty the Queen, and by the owners of some of the most famous collections in Europe.

Why not make this your serious reading for 1900, remembering, too, that it is only one of scores of good things in The Century?

Begin your subscription with November.

The November Century

in which the Cromwell history opens, is one of the most beautiful numbers of a magazine ever issued, **printed in colors**, the cover designed by Ernest Haskell.

It contains the first instalment of "**The Biography of a Grizzly**," the most important work of **Ernest Seton-Thompson**, the author of "**Wild Animals I Have Known**," strikingly illustrated by the author.

"**The Autobiography of a Quack**," the serial story by **Dr. S. Weir Mitchell**, begins in this issue, a curious psychological study, full of humor and entertainment.

Mark Twain furnishes a chapter from the autobiography which it was said recently he was working on and would hold back for a hundred years.

Captain Joshua Slocum's "Sailing Alone Around the World" is one of the hits of the magazine year. In the November Century Captain Slocum describes his call at Juan Fernandez and his visit with the family of Robert Louis Stevenson at Samoa.

Governor Theodore Roosevelt contributes an article on "Military Preparedness and Unpreparedness," and **President Eliot of Harvard** writes of "The Forgotten Millions." There are three unusually strong stories (all of them illustrated), and a most entertaining article, illustrated, on "**Wagner from Behind the Scenes**," describing "*scenery that acts*."

Buy it on any news-stand (price 35 cents), or begin a year's subscription with this November number, remitting \$4.00 to the publishers, **THE CENTURY CO.**, Union Square, New York.

The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

HAVING VOTED AN APPROPRIATION to cover expenses of the South African campaign, Parliament has been prorogued, and the English War Office will proceed to clear the atmosphere as soon as possible. Troops are reaching the scene of the trouble in such numbers that resistance to British authority can be crushed by sheer weight. Loss of life on both sides has been heavy, particularly of British officers, there being in the English army an unwritten law which bars leaders from taking the same precautions for their safety which are afforded the rank and file. Nothing has transpired to lead to the belief that there will be any outside interference in the struggle, neither will the opportunity be seized upon as favorable for creating entanglements in the Far East which would involve Great Britain. The activity in military and naval circles, however, indicates an intention on the part of England to be prepared for any emergency.

FOLLOWING THE LEAD OF MORE advanced countries, German manufacturers have, within the past year, paid more attention to industrial combination. There now exist what in the United States would be called trusts, controlling the manufacture of iron, wire goods, woolen goods, textiles, wall paper, etc. With few exceptions, combinations have been effected with little opposition, and dividends have been increased. There exists a contest between producers and consumers, the former to keep up the tariff and increase it if possible, and the latter to bring about a reduction.

ACCORDING TO LATEST MAIL ADVICES, China is subject to inner as well as outer demolition, having in progress three distinct and well developed rebellions at the present time. In Chekiang the disturbance is owing to religious differences. The punishment of the leader, Ying, recently captured, is asked by Church authorities, and his release is asked by the people. The Szechuan rebels are virtually in control in several districts, and the Manchurian rebels are making things lively along the great wall, 250 miles from Tientsin, robbing natives and looting small towns. Their proximity to Peking makes their depredations particularly dangerous, as showing the weakness of the government. Serious differences between the commanding officers threaten at any time to divide the imperial army into opposing factions.

FROM ARTICLES IN SCIENTIFIC AND mechanical journals, it may be questioned if wonderful results expected from liquid air will ever be attained. The contention of Prof. Trigler that he had discovered a means of liquifying air which, by the economy of production, would make the use of the frigid fluid for many purposes, commercially possible and profitable, is disputed

by scientific men. While there is no question as to the wonderful properties of liquid air, its commercial application involves problems which have not yet been solved. It may be that some time in the future one gallon of liquid air per day, delivered at one's home, will furnish heat, light, and refrigeration, for twenty-four hours, but until the matter has passed the experimental stage, and demonstration taken the place of assertion, the public will continue to pay coal, gas, and ice bills.

— x —

BECAUSE OF ITS MAGNITUDE, CONSIDERABLE interest attaches to the disposition of the fortune left by the late Cornelius Vanderbilt. Speculation as to succession to the bulk of the property is set at rest by the official announcement that Alfred Gwynne Vanderbilt, the second son, a young man who but recently attained his majority, will be responsible for its direction. Because of his marriage, bitterly opposed by his parents, and which resulted in alienating father and son, Cornelius Vanderbilt, Jr., is, figuratively speaking, cut off, although the million and a half he will receive would to any one but a multi-millionaire be considered a magnificent fortune. To prevent a contest and avoid hard feeling, Alfred Gwynne, in a burst of brotherly feeling, presents the disinherited eldest son with six millions, which amount, with what he already possesses, will give him a pretty fair start and nourish his independent spirit. There are numerous instances of the purchase of titled husbands, but in the present case Cornelius Vanderbilt, Jr., gave up thirty-five millions rather than his bride, nor does the public think less of him for doing so.

— x —

ADMIRAL DEWEY HAS HUNG UP HIS hat, and taken possession of the home in Washington presented to him by 43,000 admiring American friends. When first the project of the presentation was broached, the Admiral stated he would decline the gift were it from a few, but being in the nature of a tribute, he could do nothing but accept with thanks. The home is admirably located, and cost, furnished, about \$50,000. An added reason for acceptance of the gift may be found in the announcement of the betrothal of Admiral Dewey to the widow of the late General Hazen. The chain-letter scheme by which an enthusiast proposed to raise a fund for a home for Rear-Admiral Schley, will likely be supplanted by the the Women's League, which has announced its intentions. At first the Rear-Admiral demurred, then signified his willingness to accept the gift of a home if the ladies wished to present it.

— x —

THE MAJORITY OF THE READING public had probably lost sight of the fact that the United States has a claim against

Russia, but attention is again drawn to the matter by the announcement that the case will be submitted to arbitration, on lines similar to that of the Venezuelan boundary dispute. Something over eight years ago Russian authorities seized off the coast of Siberia three American sailing vessels, and the hardships which the crews were obliged to endure formed the basis of a claim for damages in the sum of \$150,000. The ships were seized within seven miles from the Asiatic coast, and the American contention is that they were on the high seas, outside Russian jurisdiction. The fact that Russia has agreed to arbitration, emphasizes the strong friendship between the two countries, although the claim may be small in comparison with the expense of a heavy-weight arbitration tribunal.

— x —

HEALTH OFFICERS OF SEVERAL large cities are confronted with a serious problem. Nearly every well regulated community is governed by laws, precautionary measures, by which the public health is guarded against the ravages of contagion and disease. In the enforcement of these laws, which are for the common good, the authorities naturally look to the public to second their efforts, and if this assistance be not forthcoming, the public health is menaced. Practicing physicians are required promptly to report any case of infectious or contagious disease, which enables the authorities to take precautionary measures. Some contagious cases reported in the daily press which are causing trouble, are the result of treatment by Christian Science and divine healing, and are not made known to the authorities as required by State Boards of Health. The right of a patient to be treated by methods in accord with his belief is not questioned, unless such so-called treatment exposes others to contagion.

— x —

AN ECHO OF THE GREAT RAILROAD strike of 1894 was produced last week in Illinois, being a decision by the Superior court in one of the resulting blacklist cases. The decision is one of great importance, as defining the relation of employer and employee. The plaintiff, who was in the employ of the Northwestern road prior to the strike, alleged that owing to his participation he had been blacklisted, and since then had been unable to secure employment, hence the suit for damages. The defendant denied the existence of a blacklist, showed that several former strikers were employed, and asserted the right to look into the records of men before employing them. A strike not being illegal, there is no prejudice against workmen who keep within the bounds of the law, but such strikers as resort to force, destruction of property, and lawlessness, cannot be considered as desirable employees. The court held that the plaintiff had no grievance.

The Ninth Missionary Council

THE 21st Sunday after Trinity, Oct. 22nd, was "Missionary Sunday" in St. Louis, and a notable day in the Church life of the city. Sermons on missions were delivered before crowded congregations in many of the churches. Bishop Hall preached at the cathedral; Bishop Nelson, at All Saints'; Bishop Scarborough, at St. Andrew's; Bishop Gray, at Trinity; Bishop Dudley, at St. Peter's; Bishop Talbot, at St. George's; Bishop Millsbaugh, at St. James; Bishop Brown, at Grace. In the afternoon an enthusiastic mass meeting of the Sunday school children was held in Music Hall, more than 3,000 persons thronging the building and crowding its utmost capacity. It was impressive and inspiring to see the great hall, brilliant with banners and bright with the eager faces of the children. Interesting and forceful addresses were made by the Bishop of Missouri and the Rev. J. Addison Ingle, of our China mission.

The Rev. H. L. Duhring said that "we have in round numbers 6,000 Sunday schools in this country, with 60,000 teachers and 600,000 scholars. Two years ago the Sunday schools' Lenten offering for missions was \$81,000. Last year it was \$88,000. Next year we hope for \$100,000." The closing address was by Bishop Hare who told of mission work among the Indians.

In the evening the cathedral was crowded in every nook and corner, at a missionary service, the noble Gothic edifice re-echoing with the Church's grand missionary hymns. Eloquent addresses were made by the Rev. Dr. Henry C. Swentzel, of St. Luke's, Brooklyn, L. I., the Rev. Dr. J. J. Faude, of Minneapolis, and Bishop Gailor.

Every one felt as this Lord's Day closed, that the week of the Missionary Council had commenced with a Sunday of most uplifting worship and stirring exhortation.

THE OPENING SERVICE

The attendance at the council was unusually large, and it was one of the most successful and helpful missionary gatherings ever held by the American Church. Between 200 and 300 delegates were in the city in time for the Celebration, at 10:30 A. M., Tuesday, Oct. 24th, in the cathedral. The Bishop of Minnesota was celebrant, the Bishop of Albany epistoler, and the Bishop of Missouri gospeler. The sermon, by the Bishop of Kentucky, was from Psalm li: 12 and 13. It was a profound and earnest appeal for a deeper spiritual life among all Church people.

Nothing but this deepened religious life can restore to us our early missionary vigor. In appealing simply for more money and for more men for missionary work, we are beginning at the wrong end. We are searching for fruit where we ought to be searching for the condition of the roots. Missionary zeal, flaming, enduring, overwhelming, can be the product of but one power, the Holy Spirit. It must spring from penitent faith, mighty as a giant for the pulling down of strongholds, because born of the Holy Spirit. This is a message of comfort and hope. We must admit that we have not in any adequate degree arisen to our missionary duty. Our achievements are considered worthy of but scant mention in the latest reviews of world-wide missionary activities. We are proportionately greater in wealth than any body of American Christians, and equal in intelligence to any, but in giving, and in work for missions, we are pitifully unworthy of our apostolic lineage and responsibilities.

Though no tinge of pessimism should darken

our thoughts, it is yet remarkable to note how the Church grew in the early days, 80 years ago, when the first missionary enthusiasm began. In 1823, when the total receipts for missions were but \$5,723.00, we had already sent a missionary to West Africa, though he was requested to raise the money to build his own school. The growing sense of duty resulted in 1835 in a new departure, and the Church was declared to be a missionary society. Within three years afterwards, the number of domestic missionaries had risen from 36 to 60, and the number of missions from 39 to 114, while we were carrying on foreign work in Greece, Syria, Crete, Persia, China, and West Africa, and the receipts for the first three years were \$157,000. Great has been the increase during these 65 years; at the last General Convention we had 4,842 clergy, and 688,000 communicants, yet these figures would be much larger had not our missionary zeal been so largely quenched. Last year, out of 6,724 parishes and missions, only 3,722 gave anything to general missions. This lack is not due to insufficient machinery, or lack of organization, but to the need of fire—the fire of personal devotion. We must not hesitate to realize the laxity of the present day in church attendance and in family prayers, the prevalence of divorce, the unreadiness of parents to lead their sons towards the holy ministry, so that we now have only one clergyman to 141 communicants, instead of one to 53 as in 1838. We must contrast all these sad features of our modern life with the stricter and more reverent customs that obtained two generations ago. We must consider the flimsiness of many popular excuses for these conditions, dealing severely with such as a recent and widely advertised experiment in securing \$1,000 and a rectory parishes for applying clergy, and with those who suppose that "sacerdotalism" is responsible for our diminished proportion of candidates for Holy Orders.

The concluding portion of this truly superb sermon was a stirring appeal to the clergy to follow the Apostolic example of those who said: "We cannot but speak the things which we have seen and heard," concerning our Blessed Lord and Saviour.

There were thirty-five bishops in the procession. A large number of persons, fully 500, received at the Celebration.

ORGANIZATION

At 3:30 P. M., the council met in St. Peter's church. Bishop Whipple, as senior bishop, presided, and the Rev. Dr. Henry Anstice was re-elected secretary. Bishop Tuttle welcomed the delegates, assuring them of the boundless hospitality of their St. Louis hosts:

"If there be anything lacking in the cheer or the warmth, I beg you to put it to the account of the awkwardness of our manners, and not the promptings of our hearts."

Bishop Satterlee, of Washington, responded to Bishop Tuttle's happy address. The routine reports of the various boards, all of which were printed, were submitted to the proper committees. A message of greeting was sent, on motion of Bishop Hall, of Vermont, to the Society for the Propagation of the Gospel, which will hold its fourth golden jubilee from June, 1900 to June, 1901. A resolution was also adopted, striking all subjects from the programme which were not on strictly missionary subjects.

THE BOARD OF MANAGERS REPORT

Was read. It was encouraging.

Total receipts for the fiscal year ending Aug. 31, 1899, including "specials," were \$866,858.59. Of this sum, \$388,092.25 were in contributions, and \$114,598.95 in legacies. The total sum available for appropriations was \$502,691.30. The total contributions show an increase of more

than \$30,000 over those of two years ago, though a decrease of \$14,488.39, as compared with last year's contributions. The number of parishes and missions contributing was 3,746, being 24 more than last year, and more than ever before; and the total contributions are more than in any previous year save last year. The total amount appropriated in May and June, 1899, for the year was \$525,000.

OUR INCREASED MISSIONARY RESPONSIBILITIES—THE PHILIPPINES.

One of the most interesting features of the afternoon was the discussion on the Philippines, opened by Bishop Doane, of Albany, who came out squarely in support of the policy of the administration in taking the Philippines under national protection.

I think of the question as the Philippine quadrilateral. To my mind, there were but four unalterable alternatives. We were obliged either to leave the islands under Spanish control, for a renewal of hostilities; we were obliged to leave them to destroy themselves in internecine strife; we could have left them to be fought over by European nations; or we could have assumed the position of protectors of the islands. I see no other conclusion, and the fourth alternative was the only one which ought to have been taken. We did take it, and this great trust must be administered. Our prayers now should be for wisdom and counsel rather than even for peace.

The Bishop read a letter which had been received from a Filipino, in which the statement was made that many of the Filipinos, estranged from the established Church of the island, had already come into the Episcopal Church, and found it all that they desired. If an hundredth part of the stories which are current concerning the lamentable results of Roman Catholic religion in the Philippines is true, their need of a pure Catholicism is great. We have the same stories from Mexico and Brazil, and all countries under the undisputed sway of Rome.

The Bishop made an eloquent plea for missionary equipment in the Philippines. What was necessary immediately, was a church building in Manila, a parish building; and three priests, at least; a school for boys and a school for girls, and a small band of earnest women.

The work of Chaplain Pierce at Manila was most highly commended by the Bishop. He is faithful, careful, indefatigable. He has not only fulfilled his expected duty as an army chaplain, but has organized a Church mission in Manila, where he has celebrated the weekly Holy Eucharist since Christmas Day, 1898.

The next speaker was Sergt. John H. Peyton who had just returned from a three months' tour in the Philippines, visiting Manila and many points in five of the larger islands.

Here are three great tribes, and 60 languages and dialects. The real conqueror of the islands has been the Roman Catholic hierarchy. The Archbishop of Manila was the real governor general of the archipelago. For 300 years the people have been gradually Romanized.

Speaking of the Filipinos, Sergt. Peyton told of the devotion of the people to the Roman Catholic Church. The churches were always crowded with the natives, even where the conditions were unfavorable, where the army occupied the villages. There are practically no seats in the churches, and the service lasts from one to one and a half hours. I never saw one person leave the church during service. I never saw one speak to another during the service. I believe they are, in their ignorance, in their blindness, as deeply religious as it is possible for a simple, childlike people to be. They have been terribly oppressed by the Church, but with all this oppression there was no deviation from their religion. There is no sectarianism. These

people have every one been taught the Creed, the Lord's Prayer, the Ten Commandments and the catechism. They have every one in infancy been baptized into the Body of Christ. I do not know that on the earth there is a people so cleanly, so moral, so temperate and so devout as they are. What they need, in my opinion, is the Bible to remove from them the errors under which they are struggling. In a market, one day, as I stood there, 70 Bibles were sold in three hours. The people are bright—not of any great depth of mind, I should judge—but are apt to learn.

Intense interest was manifested by the council as Sergt. Peyton ably and eloquently spoke, and many questions were asked him at the close of his address, especially concerning a statement that had been attributed to him that the army in the Philippines was corrupt and immoral. He said that he had been incorrectly quoted, and that some of the noblest men he had ever known were in the army. He deplored, however, the many temptations of army life in a distant land, and most earnestly urged the sending of more clergymen to look after the spiritual welfare of the soldiers. The omission by Congress to provide sufficient chaplains for the new regiments was declared to have been an unintentional oversight. There are now only five chaplains to 40,000 men at present in the islands.

PUERTO RICO.

The evening session was of absorbing interest, St. Peter's spacious church being filled by an eager congregation. Cuba and Puerto Rico were the subjects discussed. Several papers were read by missionaries who had visited or resided in these islands, and after each paper there was a short discussion. The result of these discussions was the conclusion that the Church should send a bishop to Puerto Rico, and a committee was appointed to bring in a resolution to this effect. The committee comprises Bishop M. N. Gilbert, Rev. Dr. Henry W. Nelson, and Mr. W. H. Boniface.

The Rev. Geo. B. Pratt, our missionary at San Juan, Puerto Rico, the appointed writer on this branch of the topic, was unable to attend the council. His admirable paper was therefore read by one of the secretaries.

After speaking of the recent hurricane and its effects, he said:

The missionary field remains the same as before wind and flood. Human souls are still there. If anything, there is a riper harvest to reap, for, as the people have been deprived of their sustenance, they are more in condition to receive the glad and recuperative tidings of our ever prolific Gospel of the centuries. Missionaries in the true spirit of Christ are the more urgently called. There is not a hamlet of slim houses or tumble-down shacks but what the largest room, or spot under a tree, would be crowded and filled with eager and hungry listeners. Curiosity at first would cut some figure, but the result would be as with the school children in the Deserted Village: Those who came to scoff would remain to pray. There would be realized untold conversions, repentances, and cultures of character. An awakening and stirring-up are needed; first, because there are scores of callous, indifferent, and ignorant souls. They have lost religion and its blessed teachings and results.

The present condition of Church work in Puerto Rico is centred at two points—San Juan and Ponce. There is not a single spot outside of these two places, upon an island 90 by 40 miles, where the Episcopal Church missions have been planted. For eight months, a good congregation, with a communicant list of 40 members, has assembled each Lord's Day at San Juan, under the organized name of the church of St. John the Baptist, with due authority and sanction of the Bishop of Chicago, under whose pastoral care Puerto Rico is now assigned and administered. Of the prominent religious bodies of the States,

this is, at the present writing, the only organization upon distinct Church lines, except the Roman Catholics in San Juan proper. The congregation consists of the military, white citizens, and a few colored people of the city. There have been many changes in the composition of the congregation since it first assembled; but progress, not decay, is noted everywhere.

In Ponce, the hurricane nearly demolished our church, which is a building holding 200 persons. We have weekly Holy Eucharist, and 50 communicants. The Sunday morning congregations are about 80, and in the evening, about 200. We need at once a new church, with a new site, at Ponce, and two men who can journey from town to town as missionaries. Traveling rates are very high. We need mission schools at San Juan and Ponce. Only one tenth of the people can read and write. We need more hospital work. A prominent army officer lately said of St. Luke's Hospital: "It is the best gift the Episcopal Church has made to Puerto Rico."

Chaplain Henry A. Brown, of the "Rough Riders," was the speaker about Puerto Rico, and in a very entertaining and forcible address, he described its attractiveness, the great needs and opportunities, and the wonderful future which will surely come to this fertile and beautiful island.

He spoke of Puerto Rico physically, socially, and spiritually, extolling the scenery, the comfortable and salubrious climate, the wonderful crops of every tropical and temperate growth, with harvests every month. Of the 1,000,000 population, some 550,000 are pure Spanish, 400,000 are a mixture of Spanish and native Indians, and 50,000 are of various classes, including a few negroes. The ruling classes are highly educated, having studied in the United States or Europe. They are refined, courteous. The majority of the islanders are poor, discouraged, oppressed, half starved. Their illiteracy is due to Spanish rule, not to their lack of natural intelligence. They are kind, generous, and warm-hearted, and not naturally lazy, for a tropical climate. They are eager for American customs. Spiritually, the conditions are not so encouraging. A well-known Jesuit priest has said that they are (Roman) "Catholic without religion." The Romanists of the United States are ashamed of the failure of Rome in Puerto Rico, after 400 years' experiment. They are lax in morals, and care nothing for religion, as they understand religion. We are the ones who can help them. Our opportunity is here and now. We have a better chance in Puerto Rico than even in Cuba.

Many volunteer speakers followed Chaplain Brown, including Mr. Parker, Dr. Nelson, Bishop Gilbert, Bishop Whipple, Dr. Blanchard, and Mr. Boniface, and others, all emphasizing the need of the hour, and many suggesting that a bishop be at once sent to Puerto Rico. One speaker said that—

Such a bishop would also have charge of the splendid congregations of Church people in Vera Cruz, where there are 3,000 communicants, one parish alone having 1,500 communicants. These parishes are now cared for by the nearest Anglican bishop, at great cost of effort, and they have been cared for in this way for many years.

IN CUBA

A powerful description of the conditions and needs was read by the Rev. W. Dudley Powers, D. D., of Havana. He said in part:

We can establish churches in the small towns at small cost, and do excellent and gratifying work. But we can not stop here. We need to be established in the centre of Cuban life—Havana. In this city our influence must be felt, and here we should fix our central home, from which should radiate our missionary enterprises and force. And here we find other conditions which make our purpose more difficult of execution. Havana is a large city. The normal value of property there is high. It is compactly built. There is little unused ground, and little desira-

ble property is on the market. If we buy we must expect to pay quite as large a price as we would in cities of the same size in the United States, perhaps more. There is nothing cheap in Havana. An upper room, or a small, cheap chapel on a distant or unattractive street, will never invite or persuade the Cuban people. With them, things stand for things. The upper room is the cheap abode of a little society, and they wish nothing of that kind. It may be that in the course of years, with our rented halls and upper rooms, we could win our way to their hearts and minds, but long before we shall have won many, history will have repeated itself, and the other denominations—full of faith and generosity and sacrifice—will have pre-empted the territory and secured the affection of the masses of the people, leaving us in the consciousness of duty's demand, struggling to maintain a little work to save our reputation and to protect our conceit. Already the Baptists have spent \$65,000 for their Church in Havana, and the Methodists have taken a \$30,000 option on a lot for theirs. We are waiting. But we, too, must buy, and establish ourselves before these people. There must be in Havana something which will stand for the dignity, strength, worth, and intention of this Church. This should be a church or an orphanage, with its attached chapel, or, better still, both.

The least desirable representatives of our civilization are crowding into Cuba. They bear with them the evils of our American society. Even those high in authority, from whom we rightfully expect much, are not always Christian aids. I note the meeting of the Jockey Club, ordered for and held last Sunday, and its president is an American general, and among its vice-presidents are other American generals.

In order to make sure of the foregoing statements in regard to the meeting of the Jockey Club, Dr. Powers cabled to Havana and asked for the facts. He received an answer to the effect that, on account of rain, the meeting had been postponed until the next Sunday.

Dr. Powers was followed by the Bishop of Pennsylvania, in an address glowing with earnestness and enthusiasm:

God gave the United States the opportunity to come to the civil and political relief of Cuba. Not less has God given to the Church the opportunity to come to the religious relief of Cuba. Twenty-five years ago, Bishop Whipple was asked by spiritually minded men in Havana who were weary of Rome, who longed for a pure religion, if he would not establish a mission in Cuba. Bishop Whipple, at one time, confirmed 116 in this mission, which thus was started from within Cuba, and there soon were in Havana six stations, with 325 confirmed persons. He begged for help from our Foreign Missionary Committee, and in 1884 there was an appropriation of \$1,000 a year voted for this Cuban work. Prominent Cubans said there were at that time 1,500,000 persons waiting and longing for the Church in Cuba. But we had no money. We missed that glorious opportunity. Bishop Young, of Florida, took hold of this work, but grew disheartened at the apathy he met in the United States, concerning this unprecedented opportunity. One man and his lay-helper stood by the work, however, for a while, in spite of lagging support, until finally the Baptists made him a cash proposition. They bought a \$68,000 theatre, holding 1,000 people, and, disheartened by the Church's coldness and indifference, he became a Baptist, and took most of his people with him. These Cubans much prefer our Church. They like our liturgy. They long for our Prayer Book. They don't like a bald Protestantism. The question now is for us to decide whether we will also lose this second great opportunity as we lost the first one. It is a tremendous responsibility. Dare we ignore it?

Bishop Whipple followed, with some intensely interesting personal reminiscences of that early Cuban work.

An adjournment was then taken until the next morning at 9 A. M.

The second day of the council opened Oct. 25th with Morning Prayer and Litany, read by the Rev. Wm. Short, rector of St. Peter's, assisted by the Rev. Dr. Hart. At the close of this service a number of resolutions were introduced, discussed, and adopted. The attendance throughout the entire day and evening was very large, every one taking the keenest interest in the papers and addresses. It was universally declared to be a day of the ablest and most brilliant missionary discussion ever held by the American Church.

HOW TO INCREASE INTEREST IN THE LENTEN OFFERING

A paper by Bishop Morris, of Oregon, read by the Rev. Mr. Potwine, one of the Oregon clergymen, opened the discussion:

An interesting comparison was made between the present contributions of the children and those of more than 20 years ago. If that worthy layman, Mr. John Marston, of Philadelphia, who devised this plan concerning the children, had been told that in 21 years from that time it would have been put into operation in every diocese of the country, bringing in more than \$80,000 in one year for our missionary treasury, he would have received the prophecy with the utmost incredulity. Yet such is the case. In 1878 there were 300 contributing Sunday schools; in 1899 there are 3,118. The placing of a missionary box in the house of every family connected with the Church was strongly advocated.

An address by the Rev. Dr. H. L. Duhring, of Philadelphia:

The Lenten Offering was not what it should be, and for the reason stated by the Bishop of Oregon, lamentable ignorance of the mission work of the Church on the part of both clergy and people. He urged, therefore, that the greatest effort possible be put forth to keep the people thoroughly informed as to all progress, both in the home and in the foreign field.

Many volunteer speakers took the floor at the close of these spirited addresses. Bishop Talbot, of Central Pennsylvania, spoke of the fact that in England a mite-box was to be seen in the home of every Churchman all the year round:

An earnest address was made by Bishop Gilbert, of Minnesota. His diocese stands fifth in rank of missionary contributions of all the dioceses in the country.

Bishop Gilbert also offered a resolution, which was adopted, expressing the gratification of the council over the large gift which had this year been made by the children. But before the resolution was voted upon, Bishop Tuttle said there was a danger lurking in the resolution; viz: That it might tend to put the men of the Church asleep. He further said that clergymen were spiritual "drummers," and that it was their business to push the Lenten Offering upon the adult membership as well as upon the children. He then seconded the motion, and it was unanimously adopted.

Bishop Whipple was asked to state some of the working methods of the great English missionary societies, and he replied in a very impressive address, replete with incident and suggestion.

He spoke of the mammoth meeting at the centenary of the C. M. S., when Exeter Hall was thronged to the doors three times in one day, one of the meetings being for men only, and attended by 5,000 men, while Albert Hall and St. James' Hall were both crowded at the same time by the overflow, and in every large town in England, enthusiastic missionary meetings were held at the same hours. This system reaches every home, and the entire membership is enthusiastic on the subject of missions; the Church Missionary Society, and the Society for the Propagation of the Gospel, have representatives in every diocese, many of whom are working without salary. The Bishop spoke of addressing a company of 500 laboring men who

were deeply interested in missions. He also affirmed it as his conviction that the secret of all this revival in missionary zeal was due to the fact that the Anglican Church was depending solely upon the Holy Spirit for guidance.

Bishop Dudley, of Kentucky, said:

The way to awaken permanent interest in the Lenten offering, is to cultivate the spiritual life of the children. He declared that he did not indorse the sentiment expressed by a prominent Eastern clergyman, that the Sunday school was an unmixed evil. He said that what the Sunday schools of the Church needed was a directing power, and that this should be the rector. True, it might require some sacrifice, but it was worth all the sacrifice it would cost.

Bishop Tuttle stated

That the diocese of Montana led the Church in the matter of Lenten offerings, having given \$1,070, which was the highest percentage; the Oregon diocese stood next. He also said that the diocese of Pennsylvania gave the largest amount, \$17,000, and the diocese of New York stood next, with \$8,000.

The Rev. Dr. George H. McKnight, of Elmira, N. Y.,

Introduced a resolution which was passed, indorsing the attitude of Dr. Hoffman, dean of the theological seminary in New York, in providing missionary instruction for candidates for Holy Orders.

At noon, prayers were offered for missions, and the All Saints' Day collect was said. Just before the noon hour, while the council stood, the names of the members of the Board of Managers who had entered Paradise during the year were read.

THE CHURCH IN CHINA

The next address on the programme was by the Rev. Dr. Edward Abbott, and was a concise and succinct description of the Church's missionary work in China.

Dr. Abbott could not overestimate the splendid work now being done by our China mission. He said there was union of effort, and very little of a discouraging character. He had visited every bit of mission property belonging to the Church mission there, and was gratified to see the excellent business tact that had been exercised in planting of missions. He was also impressed with the representative character of the work. Much credit was due Bishop Graves for his marked leadership. The Chinese laundrymen whom you see here are no more representatives of the best people in the north of China, then the Eskimo is representative of the Canadian. The Chinese laundryman is a Cantonese. He cannot understand the language of the Chinese in the other parts of the country, and they cannot understand him. The chief difficulties in the work are due to the uncertain political conditions in China; the Emperor favors progress, but the Empress Dowager will have none of it. On the whole, however, Dr. Abbott was much encouraged with the outlook. "It is hard rowing up a strong current, but perfectly plain sailing."

THE MISSIONARY POWER OF THE PRAYER BOOK

The afternoon session opened with devotional exercises conducted by Bishop Whipple. A vote of thanks was tendered George C. Thomas, treasurer of the Foreign and Domestic Board, for having closed the year without any deficit, the first time in years.

The Rev. Dr. Samuel Hart, secretary of the House of Bishops, read a paper on the above topic. He took the position that its influence along this line could scarcely be overestimated, gave many reasons for his position, and illustrated it in many ways.

The Rev. Dr. George Hodges urged a higher appreciation of the Prayer Book on the part of the people, and greater loyalty to it on the part of the clergy.

The Rev. Dr. John Wright said that in his opinion it stood next to the Bible itself, and was its best interpreter.

Testimonies from personal experiences, illustrating its spiritual power, were given by the Bishop of Kansas, the Bishop of Southern Florida, the Rev. Dr. Gray, and Bishop Whipple.

At this juncture Bishop Whipple read a telegram, which stated that the Rt. Rev. Henry Adams Neeley, Bishop of Maine, was rapidly sinking, and was liable to pass away any moment. At the close of the reading, Bishop Whipple read the Commendatory Prayer and others from the Visitation Office. A telegram of affectionate regard was ordered sent to the Bishop.

THE PARTITION OF CHINA—WHAT WILL BE THE EFFECT ON CHRISTIAN MISSIONS?

This topic was of the utmost interest, and both the papers were masterly in their analysis of the remarkable and critical situation in China.

Dr. Bunn's paper was read by Bishop Gilbert, and the council listened with rapt attention.

It opened with brief history of the operations in China up to the present time by the different European nations. At present the outlook seemed to forebode the near partition of the great Eastern Empire, with Russia, Great Britain, Germany, and France playing the leading roles. The cause of missions would suffer greatly in such case. With the disintegration of the empire would perish the hope of its ever acquiring a national religion. Furthermore, it was extremely doubtful whether the partition could come about without a destructive war, in which China and someone of the European Powers would be allied against a combination of European Powers. Such a conflict would result in the immediate death of the missionary movement in China.

Dr. Bunn advocated the "open-door" policy for China, declaring that the cause of religion would suffer beyond repair by the partition of the country's vast territory among the rival Powers of Europe. It was the duty of the United States, he maintained, to insist upon China's remaining intact, and the continuance and improvement of the "open-door" policy. The writer insisted that the great question confronting this country to day was not the Philippine question, but the one dealing with the future of China. The commercial interest which this country has in the empire should awaken the officials to the fact that it is incumbent upon them to discourage any movement looking to the partition of the great Mongolian Empire.

The Rev. J. Addison Ingle, of the China mission, was the next speaker.

He also declared against the partition of China. He argued that France's motive in wanting to acquire portions of the empire was more political than commercial; so was Russia's; the motives of Great Britain, Germany, and Japan were purely commercial. He emphatically declared that if these five countries were allowed to carry out their ideas in regard to the dividing of China, the cause of missions would suffer irreparably. France's possessions would immediately fall under the Roman Catholic influence, to the exclusion of all other religious bodies. The provinces of Japan and Russia would fare little better, from a religious standpoint. The English and German possessions would alone be the gainers, in so far as missionary work went.

An informal discussion of the Chinese question called forth remarks from several bishops and clergymen. All declared against the partition of the empire.

MISSIONARY EDUCATION

Was the next theme presented to the council, and both of the leading papers showed the great care and thorough system

with which this vast and vital subject of mission work is being studied in many quarters. The first paper, by the Rev. Everett P. Smith

Gave a graphic account of the manner in which a certain parish had deepened in its missionary study during the past two years, beginning with simple talks to a communicant class just after their Confirmation, and continuing until the Sunday school, the Woman's Auxiliary, the Junior Auxiliary, and the Junior Brotherhood chapter were all hard at work writing their own papers for their frequent meetings, and giving stereopticon lectures on missions. The parish library was enriched by books on missions. At the end of the first year there were 48 volumes. In another twelve month there were 188, and the public library of the city had bought over a dozen more. The great difficulty was the lack of accessible literature concerning our own mission work, both at home and abroad. What is needed is biographical works, with much local coloring and many details. The works of the Student Volunteer Movement were found most valuable, but they do not give much information concerning our American Church's mission work. This education of the parish concerning missions is absolutely necessary. The strong point was made that this education should be given first, and appeals for money should follow. It is injurious to the cause to beg first and to let the imparting of the inspiring facts go by the board, or take second place. The better way is to educate the people concerning the grand work accomplished by missionaries, and the money would follow as a matter of course. Most rectors merely requested contributions for carrying on mission work, without endeavoring to elicit the sympathy of their congregations in the cause. So long as this condition of things prevailed, just so long would the cause of missions languish.

An address by the Rev. Richard P. Williams followed, emphasizing these points.

The speaker declared that the clergy are canonically obligated to provide instruction for their people concerning missions. He outlined an extensive plan, commencing with biographical accounts of the earliest missionaries, and proceeding down the ages, with such names as Ulphilas, Columba, Xavier, Carey, Heber, Patterson, Livingstone, Hannington, and, in our own Church's work, Chase, Kemper, Kip, Williams, Boone, Schereschewsky, Whipple, Hare, and all the others. He advocated the plan of monthly sermons on the biographies of these great men, and on a following week night, a lecture on the people and the country where the missionary thus described had labored. These lectures should be illustrated by pictures, or, still better, by lantern slides.

There should be a quarterly conference on missions held in every diocese, and all the clergy should be obligated to attend, for purposes of study. The best book on missions is by Dr. Dennis, on "Christian Missions and Social Progress."

Much interest was manifested in each of these addresses, and the speakers were plied with questions after the adjournment, which immediately followed.

RESOLUTIONS ADOPTED

The evening session began promptly at 8 o'clock, with hymn and collect, Bishop Tuttle conducting the service. The session was devoted entirely to the consideration of the reports on the previous day.

After thorough discussion, the following resolutions were heartily adopted, to be presented by Bishop Doane to the Board of Managers. There were two sets of resolutions concerning "Our increased responsibilities," one proposed by the committee, and the other by the Rev. Dr. Faude, of Minnesota. Both sets were adopted. The committee's resolutions were as follows:

Resolved: That, in the judgment of this Council, the Island of Puerto Rico should be made a missionary district of this Church as soon as it can conveniently

be done, and that the House of Bishops be requested, in the meantime, to provide episcopal supervision for the island.

Resolved: That this Council recommends to the Board of Managers a generous consideration of the reports of the Commission on Increased Responsibilities, trusting and believing that the Church will rise and respond to any courageous recognition of the openings and opportunities which God is presenting to her; and hoping that liberal encouragement may be given to the clergy and lay workers who are rendering real service to the spiritual and physical needs of the people in Cuba, and in the Philippine Islands, where, for the time being, there is certainly a pressing call for the ministrations of the Church.

The Rev. Dr. Faude's were as follows:

Resolved: That in the judgment of the Council the time has come for the Church to realize that every opportunity for the spread of Christ's Kingdom lays upon her the duty of immediately taking up the work.

Resolved: That it is the belief of this Council that every new work undertaken by the Board of Managers will be supported by the Church.

Resolved: That this Missionary Council hereby recommends to the Board of Managers of the Board of Missions the sending at the earliest practicable day of a bishop of this Church to inaugurate and foster the laying of the foundation of the Church in each of our new possessions and responsibilities until such time as the General Convention may establish missionary districts therein.

Resolved: That the Board of Managers be requested to issue a special appeal to the Church for the funds necessary for this work.

The Rev. Dr. E. S. Lines read the report of the committee on the Annual Report of the Board of Managers. Much thankfulness was expressed for the many unusual features of the year's encouragement and growth, and it was urged that in reaching forth to grasp the new responsibilities, we must not forget our duty to the work already in hand. Special stress was laid upon the need of increased work among the colored people. The general treasury should not suffer because of many "specials." Many suggestions were made concerning increased instruction at diocesan conventions, as well as at divinity and deaconess schools, concerning missions.

After accepting the report, the session adjourned till Thursday morning.

Thursday, Oct. 26th, Morning Prayer was read at 9 A. M., in St. Peter's church.

The morning was devoted mainly to reports and resolutions. Among the latter, was one suggesting more accurate plans regarding concerted prayers for missions, and the wider distribution of missionary literature.

The report of the commission on missions to the colored people was read and discussed. The appropriated sum of \$62,000 was declared quite inadequate. The suggestion that a field secretary be appointed, with general supervision, was adopted. The report of the Committee on the American Church Missionary Society's report was read by Bishop Peterkin, and that concerning the American Church Building Fund Commission read by Bishop Talbot, and thoroughly discussed.

THE CHURCH'S MISSION IN JAPAN

After the mid-day prayers for missions, the Rev. Dr. Edward Abbott addressed the Council, giving much valuable information gathered during his recent visit to Japan.

Japan has leaped to a conclusion, but has reached it without the discipline of intellectual labor. Currents of popular thought are uncertain, and the shoals are shifting. In some directions, fog is closing down over the future. Wise observers are on the look out for squalls. Everything that the Chinese character is, the Japanese is not. The Chinese are more like the English, the Japanese like the French. The government attitude towards education is that religion and education are two entirely different things. The unreliability of the Japanese character makes it as "unstable as water."

The encouraging features are many. The Church is organized nationally, our American mission working in connection with that of the

S. P. G. The missionary spirit is at work among Japanese Christians, for they are already sending missionaries to Formosa. It is probable that the coming language in Japan is the Anglo-Saxon. Everyone who can is studying English. A glowing tribute was paid to the venerable Bishop Schereschewsky.

After several other resolutions, the Council adjourned till 8 o'clock in the evening.

The House of Bishops met in the afternoon, and elected the Rev. Sidney C. Partridge, of Wuchang, China, missionary bishop of Kyoto, in Japan. The bishops also requested the Presiding Bishop to correspond with the Archbishop of Canterbury, concerning the oversight of the Church in the Hawaiian Islands.

The final service came at 8 o'clock Thursday evening, at St. Peter's church, and was marked by the same large and interested attendance as all the other services and sessions of the council. There was no abatement of the deep enthusiasm which had been so freely shown during the week.

The Woman's Auxiliary of the Board of Missions

No report of the meeting in connection with the Missionary Council would be complete without mention of the deep and abiding sadness caused by the death of Mrs. Tuttle. To meet in St. Louis, her home city, without the warmth of her greeting and the help of her wise counsel, was a trial to every member of the Auxiliary who knew and loved her. Although kept in the background in deference to what was felt would be her wish, it was the absorbing thought on Wednesday when, in the dim, gray light of early morning, nearly 50 diocesan officers met in St. George's church for the corporate celebration of the Holy Communion. The Bishop of Missouri was celebrant, assisted by the Bishop of Kansas. At the close, adjournment was made to the parish house, where breakfast was served by the gracious hospitality of Mrs. Simmons, acting president of the Missouri Branch. At 9:30, all assembled in the church for the meeting of the officers, Mrs. Simmons, of Missouri, in the chair. Officers from 20 dioceses were present, and visitors from two others. Resolutions were read, showing, in some small degree, the lasting impress left by Mrs. Tuttle's life and work.

Miss Emery called attention to the annual report, giving the cheering news that the aggregate of money and boxes during the past year has reached a larger total than ever before, and this increase has been largely in money. Twenty-five thousand United Offering boxes have been distributed for the offering of 1901, and 40 women workers have been sent into the Mission field, or are to be sent, the result of the United Offering of '98, at the last General Convention.

Mrs. Irving called attention to new methods, asking for hints from club women, that the mission classes and literary work of the Auxiliary may be made attractive and up to date. She spoke of the "Missionary Week" to be held in New York the first week in Advent, comprising a Quiet Day, addresses on missions, and a missionary exhibit. One interesting feature will be a "model missionary box," showing the ideal box that should be sent to a missionary and his family.

The report of the committee on systematic giving was read by Miss Emery, and was replete with useful suggestion. It was followed by a protracted discussion.

The report of the committee on missionary study was read by Mrs. Baxter, of Minnesota. Active and deepening interest is taken in this important study, and every effort is now made to extend more widely an accurate knowledge of Church matters. In this connection, the subject of a "Woman's Auxiliary Calendar" was touched upon, each leaf to give a text from the

Bible, or a sentence from the writings of the true heroes of the Church and of the world.

The report of the committee on missionary workers was read by Miss Stuart, of Virginia. An excellent point brought out was the need of judicious selection of workers; one of the most important duties of those having the matter at heart is to discourage those who have not the religious consecration or the natural endowments to fit them to be successful workers in the mission field. Some of the missionary bishops have sent, when requested, long letters, giving the qualifications they deem essential in successful workers. One of these letters has been published as a leaflet by the Girls' Friendly Society.

The report of the committee on the Junior Auxiliary was read by Mrs. Morrison, of Duluth. It advocated the active pushing of this work, speaking with enthusiasm of the value of *The Young Christian Soldier* in arousing interest among adults as well as children. This fact was insisted upon, that the Junior Auxiliary can never attain its highest success until the Woman's Auxiliary realizes its sense of motherhood, and takes the younger organization under its active guidance.

The reading of the reports was followed by a discussion about methods, that showed how deep was the interest aroused.

A large public meeting was held at the church of the Holy Communion at 8:30 on Thursday afternoon, representatives from 30 dioceses being present, while the Missouri branch reported 47 delegates from parishes. An address was given by the Rev. J. Addison Ingle, on "Woman's Work in China." He said:

The men largely outnumber the women in the congregation at Hankow. It is impossible for men to work among Chinese women, as they seldom see men, and are very shy, as well as slow and stupid. They are so suspicious of male missionaries that we must depend largely on the services of those trained carefully by native clergy. There are great difficulties in the way that prevent Chinese women from attending service. It is wellnigh impossible for them to leave their children at home. I have had children play in the aisles during service, I have had almost to scream to make myself heard. When the women do appear on the streets, they are often hooted at and called vile names. Thus, they dread to go to church, as they are reviled for violating their code. Women are going to Hankow as missionaries. One leaves Oct. 28th from Connecticut, for which we are very thankful.

The Rev. Mr. Irving spoke on Japan, saying:

The work is exactly the opposite of China. The civilization attained by the Japanese, has elevated women. They are bright and versatile, and form a large proportion of our congregations. I am to talk to-day of the necessity of building a new church in Sendai, a city of 77,000 inhabitants. Mr. Jeffreys has been there for a long time, and does what he can, but his house is not large enough to be used longer for service. The idea of the Japanese is right, that the church is for worship, not for entertainment, and I would plead for a rectory and parish house, as well as a church, that there may be an opportunity for the Japanese, who are a very social people, to meet often in a social way. Japan needs the best, and if given that at first, will soon be self-supporting.

An address was made by Miss Stuart, of the Virginia branch, showing how to stimulate the work of the Auxiliary in weak places. It was an earnest and inspiring plea for greater consecration of self and for more intimate knowledge of the mission field.

Miss Elliott, of Moab, Utah, addressed those present, speaking of the blight of Mormonism that has settled upon Utah. She said:

Every man is great in proportion to his family, their size and number regulating his position in the celestial kingdom. This is so firmly believed by the Mormon woman that she gladly welcomes the many celestial marriages, that her husband's position in the celestial kingdom may be secure. Our school and hospital in Salt Lake City are doing a noble work. We have one woman worker outside Salt Lake City, but what is that compared with the 2,000 Mormon missionaries sent out every year?

"Church schools for colored people," was eloquently presented by the Rev. Mr. Hunter, principal of St. Augustine's School, Raleigh, N. C. The address was necessarily short, owing to the lateness of the hour.

The offering for missions amounted to \$78.

The Cleveland, Ohio, Branch

At the call of Mrs. W. A. Leonard, president, an enthusiastic missionary meeting was held at the Cathedral House, Oct. 17th, attended by representatives from nearly every parish in the city. Mrs. Twing, of New York city, who has recently completed a journey round the world for the purpose of studying the missions of foreign lands, made an address full of interest. Bishop Talbot gave a stirring appeal for work among the Indians and the people in the Far West, particularly in Wyoming and Idaho, his former field of labor. At the close of the service a social cup of tea was served in the parlors above the chapel.

The Sunday School

Sunday School Commission of Long Island

The first convention was held in Christ church, Brooklyn, on the afternoon of Oct. 24th. The object of the commission is to arrange for, and secure uniform service, organization, and instruction in all the Sunday schools in the diocese, and to increase in them an interest in the missionary and charitable work of the Church. The Rev. Frederick Burgess was called to the chair. The Rev. William Wiley gave a report on the work of the commission. The growth of the Sunday school has not kept pace numerically with the growth of the population, or the growth of the Church. He spoke of the lack of interest in this vital work of the Church, as evinced by the fact that in ten years past not one word in relation to it has been uttered on the floor of the diocesan convention, and that in the parochial reports, further than statistics regarding number of teachers and pupils, no mention is made of the work. The committee has been urged by bishops, presbyters, and lay-deputies, to use their best efforts to secure uniformity of service and grading and instruction in the schools. Their aim was not to interfere with rector or priest, in the discharge of his duty as the teacher of the young within his cure, but rather to assist him in the giving of such definite and thorough training as will prepare the children for being openly catechised in church. The need is, more interest in the work and better instructed teachers. For the furtherance of the latter, a course of instruction was proposed, the study of the following books being suggested: Sadler's "Doctrine and Bible Truth," Little's "Reasons for being a Churchman," "The Teacher's Prayer Book," and Vernon Staley's "The Catholic Religion." It is the intention of the committee to provide by a careful correspondence, or through clergymen selected for the purpose, instruction in the subjects named, and times and places for examination. The teachers present were asked to register for this instruction, and also to send to the commission an outline of what, in the opinion of each, should constitute a course of systematic and thorough instruction for the Sunday school. The Rev. Robert Rogers opened a discussion on "Infant class methods." In Christ church chapel he teaches an infant class numbering from 300 to 400. Mrs. Crause, of Grace church Sunday school, read a paper on "The education of the young Churchman." The Rev. James H. Darlington spoke on "Main school and adult class methods." In his opinion, Sunday school work could be much better carried on if buildings similar to public school buildings could be secured. With black boards and rooms to accommodate 30 or 40 pupils, and with a competent teacher, things would be greatly benefited. Dr. Darlington told of an invisible system of grading now being tried in Chicago, which he believed might be used in Brooklyn satisfactorily. He suggested that to stimulate missionary work classes might be named after missionary bishops. The Rev. Messrs. Ralph Brydges, Charles E. Cragg, and Alexander Vance, took part in the discussion which followed. The Rev. Dr. Lindsay Parker spoke on "Methods and motives of our work." The Rev. Frederick P. Swezey closed the afternoon session with an address on "The work as a clerical superintendent sees it." At the evening session, the Rev. Dr. Henry

Mottet delivered an address on "Sunday school organization." The Rev. Pascal Harrower spoke on the advisability of using a uniform series of lessons, approving of the International series, and adding that the Sunday School Institute was an admirable institution.

The American Church Building Fund Commission.

The 19th annual report has just been issued. Note is made of the fact that four of those prominently connected with the work have died the past year: Bishop Williams, its president; the Rev. Dr. Malcom, for many years its corresponding secretary; the Rev. Dr. Cooper, and Mr. Cornelius Vanderbilt, members of the board of trustees. The report says: "Perhaps the most important change the past year is the lessened call for loans, and the increasing demand for small gifts. This is, in part, due to better times, and we believe is a more normal condition of things with respect to our fund, which was established to provide an income which could be donated to aid in erecting churches; the permission to loan parts of the principal on bond and mortgage, under certain well defined conditions, to churches in course of erection, being subsidiary to the main purpose." Fourteen applications for loans have been granted amounting to \$13,225. Thirty-two applications for gifts, of small amounts, have been granted, amounting to \$5,050. Of this amount, \$300 was given to Bishop McKim to build a chapel at Kurvana, Japan. During the 19 years of the existence of this Commission, it has made 366 loans amounting to \$419,957.96; and 158 gifts amounting to \$28,036.33. Contributions to Sept. 1st have amounted to \$349,277.15. The Commission has taken title to seven churches which have been unable to meet their payments, and the property in each case has been surrendered to the Commission, with the approval of the Bishop.

The trustees remind the clergy that November 12th, the second Sunday in November, is "Church Building Fund Sunday," at which time the annual collection should be taken.

Canada

Diocese of Niagara

Addresses on "Family prayer" and "Private prayer," were given at the quarterly meeting of the deanery of Lincoln and Welland. The Bishop consecrated St. James' church, Rothsay, Sept. 21st. The seating capacity of Christ church cathedral, Hamilton, was 1,000, but since the new font was put in, this number has been slightly reduced. One of the improvements to be made to the church in the village of Arthur is a steeple.

Diocese of Montreal

The 11th annual conference of the Montreal Diocesan Theological College was opened Oct. 12th. There was an early celebration of the Holy Communion in the college chapel. A number of able papers were read, dealing with the functions and limitations of the ministry, as bishop, priest, and deacon. The latest gift to St. George's church is a beautiful new clock and chimes, presented by Mr. A. F. Gault. It is said that the chiming or "carillon machine" as it is called, will be the first of the kind erected in Canada. It is hoped that the bells may be in position by Christmas, but the machine for chiming will not be ready till next summer. There are to be 28 tunes in all. Reports of the recent convention of St. Andrew's Brotherhood at St. John, New Brunswick, were presented at the meeting of the local chapter, by the delegates in St. Mary's church, Hochelaga. Thank-giving services were arranged for in the city churches on the day appointed by the government for public Thanksgiving, Oct. 19th.

Diocese of Huron

A plan for improving the parish work, which need not interfere with existing societies, was unanimously adopted by the congregation of Memorial church, London, at a meeting held in the end of September, to discuss the best meth-

ods of work for the coming winter. The new plan provides that the members of the congregation shall appoint from their own number committees to have oversight of the several departments of work entered upon, and progress in work shall be reported upon at regular congregational meetings. A children's floral service was held in Memorial church on the afternoon of Sept. 24th. Bishop and Mrs. Baldwin attended a Woman's Auxiliary missionary conference in St. James' church, Ingersoll, Oct. 4th. A new church is to be built at Tilbury, and the work to be begun this fall. The Bishop consecrated St. Stephen's church of Gorrie lately, and St. James' of Wroxeter. Among the improvements to Trinity church, Hordwich, during the past summer, are a fine new tower and cast steel bell.

Diocese of Toronto

The Diocesan Sunday School Association held the opening service for the season, Oct. 16th, in St. James' cathedral, this being one of the days appointed by the Archbishop of Canterbury for intercession for Sunday schools. Bishop Sweatman returned home from England the first week in October. The Quiet Day for the Alumni Association of Wycliffe College, Oct. 8d, was conducted by the Rev. Osborne Troop, of St. Martin's church, Montreal. A very warm reception was given the Rev. Mr. Sanson, rector of Trinity church, East Toronto. The venerable rector is now the oldest Anglican clergyman in Canada, being in his 81st year, and he has been 40 years in charge of Trinity parish. He has just returned from a three months' visit to his birthplace in Edinburgh. At the October meeting of the rural deanery of Toronto, the Rev. John Lantry, rector of St. Luke's church, was elected rural dean, to succeed Canon Sweeny, of St. Philip's. At the rural-decanal meeting of the chapter of East Simcoe at Shanty Bay, it was decided to endeavor to have a conference of all the deaneries in the county of Simcoe soon, to be held at Barrie. It has been arranged to hold the conference of the archdeaconry of Peterborough, Nov. 14th and 15th. A very good programme has been prepared of subjects to be discussed, of grave import to the Church.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

Bishop McLaren, who was prevented by illness from preaching, and acting as co-consecrator at the consecration of Bishop Williams, at Omaha, is improving.

The Bishop of New Hampshire was a recent visitor to Chicago, and preached in Grace church on the morning of the 22nd.

On Wednesday evening, to an attentive and numerically good audience, Prof. Francis Hall delivered the first of a series of weekly lectures on the Scriptures. The subject of the inspiration of the Bible was treated in the doctor's usual lucid style.

Last week the Rev. H. R. Neely was called to Maine; his uncle, the Bishop of that diocese being at the point of death.

The mission at Harvey is now in charge of the Rev. Mr. White, resident chaplain of St. Luke's hospital.

The Rev. Harold E. Addison, late superintendent of St. James' Sunday school, is taking a post-graduate course at Harvard, for which he won a scholarship, his place at St. John's, Clybourne ave., being supplied by Mr. Lathrop, a seminarian.

Among other gatherings marking the fall and winter work not the least interesting are the organ recitals now being given in several of the city churches. A well attended one was that of Mr. Frank Smith, son of the rector of St. Luke's, Evanston, which was given on the evening of Oct. 19th.

Vested Choir at St. Matthew's, N. Evanston

Was introduced Sunday, Oct. 29th. It is composed of 12 boys, 4 men. Henry W. Hunt is choir-master. The ladies have made the cassocks and cottas. The Rev. Mr. Granger is priest in

charge. A choir room was built on this summer. The processional cross used is a memorial of the late E. O. Harriss.

A Visit from Bishop Edsall

Bishop Edsall in St. Peter's last Sunday, gave an account of missionary work in his jurisdiction of North Dakota, and was given by his late parishioners the offering at morning service amounting to \$110. In the evening he preached in the church of Our Saviour, Fullerton Boulevard.

Church of the Epiphany

A new club has just been organized for the choir boys of the parish, called the Choir Club. It is a secret society, with initiation, obligation, grip, pass-word, regalia, etc. It meets on Wednesday evenings in the parish house. The first free organ recital of this season was given by Professor Francis J. Hemington, the organist, on Oct. 19th. The attendance was large, and the brilliant programme was played in a masterly manner. These free recitals are to be given on the first and third Monday evenings of the month until Lent. The choir provides special festival services on the evening of the first Sunday in each month. The October festival was largely attended.

New York

Henry Codman Potter, D.D., LL.D., Bishop

During Bishop Potter's absence in the Pacific, Bishop Hare, of South Dakota, and other bishops, will attend to the spiritual ministrations in this diocese.

It is announced that Dr. B. F. DeCosta who was lately deposed from the priesthood by Bishop Potter, has definitely abandoned the communion of the Church.

Grace church has just purchased for \$30,000 property adjoining Grace chapel, the object being to acquire land so as to provide for future enlargement of Grace settlement, as may be needed.

At St. Thomas' chapel, the Rev. Dr. Pott, vicar, a new stained glass window has been unveiled. It is the gift of the Workingmen's Club of this congregation, and is of fine design and execution.

In the new memorial chapel of St. Luke's House for Indigent Christian Females, have been placed stained glass windows, commemorating a former inmate of the institution, Miss Waite, and the late Rev. Chas. De Witt Bridgman, D. D.

Study of Church History

Under the direction of the Sisters of the Order of St. John the Baptist, a class of ladies will be held on Thursday afternoons during the winter at the sisterhood house, for the study of Church History.

The Church Club

At a meeting Oct. 25th, the subject considered was the "Holy Scriptures." The position taken by the Higher Criticism was in some degree defended by the Rev. L. W. Batten, Ph. D., and the Rev. John P. Peters, D. D., Ph. D.

Another Tea Saloon Opened

In connection with St. James' church, the Church Army opened on All Saints' Day, a third tea saloon, modeled on those already existing. A coffee bar and cocoa room are added, and the house, which is located in 3d ave., near 76th st., will be a center of evangelistic, as well as temperance, work. It will have in the basement a bowling alley for boys. The two other tea saloons established have become self supporting.

Cathedral of St. John the Divine

Has reached the completion of the first great arch of the choir, which now stands a prominent object on Cathedral Heights. The vastness of the future building seems for the first time to have impressed the public. The present arch is 85 ft., 6 inches in span, and the spans of the three other arches which will soon join it are to be the same. The stones used in building each

weigh about three and a half tons, and have dimensions of a yard and a half, facts which give forcible idea of the massiveness of the construction. Those forming the outer surface are of Frontenac limestone from the West. The arch proper is carried over from pier to pier on a skeleton of timber. Seventy ft. of this were used, and the total of timber work alone supporting the stones weighed 100 tons. Under the arch in the choir there will eventually stand either four or six huge interior columns, decorative in their effect, weighing each 135 tons. It is hoped to have this portion of the cathedral completed and ready for use by the autumn of 1903, but as the rate of progress is necessarily somewhat slow, that date may be exceeded. By a recent decision in the case of the will of the late Elizabeth U. Coles, the residuary portion of the estate is likely to be considerably increased, resulting in the Cathedral of St. John the Divine eventually receiving more than \$500,000.

The trustees met at the See House Oct. 24th. Routine business was transacted, and it was announced that the services in the crypt will be continued during the coming winter.

Will of the Late Cornelius Vanderbilt

Disposes of an estate estimated at over \$75,000,000. Mr. Vanderbilt's house for railroad men is endowed with a gift of \$100,000. His rector, the Rev. Dr. David H. Greer, receives a personal gift of \$50,000, and \$10,000 is bestowed upon the estate of the Rev. Dr. Wm. S. Langford, late secretary of the Board of Missions. To Yale University is devoted \$100,000; St. Luke's Hospital, \$50,000; the Redwood Library, Newport, R. I., \$10,000; the Domestic and Foreign Missionary Society of the Church, \$50,000; the trustees of Vanderbilt University, Nashville, Tenn., \$50,000; the Newport Hospital, \$10,000; the Christian Home for Intemperate Men, New York, \$10,000; the Manhattan Working Girls' Society of the City of New York, \$10,000; the New York Bible and Common Prayer Book Society, \$10,000. The executors are directed to pay to the Society of St. Johnland annually the sum of \$2,000, pursuant to certain arrangements previously made, and a bequest of \$10,000 is made to the same society. The Society for Seamen of the City and Port of New York is given a bequest of \$10,000, and \$200,000 is given to the rector, churchwardens, and vestrymen of St. Bartholomew's church, to be kept invested, and the annual income to be applied by them to the missionary work of the parish. A further bequest of \$200,000 is made to the church for the erection of a building for Church purposes in the parish, contingent upon its not having been erected prior to the testator's death. And in a codicil, an additional legacy of \$200,000, making \$600,000 in all, is given to the church to increase the endowment for its missionary work. This is understood to apply to St. Bartholomew's parish house, the work which the testator and his mother, in conjunction with Dr. Greer, were chiefly instrumental in creating.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

St. Alban's mission church, Olney, is under the direction of the Rev. Dr. Samuel Upjohn, rector of St. Luke's church, Germantown, by appointment of the Bishop. The Rev. A. C. Knowles, junior curate of St. Luke's, has just been placed in charge of St. Alban's.

St. Timothy's Hospital, Roxboro, has received \$250, the net proceeds of a benefit game of baseball played Sept. 30th, between local clubs of that suburb.

Reception to the Rev. E. L. Ogilby

The congregation of St. Barnabas' church, Kensington, tendered on the 26th ult., a reception to the new rector, the Rev. Edward L. Ogilby, and Mrs. Ogilby, the attendance being very large. The introductory remarks were made by the former rector, the Rev. J. R. L. Nisbett, and among those present were the Rev. Messrs. W. W. Taylor and Edgar Cope.

Chimes for Christ Church, Germantown,

In memory of Colonel Edwin M. Jeffries, for over 25 years a vestryman of Christ church, Germantown, his widow, Mrs. Jeffries, has donated a chime of 10 bells, to cost \$6,000, which are now being cast. In making this handsome gift, Mrs. Jeffries is carrying out a frequently expressed idea of her husband, that Christ church should have a chime of bells.

Kensington Hospital for Women

At the annual meeting of the board of directors, held on the 9th inst., Bishop Whitaker was re-elected president, as were also the officers and directors. The past year has been the most active in the history of this institution, 692 patients having been treated, being 79 more than the year previous; and 866 operations performed, of which 226 were major operations. Ten nurses were graduated during the year, and 12 are at present under training. Although the hospital is "unsectarian," it is mainly under the management of Church people.

Brotherhood of St. Andrew

A convention echo meeting was held at the Church House, Philadelphia, on the 26th ult., J. Lee Patton presiding. The Rev. L. N. Caley offered prayer, and then gave his impressions of the Columbus convention. Taken as a whole, the convention seemed to be on a high spiritual plane. Pennsylvania had by far the largest delegation of any State. M. N. Kline, of the church of the Saviour, C. L. Filbert, of St. Andrew's church, and Edward H. Bonsall, gave then the result of their observations. John W. Wood, general secretary, said there were 621 delegates in attendance; a very considerable number of them were men under 30. There is probably something in the assertion that there is danger of the Brotherhood becoming a great mutual admiration society. The convention addresses were marked by a combination of spirituality, deep thought, and practical usefulness.

Convocation of Norristown

The autumnal meeting was held on the 26th ult. in St. John's church, Norristown. The opening service was conducted by the rector, the Rev. H. S. Fisher, assisted by the Rev. Herbert J. Cook. Resolutions were adopted recommending that the congregations reduce the mortgage on Epiphany mission chapel at Royersford. Reports were received from various clergymen who are in charge of mission stations, all of an encouraging character. The Rev. J. H. Converse stated that the church of the Messiah, Gwynned, is no longer dependent on convocation support, having become a self-sustaining parish. The Rev. A. J. Barrow reported for Evansburg and Royersford, saying the former was reviving, and that a parish building is among the early probabilities. The Rev. W. H. Burr stated that the new Trinity Memorial church, Ambler, would be ready for services at Christmas.

The North East Convocation

Met on the 24th ult. in the church of the Resurrection, the Rev. Dr. H. Richard Harris, Dean, presiding. Of the 17 parishes comprising the convocation, nearly all were represented. After a brief devotional service, the treasurer's report was presented, which showed receipts \$388.78; present balance, \$32.28. Encouraging reports were read of the work achieved by the Messiah and Galilee missions. The Rev. C. L. Fulforth, of the Messiah, asked the convocation to appropriate \$100 towards paying a female Church visitor, which request was referred to the committee on appropriations to consider and report at the January meeting, which will be held at the church of the Nativity. The Rev. A. J. P. McClure, financial agent of the General Clergy Relief, addressed the Convocation on the importance of regularly contributing to its fund. Resolutions were adopted, congratulating the rector and vestrymen of St. Jude's church, on the completion of the first half century of its history. At the public missionary services in the evening, addresses on diocesan missions were made by the Rev. Messrs. McClure and Fulforth, and Mr. Henry L. Butler.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

On Sunday, Oct. 22nd, the Bishop confirmed a class of 15 at St. Peter's church, Bay Shore, the Rev. John Charles Stephenson, rector.

Statistics of Dr. Haskins' Rectorate

In an address made by the Rev. Dr. Samuel Haskins, on the occasion of the celebration of the 60th anniversary of his rectorship of St. Mark's church, he gave the following statistics of his work: Baptisms, 3,280; prepared for Confirmation, 1,490; officiated at 2,705 funerals, and celebrated the Holy Eucharist 3,190 times.

New Edifice for Christ Chapel, Brooklyn

The old edifice has been removed to make way for the new building, the corner-stone of which was laid during the past summer. It is to be of brick, with a seating capacity of 500, and will cost about \$30,000. Towards meeting this outlay, Christ church, Clinton av., the Rev. Arthur B. Kinsolving, rector, has largely subscribed. The new chapel is expected to be completed early in the coming year. Under the administration of the Rev. Robert Rodgers, Ph. D., Christ chapel has rapidly advanced. It now numbers 500 families, with a Sunday school of 1,200.

Gifts to Church of the Holy Trinity

Re-opened on Sunday, the 22d, after having been closed for the greater part of the summer for the placing therein of memorial gifts. An organ has been given by George Foster Peabody, a reredos in memory of her husband, by Mrs. Samuel E. Howard; a pulpit in memory of her parents, by Countess Von Francken Sierstorff; an altar in memory of his father, by William A. Reed, and an altar rail in memory of Margaret Eleanor Connell, by James S. Connell. The 46-stop organ, built by Hutchinson, of Boston, is one of the most perfect of its kind. It has brilliancy, sweetness, and resonance. Mr. Dudley Buck resides at this splendid instrument. The reredos of gray white Caen stone is about 25 ft. long by 28 in height, and is perpendicular Gothic in style; the centre space contains sculpture in high relief by Karl Bitter, after the picture of "The Last Supper," by Leonardo da Vinci. The altar is of Sienna marble. Its font is divided into three panels, each ornamented with conventional design in mosaic. Mosaic likewise, appears on the chancel floor, a broad path of it extending from the steps to the altar. The new pulpit consists of an oaken floor elevated on 10 columns of Mexican onyx, and supported on a platform of Caen stone, bordered with heads of cherubs. In place of the customary box there is a handsome brass rail, artistically consistent with the rail of the chancel, and edged with oak. The reading desk is merely a ledge on this oaken border.

St. George's Church, Brooklyn

The 30th anniversary celebration began on Sunday, the 22d. There was on Sunday a celebration of the Holy Eucharist, the rector, the Rev. W. A. Wasson, being celebrant. On Monday evening there were historical addresses by former rectors, and the remaining evenings of the week-services and sermons by visiting clergy, among them were the Rev. Dr. S. D. McConnell, George R. Van De Water, W. R. Hunt-ton, and Charles A. Briggs.

Massachusetts

William Lawrence, D.D., Bishop

Services are now held regularly in Winchendon, at 6:30 p. m., and on the last Sunday the Sacrament will be celebrated at 10:30 a. m. The Rev. J. E. Johnson, of West Gardner, has charge of the work.

Grace church, Lawrence, has received the gift of a chalice, paten, and cruet, in memory of Mary Jane Saunders.

Church Built at Washington

Among the Berkshire Hills, a church building of native field stone, English Gothic, with a large square tower, is in course of erection. It is on the site of the dwelling occupied by the

minister of the old Congregational church. It is called St. Andrew's, and will be a memorial of the Rev. Dr. Andrew Oliver and his wife, formerly professor of Greek in St. Stephen's College, Annandale, N. Y., and later a professor of Old Testament exegesis in the General Seminary.

St. Luke's Home for Convalescents, Roxbury

Had its annual sale Oct. 18th. A large number of visitors brought substantial donations of goods. The tables were under the charge of representative Churchwomen who attended to the sale, and contributed largely towards its success. The Home is a Church institution, and has accommodations for 26 persons. The house is large and airy, and has the restful atmosphere of a cultured home. There is a Quiet Hour every day among the inmates from two to three, when no one is allowed to speak. All are free to read or sew, but quietness is the point sought. Many a weary mother and overworked school teacher, as well as tired-out servant, have found this place of comfort and refinement, a great blessing.

Work Among Sailors

The religious work among sailors has in Boston received unusual attention by a convention of workers, which held many sessions during a period of four days last week. The side of the Church work among this class was ably represented by clergymen from Philadelphia and New York. The Rev. W. T. Crocker, of East Boston, the Rev. F. B. Allen, and Mr. Staunton H. King, of Charlestown, made addresses.

Brotherhood of St. Andrew

The local council in the city of Boston held a service in the church of the Advent, Oct. 26th. It was well attended. In the parish rooms reports were made of the late convention at Columbus by two delegates. The matter of visiting the hotels on Sunday mornings was urged upon members by the committee in charge. An attempt was made to secularize the meetings of the Brotherhood, which was generally discussed with the conclusion that more spirituality was needed. St. Paul's, Newburyport, has given up its charter. The chapters in the locality of South Boston are engaged in a series of services every Sunday afternoon, which the chairman of the meeting, Mr. Robert H. Gardiner, heartily commended to all members present.

The Episcopalian Club

At the first meeting after the warm months, held in Hotel Brunswick, Oct. 23d, the topic of Church and State was discussed by several speakers. Captain Mahan, U. S. N., read a thoughtful paper, in which he declared for the common interest of Church and State maintaining the best citizenship, and the best spiritual welfare of the country. Our duty to the State is derived from our duty to God. The Rev. Dr. Parks spoke of the visit he had recently paid to England and said that if we looked at the purposes of the Established Church we find that there was to be a rearrangement of the old religious life, so that the Church would be a home for every Englishman. The Rev. Leverett Bradley spoke entertainingly of the relations of Church to State in foreign countries.

Central Pennsylvania

Ethelbert Talbot, D.D., LL.D., Bishop

New Church at Lewistown

This is now practically completed, after many discouragements. It is as pretty an example of a small church as could be desired. It consists of nave 60x30, with an ample chancel 25x20, and is constructed of stone. The interior is in sand-finished plaster, the nave being tinted green, and the chancel a warm red. The roof is of open timber framing, in yellow pine oiled, the beams resting on yellow corbels. Most of the windows will be memorials, a circular chancel window of Tiffany glass being the gift of Mr. H. J. Culberson; the central window of the south side of the nave presented by Mrs. A. W. Nor-

ris, in memory of her son, Capt. A. Wilson Norris, Jr., and another, the gift of the Sunday school, in memory of Miss Brosius. Among other gifts may be noticed a very handsomely wrought Communion, service given by Mr. James Mann; the pulpit desk of brass, by Miss Culbertson, and the altar service book by an anonymous donor. The chancel woodwork, including a handsome altar, raised seven steps above the nave, is of quartered oak, and was the work of a neighboring firm, the Newport Planing Mill. The font will be a memorial of Mr. R. H. Lee, a former officer of the parish, given by the Sunday school and his friends. It is hoped that a pipe organ can be shortly placed in the chamber in the chancel provided for it. The seating capacity of the church is 300, and the total cost, including the heating by hot water of the church and chapel, about \$10,000, of which the larger part has been already provided.

Archdeaconry of Harrisburg

The fall meeting met in St. Mark's church, Lewistown, Oct. 10, 11th. It was of more than usual interest, as its first service was made the occasion for the informal opening of the new church. At 7:30 p. m., Tuesday, almost all of the clergy were present, as well as the Bishop. The service was choral, and the sermon, an admirable doctrinal presentation of the Holy Communion, preached by the Rev. W. F. Shero. The Bishop tendered a few words of hearty congratulation to the rector and his people in the successful completion of their work, and closed the service with prayer and benediction. The Archdeaconry met in business session Wednesday morning at 9:30, when reports of missionaries showed a healthy and vigorous state of the work in this section. At 10:30, the Holy Communion was celebrated by the rector, the Rev. F. T. Eastment. The sermon was preached by the Rev. William Dorwart. On reconvening at 2:30 p. m., an interesting paper, on "The Indian Problem," was read by the Rev. Dr. Foster, followed by an exegesis on I St. John v: 7, given by the Rev. Ernest V. Collins, which elicited an interesting discussion. Resolutions of regret at the departure of the Rev. Dr. Robert Hope, and of regard and esteem for his work, were unanimously adopted, as was also one of sympathy with the Rev. Jas. M. Blackwell in the domestic sorrow and anxiety which had prevented his presence. Tyrone was selected as the next place of meeting. After a brief service, at 7:30 p. m., conducted by the Rev. R. L. Chittenden, addresses were made by the Rev. Dr. Angell, on "What are diocesan missions?" the Rev. Alex. McMillan, on "What are their needs?" and the Rev. Dr. Hope, on "How may these needs be met?" The Rev. L. F. Baker, the archdeacon, spoke a few earnest words on the practical application to diocesan requirements of the truths brought forward, and closed the service with prayer and benediction.

Church work in Lewistown is evidently going forward under most encouraging conditions, and many evidences as to the regard in which the rector is held were given. After the closing service, a largely attended reception for the visiting clergy was given by the ladies of the congregation.

Maryland

William Paret, D.D., LL.D., Bishop

Return of the Bishop

Bishop Paret, with his daughter, Miss Paret, returned to Baltimore, Oct. 12th, after an absence of nearly three months, much improved in health. He spent most of the time in Southern France, visiting the city of Breve, where the Bishop's grandfather and several generations of his family lived. He also made short stays in other cities including Paris.

Chapel of St. Michael and All Angels

The Rev. George J. G. Kromer, for five years stationed at Cape May Point church, preached his first sermon as rector of the chapel of St. Michael and All Angels', Baltimore, on Sunday morning, Oct. 15th. St. Michael and All Angels' chapel has been organized for two years, and has

been supplied by the Rev. C. Ernest Smith, rector of the church of St. Michael and All Angels', and other clergymen. The Rev. Mr. Kromer is the first rector to be appointed.

Dedication of Parish Building

On Sunday, Oct. 22d, Bishop Paret visited Severn parish, near Annapolis, in Anne Arundel Co., where he administered the rite of Confirmation to a class of 14 persons, preached, and dedicated the new parish building, which has recently been completed, and was erected through the generosity Mr. James T. Woodward, of New York, as a memorial of his daughter, Miss Edith Woodward. Bishop Seymour, of Springfield, and the Rev. J. W. Bond, of New York, also delivered addresses. The large gathering from the surrounding country was augmented by a number of persons who went thither from Baltimore, Washington and New York city. Mr. Woodward, the donor of the building, was born and reared in Severn parish.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

Bishop's Appointments for November

1. P. M., Paris Hill.
7. P. M., Owego and Waverly; evening, Trumansburgh.
12. Westmoreland.
15. Mexico.
22. Camden.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

Tenth Anniversary of Rev. J. H. Eichbaum

The occasion was observed at All Saints', Brooklyn, Oct. 1st. During the decade, the number of families increased from 40 to 50, number of souls from 160 to 200; communicants, from 44 to 90. In other words, the communicant list has more than doubled during the decade. The financial total receipts for 1889 were \$517, and for 1899 were \$950, a gain of \$433 in annual offerings. Baptisms, 114; Confirmations, 76; marriages, 22; burials, 58; Sunday services, 844; week-day services, 813; sermons and addresses, 1,227. The purchase of the parish house, adjoining the church, gives pleasant and highly appreciated headquarters for church work. The introduction of the vested choir also occurred during the decade; the increase of the parochial endowment to the sum of \$2,500, by the munificent gifts of Mrs. Charlotte Cook, Miss Ann Eliza Cook, and Mr. Walker B. Sherman; the placing of rich windows and other memorials in the church; the increase in the total valuation of the church property from \$6,400 in 1889 to \$7,850 in 1899, to which add the endowment, making a total of \$10,350, a gain of \$3,950. The total annual offerings of the parish for Church work have steadily increased from \$517 in 1889 to \$950 in 1899, giving a total for the ten years of \$9,800.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Trinity church, Braddock, has been placed under the care of the Rev. George Rogers, temporarily; that is, up to April 1st, 1900.

St. Barnabas' church, Tarentum, and the church of Our Saviour, New Kensington, have been united in a new missionary circuit, and after Nov. 1st, will be under the pastoral charge of the Rev. J. L. Taylor.

Laymen's Missionary League

October 16th, Bishop Whitehead tendered a reception to the Rev. J. R. Wightman and the members, to give them opportunity to meet in a social way. Mr. Wightman has just assumed the chaplaincy of the League, and will have under his direction for the present the following missions: All Saints', Allegheny; St. Augustine's mission for colored people, Pittsburgh; Knoxville, Beltzhoover, and Sharpsburg.

The Clerical Union

The first meeting for the season occurred Oct. 9th, at the Hotel Henry. Luncheon was served at one o'clock, and was followed by an appeal in

behalf of St. Augustine's School for Colored People, Raleigh, N. C., by one of the instructors in that institution, the Rev. H. L. Marvin.

Fund for a Chapel at Sheraden

October 20th there was a "jug-breaking" at the mission at Sheraden. The money thus collected amounted to \$90, which will be applied to the building fund of the congregation. Refreshments were served, and a very profitable and pleasant evening was enjoyed by all those present. Sheraden is a mission organized within a few years by the Rev. Mr. Steed, of the neighboring parish at Crafton. There is not a large congregation, but already a lot has been purchased, and it is hoped soon to erect a building to be used temporarily as a Sunday school room and chapel.

Presentation to Rev. Robert Meech

The Rev. Robert Meech has completed the 25th year of his rectorship of Christ church, Allegheny, and the event was fittingly celebrated by a reception tendered to him by the congregation, on Oct. 20th, in the parish rooms, at which time a gold watch and chain were presented to Mr. Meech in token of the loving esteem in which he is held by his parishioners.

South Carolina

Ellison Capers, D.D., Bishop

By recent appointments the Bishop has filled all the vacant missions within the bounds of the Greenville convocation. There are from 30 to 50 places in this convocation with a population numbering between 300 and 1,000 which the Church has barely touched.

Bishop Capers' Appointments

NOVEMBER

1. Peake and Missions.
2. Shelton.
3. Union.
4. Lockhart.
5. Spartanburg.
8. Winnsboro.
9. Chester.
10. Lancaster.
12. Glenn Springs.
14. Walhalla.
16. Address before the Daughters of the King, Atlanta, Ga.
19. A. M., Greenville; P. M., Grace chapel.
- 21-22. St. Ann's, Lexington, and Missions.
23. Fort Motte.
26. Bennettsville.
27. P. M., Darlington.
28. P. M., Marion.
29. P. M., Florence.

Connecticut

Chauncey B. Brewster, D.D., Bishop

The Church Army has added to its already efficient work by instituting a new post at 130 Bradley st., under the auspices and guidance of the Rev. Stewart Means, rector of St. John's church. This makes the third post in New Haven and vicinity. Capt. Stansfield is pushing the good work along with both zeal and discretion, and much good has already resulted.

Church of the Transfiguration, Norfolk

Church services are maintained in this beautiful summer resort during July, August, and September; for the first two months this summer they were in charge of the Rev. R. H. Gesner, rector of Christ church, West Haven, and during September in charge of the Rev. A. Sprague Ashley, of St. Peter's church, Albany. The attendance has been very large, and the offerings correspondingly gratifying. A handsome bishop's chair of quartered oak was given by Mr. and Mrs. Stoeckel who, though not members of our Communion, have displayed a generous interest in all matters connected with the advancement of the Church. The same kind friends have signified their wish to present a chime of bells and an organ. Earnest efforts are being made to raise sufficient funds to complete the church in accordance with the original design.

Maine

Henry Adams Neely, D.D., Bishop

The Rev. Dr. James C. Quinn, of Winn, conducted the first Church services in Millinocket, Sunday afternoon and evening. Dr. Quinn has carried on mission work in the valley of the Penobscot with the best of success. His next visit to Millinocket will be on Nov. 19th.

Editorials and Contributions

AN extraordinary development is making its appearance in the very bosom of Protestantism. This is nothing less than the practice of prayer to the saints, only the "saints" in this instance are not the Apostles and martyrs, or the heroes of Faith whom the Church has placed in her calendar, but the departed friends or relatives of the devotees. Dr. George Adam Smith, in his "Life of Henry Drummond," mentions as a fact within his knowledge, that certain persons habitually address prayers to Henry Drummond. Dr. Joseph Parker, of the City Temple, London (not the Temple church), a doughty adversary of "Popery and Prelacy," has openly declared that he prayed to his departed wife every day. He said that he never came to the City Temple to preach without asking her to come with him, and, furthermore, he knew that she did come. Nor does he hold this as a mere sentiment applicable only to his own individual case, but alluding to a friend who had lost his wife, he says: "I encourage my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels." Dr. Parker evidently has no use for the "ministering spirits sent forth to minister to them who shall be heirs of salvation." Well may the Protestant paper from which we cull these instances say: "All this is simply petrifying!" It mentions a Roman litany to the saints, and asks: "Is this what we are going to come to in our Protestant Churches?"

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Dr. De Costa and the Church

NO doubt the Church has evils to contend with in this age as it has had in every age. No doubt, also, these evils must be steadily faced. They must not be condoned or let alone. All who recognize them are called upon to contend against them with unflinching courage and persistence until they are put down or excluded. To pursue this course, and to do what can be done to urge all true Churchmen to contend earnestly for the Faith once delivered to the Saints, is not pessimism, so long as such warfare is conducted in unshaken hope and confidence that the truth will in the end prevail. If we do our part, God will do His. The results of our struggles on behalf of the Kingdom of God may not be seen in our day. All things may not be shaped precisely as we would have them. But God will not desert His Church, or any part of it, so long as the earnest striving to maintain the truth of God unimpaired still goes on. Doubtless in ancient days "candle-sticks" might be removed even from Churches of Apostolic foundation, but it could not be until they had departed from the ways of Christ and grieved His Holy Spirit beyond the possibility of repentance and reform.

FOR those who deplore evil tendencies allowed to go on unchecked by the appointed guardians of the Church, dangerous teachings unrebuked, worldliness coming in like a flood, there are two courses which are inadmissible. The first is to sit supine, as who should say: "The foundations are cast down, and what shall the righteous do?" It is the attitude of those who seem to think it right to say: "Let God take

care of His own, He has no need of our efforts." They would make no move, for instance, to guard the ministry or the episcopate against the admission of unfit men, and appeal to cases where those whose teachings were at variance with the Faith of the Church were thus admitted, and yet, by the mercy of God, no harm ensued. There is a promise that the gates of hell shall not prevail against the Church, but this promise does not ensure the permanence of any particular portion of the Church or division of Christianity. There are regions of the world where the Christian religion once prevailed and flourished for awhile, but afterward withered away. Each member of the Church, therefore, is bound in the state of life to which he is called, whether bishop, priest, or layman, to vindicate by word and example the priceless truths and obligations of Christ's holy religion. It is a matter in which there can be no compromise with the world, and no weak tolerance of error. Nor must there be faint-heartedness and discouragement if effort seem vain and false teaching and weak-kneed morality gain their triumphs from time to time.

THE other course which is inadmissible, is desertion in the time of trial. A sad example has been afforded of this just now by the defection of Dr. De Costa. It is the soldier deserting the field of battle in the midst of the conflict. The cause of truth can win no battles on such terms as these. The often cited case of St. Athanasius is a standing rebuke to the faint-hearted. The grand figure of this great Father of the Church looms large and strong through the mists of time, and in the smoke and confusion of the countless conflicts of the Church, stands calm and invincible. The thought of forsaking the field never crossed his mind. Even when all seemed against him the idea of failure was to him impossible. In courage and confidence few have been his equals. Even though he had himself been called to suffer martyrdom, and that at the moment when Arianism was at the height of its power and to the ordinary vision seemed destined to dominate the Church forever, it is certain that his indomitable hopefulness would never have been clouded for a moment. It is this union of active contention for the truth of God with unflinching hope, resolute battle with error, along with unshaken trust in God and His Church, that is needed among us in these days, when not only the great truths for which the Church stands are in question, but the very foundations of supernatural religion. As faithful Churchmen, we cannot stand still and let things take their course; but while not hesitating to draw attention to existing tendencies, and not ceasing to resist the evil, we are also bound to say to ourselves and to others, *nil desperandum*. The Apostles toiled all night without avail, but in the brightness of the morning Jesus stood on the shore, and in a moment their labors were rewarded beyond all hope.

IT is too sadly evident that Dr. De Costa has not conducted his part in this warfare in this spirit of faith and hope. For several years he has brooded over the evils which he has seemed to see existing in the

Episcopal Church. He has drawn up formidable lists of many serious things, which have been sent to the bishops and clergy throughout the Church. In so far as the indictment was true, it was a call, certainly, to vigilance and to active and untiring effort, but it gave no cause for despair. If one-half of it was well-grounded, it should have been evident that such a state of things would require a long time to cure. Hardly in one generation could so many evils be set right. No man has a right to enumerate what he conceives to be the corruptions of the existing Church, and then put himself in the attitude of saying: "If these are not reformed by such a date the Church will cease to enjoy any longer the favor or the forbearance of God." Optimism, not pessimism, is the true spirit of the servant of God; not a sentimental optimism which causes him to ignore evils which really exist, but the optimism which consists in unshaken faith in the promises of God, while he fulfills to the utmost the plain duties which lie before him.

NEVER must it be forgotten, also, that there is a bright side as well as a dark side. And this bright side is not simply that which we contemplate in the vision of faith. It is not reserved for the time of the final triumph of the Kingdom of God. All along through the history of the Church the light and shadow appear side by side. There is no age in which formidable evils do not appear within the very bosom of the Church. There is no age in which the Church ceases to fulfill her mission of great good. It is so now, both in the Anglican Church and in the Episcopal Church of our own country. There are many faithful and earnest bishops, there are hundreds of orthodox and self-denying priests, there are thousands of devout lay-people. There is work being done on every hand which cannot be lost. Whatever may be true of individuals, this Church has not forsaken or compromised the Faith. During the period of the revision of the Prayer Book, there were those who hoped to make the book more comprehensive, even to the extent of obscuring or compromising principles which are bound up with the distinctive claims of the Church; but the result was that the Prayer Book today is a stronger witness than ever to the ancient Faith. The Pastoral of the House of Bishops in 1894, re-affirmed in 1895, speaks with no uncertain sound of the great verities of our holy religion. Dr. De Costa is very far adrift when he speaks of "the Church" as approving the shipwreck of faith which some have made. No single formula has as yet been touched so as to be in the slightest degree depraved, and the voice of the collective episcopate is clear.

THE difficulties with which we have to deal are not such as arise from ambiguity in the authorized formularies of the Church, or from failure to provide safeguards against the admission to the ministry of unbelieving or unfit men. Rather they are of a practical kind. The Church may provide that men shall sign certificates of their belief that the Bible is the "Word of God." She may compel them to take the most explicit vows at ordination. But how shall she meet the case of those who per-

suade themselves somehow that they may sign such certificates, though they do not believe what they put their hands to, or who will, at one of the most solemn moments of their lives, make vows, to which, if they attach any meaning, it is certainly not one which has ever been attributed to them before, or which a plain man can understand? If, under our present restrictions, an acknowledged Unitarian can enter the priesthood, or another who denies that the Prayer Book is a proper standard of doctrine, it is hard to see what forms of words could be devised by which the Church can protect herself. It is a condition of things which even a quarter of a century ago would have been accounted impossible. It could not have been anticipated. It is not wonderful, therefore, that in the presence of such a phenomenon the Church should, for a time, stand confounded, hardly knowing how to find a remedy. But who, in view of the past history of the Church, and her present efficiency in so many ways, has a right to doubt that a remedy will be found?

ONE feature on the brighter side of things is the recent unexpected turn of affairs in reference to marriage and divorce. At the last General Convention it came to light that fifteen hundred clergymen, priests and bishops, were in favor of a stringent canon which should set this Church at once before the world, without compromise or faltering, on the side of absolute morality. Many people, within and without the Church, looked for decisive action. Many supposed that the General Convention had met for that very purpose. But the Convention passed and nothing was effected, and people said: "The Episcopal Church is always worldly—she will do nothing"; and Churchmen were also tempted to think it vain to hope for any effective legislation from such a body. And now, beyond expectation, the diocese of New York, with its Bishop, has given renewed life to this great movement. The Bishop of Kentucky has declared his adhesion to it, manfully acknowledging that he was among those who opposed a stringent canon on this subject. It can not be doubted that more will follow. We can feel almost certain that two years hence, when the General Convention again comes together, the House of Bishops, at least, will be at one on this pressing question. Such a prospect ought to give new hope to those who are inclined to be most despondent. And if, on such a matter as this, in the face of the strongest influences the world can bring to bear, the Church shall dare to set herself right, who can doubt that on other points, less clear, she will also in the end assert herself, in practice as well as in profession? "The foundations" are very far from being "cast down." The old motto of the Oxford Movement is one for all Churchmen, however clear their view of the evils of the times, to take to heart to-day: "In quietness and confidence shall be your strength."

THE *Church Times* closes an admirable article on "verts," with these words: "In sober earnest there is one insuperable argument against abandoning the English for the Roman Communion. It is drawn from the effects of the change on those who have made the passage. The good are no better for the change, the bad are unspeakably worse."

The Missionary Spirit

A CONVOCATION PAPER

BY THE REV. JOHN K. BURLISON

II.

TURNING from the consideration of these great and inspiring truths, let us glance briefly at one or two of the practical difficulties and discouragements which we always meet in any attempt to instill into those souls for which we must give an account a knowledge and love of this greatest Christian work.

We have already glanced at the blighting effect of ignorance, and so can turn to the consideration of that trouble, equally great, which arises from the feeling that the work of missions is something external, foreign to the life, spiritual and material, of the person or the parish. As long as this impression exists we can do nothing. To meet it, we have not only to interest the human sympathy, as already suggested, but also to point out the fact that all aggressive Church work and life, even in the oldest parish or diocese, is a purely missionary work. By missionary work we mean an organized effort to strengthen Christ's Kingdom among men. So the fact of the need of guilds and other organizations in our parishes, is an evidence of the missionary character of their work. In short, any Church work, whether in mission field, in diocese, in parish, or in individual, must, if it is to be really alive, bear the missionary stamp; must be a part in one great whole.

Ninety-nine times in every one hundred, when this is made plain, the reply will come: "Then we need all that we have for our home mission work. Our needs are great. Let us see to our own first. Charity begins at home." And the hardest part of this is, that it is so largely true. The parish priest knows it only too well. The needs are great, he cannot deny it; and the danger is that there the matter will end.

But we need to look only a little further to see that our own necessities, instead of preventing our giving, should cause us to give. The fact that we need the help ourselves is the very reason why we should give it away. In the parish established for years, with so much of what is necessary for active parochial work, with the outside respect and consideration which its history and life gives; here the needs are great, are pressing, are imperative. What, then, must be the desperate need, the need which cries aloud for help, of those weak, struggling congregations, new to the life and power of the Church, fighting for life against prejudice and hostility, and poor in everything but faith. The charity, so long since begun at home, which can stay at home in the face of needs like this, is not charity.

The real difficulty lies deeper. Our people disregard or deny the claims of others because they have a false understanding of the life of the Church. Through the fault of some one who should have taught them better, they make the parish the unit of Church life. They say "I believe in the Holy, Catholic Church, the communion of saints," and then try to narrow down that communion to the limits of their own parish. This is congregationalism, individualism, selfishness. If the communion of saints means anything at all, then there can be but one unit, and that is the Catholic Church.

Brethren, it is this spirit of egotism, this

narrow congregationalism, which has killed many a soul, has ruined many a parish, and which, if it is not checked, will threaten the very life of the Church. Christ said to that Church, "Lo, I am with you always," but before that he had said, "Go ye into all the world, and preach the Gospel to every creature." The promise was to those who obeyed, and if we "do it not," then it matters not what our history, our organization, or our claims may be, that Divine Presence will pass from us and be given to others. "For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath." So when a man or a parish declares, by word or deed, that it will have no part in the work of missions, such an one is but publishing to the world his spiritual darkness and destitution. It matters not though the place of worship may be rich with the gems of art and architecture; though the worship be replete with all that can dignify and elevate. In doing this we must not omit the weightier matters of the law—justice, mercy, and truth. Spiritual life and selfishness cannot dwell together.

There is an old epitaph which says: "What I spent on self I wasted; what I hoarded, that I lost; what I gave, that I have." And when we see the costly memorials reared in many a church "to the glory of God" in very small letters, "and in memory of" some name which can be read almost from the farthest part of the church, and then think of souls and congregations without the Bread of Life, without a place of worship which they can call their own, we cannot but wonder how it looks to Him who said: "That they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us, that the world may know that Thou hast sent Me." Is this condition to the glory of God, or the glory of man?

Dear brethren, one other word in this connection. This part of our work, to teach a true self-denial to our people, even in that which concerns the glory of God, is the hardest part—hardest, perhaps, because it is the most vital. There is one help in this which we can each utilize, if we will. Every priest knows that the clergy give to the full extent of their means. But this is seldom known to others. The rule, "Let not your right hand know," is almost always observed. May not this rule be carried too far? It is infinitely pleasanter to do our alms in secret. But when it comes to the cause of missions, what better sermon can the pastor give his people than that of his own example? We know how often, in order that God's work may be done, we must admit some soul into that sacred sanctuary which is within us. We have promised to make ourselves wholesome examples and patterns to the flock of Christ. The hidden example, the unknown pattern, is useless. Should we not, in this work, "Let our light so shine before men that they may see our good works, and glorify our Father which is in heaven."

The last pastoral letter reminded us most solemnly that Christ's advent waits upon our efforts. This is no place for personal reminiscences, but I am constrained to say that twenty-five years of life as child and man, as layman, deacon, and priest, in the mission field North and South, East and West, among the white man and the red, has impressed this truth ever more deeply upon my heart. Christ's kingdom in the souls of men, and

hence in the Church Triumphant, for we all recognize the fact that this second can only follow after the first, depends upon us. In other words, the work of bringing men to Christ and of bringing the knowledge of Christ to men, is not the duty of the person, it is not the duty of the parish, it is not the duty of the Church—it is the life. In my experience, without a single exception, the person or parish fullest of missionary zeal is the person or parish fullest of spiritual life. So when we present the cause of missions as a duty only, we do both the cause and our hearers a grievous wrong. It is so much more than duty, so much beyond duty, that the statement becomes almost a mis-statement. If we try to present the cause only from a sense of duty, or as a duty, we may be sure that we are not presenting it, but misrepresenting it.

All this leads us up to one great crowning fact. The missionary spirit is God the Holy Ghost. He is the Spirit of the heart, who will not let that heart be content until it has shared with every creature the knowledge of the love of Christ. He is the Spirit who will indeed cause the heart to embody its love and reverence to God in wreathed pillar and flowered capital, in vaulted roof and glowing tracery, in molten metal and in pictured window, but who, before and above all this, will lead the heart to spend and be spent even to the uttermost, that the message of the Bethlehem angels may be spread "even to the ends of the world." The missionary spirit is God the Holy Ghost. He who appeared in the fiery tongues of Pentecost reiterated the missionary commission of the Ascension Mount, in that the first good gift which He brought to men was that "they began to speak with other tongues as the Spirit gave them utterance." And thus He proclaimed Himself the great Spirit of Missions.

Bearing this great truth in mind, we must in all our work strive not for definite results alone, but for permanent. It is not enough that a missionary address is followed by a larger offering, unless its effects go on into a larger living. It is not enough to have an enthusiastic missionary service or meeting, unless this is followed by a consistent missionary being. The Spirit of Missions is also the Spirit of Life, so what is joined in God let not man try to dis sever. We build God's visible temples, so far as we may, for all time. This greater temple which we strive to raise in the hearts of our people must have a foundation no less strong, a structure no less enduring.

The first question of those whose hearts were touched by the first missionary sermon was, "Men and brethren, what shall we do?" It was the work and the mark of the Spirit of Missions and of Life, and His work, my brethren, if it is His work, must bear the same mark to day.

"What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of the Prince of Peace?
What can we do to hasten the time, the time that shall surely be,
When the earth shall be full of the glory of God, as the waters cover the sea?"

"March we forth in the strength of God, with the banner of Christ unfurled,
That the light of the glorious Gospel of Truth may shine throughout the world.
Fight we the fight with sorrow and sin, to set their captives free,
That the earth may be filled with the glory of God, as the waters cover the sea."

Letters to the Editor

SUNDAY EVENING SERVICES

To the Editor of *The Living Church*:

If some experienced of your readers would kindly set forth what constitutes success at the evening service, I am quite sure that a little army of us would be more than grateful. This parish has a population of 6,000, the morning service is well attended, and in the evening less than half the number, but with few exceptions, those present are the same as in the morning. To prepare, say, 104 Sunday sermons, and the holy day addresses, besides the regular week evening sermon, and all the Lenten extra sermons, all this in the space of a year, and year after year, means far more work than any bishop is ever called upon to do, and more than the average parish priest can do, doing justice to himself or his flock. I have attempted to read concise pages from the ripest divinity scholars on subjects of vital interest, that every member of Christ's Body should delight to know, but alas, I presume they lack the amusing feature, and thus are not acceptable. We seem to have drifted into a queer position, for while only a remnant attend, they desire a double best effort for their special benefit; selfishly never taking into account and consideration that their priest has already officiated at three services—one Celebration, one Sunday school service and Bible class, delivered one sermon at the morning service, conducted another service and preached, and not infrequently administered the sacrament of Baptism in the afternoon, besides the fatigue of travel to and from the out-station. In all that is reasonable, is it to be expected that a second sermon at the evening service can be delivered, full of the composer's zeal and personality? The denominations try attractions, in the advertising of catchy topics, lectures on such subjects as Dickens, with lime-light effects.

In setting forth this question I may not have added a new thought, but I set forth a difficulty that I am confronted with, and I am asking a word of cheer from some who have been enabled to overcome similar conditions. I am voicing the desideratum of many a faithful priest.

O TEMPORA O MORES.

DIVINITY SCHOOLS FOR COLORED MEN

To the Editor of *The Living Church*:

I have been interested in the letter written by "Presbyter," on the subject of "Colored Divinity Schools," and like Dr. Grint I have wondered why he does not sign his name. I hope that he is not a colored man, for the Commission for Work Among Colored People might be pained to have a negro speak of King Hall as a "Jim Crow annex." However, my concern in this matter is with the last paragraph in "Presbyter's" letter, where he advises the General Church not to support "colored" schools in Virginia or Tennessee. Why Tennessee? Tennessee has no colored divinity school, and the Sewanee Seminary belongs to 18 dioceses. Tennessee is trying to give a solid Church training to a number of colored men pursuing university studies in Fisk University, but it does not in any way restrict the choice as to seminary of those who desire to take a theological education. Tennessee is all right.

THOMAS F. GAILOR.

Oct. 20th.

"WHY I AM A CHURCHMAN"

To the Editor of *The Living Church*:

All interested in the growth and prosperity of the Church in the United States must recognize that nothing of greater importance and weight has ever been set forth than may be found in the answers to the above question in the *Living Church Quarterly* for 1899. How natural, then, the wish to have these published in pamphlet form and sent broadcast all over the land. Some years ago three bishops and one presbyter (the latter having since been added to the apostolic company) treated each a consecutive section of the Episcopal Encyclical on Reunion. The Church Unity Society appealed for funds to circulate these articles in pamphlet form among

those ministering in the various denominations, which project, it is understood, was a failure. Those who have secured these replies for the *Quarterly* have already rendered great service to the Church, not only in the ability and fairness of the writers, but in their judicious selection; and yet it does seem as if greater service, and more abiding, could still be rendered if the articles were to be published in pamphlet form, which, unless all human calculations are at fault, would have a greater circulation among our own members than any other Church document ever published, and yield an adequate profit.

The reverend clergy, with the lay co-operation that they could secure, would no doubt then be responsible for the circulation of the pamphlet among the Dissenting ministers in their cures. The early Methodist preachers were thus utilized in the circulation of their denominational literature, this telling almost as much as did their strong episcopal regimen in the upbuilding of their system in America.

When the greatest Church book of the age was published, the then Presiding Bishop, Dr. John Williams, congratulated the gifted author on his effort, as tending to make Churchmen from principle rather than from sentiment, and this is what seems to run all through the answers to the question in the *Quarterly*—the need of being not primarily Episcopalians from preference, but Churchmen from conviction, and the Church of the United States needs to inculcate this true type of Churchmanship more to-day than ever before; hence a pamphlet of this kind seems to me most timely. If we are above all things Churchmen, as the most of these replies indicate, because thus best we may understand and follow the mind and will that was in Christ, it is axiomatic, and will become so the sooner to our brothers of the separation (as dear Bishop Coxe called them), that we can be nothing else.

T. A. WATERMAN.

"IN GOD WE TRUST"

To the Editor of *The Living Church*:

May I express the hope that Dr. Andrews' tender consideration for the views of certain of his fellow-citizens and, at the same time, a worthy desire to be consistent in his own position, will cause him indignantly to refuse to accept any portion of his salary, as superintendent of the public schools of Chicago, in U. S. coin which carries upon its face the obnoxious words, "In God we trust."

Of course, he ought also to instruct the teachers in the schools to take similar action. If, through exigency of circumstances, such coin should be in his possession, let him be careful to enquire, before passing it out to the tradesmen with whom he may have dealings, whether the tender of such payment will be painful to their "religious" feelings.

R. S.

Education and Religion

THE necessity for combining religious instruction with the scholarship of the universities and schools, if we are to develop the highest and best citizenship, was elaborated with much powerful and persuasive argument by Bishop Spalding (R. C.), of Peoria, in his address to the students at the thirteenth convocation of the University of Chicago.

The scholarly prelate declared, what is plainly obvious to those who have given more than superficial attention to the schools, that the whole question of educational reform and progress is simply a question of employing good, and removing poor, teachers. Neither a fund of erudition, nor the most advanced methods of teaching, can supply the indispensable pedagogical requisite—"the awakened mind, the quick and comprehensive view." The true teacher must be an inspirer and a leader, and in order to mold character and develop the higher attributes of those who come within the range of his influence, he must have an immovable and unshaken faith in the basic principles of Christianity.

Rules and laws are of little use to those who have not been brought up to desire and love the

guidance of law, and mere scholarship will not make a good citizen, unless his inner conscience has been touched by the strong appeal of Christian example, and he has learned to have abiding faith in the principle of law.

Religion appeals to something more than the emotional and imaginative in man. It supplies the basis of our present civilized ideas of correct human conduct. But in order to make these ideas effective in conduct, there must be continuous appeal to the emotional nature—the soul—of man, and up to this time in the development of the human race, nothing has been devised that can take the place of religion in appealing to the soul side of man's nature.

"How shall the teacher be a builder of character, a former of men, if he be not illumined and strengthened by divine faith?" is the question which Bishop Spaulding puts to those who decry the employment of religion in appealing to the "moral sensibilities" of the students of our schools and universities. But it cannot be taught in books. Religious instruction depends for its success upon the character and personality of teachers.—*Chicago Times-Herald*.

All Saints' Day

BY LOUISA A'HMUTY NASH

Our saints!

In rainbow-glories bright our thought impaints

Them where they are,
Reflecting, like a star,

God's brightness near and far.

The saints of olden days, with haloed head,

The patriarch and prophet-seers who tread

The courts of heaven, and martyrs who through fire
were led.

My saints!

Whom I have loved; and then with bitter plaints

Have seen them go
With ne'er returning tides that flow
From earth to heaven, and so,

They wait upon that radiantly illumined height,

While mists of earth's deep valleys shade them like
the night.

Do they yet see me, with some wondrous sense of
spirit sight?

Our saints!

Are still around us, though with earthly taints;

God's servants true
The kingdom self subdue,
And take a wider view,

For His dear sake, of duties that belong.

Some champion the right, and others fight the wrong,
All bless the troubled with help both sweet and
strong.

My saints!

Are here. They bless my home with dear restraints,

With bonds of love
And ministry sweet that prove
They are in heart with saints above

One blest communion, there of saints, and here!

How does it fill the soul with holy cheer;

How does it make of earth a heavenly sphere!

Nashville, Ore.

Personal Mention

The Rev. C. Graham Adams, D. D., has returned from his European tour.

The Rev. John C. Anderson has resigned the charge of St. Paul's parish, Calvert Co., diocese of Maryland, and has accepted the charge of St. George's and St. John's churches, Wakefield, Kan., and desires to be addressed there.

The address of the Rev. Albert Alonzo Brockway, M. A., is 182 Fifth ave., New York city.

The Rev. Frederick C. Bennett is now in charge of the church of the Advent, Prescott, Arizona.

The Rev. R. M. W. Black desires to be addressed for the month of November at Wyncote, Pa., where he will have temporary charge of the parish of All Hallows.

The Rev. Frank H. Bigelow has become rector of St. Paul's, Natick, Mass. He will also have charge of the Church work at South Framingham.

The Rev. E. J. Burlingham has taken charge of Trinity, Woburn, Mass.

The Rev. Horace H. Buck has resigned St. Mark's, Foxboro, Mass.

The Rev. John Brown has accepted the rectorship of Zion church, Manchester Centre, Vt.

The address of the Rev. J. Nelson Barry is Trinity church, Spokane, Wash.

The Rev. Dean Richmond Babbitt, LL.D., rector of Christ church, Newark, N. J., has accepted the rectorship of the church of the Epiphany, Brooklyn, N. Y., and will enter on his duties Nov. 6th, 1899.

The Rev. John E. Dallam has accepted a call to St. Andrew's church, Minneapolis, and entered upon his duties Oct. 23d. His address is 2505 Fremont av. N., Minneapolis, Minn.

The Rev. Wm. N. Dunnell, D.D., of New York city, has just received the State medal for twenty-five years of faithful service in the National Guard, as chaplain of the 22d regiment of infantry.

The Rev. Edward S. Doan has entered upon the rectorship of the church of the Good Shepherd, Cleveland, Ohio.

The Rev. Edward C. Gardiner will have charge of St. Paul's, Nantucket, Mass., during the winter.

The Rev. Percy Gordon has accepted the rectorship of Grace church, New Bedford, Mass.

The Rev. Percy S. Grant accompanies Bishop Potter on his tour of inspection to Hawaii and the Philippine Islands, with probable extension of the trip to Japan and China, and expectation of return before Lent. The Rev. Mr. Grant is secretary of the Committee of the General Convention on Increased Responsibilities.

The Rev. Henry L. Gilbert has accepted the rectorship of St. James' church, Caldwell, Lake George, N. Y.

The Rev. John Dows Hills, M.A., who has been temporarily attached to the clerical staff of St. James' church, Philadelphia, has accepted a unanimous election to the rectorship of Christ church, Dayton, Ohio.

The Rev. Warren C. Hubbard has become curate of St. Luke's church, Brooklyn, L. I.

The Rev. Lucius M. Hardy has resigned St. Philip's parish, Crompton, R. I., and has become the rector of Christ church, Pomfret, Conn. Address accordingly.

The Rev. Byron Holley who for the past ten and one-half years has been the rector of Christ church, Greenville, S. C., has resigned.

The address of the Rev. E. N. Hollings is changed from Summerville to 18 Jasper st., Charleston, S. C.

The address of the Rev. James Clarence Jones, secretary of the diocese of Long Island, is changed to 230 Classon ave., Brooklyn, N. Y.

The Rev. Edwin Johnson having accepted Bishop Moreland's appointment to the charge of St. John's mission, Lakeport, and the general oversight of Lake County, Cal., begins duty there on the first Sunday in November. Address Lakeport, Lake Co., Cal.

The Rev. John K. Lewis, chaplain in the U.S. Navy, should be addressed 316 Grafton ave., Dayton, Ohio.

The Rev. George W. Lincoln, rector, and the Rev. Paul R. Fish, curate, have resigned the charge of St. Barnabas' church, Brooklyn, L. I.

The Rev. Jonathan W. Miller has been appointed by Bishop Talbot to the charge of Christ church, Frackville, Pa.

The Rev. A. A. Morrison, Ph. D., of St. Matthew's, Brooklyn, has accepted a call to Trinity church, Portland, Oregon.

The Rev. Geo. N. Mead has accepted the charge of Christ church, Gilbertsville, N. Y.

The Rev. E. Melville has accepted the rectorship of St. James' church, Fort Edward, diocese of Albany.

The Rev. Theodore A. Porter has resigned the rectorship of the church of the Holy Communion, Charleston, S. C.

The Rev. J. G. D. Peters has accepted charge of St. Paul's church, Sidney, N. Y.

The Rev. Z. B. T. Phillips who for a short time during the past summer was in charge of St. Luke's church, Cincinnati, has taken charge of St. Mary's church, Hillsboro, S. Ohio.

The Rev. C. M. Pullen has accepted a call to Trinity parish, Coshocton, Ohio, and entered upon his labors the 22d Sunday after Trinity.

The Rev. George F. Smythe has become rector of Trinity, Bridgewater, Mass.

The Rev. Rudolph Stanley's address is changed to San Luis Potosi, Mexico.

The Rev. Robert Scott's address for the present, until further notice, will be Beatrice, Neb.

The Rev. W. H. K. Stafford resigned the curacy of the church of the Incarnation, Brooklyn, New York city, to accept that of St. Mary's church, in the same borough.

The Rev. Frank Steed has retired from his visit to England.

The Rev. Andrew F. Underhill has resigned the

rectorship of the church of the Good Shepherd, Brooklyn, to accept the call to St. John's church, Yonkers, N. Y.

The Rev. W. Arthur Warner has resigned the rectorship of Christ church, Millville, N. J., to accept that of St. John's Free church, Philadelphia.

The Rev. Henry Wingate should be addressed at Charlottesville, Va.

The Rev. Albert L. Whittaker has taken charge of the work at Braytonville and Blackinton, Mass., and will serve as curate to the rectors at North Adams and Williamstown.

To Correspondents

WM. H. C.—The name and address of the gentleman who arranges for exchange copies of the *English Church Times* is Rasmus E. Madsen, 28 Red Rock st., Liverpool, England.

H. B. E.—Information where to obtain the Logia and St. John's Gospel fragments may be had by writing to the Rev. Dr. Winslow, 525 Beacon st., Boston.

Died

CONEY.—Entered into rest, in his 68th year, at his home in Worcester, England, Oct. 11th, 1899, Henry Coney, father of the Rev. Wm. Coney, of Philadelphia, Pa. —

MARSH.—Entered into rest, on Tuesday, Oct. 10th, 1899, at the home of her sister, Mrs. J. T. Fargason, Memphis, Tenn., Anna M. Marsh, in the 74th year of her age.

"Past beyond all grief and pain,
Death to her was truest gain."

PINKNEY.—Fell asleep, in Annapolis, Md., at the residence of her niece, Miss A. G. Pinkney, on Thursday morning, Oct. 5, 1899, Mary Amelia Pinkney, aged 92 years, 7 months, and 19 days, daughter of the late Nin'an and Amelia Pinkney, and sister of the late Bishop Pinkney of Maryland, and the late medical director, Ninlan Pinkney, U. S. N.

"He giveth His beloved sleep."

SHOEMAKER.—Entered into rest, at Clifton Heights, Delaware Co., Pa., Benjamin, son of the late Benjamin Shoemaker, of Germantown, Pa., aged 54 years. Funeral and interment at St. James the Less, Falls of Schuylkill, Pa.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—By priest, married, a parish in city or country. Excellent references. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH.

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 209 George st., New Haven, Conn.

AN Oxford M. A. and Hon. LL. D., rector of important parish, seeks rectorship in North. New York State, New Jersey, Pennsylvania, or Illinois, preferred. Address LEGUM DOCTOR, care THE LIVING CHURCH.

A GENTLEMAN or lady desirous of working for a Church mission, good location, will please write B., care OF THE LIVING CHURCH.

EXCHANGE.—Rector of pretty parish C. N. Y., on the river, wishes for one in Maryland; \$730; house; will take less. Address M. A., THE LIVING CHURCH, Chicago, Ill.

PERIODICALS, magazines, and books sent to the Rector, Trinity rectory, Muscatine, Iowa, will be put to good use. Muscatine is a river town, with its many temptations.

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5, handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage.

WANTED.—Copies of Trinity Psalter, 1889 edition. A liberal price will be paid. Address C. L. CHENOWETH, Oak Park, Ill.

The Editor's Table

Kalendar, November, 1899

1. ALL SAINTS' DAY.
5. 23d Sunday after Trinity.
12. 24th Sunday after Trinity.
19. 25th Sunday after Trinity.
26. Sunday before Advent.
30. ST. ANDREW, Apostle.

White.
Green.
Green.
Green.
Red.

Commemoration of Holy Women

BY MARY ANN THOMSON

O Christ our Lord, of woman born,
By women tended here,
Who didst upon Thy rising morn
To women first appear!

The gifts of grace, as years go round,
The Church adoring owns
In sainted daughters, steadfast found
As polished corner-stones.

We bless Thee, Lord, for her whose name
The Church recalls to-day,
And all who passed to saintly fame
Along the narrow way;

In Thine atoning blood they lav'd
Their robes and made them white;
hen walked, from sin and darkness saved,
As children of the light;

Some wore their royal crowns on earth,
And some were poor while here,
But all with crowns of priceless worth
In glory shall appear.

O King of Saints! to Thee we cry
To cleanse our hearts from sin;
Grant us the lures of ill to fly,
The crown of life to win.

Philadelphia, Oct., 1899.

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IN our last issue we presented a portrait of the new Bishop, the Rt. Rev. Arthur Llewellyn Williams, but owing to the pressure on our space, were unable at that time to give the following items of interest regarding his personal history: Mr. Williams was born at Owen Sound, Ontario, Can., Jan. 30, 1856, but removed to the Sault Ste. Marie with his father, the Rev. Richard J. Williams, a Presbyterian minister of culture and learning, who preached for years among the Indian tribes. The son was educated partly by his accomplished father, and partly at the Collegiate Institute of East Greenwich, Rhode Island. In early manhood Mr. A. L. Williams took service in Colorado, with the Denver, Utah, & Pacific Railway, and was thus intimately associated with it at its inception and building. After six years of this life he was brought into the Church, and then confirmed by Bishop Spalding. When it was decided that he should enter Holy Orders, he came to Chicago in January, 1886, and took in the Western Theological Seminary a course of two and a half years' reading, which he completed in 1888. He was ordered to the diaconate in St. John's cathedral, Denver, by the Bishop, and subsequently advanced to the priesthood. He was the first clergyman of the Church in the Old Ute Reservation, his field covering an area of 13,000 square miles, or rather more than that of the kingdom of Holland. After a term of three years in this pioneer work (involving much horseback and buck-board riding), in which he built at Meeker, Colo., a stone-church costing \$6,000, he was called to St. Paul's, Denver, where he built a fine rectory, and paid off a large debt on the church, which was then consecrated. In 1892 he became rector of Christ church, Woodlawn, Chicago, where the growth

under his administration has been notable. May 17, 1899, he was elected Bishop-coadjutor of Nebraska, being consecrated Oct. 18th.

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THE young people who were interested in the bright story by Miss Forrester, "The Girls of St. Dorothy" (the boys were not left out of the story, by any means), will be glad to read the sequel beginning in this week's issue of THE LIVING CHURCH. It is called "Virginia's Air Castle," and both the girls of St. Dorothy and the boys of the Excelsior Club help to build it.

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THE Rev. Chas. A. Briggs, D. D., has resumed his work of preparing students for the Presbyterian ministry, as a professor in the Union Theological Seminary. He has also begun an open agitation of his position on biblical criticism, by preaching on the subject in the church of the Holy Communion, Sunday, Oct. 22nd. The sermon denounced in no mild terms those who oppose his views.

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Pen-and-Ink-lings

IN a report of a recent convocation in South-west Virginia, a daily paper stated that the topic for consideration was, "How to bring the destructive features of the Protestant Episcopal Church to the thankful consideration of the people!"

NOT satisfied with cobble-stones and wood, the city of Lyons has been experimenting with glass as a street pavement. Since last November the Rue de la Republique has been paved with devitrified glass. This new product is obtained from broken glass heated to a temperature of 1,250 degrees, and compressed in matrices by hydraulic force. The glass pavement is laid in the form of blocks eight inches square, each block containing sixteen parts in the form of checkers. These blocks are so closely fitted together that water cannot pass between them, and the whole pavement looks like one gigantic checker-board. As a pavement it is said to have greater resistance than stone; it is a poor conductor of cold, and ice will not form on it readily; dirt does not accumulate upon it so easily as upon stone, and it will not retain microbes. It is more durable than stone, and just as cheap.

THE present Archbishop of Canterbury is a most determined character; one of the old sort of prelates given to fighting, and fighting hard, and who insists on having his way, no matter who tries to obstruct. He has the reputation of treating his clergy rather brusquely, and of saying what he means in few words and short. When Bishop of London he was, of course, besieged almost daily by a host of clergy who wanted something, and as he sat at work in his large study these applicants and supplicants were marshaled one by one into his presence. The Bishop, almost without exception, continued to work on without once looking up, heard what his visitor had to say, delivered his answer, and the man was then shown out. It happened that a Detroit clergyman reached England with an introduction to the Bishop, which the Detrouiter had reason to know would insure him a kindly welcome. He forwarded the intro-

duction, and asked for an interview. By return of post he received from the Bishop a warm, friendly letter, saying that his lordship would be delighted to see him at a certain o'clock. At the certain o'clock the Detrouiter was on hand. The procession had been filing through, and the truculent Bishop had forgotten, or rather did not notice, what time it was. So when the Detroit clergyman was ushered in, instead of being met with outstretched arms, there sat the Bishop writing busily. There was a long and ominous wait. Presently the Bishop, without glancing up, and in his rasping, thunderous voice, bellowed out: "Well, sir, I can give you two minutes."

For a second the Detrouiter was nearly knocked off his feet, but immediately pulled himself together, and said: "And, sir, I can give you all eternity!"

The Bishop jumped to his feet when he heard the Yankee accent, rushed forward, shook both the visitor's hands, apologized, and sat down in his chair, roaring with laughter.—*Saturday Evening Post.*

PROFESSOR GOTTHEIL, in an article on Zionism in the *North American Review*, declares that it is not purely a religious movement, nor purely an economic one; its first work has been to find a common ground on which a new Jewish nation can be built. He claims that the Palestine of the future is not to be the Palestine of missionary reports. Mesopotamia will awake from its lethargy with the completion of the Euphrates Valley Railroad, and "when that country once more supports a teeming population, as it did in the times of the old Babylonian and Assyrian kings, the hour for a new Palestine will have struck. The nearest outlet for Asia, Europewards, is the borderland of the Mediterranean Sea. That inland ocean will once again be covered with merchantmen, as it was in the days of the Italian Republics. In that upbuilding work the Jewish people in Palestine will find an occasion to use those powers which have been generated in their midst during the long centuries of exile."

HERE is an advertisement from an old copy of an English provincial journal:

Wanted, for a sober family, a man of light weight, who fears the Lor and can drive a pair of horses. He must occasionally wait at table, join the household prayer, look after the horses and read a chapter of the Bible. He must, God willing, arise at 7 o'clock in the morning, and obey his master and mistress in all lawful commands; if he can dress hair, sing psalms, and play at cribbage, the more agreeable. Wages 15 guineas a year.

A WRITER in the August *Atlantic*, speaking of the progress of our American Indians in recent years, says:

Bishop Hare who has devoted his life to the uplifting of the Indian in the diocese of the two Dakotas, tells of a dozen Indian clergymen, and more than fifty deacons and catechists, engaged in missionary work among the Sioux alone, and 1,600 Indian communicants in the Episcopal Church. The Indian women in his diocese contributed in one year \$2,000 for missionary purposes.

BY act of the last Legislature the circulating library has become one of the State institutions of New Jersey. Twenty libraries

of fifty books each will be bought by the Library Commission and sent out to communities on application. Preference will be given to communities too small to support public libraries. Each must provide a trustee and librarian, pay five dollars annually for the use of the books, and guarantee to replace all books lost or destroyed. All the libraries are exchanged once in six months.

— X —

The Women's Congress

FROM *The Nineteenth Century*

IT seems justifiable, in the midst of the eulogy and triumph which are sounding on every side, for the critic to raise an inquiry as to the value of a conference consisting of an overwhelming preponderance of women, which modestly undertakes, within the space of ten days, to discuss the principal problems affecting the human race. The radical defect of such a conference, which included a heterogeneous mass of opinions, will be discerned at a glance, when it is understood that theories of a most startling nature, practically overthrowing present social conditions, were propounded from a purely feminine standpoint, and subjected, in many instances, to no sort of criticism or correction, each woman speaking her own words—sense in some instances, crotchets, crude ideas, and philosophical nonsense in others—and giving her own suffrage to what seemed best in her own eyes, without any reference to what had gone before, or was to come five minutes later. There may be discussions which confuse the human mind, throw it out of its bearings, and even for a time impede it in the employment of means for the ascertaining of conclusions and principles, without which the social fabric, largely built up through the sound work of old-fashioned women now slumbering in churchyards, cannot exist; and if we examine in detail much of what was said at this Congress, we cannot, I think, if we are reasoning beings, accustomed to weighing arguments, escape from the conviction that the majority of discussions were of this futile kind, characterized by wild notions, cast about, not by enthusiastic young men who have naturally and properly a rooted distrust of the fixed order of things, but by mature women.

The first impression which a person habituated to reducing, or to endeavoring to reduce, his ideas into some sort of unity, derived from this conference, was its complete and fatal want of any central principles, without which all discussions are as idle as a lever without a fulcrum. I do not mean that we must demand a unity of opinion, or even of conclusion, but that surely there are certain propositions and facts which either are or are not—they cannot be both; and the single value in this interchange of contradictory theories is to emphasize the truths underlying them, which are important and essential, and bring them into relationship and unity. If any person found himself able to discover the fundamental principles (and by fundamental principles I do not mean the feminist bias exhibited by a large number of the speakers) of the Congress, he was more fortunate than the writer of these lines. You went into one section and heard that "Home-making" was the most beautiful and noble of functions for women, expounded, it must be admitted, in charming, but wholly vague and meaningless language; you heard five minutes later, in the same section, the

singular statement that in the homes of the future (as arranged by female American orators), "thanks to evolution, household duties would be no more a part of a woman's concern than they would be a man's. The woman, like the man, would be set free from household duties for higher things." You went into one room and you heard how women had been kept down by men for centuries, not allowed to "develop" themselves or "express" themselves, had been "veiled and sleeping," according to one imaginative lady; and you went into another room and heard of the wonderful achievements of women in literature since the days of Sappho. You were frequently told, as one of the strongest arguments for the admission of women into public life, of their altruism and their disinterestedness and self-sacrifice; and you had papers sketching the ideal family life of the future, when the wife was to be paid for every service rendered to her husband and child; and a series of practical maxims from an experienced lady journalist who maintained that woman reporters wishing to be successful, must pursue their work upon the same "high plane" as the male reporter, who had no fine ideas of elevating his illiterate public. These instances might be multiplied to any degree, and they will suffice to show the irreconcilable standpoint of the members of the Congress. Indeed, it was difficult to free oneself from the belief that the single point of agreement seemed to be in the universal satisfaction felt that women may now take part in the struggle for existence, and fight and starve on precisely the same conditions as men!

* * * * *

Let the average person of sense, to say nothing of the sense of humor, read this nonsense and ask himself whether women's congresses are not a lamentable waste of energy and a painful exhibition of ignorance and folly. And a second speaker, after purring about the nice career of journalism for women, had the coolness and ignorance to declare that newspapers owed their lightness of tone to women; before they appeared on the scene, papers had been "weighty and dull!" I do not know if the speaker had ever heard tell of one Addison; but, if not, she may be recommended to a course of the "Tatler," where she will learn it is possible to be lively without being vulgar and silly and illiterate.

I do not deny that there were many useful and even admirable contributions to the programme of the Congress. The words of the president were set in a high key, and one wonders with how much satisfaction, pleasure, and sympathy she can have listened to the reading of a large number of papers. In the handicrafts section there were some useful practical papers, one specially valuable from Mrs. Lethaby; and, I think, no one can have listened to Mrs. Sidney Webb's admirably and moderately expressed arguments upon restrictions in women's labor—in singular contrast to the prejudiced views of some other speakers upon this question—without a feeling of gratification in her sense, judgment, and expert knowledge. But these admissions do not, I think, in any way affect my unfavorable estimate of the Congress. The general effect of the Congress was misleading and mischievous, because it was not representative and impartial; in the professions, the experiences of successful women only were given; the life of the average journalist or actress, with its struggles, its sordid anx-

ieties, its overwork and underpay, was never referred to, there being a universal conspiracy to represent woman's wage-earning work as wholly desirable and beneficial. Because, also, large statements about woman's equality, equal pay, and so forth, mean nothing at all, unless they are carried to their logical conclusion, and tested by their practical and permanent effect upon society. So that to know whether wage-earning is desirable for married working women, we ought to have the joint testimony of working men and women, as to whether present experiments in wage-earning of this kind are satisfactory; and to know where the practical difficulties of the servant question lie, we ought to have the views of persons actually concerned—of fathers of the working class who prefer their daughters going into factories, of servants themselves, and of middle-class householders of small means.

The tendency of such congresses is to foster an enmity between two sexes who are part of the human race, and who, with peculiar qualities and characteristics fitting each for diverse service in the world, have hopes and feelings and aspirations which are common to both, making their interests and happiness interdependent on one another, and identical with each other; and any attempt to achieve the welfare of one, without regard to the race at large, is mischievous. And furthermore, their main tendency to rate the worth and value of a woman's services to the world according to the market rate of wages she earns, to confound the art of living with "earning a living," to exaggerate the importance of a woman's work in activities which are adequately accomplished by men, and to underrate all the simple homely duties which have been dignified and rendered lovely by myriads of noble and cultured women, and instinctively consecrated by the wisdom of generations, is wanting in breadth, insight, and loftiness, and productive of unnecessary confusion and chaos.—FRANCES H. LOW.

— X —

Book Reviews and Notices

God's Education of Man. By William Dewitt Hyde, President of Bowdoin College. Boston and New York: Houghton, Mifflin & Co.

Any book from President Hyde, and especially on this subject, would deserve attention, for as a thinker and college president he occupies a prominent place amongst American thinkers. While not a large volume, it deals with a great subject; viz., the restatement of the Christian faith. As an earnest thinker and a religious man, he sees the dangers which threaten modern Protestantism, and is anxious to ward them off. There are many things in his book which will make Churchmen thankful for the blessings coming through the possession of the living, historic Faith "once-for all delivered." While in our age, as in every age, the Faith must be adapted to the need of the times, it cannot be altered or "reorganized." Yet this is the task President Hyde has set before him. He speaks of "the reorganization of our faith." "The new faith will not be a mechanical fraction of the old, whether large or small." It will, however, be a "reproduction of the essential features of the old, in fresh, vigorous functional relationship." From his point of view there is little room for the principle of authority. He is subjective, and makes much use of "insight." The articles of the new faith are "rooted in a central spiritual insight." The Trinity, *e. g.*, is a matter of insight, and apparently has no objective reality. The new life which is necessary in order to please God, comes through conversion, and apart from Baptism. This, with Confirmation and Holy Communion, may be useful, but is not essential. For he says: "It matters little.

* * * whether the Lord's Supper be observed with bread and wine, or with bread and water, or with bread alone; whether Baptism be with little water or with much; * * * whether the creed be old or modern." Throughout, however, President Hyde is certainly loyal to the Person of Jesus Christ. "For man or Church, the measure of devotion and love and worship to Jesus Christ, is the accurate and infallible measure of practical power" (p. 28). "To call this man Jesus less than divine, or quarrel with His title, Son of God, is to empty the very name of God of all the historic associations and concrete content that give it worth and make it worshipful" (p. 30).

Churchmen will differ from the author in many things, but they will find his book stimulating, and in it much with which they can sympathize; e. g., this mark of true service: "To do right, out of a tender and loving regard for the persons who are affected by our action; so to live that no man may be the poorer, no woman may be the sadder, no child may be more wretched for aught that we have done or left undone; so to live, that through our words and deeds men may see the truth and enjoy the beautiful, and reverence the pure, and honor the noble, and possess the means of material and social satisfaction—this is to share the life and love and blessedness of God" (p. 20).

The concluding chapter is an interesting discussion of abstract and concrete idealism in philosophy, art, literature, and religion, and its application to the conditions of our age. The conclusion reached is, that abstract idealism has so prepared the way that concrete idealism, as found in the Saviour, will be the great force in the twentieth century world.

The Blue and the Gray—on Land. An Undivided Union. By Oliver Optic. Completed by Edward Stratemeyer. Boston: Lee & Shepherd. Price, \$1.50.

This is the sixth and last volume of the "Blue and Gray—On Land" series. It is the last book which will bear upon its title page the familiar name of "Oliver Optic." This uncompleted work of the well-known writer of juvenile stories has been finished, in accordance with the outline left by the author at his death two years ago, by Mr. Edward Stratemeyer, who is himself well known as a teller of tales for boys. Mr. Stratemeyer, in the completion of this work, has been at great pains to make it, from an historical standpoint, as accurate as possible. He has consulted all available authorities, including the government records, records of the Army of the Cumberland, and biographies of the principal generals who took part in the various operations described. The story is told very interestingly, and the many dangers and perils with which the romance is interwoven are vividly pictured. It is gratifying that this unfinished work of a man who has been so good a friend to boy readers for so many years, has now been so well presented to the public.

The Roman Primacy. By the Rev. Luke Rivington, D. D. New York: Longmans, Green & Co. Pp. 405. Price, \$2.50.

Since this book was published, its author has been called away from the troubled scenes of his earthly life beyond the reach of controversy and the strife of tongues. As a member of the Cowley Order he gained almost world-wide fame as a powerful preacher. Upon his secession to the Roman Communion, he at once sank to the lower level of a controversial writer of the most ultramontane type. Like others who had gone before him, he seemed to lose the use of his highest powers upon his submission to Rome. He had also the misfortune to be pitted against writers for whom in learning and literary ability he was no match. This, his latest work, is largely a reply to Canon Bright's masterly study of "The Roman See in the Early Church." His method of combating the conclusions established by the learned Canon, is to take a brief period of ancient Church history, and examine it minutely, with a view to determine what views of the Papacy then prevailed. The period chosen (430 to 451) is a crucial one,

including (as it does) three councils of the Church, two of them General Councils. His line of treatment may be gathered from the following quotation:

Everything that is going on round about us at this moment in the intellectual and religious world seems to point to the necessity of answering one crucial question: If there is a body of truth revealed by Christ for the permanent welfare of our race, where is its guardian? And to answer this question it will naturally be asked, where was its guardian in the past? The councils of Ephesus and Chalcedon give a clear, emphatic answer to that question. The guardianship of the Faith was entrusted to the episcopate of the Catholic Church, of which the head was the successor of St. Peter in the see of Rome—and this by divine institution. The relationships of that see to the universal Church cannot be seen anywhere more clearly than in the records of the council of Ephesus in 431, and the Council of Chalcedon in 451.

How well the writer sustains this contention we shall leave any who are interested in the subject to judge for themselves. His examination of the period chosen is thorough and painstaking, but is conducted rather in the spirit of a special pleader than that of a judge. We find in it none of the calm, judicial temper which distinguishes the genuine historical student.

Christ Our Creditor. By U. L. Rigley, A. M. Second Edition. Chicago and New York: Fleming H. Revell Company. Price, 50 cts.

This is an argument for the tithe, and it is well carried out. The writer considers the subject from all standpoints, and his conclusions

are very strong. It seems strange that such a book should be necessary for Christians. Our advantages and privileges far exceed those of the Jews, yet we have lost the art of giving according to system. The Church would be benefited if Christians would read this book and carry out the divine law it enunciates.

The Kingdom of Heaven, Here and Hereafter. By Rayner Winterbotham, Canon of St. Mary's Cathedral, Edinburgh. London: Methuen & Co. Pp. 266. Price, \$1.25.

This volume forms a part of the Churchman's Library, edited by the Rev. John Henry Burn. It is concerned with the parables of the Kingdom. The author's idea is to give a brief and popular exposition of each of them, thus bringing out the many-sided teaching of our Lord about His Church. "The parables of the Kingdom," he says, "are like pictures or photographs of some great edifice, taken from points of view so various that they bear almost no resemblance to one another. Any one or two, taken apart from the rest, would be erroneous, because factually incomplete. And yet each is absolutely true in itself, and its truth is substantiated by Christian history and Christian experience, so far as these have gone. What we have to do, therefore, if we wish to understand the Kingdom of Heaven as our Lord thought of it, is to take all these parables as they are, to place ourselves at their varying standpoints, and to realize that aspect of the Kingdom which is presented in each." Proceeding upon these principles

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ples, the author makes a study of these fifteen parables, which proves fresh, interesting, and profitable. We recommend it to Christian preachers and teachers as well worth having.

Leaves from the Golden Legend. Chosen by H. D. Madge, LL. M. With illustrations by C. M. Watts. New York: E. P. Dutton & Co. Price, \$1.25

The extracts from the lives of the saints given in this volume, are not, for the most part strictly historical, but they are, says Renan, "marvelously instructive as regards the period to which they belong, and its manners." The Golden Legend was the favorite manual of the most popular literature of the middle ages. Its author, Jacobus de Voragine, besides being a theologian and a statesman, was devoted to study. He was noted, during his life, for his virtue, his charity, his untiring efforts in the promotion of peace among the quarrelsome Genoese. He rose to the position of Provincial of the Dominicans, in Lombardy, and for the seven years preceeding his death, in 1298, he was Archbishop of Genoa. Of the nine works which historians ascribe to him, The Golden Legend is the one by which he is best known. After three centuries of fame, it fell into great obscurity, and is now rarely seen. The forty-four legends included in this volume illustrate the fanciful aspects of the literature relating to the lives of the Saints. In its outward appearance, the little book is exceedingly attractive, bound in blue, with an appropriate cover design in darker blue and gold.

The Spirit of Watchfulness, and Other Sermons. By T. T. Carter, Warden of Clewer and Canon of Oxford. New York: Longmans, Green & Co. Pp. 286. Price, \$1.75.

This newest volume from his pen will be warmly welcomed by all who know Canon Carter's other works. The Church of England has produced no more deeply spiritual writer than he. What Dr. Neale was to the last generation Canon Carter is to this. Each of them has vastly enriched the devotional literature of the Church. This book of sermons, like all which Canon Carter has written, is of solid and permanent value. The sermons are short, widely varied in subject, and full of food for thought. There is nothing rhetorical about them; they are calm, sober, and chastened in spirit. They embody the results of profound experience, and exhibit the most penetrating insight. To all who would learn the secrets of the spiritual life, they will be extremely helpful. They form really a book of devotion, suitable for daily or occasional reading, and worthy of a place in the most carefully chosen library.

A RECENT issue of Appleton's "Home Reading Books" is "Our Navy in Time of War," by Franklin Matthews. The period to which the book relates is from 1861 to 1898, and the evolution from the old naval methods to the new battleship, is illustrated in the text and by numerous pictures. A colored plate is given showing the dress of sailors and officers connected with the navy. This book will be a popular addition to a popular series.

DEAN STUBBS of Ely, who is now visiting this country, is well-known as a specialist in social questions, having made that subject his chief study. Mr. Thomas Whittaker has introduced in this country one of his principal works, entitled, "Christ and Economics," (price \$1.50), in which, through a series of discourses on the Sermon on the Mount, he ably supports the proposition that in the principles of Christ lies the true solution of our gravest modern problems.

The first issue of *The American Art Annual* has been published by The Macmillan Company, New York, edited by Florence N. Levy. It is a full and authentic compilation and record of the progress of art in America, without attempt at criticism. We hope that the work so happily begun will be continued, and that we may have each year an increasingly helpful and attractive book. It is requested that clubs, museums, schools, and societies interested shall send their reports, circulars, etc., to the editor before September of each year. It is not too late to attend to this

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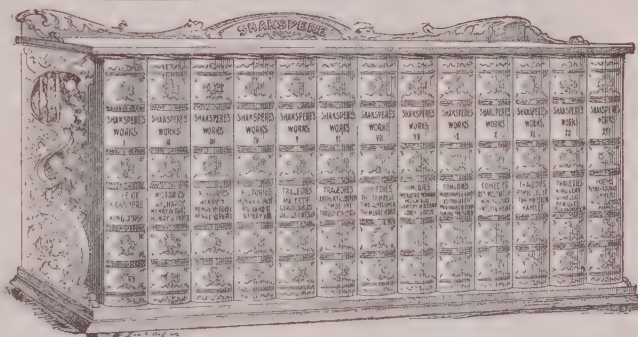
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we presume, for the present year. The contents of this volume include a paper by Charles Henry Hart, on "The First Century and a Half of American Art," a review of the year, notices of exhibitions, obituaries, important sales, "Art in the Public Schools," by Dr. James P. Haney; a classified list of art galleries, societies, and schools, a directory of painters, sculptors, etc. The half-tone illustrations are numerous and interesting. [Price, \$3]

Books Received

LONGMANS, GREEN & CO.

Parson Kelly; An Historical Novel. By A. E. W. Mason and Andrew Lang. \$1.50.

With God in the World. By the Rev. Charles H. Brent. \$1.

The Gollicocog in War. By Florence K. Upton. \$2.

HARPER & BROS.

Mackinac Lake Stories. By Mary Hartwell Catherwood. Illustrated. \$1.50.

The Sowers. By Henry Seton Merriman. New Edition. Illustrated. \$1.50.

Gavin Hamilton. By Mollie Elliot Sewall. Illustrated. \$1.50.

The Tragedy of Dreyfus. By G. W. Steevens. \$1.25

The Enchanted Type-Writer. By John Kendrick Bangs. Illustrated. \$1.25.

Hawaiian America. By Caspar Whitney. Illustrated. \$2.50.

The New-Born Cuba. By Franklin Matthews. Illustrated. \$2.50.

Favorite Songs and Hymns.

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Religio Pictoris. By Helen Bigelow Merriman. \$1.50.

Lovellness. By Elizabeth Stuart Phelps. \$1.

The Martyrs Idyl. By Louise Imogen Guiney. \$1.

The Marble Faun. By Hawthorne. \$3 a set.

A Jersey Boy in the Revolution. By Everett T. Tomlinson. \$1.50.

Plantation Pageants. By Joel Chandler Harris. With Illustrations by E. Boyd-Smith. \$2.

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Historic Americans. By Elbridge Brooks. \$1.50.

The Charm of Jesus. By Gustav Zart. 35c.

The Passing of Self. By J. F. Genung. 35c.

The City Without a Church. By Henry Drummond. 35c.

The Programme of Christianity. By Henry Drummond. 35c.

Strength and Beauty. By the Rev. J. R. Miller. 75c.

Friendly Counsels. By F. B. Meyer. 35c.

Unto the Hills. By the Rev. J. R. Miller. 35c.

Take Heart Again. By F. B. Meyer. 35c.

Christmas at Deacon Hackett's. By James Otis. 50c.

- DOUBLEDAY & McCLURE COMPANY
The Jamesons. By Mary E. Wilkins.
- FREDERICK A. STOKES COMPANY
The Fun and Fighting of the Rough Riders. By Tom Hall.
Active Service. By Stephen Crane. \$1.25.
- THE BAKER & TAYLOR COMPANY
The Beacon Prize Medals. By Albert Bigelow Paine. \$1.25.
Amateur Photography. By W. I. Lincoln Adams. \$1.25.
- DANA, ESTES & CO., Boston
Chatterbox for 1899. \$1.25.
- E. P. DUTTON & CO.
Reflected Lights from the Face of the Deep. By Christina Rossetti. \$1.25.
A Year Book of Colonial Times. By F. S. Sill, D. D. \$1.25.
Among the Farm-Yard People. By Clara D. Pierson. \$1.25.
- THE MACMILLAN COMPANY
A First Manual of Composition. By E. H. Lewis, Ph. D. 60c.
Young April. By Egerton Castle. \$1.50.
G. P. PUTNAM'S SONS
Principles of Public Speaking. By G. C. Lee, Ph. D. \$1.75.
- FLEMING H. REVELL COMPANY, Chicago
Pioneering in San Juan. By the Rev. G. M. Darley, D. D. \$1.50.
- JAMES POTT & CO.
The Thirty-Nine Articles. By B. J. Kidd. 30c.
Points in Church History. By the Sister in charge of St. Gabriel's School. \$1.
- LEE & SHEPARD, Boston
Camping on the St. Lawrence. By E. T. Tomlinson. \$1.50.
For Love's Sweet Sake. Edited by G. H. Wesley. \$1.50.
Ideal Suggestions Through Mental Photography. By Henry Wood. \$1.25.
- THOMAS WHITTAKER
History of the American Episcopal Church. By S. D. McConnell, D. D., D. C. L. Eighth edition, revised and enlarged; twenty-five illustrations. \$2.

Pamphlets Received

- Lessons on the Prayer Book Catechism. By the Rev. H. H. Oberly, D. D. 19c. James Pott & Co., New York.
- The Parish Year Book of St. Michael's Church, New York.
- Search Lights on Christian Science. Fleming H. Revell Company.
- The Nonsense Almanac for 1900. By Gelett Burgess. Frederick A. Stokes Company.
- As You Like It. Selected Poems from Wordsworth Cassell & Co.

Periodicals

Mrs. Margaret E. Sangster who for over ten years has been the editor of *Harper's Bazar*, has resigned that position and joined the editorial corps of *The Ladies' Home Journal*, in which magazine she will hereafter conduct a prominent department. The new "Dooley" character, the new serial, "Molly Donahue," by the author of "Mr. Dooley," is announced to begin in the Christmas number.

Archdeacon Sinclair, in the course of a vigorous address in the November *Quiver*, urges the duty of contentment. "Some Remarkable Church Trees," is the title of an illustrated article, in which the writer deals with a number of instances of curiously-placed trees and shrubs, including the two famous trees to be found inside Ross church. They lived long enough in their strange surroundings to grow right up into the roof, and regularly put forth leaves, but they have now been dead six or seven years. The trunks are still suffered to remain in the old church, and in the summer months are covered with a Virginia creeper which has been placed in a stone trough set at the foot of the trees. There are several stories, a new hymn tune by Wm. Ellis, F. R. C. O., A Roll of Heroic Deeds, Temperance Notes, etc.

President Hadley, of Yale College, one of the best authorities on the subject in the country, has written an article in the November *Scribner's*, on "The Formation and Control of Trusts." "He considers that State ownership of industrial enterprises, instead of becoming an acute national issue, as so many now expect, will tend rather to become relatively unimportant, and may not improbably be removed altogether from the field of party politics." In his article on "Pictorial Photography," Alfred Steiglitz, the amateur whose pictures have won prizes in all the great capitals of Europe, gives his ideas of

the true motives that should govern artistic photography, and tells how he arrives at some of his most admired effects. The far-reaching effects and many incidents of stirring human interest connected with "The great November storm of 1898," are told by Sylvester Baxter. The pictures by H. W. Ditzler are vivid realizations of some of the scenes along the shore. A poem by Richard Henry Stoddard, "The Cricket Song—Japanese," has been beautifully illustrated in color in the Japanese manner, by Harvey Ellis. Mrs. John Drew's "Autobiographical Sketch" contains a number of personal impressions of some of the most famous actors of the century, including Booth, Wallack, Jefferson, Florence, Murdoch, Macready, and others.

Opinions of the Press

The Observer (Pres.)

"THE LARGER CHRIST."—We hear not infrequently in these days of "the larger Christ." The expression has to some minds an attractive sound. It seems to make more of Christ; it appears to promise more for Christianity. But in the interests of clear thought the phrase should be challenged. What does it mean? Is there a fact behind it? If so, what is the fact? These are important questions, and it may be that some of those who glibly use the expression "the larger Christ," would be puzzled distinctly to afford an answer to them. If Jesus Christ now is divine, as we take for granted, He must be the same yesterday, to-day, and forever. A divine Christ can be no larger to-day than He was in Galilee, nor will He be any greater in the next century than He is in this. Divinity does not admit such terms of comparison; in its essential being it cannot expand nor contract as the years go by. And it is contained in the notion of divinity also that it is wholly free from error and oversight. Whatever God said in the first century must be as true now as it was then. Truth never becomes obsolete. The facts of mathematics, for example, have a meaning for every generation of men, and do not vary with the passing phenomena of nature. Two and two have always made four, and must in this or in any other world. The man who says that in any world two and two make five has yet to prove his case. Until he does, we are safe in following the dictates of human consciousness in the matter.



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The Household

Through Trial to Strength

BY FRANK H. SWEET

"LINDA, Linda!" The woman's voice was full of reproach, of pain—but the girl only threw out her arms wearily.

"I can't he'p hit, maw—I don't want to he'p hit!" she cried bitterly. "What's the use o' sech livin'? Oh, if on'y I was a man!"

"Why?"

"Why! So I could go off an' learn things. So I needn't be ign'rant an' no 'count." Her voice was low in its intensity, and on her face rested a wistful, almost pitiful expression. "Hit's good to be up here in the mountain, of course," she went on after a moment's pause, as her eyes swept down the valley to where the pinnacles and peaks of Otter were just visible through a bank of leaden mist, "but hit's awful to know of the worl' o' knowledge jes' outside, an' we all a hungerin' here and can't get to hit. Aun' Linda, as was here las' winter, 'lowed to get me a place in a music school—or conservator, as she called hit—but seems like she wa'n't able. She said as some girls was 'lowed to work for schoolin', an' that I would live 'long o' her. She said I had a gif for music"—then she added bitterly, "but hit's wastin' time to hone for schoolin' when I can't even get books to learn from. I 'low I'd better stop lookin' for a letter from Aun' Linda an' go to piecin' a Job's trouble bed quilt like the rest o' the mountain girls."

At the mention of letter the woman started. "Why, Jake done fetched a letter this mornin'," she exclaimed, apologetically, an' I put hit in my pocket. I cl'ar I'd clean forgot till you spoke. Mebbe hit's the one you're wishin' for. I'm might sorry."

But the girl scarcely heard. With trembling fingers and bright eyes she was opening the envelope. As she took out the letter a small slip of paper fluttered to the ground, which her mother recognized as a check. She picked it up and waited for the girl to finish reading—this was a matter of slow accomplishment, but at last she had spelled her way through, then she raised her eyes. But what a change! All the bitterness and discontent had gone out of her face. Even the lips had lost their penciled lines and were parted in a half smile.

"Hit's all come," she said, in an awed voice, "every thing I wisht for, and better. Hit was wicked in me to misdoubt the Good Lord. He's sen' me more'n I ever ast for. Aun' Linda writes her husband's doin' well, an' she can do more for me 'n she 'lowed at firs'. I need't work—on'y jest study an' learn. She says they've bought a new house and a gran' pianner, an' that I can have all the books—an' music—an' everything—I wish—for—"

Her voice had become broken, and suddenly she threw her apron over her face and rushed into the cabin.

Her mother looked after her wistfully. It was the first time she remembered to have seen the girl cry, then she followed slowly.

After a time Linda returned to her tub under the tree. When the washing was finished she went into the edge of the forest to gather firewood. As she was returning to the cabin with her arms full of dry branches, she was suddenly conscious of a hurried footstep behind her. Turning quickly, she saw a small black boy who lived in the neighborhood.

"Oh, Missy Linda, Missy Linda!" he gasped, his eyes showing white in their terror, "yo paw done smash 'issef—done kill 'issef dade, an' sont me for he'p to get him cl'ar!"

He was about to rush past when she caught him by the shoulder.

"Stop!" she commanded, sharply, "now think an' tell me slow. Speak sof' so't maw can't hear."

"Hit's jes' lak I done tole yo'," he persisted, earnestly. "Mist' Grin'l foun' a honey tree, an' was gwan chop hit w'en hit bruk squar' an' cotched him. He's plumb smash dade."

"We'll go an' see. Wait till I get some things," and leaving him standing near the edge of the clearing, she sped toward the cabin. Presently she returned with a small bundle and a bottle.

"Now-run!" she said, and, with the black boy in advance, she hurried into the forest. For half an hour they went on at a rapid pace, then the boy suddenly paused.

"Dar," and he pointed to where a large tree had fallen across the path.

Linda sprang forward with a sharp cry. Almost at her very feet a man lay pinned to the earth, his face pressed in the grass and his hands convulsively clinging to the bushes on either side.

"Oh, paw!" she cried, as she flung herself on the ground beside him, "are you much hurt?"

"I—can't—stir," came in stifled tones from the grass, "an' I'm smotherin'. If—if—you can—cl'ar—away—the stuff—from—my face—so't I'n—breathe."

With fierce energy she tore away great handfuls of roots and grass from beneath his face, and soon had a small excavation. He drew a long breath.

"Hit smells good," he said, gratefully. "I don't min' the pain much, now't I'n breathe. Hit was tur'ble."

"But what'll I do nex', paw?" she asked, looking with horror at the great mass of wood lying across him.

He tried to raise his face, but the movement caused such agony that he fell back with a groan.

"I 'low you can't do nothin' 'cep' go for men to cut the tree. Arter hit's cut they'n move hit offen me."

"But hit's seven miles to where the Biggses live—an' they're the neares'," she said slowly. "Hit 'd be long pas' dark 'fore we could be roun'."

"Hit can't be he'ped. I reckon I ain't much hurted, 'cep'n the laigs. The tree mus' a ketched. If hit hadn't, I'd a been smasht plumb flat."

At this moment the sound of distant thunder was heard. A new look of terror crept into the girl's face.

"I can't go, paw," she said, decidedly. "If a shower'd come 'fore I get back the water'd



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run into the holler an—an' you'd be drowned. I'll cut the tree myse'f."

There was a moment's silence, then he said slowly:

"I reckon you're right, Linda. But I mis-doubt you cuttin' the tree. Hit's tough, and would be a plumb stiff job for a man. However, you'n try."

The ax lay on the ground where it had fallen when the tree struck him. Grasping it, Linda threw off her bonnet and went vigorously to work. She was strong and muscular and had almost the endurance of a man. Clear and sharp the strokes rang through the forest, every stroke telling, in spite of her inexperience. Gradually a deep seam appeared in the surface of the massive trunk. Every moment it deepened and widened, and at last, when she paused to take breath, it had reached nearly to the centre. Dropping the ax for a moment, she went to her father. He had fainted. Telling the black boy to bring some water from the brook and bathe his head, she hurried back to her work. In the position her father was lying, it was impossible to apply ordinary restoratives.

Not a second did she pause in the work. Back and forth flew the ax, sending great chips into the forest. Perspiration streamed down her face and trickled to the ground. Her breath came in quick, short pants, and on her white face was a look of growing terror and despair. A dark stain of blood was slowly spreading over the under lip where the clinched teeth had penetrated.

But at last the tree was divided. Then she quickly cut and trimmed a strong sapling to be used as a lever. A convenient stump made a good fulcrum. Placing the lever in position, she threw her whole weight upon it. But the tree did not stir. Again and again she tried it, and at last had the satisfaction of seeing it move a few inches. Then she cut some blocks to be used as wedges, and placed the boy near the tree. As she raised it a few inches, he deftly slipped one of the blocks under. At length she went to her father and found that she could draw him from beneath the tree. Turning him over, she forced a few drops from the bottle between his lips. Then she sent the boy to the cabin for the mule and a small drag that was used to move stones. While he was gone, she washed and dressed the wounds as well as she knew how. As her father had surmised, he did not seem to be much injured except in the legs. One of these was badly crushed.

When the boy returned, she made a rough bed of leaves on the drag, and with much difficulty placed her father on it, then sat down and took his head in her lap.

"If on'y we'd a kyart," she thought, as she directed the boy to lead the mule as slowly and cautiously as possible.

She was almost glad that her father had not recovered consciousness. He would be spared the agony of the journey.

Overhead the sky had grown inky black. The boy and mule had almost to feel their way through the woods. Occasionally vivid flashes of lightning helped them to keep their course. Before they had covered half the distance to the cabin, the rain was coming down in torrents. It was terrible, and, for the first time in her life, Linda was thoroughly frightened. Would they never reach home? If only her father could have been spared it! If only she could be sure

his deathly faintness was but temporary. At last they saw a light in the distance, and guided by it, were enabled to move more rapidly. When they reached the cabin, they found Mrs. Grinnell standing in the doorway with a lantern.

As soon as her father had been placed on a bed, Linda once more went out into the darkness. Her mother went with her to the door.

"Hit's an awful night, Linda," she said, tremulously, "an' hit's a long, long way to the doctor's. Ye'll shorely be los'."

"I don't keer for the night, maw, if—if on'y paw'll come out all right. I can fin' my way, an' I'll take the mule."

But it was a night she never forgot. Through miles of dark forest, where she had to bend low over the saddle to keep from being swept off by the limbs; down black ravines and along the banks of rushing streams, where a single misstep would have sent her into the whirling waters below. Often she had to wait for a flash of lightning to assist her in passing a dangerous point. Frequently she had to turn back in search of the way she had lost. But at length the clouds began to break away and the moon appeared. Soon after, the village came in sight. It was after daybreak when she returned to the cabin.

"Doctor'll soon be here," she said, in answer to her mother's look of inquiry. "How's paw?"

"He's kem to, but seems sort o' wan'erin' in his min'."

An hour later the doctor came, and the wounds were examined and dressed. Then the doctor sat down by the bedside. For a long time he remained there, watching the patient's face and listening to his wandering talk. He arose and went to the door.

"The wounds are not dangerous," he said to Mrs. Grinnell who followed him anxiously. "No bones broken. A few weeks and he will be able to walk."

But as he went out he made a slight motion for Linda to follow him. When they reached the hitching bar where his horse was tied, he said abruptly:

"You seem strong and capable; when your father gets better, you must be with him as much as possible. Keep him cheerful and interested in something. Never let him wander off by himself. Watch him as you would a child."

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"But—but you told maw he was not dangerous," she said, wonderingly.

"Nor is he, physically. But his mind is in a bad way. It must have been affected for years. You can do more for him, now, than all the doctors in the country. If he wants to go fishing, you must want to go fishing, too. When he prefers hunting, you must prefer hunting. It may be a little irksome at first, but you can soon accustom yourself to it."

She watched him as he rode out of sight, and then returned to the cabin. After the morning's work was done, and her father made as comfortable as possible, she once more went out. It was scarcely yet noon, but already the sun was nearing the tops of the lofty mountains. Another hour, and it would begin to creep over, and then a long shadow would slowly descend to the little clearing.

As she stood there, she suddenly remembered the letter. The events of the night and morning had crowded it from her mind. Now it returned in its full significance. A quick wave of exultation swept over her. She could go out into the world and battle for her equality. But even with the thought came another—her conversation with the doctor. A look of terror crept into her eyes. She could not do it—could not, would not. Her father was all right, "except his mind," and that had troubled him for years. It would be time enough to attend to it when

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she returned. And the next few years meant so much to her, life, hope, everything! Would it be right to give it all up?

Unconsciously she was clasping and unclasping her fingers. All the exultation had gone out of her eyes, all the buoyancy out of her step.

"I reckon I'll go up the mountain," she said at last, wearily.

Far up on the mountain's side was a broad ledge that overlooked ranges and peaks and hills innumerable. This was where she came when sorely tried. Here she sought strength.

It was a long climb, and when she reached the ledge the color had returned to her face, but the trouble had not left.

Far above, the peak still towered, as grand and gloomy as ever, but the valley had settled down among the shadows, and the clearing was but a little bare spot on the mountain side.

Between the mountain ranges were beautiful, quiet valleys, dotted with farms, and traversed by winding roads and sparkling streams. To the east and southeast the foothills faded away into the plains of the Atlantic slope. Almost at her very feet was a dizzy precipice. Below, a narrow gorge zigzagged its way down the mountain side.

The sun had long since moved behind the line of the mountain, but far down the valley she could trace the shadow as it crept away to the east. As she watched the grand line of its march, over hill and valley, past the dots and lines that represented farms and rivers, her own affairs grew small and commonplace. Amid these strong works of God, should she not also be strong?

At length she arose and walked to the edge of the precipice; taking the letter and check from her pocket, she rolled them into a small, hard ball and dropped it over. Then she walked down the path; her step was firm and elastic, and the last vestige of shadow had disappeared from her eyes.

Queer Orders to Druggists

HERE are some orders recently received by a druggist in a neighboring city:

"This child is my little girl. I send you 5 cents to buy two sitless powders for a groan up adult who is sike."

"Dear dochter, ples gif bearer 5 sense worse of Auntie Toxyn for to gargle baby's throat, and obleage."

"You will pleas give the lettle boi 5 cents worth of epecac for to throw up in a five months' old babe. N. B.—The babe has a sore stummick."

"I have a cute pain in my child's diagram. Please give my son something to release it."

"My little baby has eat up its father's parish plaster. Send an antedote quick as possible by the enclosed girl."

"I haf a hot time in my incides and wich I wood like it to be extinguished. What is good for to extinguish it? The inclosed money is for the price of the extinguisher. Hurry pleas."

Gifts for Dewey

"WELL" said the patriotic farmer, "ef Dewey ain't comfortable when col' weather sets in, all I've got to say is, it won't be our fault! Gran'mother's half blind, but she's done knitted him six pair of woolen socks; my ol' woman has made him a quilt, with the star-spangled banner in the middle; the two gals has made him a flannel muffler; I've bought him a pair of jeans britches, an' the ol' shoemaker has kilt his only cow to git a pair of shoes fer him out o' the hide."

While Victoria Reigned

1838—FIRST voyage of the steamship "Great Western" from Bristol to New York; passage 10 days, 10 hours, and 15 minutes.

1839—Vulcanized rubber first patented in America.

1839—Envelopes first used for letters.

1839—First attempt at portraiture by photography in the United States.

1844—First telegraph line in the United States set up from Washington to Baltimore.

1846—Elias Howe obtains a patent for the first practical sewing machine.

1846—R. M. Hoe, of New York, invents the type-revolving printing machine.

1847—Postage stamps first authorized.

1848—Gold discovered in California.

1850—Aaron Dennison, of Boston, and Edward Howard begin making matches by machinery.

1854—Petroleum first refined at Pittsburgh. Previously sold as patent medicine.

1854—Treaty of commercial alliance between Japan and the United States.

1857—First woman's hospital in the world founded at New York.

1858—First overland mail to San Francisco.

1858—First message sent across the Atlantic cable.

1859—Patti makes her debut in "Lucia" in New York.

1859—Newspapers first stereotyped by the paper process.

1861—Flogging abolished in the United States army.

1862—Greenbacks first issued by the United States government.

1863—Slavery abolished in the United States.

1867—The United States purchases Alaska.

1869—Completion of the first transcontinental railway in America.

1873—One-cent postal cards make their appearance.

1873—The typewriter begins to be used.

1874—Alexander Graham Bell begins his investigation of electrical transmission and reproduction of articulate speech.

1876—The centennial celebration of American independence.

1878—First bicycle manufactory in the United States established.

1881—The Egyptian obelisk removed to New York.

1881—The type-casting machine with a lettered keyboard in practical operation.

1890—Population of the United States estimated at over 62,500,000, as compared with a little over 17,000,000 in 1840.

1891—Electric lights for street illumination.

1893—The Columbian World's Exhibition at Chicago.—*Philadelphia Times*.

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Virginia's Air Castle

A SEQUAL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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CHAPTER I.

IN THE NEST

IT was very quiet in the nest. On the pillow-piled divan lay Virginia, half awake and half asleep, and opposite her before the warm, bright glow of the grate, sat Madge in a deep, cosy arm chair. There was a book lying open on her lap, but she was not reading. With her chin propped on one hand, she watched the flames curl up around the plump pine log, licking up the resin with angry hisses, and transforming it into strange, weird forms of castled steep and wild, black gorges, where streams of fire spouted through.

It was a cold winter day in the latter half of February. The frost was thick on the windows, even with the warmth of the fire in the room, and altogether it seemed far pleasanter in doors than out, when suddenly in the midst of the quiet dreaming, the door bell rang, and there was a quick laugh below, and the hurry of feet on the stairs, and Mollie Gray bust into the room, her cheeks red as roses, her skates over her shoulder.

"Dear, dear, I knew that I'd find you two curled up like a couple of cats beside the fire this glorious day," she exclaimed, taking off Dave's sealskin cap that she was wearing, and knocking a little flurry of snow from it. "The skating is great, and the boys have got their ice-boats out, and they sail like birds under this wind. Mr. Hardy was down this noon to watch the fun, and he said that I was to come after you, and whisk you off to get a breath of fresh air."

Virginia opened her eyes sleepily and shook her head.

"Not I," she said laughingly. "I don't like that kind of fun. And you make me shiver, coming in with your blue nose and snow storms. I always wish that I were a bear or something that creeps off and cuddles down to sleep all winter in some warm hole underground. You go, Madge."

"Is Tony there?" asked Madge, glancing from the fire, her brown eyes wide and dreamy.

"That's always it," said Mollie severely, "Is Tony there? Talk about my caring for my brothers. I'm not their shadow anyway. I am able to make an independent move now and then without first finding out whether they will do so, too, but I never knew Madge to go anywhere unless she wants to know if Tony will be there. No, ma'am, Tony will not be there. Tony went across the river in Mr. Hardy's cutter to take some things to Miss Pugsley, and see how the prize turkey was coming on. But everybody else is there, and you had better come. Tease her, Virgine."

"I think," returned Virginia slowly, "that you'd better take off your cloak and cap, and sit down here and be thawed out, and we'll have some hot chocolate and some of Lena's fresh cookies."

"There it is again," and Mollie sighed

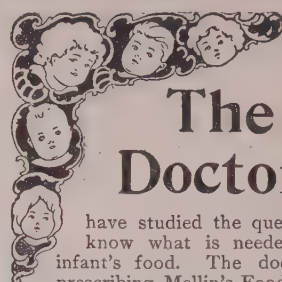
deeply, as she suffered herself to be snugly ensconced in a chair before the fire. "I come up here brimful of good resolutions, and love of winter, and just as soon as I get inside the nest, I have to snuggle down and get toasted. But it is a dear little place, the cosiest nest in town. Do you remember when we first fixed it up for the S. D. S. room, and none of the boys knew a thing about it, and they used to wonder where on earth we held our meetings last summer?"

Madge had gone downstairs to coax Lena for cookies and chocolate, and the two girls were alone. It was, as Mollie said, a dear little place, this nest of Virgine's. One came up the broad oak staircase, and the hall branched off in two directions at the top; but just at the side, in a haphazard angle of the house, there was this little, odd room. Before its discovery and appropriation by the sisterhood, it had been Mr. Hardy's smoking den, and after some parley, he withdrew his claims, for the good of the cause, and left them in full possession.

There was a long, low bookcase on one side of the room, the kind before which you had to sit down on the floor before you could see its treasures. And such treasures! Downstairs in the large dignified library there were many books—proper, well-behaved books—arranged in perfect order along the shelves, their handsome bindings as imposing as the titles they bore; but up in this bookcase they were a very different crowd, a jolly, dog-eared, out at the elbows crowd, who jostled each other along on the shelves, and stood in uneven rows like the soldiers of the awkward squad, without regard for law or order.

There were no glass doors to save from the ravages of time, such as protected their stately cousins downstairs, only a curtain of dark, red denim with sprawling, cross-eyed griffins on it, that absolutely refused to hang in straight folds from its brass rod. And along the broad top of the bookcase there were no dainty, fragile statuettes or bric-a-brac, but piles of old magazines teasing to be glanced at, and hosts of odd volumes whose titles made you smile and reach out a hand to welcome old friends, and renew their acquaintance.

Then there were two affairs dignified by the name of divans. Rumor had it that the foundations were cracker boxes, and that the home of each St. Dorothy's girl had been despoiled of a pillow to make the couches downy. At all events, they were delightful places to sink down upon when you were tired, and they were both covered with two faded Persian table spreads that Mrs. Hardy had devoted to the adornment of the nest.



The Doctors

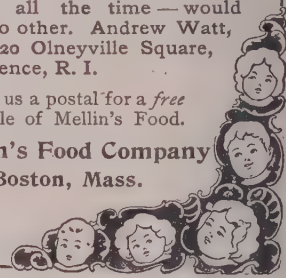
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Evelyn had brought a desk as her share, a pretty, carved rosewood one that looked somehow like herself, so dainty and proper it was; and Laura had produced a perfect deluge of tidies and paper flowers, all her own handiwork, and in her eyes, at least, beautiful. There were strings of pale sweet peas that were always sliding down unexpectedly from their stems, and great crumpled yellow squash flowers dangled from the mirror over the mantle. Virginia said to put them all in because Laura made them, so they all came, violets and morning glories, and roses that looked as if they were scared out of their wits, and Laura smiled happily whenever she saw them.

Mollie had brought something that Dave had made with his wonderful tools. It was peculiar, but very handy. It was made of several wooden boxes of different sizes nailed one on top of the other, so as to form a kind of cabinet, and then there was heavy red cloth tacked all over with little brass tacks that looked pretty; and there were lots of little pigeon holes and drawers of all sorts and sizes, that were just the place to keep all manner of stray things in.

There were many other things. Whenever one of the girls found anything that pleased her especially, she brought it as a votive offering to the nest, and there was hardly a bare spot on the walls. On the floor was a great, soft bearskin rug, rich deep brown in color, with the long, curved claws still on it, and the great threatening head with its staring eyes and yawning jaws. That had been in the nest when it was Mr. Hardy's smoking room, and at Virginia's earnest request, it had been left for her den.

To-day Mollie looked from one treasured object to another with contented admiration. "It is ever so much nicer than the boys' assembly room," she said. "The snow drifted in, and its so cold up in the barn that they can't hold their meetings there, and they have almost given up the club until summer comes. Most of them are in high school this year, so it makes it hard for them. No time to play."

"And the girls, too," Virginia rejoined, "there is only Madge and I who are out in the cold. I wish I could go, but I can't, and Madge said she would rather stay at home and study with me, you know."

"Of course, so would any one if they had the chance," said Mollie. "Only I think when you go to school with all the rest you are more ambitious. I know the boys are, anyway. They're all planning to be something when they're grown up. Dave wants to be a civil engineer, and travel all around the world, and build bridges and things, and Art wants to be a lawyer like papa; and Jerry Edsall says he is going to be an inventor, just because he invented some crazy thing for a bicycle, and all the boys say its great. Then Lloyd will be a doctor like his father, and Bobbie—goodness knows what Bobbie will be. He doesn't care for anything except to hunt beetles and all kinds of bugs and snakes, and to know all about birds and squirrels, and things. Bobbie isn't good for anything, I guess."

"And Tony?" asked Virginia curiously. "Neither of them heard the soft footfall up the carpeted staircase, as Madge paused an instant at the door."

"Tony Ferrall is the best of all," Mollie said enthusiastically. "Why, Virgine, he's the funniest little chap, the boys all say. He ditched in and got ahead of them in so many

things, and still he always helps them out if they're stuck. But he won't tell what he wants to be; only one day when they were talking about the flag and the great generals, you know, Tony said he would rather be a soldier and defend his country, than anything-else in the world."

"Lena wants to know whether you would rather have sugar cookies or ginger, Virgine," said a gentle voice at the door, and the girls started at the sound.

"Oh, both, Madge, dear," Virginia said, and she added thoughtfully when they were alone. "I hope she did not hear. If Tony ever went away as a soldier, I don't know what she would do."

"There's her mother," Mollie replied encouragingly. For herself she liked the idea of a soldier's life. There was such a splendid chance to rush ahead and be a hero, and win fame, and Mollie liked any kind of a good thing that you did not have to wait for, that came quickly and unexpectedly.

"Yes, there's her mother," repeated Virginia softly, her large gray eyes watching the burning log, "if she ever comes home."

And there was something in her tone, an undercurrent of sadness, that silenced the words on Mollie's tongue, and made her, too, still and dreamy, thinking of what might come to pass, until Madge came upstairs again, bringing the chocolate and cookies, and they all settled down for a good chat and feast around the glow of the firelight.

(To be continued.)

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Finance and Commerce

THE monotony of activity continues throughout the whole field of business. Perhaps the most notable thing about this continuation of prosperity is that, after more than a year of phenomenal activity, during which every factor of production has been crowded to its utmost limit, in no quarter is there yet signs of over production. So far all changes in price are toward higher price. War is usually considered the most drastic influence it is possible to have. Yet with two wars raging, affecting immediately the interests of two of the largest producing nations of the world, hardly a ripple of effect upon business can be traced to this influence. International commerce has had to endure an advance in ocean freights, due to the chartering of about 100 transport ships by Great Britain, but the advance thus quickly established is now being slowly lost. The war in South Africa is likely to reduce the world's production of gold if continued, but even that is likely to be only a sentimental effect, unless long continued. This war has also seemed to be the cause of a greater activity among the navies of several European powers, but without disclosing so far any intention or likelihood of participation by other nations, and so far the possibility of such an event has had no discoverable effect upon European financial and commercial affairs. In this country the matters most commented upon are money situation and the continued large purchases of equipment by the railways. The New York Central Railway has set aside a fund of \$15,000,000 for the purchase of equipment, and one car company is said to be figuring on contracts for \$20,000,000 worth of its output. Orders have recently been placed by the roads for 1,500,000 tons of rails. The price is \$33 per ton against \$18 and \$20 a year ago. In cotton prices are firm though in some lines business has been restricted somewhat by recent advances in price. The same is true of oats and hay. Wheat continues to drag in price. Stocks everywhere are abundant and increasing, and it is now evident that the world's crops the past two years have been excessive, and the supply has gradually accumulated in the hands of speculation until it is trying the capacity of the speculation organism. Corn has shown strength and the general tone has been strong. The supplies of old corn are well exhausted and a confirmation of the prediction we have repeatedly made in this column, that the year's crop has all along been greatly overestimated is gradually becoming recognized. The husking has revealed a disappointing yield. The money market continues strong. The last bank statement was at the moment very superficially regarded as favorable in that it showed an increase in reserves. Loans and deposits were still further reduced, however, and the interest rate in Wall street to-day reached 40 per cent. The situation at the moment in that quarter is critical, inasmuch as it finds a public loaded up with all sorts of securities, at high prices, with no relief from high interest rates immediately in sight.

THE special attention which has been attracted to Venezuela within the last few days, by reason of events transpiring in that Republic, lends interest to a statement just prepared by the Treasury Bureau of Statistics, showing the commerce of the United States with Venezuela during a term of years, and the growing popularity of goods from this country, as testified to by the British minister to Venezuela. Venezuelan imports now amount to nearly 15 million dollars annually, having grown from \$4,058,609 in 1870 to \$12,053,502 in 1887, and \$13,241,000 in 1897. The United States furnished in 1870, 37.24 per cent. of the imports of Venezuela; in 1887, it furnished 30.42 per cent., and in 1897, 26.95 per cent.

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This masterpiece by M. Jean Baptiste Edward Detaille represents one of the most stirring scenes of the Franco-Prussian War. It is hung in the Metropolitan Museum of Art, Central Park, New York, having been presented by Judge Henry Hilton, 1887, and valued at over \$60,000 00. It is well placed, being opposite the great painting "Friedland 1807," by M. Jean Louis Ernest Meissonier, which was purchased at the auction sale of the A. T. Stewart collection for \$66,000 00, by Judge Henry Hilton, and also presented to the museum, 1887. The "Defense of Champigny" covers a canvas 85 x 48, and was, previous to being purchased by Judge Henry Hilton, exhibited in the Art Salon, Paris, producing an immense sensation.

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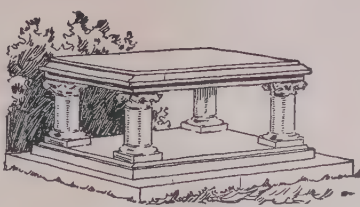
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Sick Room Comforts

HOT-WATER bags of rubber are invaluable, but few homes boast of more than one. Large flat bottles of thick glass and curved sides are very useful in this respect. They then are to be filled, if set in a pan containing a little warm water; boiling water may be poured into them without cracking; and if the water is allowed to run over, the cork will suck tight in its place with no fear of leakage. Small bags may be made to cover these bottles, or in case of sudden need a stocking may be utilized. These fit closely, and may be pinned together, leaving the bottle trim and neat. A half dozen of these bottles can be interchanged, keeping the nurse always well manned with heating power.—Woman's Home Companion.

A TRAINED nurse furnished the following hints: She swept the sick room every morning without a broom. She had a pail filled with coarse towels wrung out of cold water, and with these she rapidly wiped the carpet. She made an oatmeal gruel by using the coarse oatmeal, pounding it, and then putting it into a bowl filled with cold water. This was stirred and allowed to settle before the water was carefully poured off, three different times. This water made the gruel, after being boiled for about one quarter of an hour, seasoned, drained, and mixed with a small teaspoonful of hot cream. Serve with oblongs of toast, crisp and brown and hot. No light-screen being at hand, she used an open umbrella to protect the patient from air at one time, and from the light at another. She made a plate of ice-cream in ten minutes in a pint pail and with what seemed to me a handful of chipped ice. Of course she put coals on the fire in paper bags, and when we did not have a piece of board that exactly fitted in the window to permit ventilating without a draught, she accomplished the same purpose by raising the window from the bottom about five inches, and tacking a strip of flannel to the sill and sash with thumb nails.—N. Y. Evening Post.

USEFUL HINTS TO NURSES.—Never let your face reflect your feelings. The patient is not more keenly watched by the nurse than the nurse by the patient. He watches every change in the face. Therefore it behooves us, when taking care of sick people, to be careful on no account to show surprise or alarm at any fresh symptom of the disease. Invalids do not like to be watched; indeed, many are extremely sensitive on the point. When talking to a patient, do not stand behind him, but place yourself where he can conveniently see you without straining his eyes. When talking to him, sit by the bedside; do not stand, for the patient feels more at rest if his nurse is resting too. Do not whisper, or speak in an undertone, and do not talk to the doctor or any one else outside the door, just out of hearing. Invalids are very sensitive, and are sure to think that they must of necessity be the cause of discussion. In dress, be scrupulously neat and fresh in appearance. Never wear anything that rustles or jingles, and do not wear thick or creaking boots. Remember that illness renders a patient's nerves exceedingly irritable, and what we think idle fancies and whims, to him are real discomforts, and must be treated as such.—Worthington's Magazine.

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

A DOCUMENT OF GREAT IMPORTANCE, and which will have an effect in molding sentiment, was presented to President McKinley last week, being the preliminary report of the Philippine Commission, consisting of J. C. Schurman, Admiral Dewey, ex-minister Charles Denby, and Dean Worcester. The effect will be more reaching, as the Commission is non-partisan, and was appointed in order that the public might be advised of conditions actually existing, and from a reliable and impartial source. The main conclusions are that, having assumed responsibility, the United States can pursue no other course than restore the islands to peaceful conditions, and bring the rebellious factions under complete subjection, that American control stands alone for peace, order, and progress; that the Filipinos are incapable of self-government. Aguinaldo is declared to be an unscrupulous leader, ambitious for self-advancement, not a patriot and champion of freedom. While the Filipinos are capable of development, this is declared to be possible only under the administration of a sovereign power.

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SOME OF THE PROBLEMS WHICH are encountered in the formation of a plan for the future government of Cuba, are assuming different phases in an unexpected manner. The race question has been a source of trouble. Negroes who took an active part in the insurrection, and fought valiantly for Cuban independence, were a most valuable adjunct to the white Cuban forces, and their services demand recognition; yet, if the right of franchise be granted to all male adults, the whites will be in the minority in many sections, and object strenuously to negro domination, particularly as the negroes hold little property, and will bear but a small portion of the burden of taxation. Another phase is the steady influx of Spanish emigrants who are arriving by thousands, and the majority of whom are laborers. The Cubans realize that without emigration the danger of negro domination is increased, but at the present rate the dominant class will be Spaniards.

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EXPERIMENTS RECENTLY CONDUCTED by a new process, have demonstrated that coke can be produced from Illinois and Montana soft coal at a much lower cost and of a superior quality to the Pennsylvania product. Heretofore no process has been discovered by which Illinois coal could be successfully coked, and if recent demonstrations are accepted as final, the ultimate result on the iron and steel industry, particularly in the West, will be of importance. Coke cannot be shipped by water, owing to danger of spontaneous combustion, hence the importance and economy of locating iron industries near the centre of production, thus saving heavy freight charges. The new discovery may have an effect of building many iron furnaces in the vicinity of the Illinois coal fields.

ENGLAND IS HAVING FULLY AS much trouble with its army, in some newspapers, as did the United States during the process of Spanish expulsion from Cuba. The crop of military critics, experts, and other men who make wars but take no part in the fighting, is unusually large, and the dearth of South African news affords these gentlemen a fine opportunity to speculate and tell the newspapers that if General So-and-So had only followed such and such a plan, the result would have been different. How easy it is to criticize and point out the possible errors of another, and how much safer to fight a battle from a club or editorial room than on the firing line! Less criticism from stay-at-homes would not do any harm, and is out of place until it has been amply demonstrated that there exists just cause, in which eventful and free criticism would be of value.

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DIFFERENCES BETWEEN NORWAY and Sweden are widening, and, it may be, will eventually result in complete separation of the two countries. The radical party in Norway, in gaining recognition of the flag of that country, has encouraged agitation along other lines. At the forthcoming elections, the radicals have laid out a programme: A separate Norwegian ministry for foreign affairs, and a separate consular service; the establishment of a court of arbitration and neutrality; and insurance against incapacity to earn a livelihood, to apply to the whole of the Norwegian people. Should these measures be declared for by the election, the King of Sweden would be the only bond between the countries, a tie by which a declaration of the Norwegians to form a republic would be easily broken. The Swedes would then have to decide whether or not to adopt forcible measures to preserve the union.

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AT ITS FORTHCOMING SESSION, Congress will be asked for a liberal appropriation to cover the expense of extending the rural free delivery service. For years, the inauguration of this service was bitterly opposed, but eventually a small appropriation was made to test the plan. In his report, which has just been made public, First Assistant Postmaster General Heath shows that the test of the system has been a gratifying success. It has been demonstrated that the average cost to the population served in the country is only 84 cents per capita annually, whereas in cities of 5,000 population having free delivery, the annual cost for each inhabitant served is \$2.80. The new system has been opposed by inn-keepers, village merchants, and others who have profited whenever the farmer "came to town," but this loss is as nothing compared to the benefits derived by the farmers. On July 1st, the routes extended over 8,930 miles, covered an area of 7,567 square miles, served a population of 273,604, and had handled 212,927 pieces of mail.

RECENT TESTS APPEAR TO HAVE demonstrated the utility and practicability of the principle of Marconi, the Italian inventor, in wireless telegraphy. The system is already well known, through descriptions in the magazines and daily press, but its successful operation under severe and unusual conditions has been a matter of conjecture. While the international yacht race was in progress, Signor Marconi, in a vessel closely following the race, transmitted messages accurately to the receiving ship, similarly equipped with his apparatus, conditions of the test being at times severe. Since the yacht race, tests have been conducted by the Navy Department, ample demonstration being made of the practicability of the system in naval maneuvers. It is now stated that arrangements are being made to put the system to commercial use in the Hawaiian Islands, where cable communication is impossible, owing to currents and coral reefs.

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WEIGHTY MATTERS IN CUBA AND the Philippines have served to attract attention to an extent that the Ladrões, situated in a lonesome part of the Pacific Ocean, where the Occident ends and the Orient begins, have been temporarily lost sight of. They are brought to mind, however, by a communication from the United States authorities in effect that all is well. The colonial problem would be simple of solution if no greater difficulties were encountered than was the case in the Ladrões. The Island of Guam is the place of chief importance, and thither the Navy Department dispatched Captain Leary, as Governor-general, and a ship of war with a cargo of colonial requirements and a brass band. The natives of the islands are a simple people, harmless and inoffensive, if not stirred up, and all that was necessary to gain their allegiance was a display calculated to win their respect, and a few patriotic airs from the band to soothe the savage breast.

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THE PASSING OF THE THREATENED crisis in France has rather strengthened than weakened the Republic. While it may be that the conspiracy cases will not result in effectual suppression of those who sought to undermine the government, yet this will have little effect. France seems to have escaped her greatest danger, militarism. When the new Cabinet was formed, and General Gallifet, an old royalist, made Minister of War, a peculiar condition existed. The military, which should be subservient to the civil power, virtually controlled affairs and dictated to the government. The first assertion of civil power in France was the Dreyfus revision; then followed the removal of a number of generals who were seditious, and the last step to restore to the ministry the power of making army promotions. General Gallifet has handled matters with a firm hand, and shown no mercy to the disaffected ones.

The News of the Church

The Church in Africa

Among the consequences entailed by the war with the Transvaal and Orange Free State, we must not forget the distress which it will produce, and has already produced, in some dioceses of the Province of South Africa. The Church people of Bloemfontein, besides mourning at the present moment the death of their Bishop, are in the awkward position of being in a State which is at war with England and therefore unfriendly, if not hostile, to an Anglican mission. In Pretoria, the Bishop, not for the first time a sufferer through the outbreak of hostilities between England and the Boers, remains at his post, after having sent away his family to a place of safety. In Cape Town, the Archbishop is doing his best to dissuade all whom he can influence from acts of indiscretion or disloyalty. His Grace appears to have taken a line as admirable for courage as for tact. For the time being, we fear, the cause of the Church in one part of the South African Province will receive a check. But we look forward with hopefulness to better times for the Church, when the Imperial government shall have extended its methods of law and justice to districts where belated ideas of civil rule have hitherto prevailed with deplorable results.—*The Church Times*.

The Woman's Auxiliary of the Board of Missions

The Massachusetts Branch

The 22d anniversary was observed Nov. 2d, in Trinity church, Boston. Bishop Lawrence celebrated the Holy Communion, and made an address. At the meeting in the chapel, Mrs. Edward Abbott, of Cambridge, gave an interesting account of her missionary trip in the far East. The Rev. W. D. Powers, D. D., described the needs of the work in Brazil and Cuba. A paper was read, written by Miss Woodruff, a missionary in Alaska. The luncheon was served at the Hotel Brunswick. At 3 p. m., in Trinity church, the Rev. Dr. E. Winchester Donald, D. D., made an able address, considering the missionary work from two positions: How is the work being done, and why ought it to be done at all? The Rev. J. A. Ingle, of China, gave in detail, an account of his work at Hankow, and explained the difficulties of reaching the women, and the need of women helpers. Bishop Wells, of Spokane, expressed his thanks to the auxiliary for their continued assistance, and described his large field and lack of clergymen.

Archdeaconry of Dutchess

At the annual meeting just held, addresses were made at the opening session by the Rev. E. Walpole Warren, D. D., of New York city, on "What more can we do for missions that we have not done as yet?" Miss Alice Sandford, of Pelham, N. Y., on "Latest news from Miss Thackara and the Navajo Mission Hospital," and a Persian, Mr. Paul Shimon, on "The Assyrian mission." The Ven. Archdeacon Edwards presided at the business session, at which reports from 13 branches were presented, and also from the Juniper Auxiliary, the Babies' branch, and the Church Periodical Club. The amount in money and boxes given during the year amounted to \$3,080.63.

The Delaware Branch

The annual meeting was held at Newcastle, Oct. 12th. The Holy Communion was celebrated by the Bishop, assisted by the rector of Immanuel church, the Rev. Dr. Munson, and Archdeacon Hall. Addresses were made by the Rev. Dr. Spalding, on behalf of the new church at Delmar; by the Rev. A. D. Gring who described the character and religion of the Japanese, and gave an account of the work being done by our Church in Tokio; and by the Rt. Rev. Dr. Johnston, Bishop of Western Texas, who spoke

particularly of the importance of educating the colored people as a preparation to their conversion. After luncheon, the delegates assembled in the Sunday school room. The treasurer reported that \$607.78 had passed through her hands this last year. A resolution was passed relative to the death of Mrs. Tuttle, of the Missouri branch. Pledges were made for Alfred Lee scholarship; foreign insurance; Japan; China; St. Matthew's colored mission, Wilmington, Del.; the Delmar mission, Bishop Johnston's work, St. Michael's Day Nursery, and Dr. Drigg's work in Alaska.

Semi-Annual Meeting of Chicago Branch

The 15th semi-annual meeting was held in Grace church, Oct. 31st, with an attendance of about 300 officers and members, beside a large number of the clergy. The offices of devotion were said by the rector, the Rev. E. M. Stires, after which he welcomed the Auxiliary to his parish, and spoke of the blessedness of their work; its blessedness to each parish and to the diocese. He expressed the thought which must have been in every mind: "How we miss the Bishop," and that all must wish for his speedy recovery. In closing, he paid a glowing tribute to the president, Mrs. Lyman, for the stimulus and help her sweet Christian womanhood was to all who work with her. The roll call showed about 43 parishes represented. The subject presented was Utah, or the missionary district of Salt Lake. Miss S. J. Elliott, of Moab, Utah, gave interesting description of the efforts being made to reach the children of this Mormon land, and to give them such education as will help them to fight the evil of their State, polygamy. She told of Bishop Leonard's school, Rowland Hall, and the great need of a chapel for this school, and of a church in her own little town of Moab. A great effort must be made to save the children. They want education, and we must give it to the girls especially, and thus save the homes. The Rev. Ellis Bishop, rector of St. Paul's church, Salt Lake, spoke of missionary work in Salt Lake City and the surrounding towns. Through the work of an associate mission, he is endeavoring to reach the young men, and he needs money to help pay salaries to three men in this field. A hymn was sung, and then Bishop Leonard gave a most interesting account of the missionary work done in the various parts of his jurisdiction, and dwelt especially on the successful work done by Mr. Bishop in Salt Lake City. He spoke of Miss Elliott and the treasure she was in his work; of the great need of the chapel she wished to see built at Rowland Hall, a place where God can be shown to those Mormon people and worshiped as He is, and not as the God depleted to them by Mormon preachers. The Bishop spoke of his work among the Ute Indians in the eastern part of Utah, and of an infirmary started there, which is still unfurnished for lack of money. The interest of the audience was shown by the goodly pledges offered for these various objects. The president told the Auxiliary that she had made a pledge to send \$100 to the mission work at Sendai, Japan, which the branches will be asked to redeem. She urged the members not to forget the mission work at the cathedral, with its need of coal and money for expenses. The offering was taken, and amounted to \$50 for missionary work in Utah. Supper was served in Grace parish house. A resolution was offered of love and sympathy for the Bishop, with an earnest wish for his speedy recovery, and it was sent to the Bishop's residence by a special messenger. At the evening missionary service, in which part of the choir of Grace church assisted, the first address was by Bishop Edsall who made an eloquent appeal for aid to enable him to go forward with his work. The Rev. Dr. Dudley Powers, general secretary of the American Church Missionary Society, spoke on "Our new possessions," which he felt would better be presented as "Our new respon-

sibilities." After a few words on our duty in the Philippines and the Hawaiian Islands, he dwelt especially on our work as begun in Cuba, and its needs. There are 250,000 orphan children in Cuba. One school belonging to our Church has been started, with 15 pupils, all the society could care for without more funds to carry forward the work. Dr. Powers spoke eloquently of the need of our Church realizing her duty to these neglected people. The Rev. Mr. Stires urged the people to bear in mind this urgent appeal, and to take such true interest as will push forward the noble work and enable us to realize our responsibilities. The offering of the evening was devoted to the general missionary fund of the Auxiliary. Many members of the Auxiliary expressed their appreciation of the programme for the day as arranged by the president, and many assurances were given of its being one of the most interesting missionary days in the Chicago branch.

Eastern Deanery, South Dakota

At the meeting of the Woman's Branch of the convocation, held at Yankton, Oct. 3d and 4th, there were present 25 delegates from eight different parishes. Mrs. Robert Doherty, of Yankton, was elected chairman, and Miss Carlotta East, secretary. Miss Diana Peabody, of Sioux Falls, read a paper on "The right inspiration of our work in the Sunday school." Miss Weare, of Sioux City, Iowa, by special request, presented the work of the Junior Department of the Woman's Auxiliary to the Board of Missions. She said that in Sioux City each class in a Sunday school selected a missionary jurisdiction to which offerings should be sent; and that half of the classes selected South Dakota, because they had seen Bishop Hare. The next popular one, strange as it may seem, was Bishop Ferguson, of Africa, because the children knew that he was a black man. There is also a birthday box, into which each child on its birthday places a penny for each year of its age, and the children choose once a year the object for which the united offering shall be used. When St. Elizabeth School building burned down, every child wanted to give something towards rebuilding it; they knew where the school was, and what work it had been doing, and so were deeply interested. In the afternoon the branch met the convocation in joint session, and took part in hearing and discussing papers on "How to interest people in the Church," "The difference between the Church and the societies of human origin," and "Sunday schools." Mrs. George, of Sioux Falls, read a paper on "Reasons for being interested in Christian missions," which was followed by a paper written by Miss Mary B. Peabody, on the practical work of the branch of the Woman's Auxiliary in South Dakota. After a full discussion of this subject, it was unanimously agreed that each delegate should write an account of the missionary work in her own parish, and that these reports should be sent to all the parishes engaged in the work. Wednesday there was a discussion upon the object and purpose of the Woman's Auxiliary; another, upon subscribing to the *Spirit of Missions*, and a joint meeting with the convocation, at which the Sunday school was again thoroughly and profitably discussed.

The Sunday School

The latest lecture in the course under the auspices of the Sunday School Commission, of New York, was delivered Nov. 4th, at St. Bartholomew's church, by Bishop Hall of Vermont, on "The preparation of the Sunday school teacher."

Association of the Atlanta Archdeaconry

The fourth quarterly meeting was held in St. Luke's church, Atlanta, Oct. 16th. The afternoon session consisted of Evensong, followed by a solemn intercession for God's blessing on Sunday school work and workers, conducted by the Bishop. This was followed by an able and sug-

gestive address on "Bible class work," by Burton Smith, Esq., of Atlanta, which led to a general discussion. The night session was presided over by the Bishop, and its chief feature was a witty and effective address by the Rev. Frederick F. Reese, on the important question, "How to interest our Sunday schools in missions." A business meeting followed, in which it was decided not to organize a general class for the preparation of teachers for their work, but to leave this matter to the rectors of parishes. The attendance at this session was large and representative.

Canada

Diocese of New Westminster

Bishop Dart who was so seriously ill on his return from England, is getting better, though the improvement is very slow. A new church at Central Park, Vancouver, has been built during the summer. The Rev. J. B. Haslam has gone to Vancouver, to assist Mr. Clinton at St. James' church.

Diocese of Nova Scotia

Bishop Courtney consecrated the new church at Canning, Oct. 1st. A mission service to deaf-mutes was held in St. Paul's parochial hall, Halifax, lately, by the Rev. M. Stanley Searing, of Boston. The fourth biennial missionary conference of the diocese was held at Lunenburg, Oct. 4th and 5th, the Bishop presiding. A large number of subjects were brought before the conference.

Diocese of Ontario

The work on St. George's cathedral, Kingston, is going on rapidly. The framework of the dome has reached an advanced stage. The average of \$1,000 per parish, for the diocesan special fund, is keeping up. There are 60 parishes, and so far 18 have contributed \$18,119. The envelope system of collecting is proving successful in St. James' church, Kingston.

Diocese of Ottawa

Work on the new church in Ottawa, on Theodore st., is being pushed on rapidly. The tower is now completed and the roof on. It was hoped that the church might be used by the end of November. Dean Lauder is in bad health. He has been at work in Ottawa for 42 years. When he first went to the city there was only one church there, now there are 16. The Bishop has been making a stay at Banff.

Diocese of Algoma

A new church is being built at Sprucedale, which it is hoped will be ready for use by December. The Bishop has been making a trip through the district about Fort William. The desirability of separating West Fort William from East Fort William was discussed at a conference with the Bishop and the congregation of West Fort. The Rev. D. A. Johnston has been removed from Mid Lothian to Powassan.

Diocese of Selkirk

"This diocese," writes the Bishop, "stands furthest west of the eight dioceses comprised in the Province of Rupert's Land. Till recent days a purely missionary one for the behoof of the Indians, it has now changed its character, and needs fresh resources to meet the wants of a rising colonial district." There are as yet only two missions exclusively for the use of the miners, St. Paul's church, Dawson, and St. James' mission, Forty Mile. These are supported by the Colonial and Continental Church Society.

Diocese of Quebec

In the absence of the Bishop of the diocese in England, the Bishop of Ottawa held an ordination in St. Matthew's church, Quebec, to admit to the diaconate Mr. J. S. Brewer, of Magdalen College, Cambridge, who has been appointed curate of St. Matthew's. Bishop Dunn returned home the second week in October, and arranged to hold Confirmations in the townships from Oct. 24th. He was to consecrate the new church at Dennistown, Me., under commission from the Bishop of Maine, on the 26th. The diocese

of Quebec has sustained a great loss in the death of Senator Price. His great and constant liberality to every branch of Church work was widely known. A united service was arranged for Thanksgiving Day, to be held in the cathedral, Quebec.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

Waterman Hall, Sycamore, is comfortably filled with its 65 resident pupils.

The Rev. C. E. Taylor, recently from the diocese of Fond du Lac, has charge of the Douglas Park mission, in conjunction with St. Michael and All Angels's, Berwyn, where he resides.

The usual monthly choir festival in the church of the Epiphany drew a very large congregation on the evening of the 5th.

The Lord Bishop of Niagara is spending a fortnight with his son, the rector of St. Peter's; preaching in that church both morning and evening on the next two Sundays. He is accompanied by Mrs. Du Moulin.

The sum of \$600 has recently been expended in improvements on the church building at Dixon, and the rector, the Rev. John Sage, has hopes of a rectory in the early future.

The new parish house of St. Paul's, Kankakee, is now plastered, and will be ready for occupation in about three weeks.

The Rev. F. W. Keator left the diocese last week, to assume his new duties as rector of St. John's, Dubuque, Ia.

Wednesday, Nov. 1st, having been a very inclement day, the lecture on Genesis and Science, in the Scripture course being given in St. Peter's, was postponed; but, not to disappoint the dozen parishioners who had faced the elements, Prof. Hall repeated the substance of his lecture on "The communion of saints," delivered on the preceding evening in All Saints' cathedral, Milwaukee.

St. Luke's Hospital

The Rev. Dr. Clinton Locke, honorary president and chaplain, writes as follows:

On entering the chapel of St. Luke's Hospital today, I was much gratified to see a beautiful tablet on the wall, put there by the president, Mr. Arthur Ryerson, to the memory of his mother, Ellen Griffin Ryerson, whose long and faithful devotion to the hospital so many of us remember. The long time of her service on the hospital board of directors is stated, and then follow those touching words from the Litany: "O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them." This work of art is a well-deserved tribute to a noble woman, one of a faithful band to whom St. Luke's owes much of its present prosperity. Some still remain, but many are in Paradise. May perpetual light shine upon them.

Special Convention Called

Last week the Bishop sent notice to every clergyman and parish of the diocese, of a special convention to be held in the cathedral, on Tuesday, Jan. 9th, 1900, for "the consideration of a request from the Bishop for the election of a bishop-coadjutor, the election of said coadjutor, and the enactment of such legislation as may be made necessary by said election."

Annual Meeting of the Church Club

Held in the club rooms, Nov. 2d, the president, Mr. Geo. S. McKeynolds, in the chair, and a goodly number of members present. After the opening prayer by the Rev. Dr. Delafield, the president's address congratulated the members on the satisfactory condition of the club at the commencement of this, its 10th, year. The meetings, 10 general and eight executive, had been well attended. There had been delivered by bishops of the Church, under the auspices of the club last Lent, in Grace church, Chicago, an interesting course of lectures on periods in Church history, the series having been arranged with the co-operation of the Minneapolis club. But the chief event of the year was the conference in February, in which 10 clubs were represented, and during which Chicago had not been

lacking in hospitable reception of the visitors. The proceedings of this conference, including all papers read at it, have since been published in pamphlet form. The report of the treasurer, Mr. E. H. Buehler, showed the club to be out of debt, after an expenditure for the year of \$2,857.70, with a balance on hand of \$3.80. The report of the secretary gave last year's members as 220, of whom 18 had dropped out, and one (Mr. C. R. Larrabee) had died; 74 new members had been received, making a total present membership of 275; a net gain of 55. The Committee on Programme reported, with the suggestion of a meeting of the Endowment Committee this month, and club dinners in January and February. On behalf of the Committee on Nomination, Mr. D. B. Lyman presented a report; Mr. J. F. LeMoyné having declined re-election, Hon. Jesse Holden's name was substituted, and the following were unanimously elected: President, F. B. Tuttle; vice-president, Joseph T. Bowen; treasurer, E. H. Bushler; secretary, Taylor E. Brown; directors, Messrs. E. P. Bayley, W. J. Bryson, Charles M. Fay, Jesse Holden, M. R. Cavanaugh, G. S. McReynolds, W. C. Niblack, D. B. Salisbury, and C. A. Street. The secretary suggested the propriety of an increase to the library by donations from the members on Thanksgiving. The Rev. E. M. Stires gave an interesting epitome of the proceedings of the late Missionary Council at St. Louis. The Rev. W. C. De Witt also mentioned a few incidents connected therewith. The Rev. John Henry Hopkins spoke of the impression made upon him of the immensity of the mission field, and work of the Church in it. After a few remarks from Mr. Hoag, the Rev. C. P. Anderson moved a resolution of sympathy with the Bishop in his indisposition, and, after light refreshments, the meeting adjourned.

The Endowment Fund

At 2 P. M. of Monday last, on the call of the executive committee on the endowment fund, between 50 and 60 of the clergy of the diocese met these prominent laymen in the Church Club rooms. The Rev. Dr. Little was called to the chair, and the Rev. C. P. Anderson elected secretary of the meeting. Mr. Edwin Walker, chairman of the committee, made a very clear statement as to the progress in the insurance scheme for obtaining a permanent endowment fund of \$250,000 at the expiration of ten years, with prospective annual income averaging \$3,000 meanwhile; \$300 had already been paid to the committee on the policies representing \$40,000 already taken out. But, as the speaker added, the insurance plan was not to be the sole reliance, for there were always individuals who would give cash in preference to insuring their lives. Mr. D. B. Lyman pleaded for a united, earnest effort to raise the endowment, or a considerable portion of it, now, so that the coadjutor to be elected in January should not be hampered by financial considerations; and he appealed to the clergy to co-operate with the committee to this end. The Rev. W. Toll stated that, having submitted this very matter to his vestry last Sunday afternoon, they had expressed their willingness to raise their fair share of the endowment now, provided that an assurance be given that this action would release them from further assessment. In reply to a question Mr. Walker stated that the New York Life and Equitable Insurance companies were willing to give policies as favorable as those issued by the Michigan company. On motion of the Rev. Dr. Stone, a resolution was passed, pledging the diocesan clergy to active support of the sub-committee, and requesting that committee to call a mass meeting of Churchmen for the evening of Nov. 15th, with a view to vigorous presentation of the plans for endowment of the diocese.

Trinity Parish, Chicago

At Trinity there has been organized, pioneer of its kind, a branch of the Girls' Friendly Society, for deaf-mutes. On the 22nd the services in the present edifice, built after the destruction of the church on Jackson street by the great fire, will have been held just a quarter of a cen-

tury. At the first of them the officiating clergyman was the Rev. Noah Hunt Schenck, D. D. There are now six Sunday schools in this parish. At the Rouse Settlement there is now a circulating library, and a girls' club with a membership of 40. "The cathedrals of France" was the subject of an illustrated lecture last month in Trinity parish house, by the Rev. C. Scadding, for the entertainment of St. Barnabas' guild for nurses.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At the pro-cathedral, the Rev. Prof. Henry S. Nash, D.D., of the Cambridge Divinity School, has just conducted a Quiet Day.

At the recent conference of Church Workers among the Colored People, resolutions were passed condemning the recommendations made by the Commission for Church Work Among the Colored People, that the standard of education be lowered for colored candidates for Holy Orders; and favoring the highest education—liberal and theological—for such candidates.

General Theological Seminary

The matriculation of the new students took place at the chapel on All Saints' Day. The preacher was the Rev. W. W. Battershall, D. D.

Relief of Destitute Children of Seamen

The 53d anniversary of this society took place at the home at New Brighton, Nov. 2nd. The exercises were conducted by the Ven. Archdeacon Johnson, D. D.

St. John's Church, Willmot

At the 40th anniversary of the laying of the corner-stone, just held, the Ven. Archdeacon Van Kleeck, D.D., officiated, and the Rev. Edward H. True made an historical address.

Memorial Windows

At St. Matthew's church, New York, a memorial window, on the theme, "Our Lord calling St. Matthew," was unveiled Sunday, Nov. 5th, in memory of the late Timothy Hogan. On the same day at the church of the Ascension, Mt. Vernon, a window was unveiled in memory of Bessie Dorothea Van Schaick, who died June 30th.

A New Charity

By the will of the late Henry Chauncey, Jr., a new charity is created, to be known as the Emily Howland Chauncey Trust Fund, and to be used to give the children of the poor of New York city summer vacations in the country. The fund will be administered by the rector of the church of the Holy Trinity, Lenox, Mass., and two citizens of this city.

Girls' Friendly Society

The secretary, Miss Paddock, has undertaken a second missionary journey, having in view the stirring of increased interest among branches of the society in the Western and Southwestern States. A movement is making to arrange permanently for a traveling secretary, as the results of the former journey of Miss Paddock have been found eminently satisfactory.

Church Army Work

During the past 12 months the Church Army has held a number of open air services, at several of which vested clergy have officiated. It has also held 241 indoor meetings, with an aggregate attendance of over 13,000. It has provided work for many men and women, temporary shelter for homeless women, and has sheltered and fed more than 1,000 homeless men out of work.

St. Luke's Hospital

At the annual meeting of the society, just held, the reports of the past year were presented, and vacancies in the management were filled by election. There were 2,703 patients under care during the past year, of whom 507 fully paid for treatment, 334 paid in part, and 1,832 were free patients. The cost of maintaining the institution reached \$167,910.53. Of this, \$133,164.74 was expended in strictly charity work. The endow-

ment fund was increased by \$237,750. The meeting took action appropriate to the recent loss by the death of the chairman of the executive committee, Mr. Cornelius Vanderbilt, and also referring to the loss of one of the medical staff of the hospital, Dr. Wm. C. Campbell.

Memorial Windows at St. James'

At St. James' church, the Rev. Dr. C. Walpole Warren, rector, a fine new window was unveiled on All Saints' Day, in memory of his father, the late Samuel Warren, D. C. L., Q. C., and author of the well-known book, "Ten Thousand a Year." At the same time three other memorial windows were unveiled, the gifts of private individuals. Two more will soon be in place—one of them commemorating the union between St. James' and the former church of the Holy Trinity. The oak carving in the chancel and mosaic tiling in the church, already noted in the columns of THE LIVING CHURCH, has been completed.

Bible and Common Prayer Book Society

The report announces that the new German version of the Prayer Book is being pushed forward, and that the Prayer Book in the Spanish language is being put into good shape for use in our new colonies. Copies of the Prayer Book in the Portuguese language have been printed for Bishop Kinsolving's work in Brazil. The Society has aided in the completion of the Prayer Book in the Japanese and Chinese languages. The year just closed has also been marked by the issue of a Prayer Book in Dakota Indian and of a Psalter for the blind. The society has sent some Portuguese Prayer Books to New England and the West for persons of that nationality desiring them. It has distributed a total of 70,000 Bibles and Prayer Books in various languages.

Daughters of the King

The fall local assembly was held at St. Agnes' chapel, on the Feast of SS. Simon and Jude. The Holy Eucharist was celebrated at 11 o'clock; the sermon preached by the Rev. Mr. Nicoll. Luncheon was served in the adjoining parish house. The afternoon was devoted to a very interesting conference, opened by the Rev. Dr. Olmsted, vicar of St. Agnes'. The following officers were elected for the coming year: President, Mrs. C. J. Holt, of Fordham, N. Y.; vice-president, Mrs. D. O. Haines; secretary-treasurer, Miss M. D. Ryerson. Reports of the various chapters were given, all showing good and efficient work. About 85 members were present. A paper was read by Miss Morand, of St. Augustine's chapter, Trinity parish, "Thoughts for the coming year, or helps toward reviewing the year past." Deaconess Pattison addressed the Daughters on the subject of Bible classes. The Rev. Dr. Olmsted made a few kind remarks, and a closing devotion and adjournment followed. The winter conference will be held at St. Matthew's church, New York city.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

In the will of Leonard J. Reilly, probated 30th ult., is a bequest of \$1,000 for the endowment fund of Grace church, Philadelphia.

A one-story stone addition, 23x15 ft., is to be erected at St. Alban's church, Olney, Philadelphia. It will have a slate roof and galvanized iron cornice.

A generous contribution of \$1,712.30 was received by the treasurer of St. Timothy's Hospital, Roxboro, from the employees of the Pen-cord iron works.

Marriage of the Rev. J. G. Bawn, Ph. D.

On Oct. 24th, in Grace church chantry, New York, the Rev. John G. Bawn, Ph. D., was married to Mrs. Mary A. Ryerss, widow of the late Robert W. Ryerss, Esq., both of Philadelphia.

Improvements of St. Stephen's Rectory

Alterations and additions, at a cost of \$2,500, are to be made to the newly acquired rectory of St. Stephen's church, Manayunk, the Rev. E. J. Perot, rector. These include a one-story side

addition, a reception hall, large colonial porch, remodelling of the staircases, two bay windows, steam-heating plant, etc.

Memorial of Rev. T. P. Hutchinson

On All Saints' Day, at Calvary Monumental church, West Philadelphia, a handsome tablet, in memory of the Rev. Thomas Poole Hutchinson, for over 20 years rector of the parish, was dedicated by the Rev. F. M. Taitt. The Rev. Jesse Higgins has tendered his resignation as rector, to take effect on or before Jan 1, 1900.

Memorial Services

At the church of the Holy Apostles, Philadelphia, the annual memorial service of the Sunday school (preceding All Saints' Day) was held on Sunday evening, 29th ult. On the same evening a special service, "In memory of the faithful departed," took place in St. Luke's church, Germantown, the rector, the Rev. Dr. S. Upjohn, officiating.

All Saints' Church, Philadelphia

On Sunday, 29th ult., harvest home festival services were held throughout the day. The interior of the church was adorned in novel designs formed of grains, fruits, leaves, etc. Whole trees were used with good effect; the varied tints of autumn leaves gave many colors to the whole. The Rev. Robt. A. Tufft, the new rector, preached.

Parish Reception at St. Mark's

At the parish house of St. Mark's church, Philadelphia, the Rev. Dr. Alfred G. Mortimer, rector, a reception was given to the members of the congregation on Tuesday evening, 31st ult., marking the opening of the golden jubilee of that parish. Notwithstanding the very unfavorable weather, there was a large attendance.

Corner-Stone Laid at Somerton

On the 26th ult., the corner stone of the mission chapel of St. Luke's memorial church, Bustleton, was laid at Somerton, by the Rev. Dr. J. DeW. Perry. Addresses were made by the rector, the Rev. S. F. Hotchkiss, Mr. J. C. Lewis, lay-reader, and Dr. Perry. The lot was the gift of Mrs. Reath, and funds are assured for the chapel's erection. A brief notice of this new mission appeared in THE LIVING CHURCH of Oct. 29th.

St. Elisabeth's, Philadelphia

The patronal feast of this parish was observed on Sunday, 5th inst. At 7:30 A. M., there was a solemn dedication of the parishioners to the love and service of Jesus Christ, which was followed by a general Communion. At a later hour, there was a second Celebration, and at 10:30 A. M., a solemn procession and a third celebration of the Holy Eucharist, at which Stainer's Mass in F was sung. The sermon was preached by the Rev. Canon Newton, of Colorado. In the afternoon the children had their service; and at the evening service, there was a solemn procession, with a sermon by the rector, the Rev. Wm. McGarvey, on "The state of the saints in glory."

Old Christ Church, Philadelphia

A fine memorial window has just been put in, the first of a series related to the history of the Christian Church, and particularly to the Anglican part of it, leading up to the organization of the Church in the United States, which took place in this very building. The execution of these windows has been entrusted to Messrs. Heaton, Butler & Bayne, of London. Each window has an endowment of several thousand dollars, as a perpetual memorial. The Wainwright-King window just erected, represents as a central scene, the Ordination of the Apostles (St. John xx: 19-24). The figure of our Lord is a striking original production. It is the triumphant Christ of the Resurrection, standing with outstretched hands slightly raised over the group of kneeling Apostles whose many-hued robes contrast with the ethereal purity of His spiritualized body and glistening raiment. In a sub scene is represented the Apostolic Succession, connecting the Anglican and American episcopate with the Catholic ages. Beginning

on the left is portrayed St. Paul, with St. Timothy beside him; and then in order, SS. Ignatius, Athanasius, and Gregory the Great. St. Columbo is an heroic figure in the centre, and next is St. Augustine, of Canterbury. The Norman period is commemorated in St. Anselm, and that of the Reformation in Cranmer. Behind him is the first in the American succession, Bishop Seabury. On one of the supporting columns of the Renaissance border are the words: "The glorious company of the Apostles praise Thee," and on the other, "The Holy Church throughout all the world doth acknowledge Thee." Two other windows of the series, soon to be placed in the church, will have for themes "The Conversion of Constantine," and "The Council of Nice."

Death of the Rev. T. L. Franklin, D. D.

The Rev. Dr. Thomas Levering Franklin, for over a half century a priest of the Church, and an energetic worker in the City Mission, entered into rest eternal on Sunday, 29th ult., in his 80th year. He was born in Philadelphia, April 10th, 1820, received his academic education at Engle's Classical Institute, and, evincing a desire for the ministry, was sent to Trinity College, Hartford, where he graduated in 1841. Immediately thereafter he entered the Theological Seminary at Alexandria, Va., was ordered deacon in 1844, and a year later was advanced to the priesthood. In 1871 the degree of Doctor of Divinity was conferred upon him by Hobart College, Geneva, N. Y. His first parish was Trinity, Moorestown, N. J., after which he went to Boston. Later on he was in charge of St. Ann's, Amsterdam, N. Y., and then went to Mt. Morris, in the same State, where in 1886 he founded the Jane Grey School. Three years later he became rector of Christ church, Madison, Ind., after which he was rector of the church of the Evangelists, Philadelphia. Upon relinquishing the latter, he became identified with the City Mission, and remained active in that work until about a year ago. He was greatly interested in prison reforms, and spent much time and labor among the criminal class. For six years Dr. Franklin was editor of *The Episcopal Register*, and contributed largely to various Church publications. The funeral services were held on the afternoon of All Saints' Day, at Trinity church, Southwark, of which parish his father's family were members, and in whose cemetery their mortal remains repose.

Golden Jubilee of St. Jude's, Philadelphia

The celebration of the 50th anniversary began on Sunday, 29th ult., and included All Saints' Day. On Sunday morning the rector, the Rev. Charles Logan, preached an historical sermon. In February, 1848, with \$6,000 in hand, the parish was organized, and the Rev. Daniel S. Miller was elected rector. The corner-stone of the church was laid July 1st, 1848, by Bishop Alonzo Petter, who also consecrated the edifice Sept. 18th, 1849, and preached the first sermon. A curious fact about the organization of the church was that it was built and paid for (and consecrated) by a few prominent laymen, before there was practically any congregation. In 1887 the rectory was purchased, and is now unincumbered. In 1894 annual collections for the endowment fund were begun, which now amounts to \$1,000. The offerings at all the jubilee services were devoted to this object. After the sermon, a few remarks were made by the Rev. Joseph H. Smith, of Hamburg, N. J., who was present when the corner-stone was laid. In the afternoon the Rev. Dr. H. L. Duhring addressed the Sunday school. In the evening, the Rev. Dr. J. N. Blanchard made an address on the many changes that had taken place in the half century, and the great expansion in the American Church. He was followed by Bishop Whitaker who told of the part St. Jude's had taken, both in the neighborhood and the diocese. On Monday, 30th ult., after Evening Prayer, it was announced that the offerings at the Sunday services amounted to \$3,889.10. The Rev. E. P. Miller, son of the first rector, made the first address, and was followed by the Rev. W. H. Graff, rector for 17 years. The Rev. J. R. Moses, another former rector, made the

closing address. On Tuesday evening, 31st ult. several prominent laymen spoke, among whom were Messrs. Ewing L. Miller, G. Harry Davis, and Lewis H. Redner. The jubilee closed on the evening of All Saints' Day, when the Rt. Rev. Dr. Coleman, Bishop of Delaware, preached a sermon appropriate to the feast.

Quincy

Alexander Burgess, D.D., LL.D., Bishop

The Bishop's Birthday

On Oct. 31st, Bishop Burgess completed his 80th year, and the event was duly celebrated at St. Mary's, Knoxville, where for a time he is a guest. At the breakfast-table he found 21 roses, suggesting the 21 years of his episcopate. There were also other gifts; among which was a box in which "sweets compacted lie." At Matins there were hymn, Psalm, and lesson, with special collect, appropriate for the day. During the day the Bishop was the recipient of several tokens, among them, flowers from St. Alban's Academy and from the clergy in Galesburg. At the tea-table was the dazzling surprise of a birthday cake holding 80 lighted tapers. At the reception in the evening, an address was read by the chaplain, the Rev. Dr. Rudd, after the presentation of a silver candelabrum, and followed by felicitous remarks by the Bishop.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

Convocation of Southwest Virginia

Commenced its fall meeting in St. John's church, Roanoke, Oct. 17th. An essay on the subject, "How to bring the distinctive features of the Protestant Episcopal Church to the thoughtful consideration of the people," was given by the Rev. J. S. Alfried. The subject was discussed by the Rev. Messrs. A. P. Gray and E. W. Hubbard. The Rev. Dr. McBryde spoke on "The possibility and work of the Church for missions." An address was made by the Rev. Dr. Logan, on the convocation's "field of work, the need of the field, its resources, and our responsibilities." The Rev. C. C. Randolph spoke on the missionary work in the country districts. St. John's church has recently instituted a vested choir.

Chapel for Colored People in Portsmouth

To be known as St. James', was formally opened on Sunday, Oct. 15th. The Rev. James S. Russell, archdeacon for work among the colored people in this diocese, conducted the services, and the sermon was preached by the Rev. Z. S. Farland. The chapel is a frame building, very Churchly in appearance, and was erected at a cost of about \$450; the work of construction having been done entirely by colored workmen, nearly all of whom were members of the congregation. The offering amounted to nearly \$200.

Central Pennsylvania

Ethelbert Talbot, D.D., LL.D., Bishop

The Bishop's Visit to Reading

Bishop Talbot spent several days among the Church people at Reading, being the guest of the treasurer of the diocese, Capt. P. R. Stetson. The Men's Social and Beneficial Club of St. Barnabas' parish gave a dinner in honor of the Bishop, to which 60 sat down. He expressed his gratification that such a splendid body of laymen was to be found in this parish, and he made an eloquent speech, on "The Church for men and men for the Church." The rector, the Rev. John F. Nichols, acted as toastmaster, and speeches were made by the Mayor of Reading, by the Rev. Dr. Orrick, of Christ church, the Rev. E. A. Gernant, Thos. P. Merritt, Dr. Murray Weidman, Ira W. Stratton, Hunter Eckert, and others. On Saturday the Bishop conferred with the vestry of Christ church. On Sunday he administered the Holy Communion, preached in Christ church, and addressed the Sunday school in the afternoon. Later he addressed a men's meeting in Y. M. C. A. hall, and at night preached in St. Barnabas' church.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

Death of the Rev. Dr. Francis Lobdell

The Church people of Buffalo and the whole community were shocked and saddened when they heard that the rector of Trinity church, the Rev. Francis Lobdell, D.D., LL.D., was dead. Dr. Lobdell had occupied his place in the chancel on the Sunday previous, and attended the weekly meeting of the clergy on Monday. It appears that the doctor had been suffering from insomnia for some time, and on Tuesday administered to himself a dose of laudanum to induce the much-needed sleep. The effect was only to aggravate other disorders from which he suffered, medical skill was unavailing, and death ensued about 4 A. M., Oct. 26th. The funeral services were held in Trinity church on Sunday afternoon. There was a celebration of the Holy Communion in the morning. The casket containing the mortal remains of the rector was borne by the field and staff officers of the 65th Regt. N. G., of which Dr. Lobdell had been chaplain for 10 years, but from which he had received honorable discharge last summer. Bishop Walker read the Burial Service, the lesson being taken by the Rev. Cameron J. Davis, and the choir rendering the musical portions. The body was interred in Forest Lawn Cemetery, the Bishop and Mr. Davis officiating at the grave.

Connecticut

Chauncey B. Brewster, D.D., Bishop

The Bishop's Visit to Huntington

Oct. 15th, before service, the Bishop blessed a new set of altar linen, a new chalice and paten, and a set of cruets which had been presented to the church. At 10:30 a class of five was presented by the Rev. Dr. F. C. H. Wendel for Confirmation. The Bishop preached a very helpful and edifying sermon. At the Eucharist the Bishop celebrated. Both minister and people are encouraged by the progress made since Quinquagesima, when Dr. Wendel took charge, and also by the Bishop's kind words of appreciation and encouragement.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Rev. Dr. Briggs will visit Detroit soon, and be given a supper by the Church Club, Nov. 16th. He will preach in St. John's church, Detroit, the Sunday following.

Bishop Worthington, of Nebraska, in Detroit on business, gave an excellent talk to the St. John's Woman's Auxiliary in the parish house, Nov. 3rd.

Christ church, Detroit, has a new assistant in the person of the Rev. J. A. Chapin, and the Rev. Mr. Quinn, of Toronto, has recently come to occupy the same position in the church of the Messiah.

The Rev. F. S. White, for two and a half years past first assistant in St. John's parish, Detroit, has accepted work in the Associate Church Mission, Omaha, and left for his new field. Mr. White has been very successful in his work in St. John's, and leaves there many friends and well-wishers.

Mrs. B. C. Whitney who has long been an active and successful worker in St. Paul's parish, Detroit, has been elected president of the International Order of the King's Daughters, a position she will fill with capability and dignity.

A Chapel Opened in Delvay

The very successful missionary work in Delvay, a manufacturing suburb of Detroit, begun only a few years ago, has led to the building of a neat chapel, which was opened Sunday, Oct. 22d. The new work is called Zion church, and has been placed in charge of the Rev. O. R. Tarrant who also serves the Epiphany mission in Detroit.

St. Luke's Hospital and Church Home

The usual service was held in St. Luke's chapel on St. Luke's Day. There was a good at-

tendance. The Rev. Dr. W. D. Maxon preached the sermon, and the Rev. W. F. Jerome, chaplain of the hospital, took the service. Afterwards a light lunch was served in the Church Home.

The Bishop's Anniversary

St. Luke's Day, Oct. 19th, was the 10th anniversary of the consecration of the Bishop. At a meeting of the clergy and some few laymen in St. Luke's chapel, it was resolved to take some formal action on the event, at the diocesan convention, which will meet in St. John's church, Detroit, Nov. 15th, the time of meeting having been changed by vote of the last convention.

Funeral of Col. J. T. Sterling

The funeral service was held in Christ church, Detroit, Nov. 3rd, at 11 A. M. The Rev. Dr. Maxon conducted the services, the Rev. Mr. Charles reading the lessons. The Loyal Legion acted as an escort, and many prominent men were present at the funeral. Col. Sterling was a brave officer in the war for the Union, and held a high position in business and social life. He was active and efficient in the mission work of the city, mainly in the later days of Bishop Harris. The work of St. Barnabas' church in its palmy days was conducted by him. He was a diocesan trustee of Kenyon College, where he graduated.

Albany

William Crowell Doane, D.D., LL.D., Bishop

The Rev. Dr. John Wesley Cracraft died at Saratoga Springs, Oct. 31st, of paralysis, aged 72 years. He was ordained at Gambier, in 1855, by Bishop McVaine, and rector of churches at Mansfield, Ohio; Peoria, Ill.; Ascension, Chicago, and Epiphany, Philadelphia. He was also at one time rector of the church at Gambier, and chaplain of the college.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

St. George's, Flushing

This parish is erecting a handsome chapel, to be called St. John's, at the highest, and also one of the most pleasant, points in the town, south of Broadway, at Murray Hill. On the Feast of the Transfiguration, at five o'clock in the afternoon, the corner-stone was laid by the rector, the Rev. H. D. Waller, assisted by the other clergy of the parish. The material for the chapel is stone up to the base of the windows, timbers in picturesque arrangement, and plaster from the base of the windows to the eaves, and shingles for the roof, with a roof-rider spire. The parish chapter of St. Andrew's Brotherhood, which has owned the property for some years, made a deed of the lot, 117 by 118 ft., to the parish proper, it being the policy of both that the right to all parish property should be vested in the parish corporation.

The New St. Mark's, Brooklyn

The foundations are to be laid at once, and the work rapidly advanced. The church will cost about \$150,000, and is to be built on a lot having a frontage of 150 ft. on the Eastern Parkway, and extending on Brooklyn av. to Union st., a distance of 220 ft. Its length will be 139 ft. by 97 feet across the transept. The plan consists of nave and aisles, transept, and south transept aisle. The north transept is screened off by a glazed partition, which may be opened into the church, and will be used as a chapel. It will be fitted up, as far as possible, with the furniture from the old church. The end of the chancel is semi-circular, and is surrounded by an ambulatory on the outside, connecting the choir rooms and vestries on the south side with the north chancel aisles and chapel sanctuary. At the east end of the south chancel aisle there is a small sacristy. The great piers at the crossing carry the lantern tower, surmounted by a pyramidal spire. In this lantern will be placed all the chief memorial windows from the old church. The top of the cross surmounting this spire is 123 ft. above the ground. The choir portion of the chancel will be seated for about

40 singers and six clergy, and is separated from the nave by a low screen. The altar is to be well elevated, and, including the choir platforms, will be nine steps above the nave floor. The baptistry will be at the west end of the north aisle. The parish house will front on Union st. A bell turret, rising from the east end of the north chancel aisle, will contain the bell from the old church. The chapel will accommodate about 100, and the main part of the church 700 more.

Ohio

Wm. Andrew Leonard, D.D., Bishop
Cleveland Convocation

The autumnal meeting was held at St. Paul's church, East Cleveland, Oct. 31st. The Holy Communion was celebrated at 9 o'clock, the rector, the Rev. E. E. Esselburne, being celebrant. At 10 A. M. was held the business meeting, after which the subject for discussion was taken up; i. e., "The Brotherhood of St. Andrew: 1. Its achievements and possibilities," presented by Canon Orville E. Watson; 2. "The value of a chapter to the spiritual life of the parish," a thoughtful paper read by the Rev. Edward W. Worthington, replete with practical suggestions. In the afternoon Mr. G. K. Shurtleff read a paper upon "Brotherhood work in Cleveland"; his words called forth a brisk discussion. The Rev. Edward S. Doane made a helpful address, upon "The relation of Brotherhood men to the Sunday school, and to the Confirmation class." The work of the boys' department was set forth in an interesting paper by Mr. John Nuss. The Very Rev. C. D. Williams, as one of the delegates to the Brotherhood convention, at Columbus, gave a report bringing out some of the best points in that assembly. Evening Prayer was said at 7:30; the Rev. Geo. H. McGrew, D. D., preached, and the Rev. Chas. H. Schultz gave an address. Altogether, the convocation was considered one of the most suggestive and inspiring gatherings of the year. It adjourned to meet for its next session, on Jan. 16, 1900, in St. John's church, Cleveland.

South Dakota

William Hobart Hare D.D., Bishop

Annual Convocation of Eastern Deanery

Held at Yankton, Oct. 3rd and 4th; all the clergy belonging to the jurisdiction were present, also lay delegates from two parishes. At 9 A. M. Tuesday, the Holy Communion was celebrated by the Bishop, and a portion of the Bishop's annual address was read. Officers were elected: the Rev. H. N. Tragitt, secretary; John T. Coxhead, treasurer. The Bishop announced appointments made by him: *Standing Committee*, the Rev. Messrs. J. H. Babcock and W. H. Sparling; and Messrs. Robert W. Folds and George W. Lewis. *Rural Dean*, the Rev. W. H. Sparling; *Secretary of the Woman's Auxiliary*, Miss Mary B. Peabody. Reports were read, and referred to the proper committees. In the afternoon there was held a joint meeting of the convocation and the Woman's Auxiliary, at which papers were read and addresses made as follows: "How to interest the careless and irreligious, and thereby increase our numbers and the influence of the Church," the Rev. Messrs. Tragitt and Sparling. "The Church and social organizations of human origin (lodges, clubs, etc.); the Church, within its sphere, unique and exclusive," the Rev. John H. Babcock. "Sunday schools: how to assure attendance, how to conduct them, course of instruction," the Rev. A. T. Morgan and Miss Eunice Peabody. At 8 P. M., Evening Prayer was said, and addresses made by the Rev. Messrs. Morgan, Gould, and Sparling, subject, "The training of our boys and girls in the home and the Church." Oct. 4th, the Holy Communion was celebrated by the Bishop at 9 A. M., after which there was another joint meeting of the convocation and the Woman's Auxiliary. At this session the Rev. T. C. Eglin related the manner in which he conducted the Sunday school in Watertown; and that subject was fully discussed by the

clergy and lay delegates, both men and women. The Rev. Dr. Doherty read a paper upon "The training needed by candidates for the ministry in our Western field." Convocation then adjourned, to meet at Vermillion, 30 miles distant by rail, in the afternoon. The Bishop's address, the addresses of the clergy, the papers read, and the discussions at the several sessions on this day, were pointed, suggestive of thought, interesting, and very profitable. At Vermillion the Bishop and clergy discussed the Sunday school fully and thoroughly in most of its aspects, attendance, teachers, parents, text books, catechising, etc. At 8 P. M., a short service was said in both the English and Dakota languages; the Rev. H. N. Tragitt leading in English, and the Rev. William Holmes who is in charge of the Santee mission in the Niobrara deanery, repeating in Dakota. Mr. Holmes also sang the canticle, "Praise the Lord, O my soul!" and the hymn "From Greenland's icy mountains" was sung by him and the congregation, each in his own tongue in which he was born. The Rev. Messrs. Doherty, North-Tummon, and Durant made addresses upon "The possibility and obligation of stirring up the heart to take hold of God." The attendance at the services in each of the places where convocation met was large. Oct. 5th, the Holy Communion was celebrated by the Rev. Dr. Doherty, after which convocation adjourned. The clergy, accepting the courteous invitation of the president and faculty of the University of Dakota, located in Vermillion, attended the morning service in the chapel. Dr. Doherty read a lesson and offered prayer, and Mr. Holmes sang "The Missionary Hymn" in Dakota. The cathedral chapter holds in trust five acres of land near the university. It is hoped that at some day not far distant, there may be erected on this land a building with rooms and board for the students, especially for those who belong to the Church and those who are pursuing their academic studies in preparation for the ministry.

During the past year there have been some accessions to the clergy: The Rev. A. F. Morgan has become vicar of the cathedral at Sioux Falls; the Rev. T. C. Eglin, rector of Watertown; the Rev. F. A. Gould, curate of Redfield and Groton; and the Rev. North-Tummon, curate of Elk Point.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

A harvest home festival service was held on the afternoon of Sunday, Oct. 22d, at the church of our Saviour, Brookland. The decorations of fruits, flowers, and autumn leaves were very beautiful. The sermon was by the Rev. Dr. Devries. This parish is at present without a rector, but the services are maintained by Mr. Warren Young, lay-reader.

Girls' Friendly Society

A general meeting of the Washington branch was held at the guild rooms of Epiphany church, Oct. 24th. Representatives of the various parish societies were present, and the adoption of the "Penny Provident" system was discussed, and decided upon with a view to encouraging the girls to save small sums from their earnings.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Fall Convocation of the Second District

Was held in Trinity church, Camden, Oct. 24th and 25th. At the opening service addresses on the Sunday school were made by the Rev. Messrs. J. J. Burd, Wm. Cooke, and John Arthur. On Wednesday the Holy Eucharist was celebrated by the Rev. E. H. Coley, at 7 A. M., and by the Rev. Oliver Owen, dean, assisted by the rector, at 11 A. M. After Morning Prayer at 9 A. M., a thoughtful and edifying devotional paper, on "The pastoral office" was read by the Rev. A. L. Byron-Curtiss. The Rev. J. E. Ramsdell preached on "The observance of Sunday" at the 11 o'clock service. At 2 P. M., a joint meeting of the convocation and Woman's Auxiliary was held, when interesting reports were

made by the dean and the officers of the Auxiliary. The convocation then held a business session, followed by answers to questions previously placed in a box, by the Rev. Messrs. J. R. Harding and J. K. Parker. The Woman's Auxiliary held a separate meeting and heard addresses by Miss L. C. Watson, district president, and Mrs. E. L. Knickerbacker, diocesan president. At 5 p. m., the clergy and auxiliary ladies dined together, and were served by the ladies of the parish. An evening service and addresses on "The work to be done for the support of missions," by the following, closed the convocation: The Rev. Messrs. W. G. Bentley, M. B. Bennett, and A. W. Allen.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

Emmanuel Church, Athens

Has been so far completed that it can be used for divine service, and was formally opened by the Bishop on the 20th Sunday after Trinity. There were also present, and took part in the service, the Rev. Dr. Rede, of Atlanta; the Rev. J. J. P. Perry, of Brunswick, and the rector, the Rev. Troy Beatty. The sermon was preached by the Bishop. The church is built of Georgia granite, cruciform, 125 ft. in length by 75 ft. in width, and in architectural style is early English Gothic. The roof is open timbered, with ceiling of Georgia pine, finished in oil, and the wainscoting of the walls is the same. The chancel and choir furniture, which are not yet provided, will be of oak, as also the pews in the nave. A fine pipe organ, from the factory of J. Brown & Sons, of Wilmington, Del., has been erected. In the chancel has been placed a large window from the old church, representing our Lord in the act of benediction, and entitled "Emmanuel." The large west window represents SS. Luke, John, and Paul, in memory of Dr. Moore, Prof. Wilcox, and Prof. Morris, each of whom had been long identified with the parish. There are also several other beautiful windows in the nave, mostly memorials.

North Dakota

Samuel C. Edsall, D.D., Bishop

Walshville

Bishop Edsall paid a visit to this district on the 10th ult., this being his second visit since last spring. In the evening he held service at Forest River, the church being well filled; the Bishop announced that he had appointed the Rev. J. P. Lytton, of Dickinson, to take charge of the mission in connection with that of Grafton, and expected he would enter upon his duties immediately; a ladies' guild was also formed, with Mrs. Thomas Graham as president. Next morning the Bishop, accompanied by the Rev. D. Munro, drove to Walshville, a distance of 17 miles, and held service there at 10:30; and administered the rite of Confirmation to two candidates, and formally admitted another into the fellowship and communion of the Church. The Bishop delivered a helpful, suggestive address, and expressed his satisfaction at the state of affairs in the parish. In the afternoon the Bishop returned to Ardock, and held service in the M. E. church at 7:30 p. m. At the close a consultation was held as to maintaining services. The want of church accommodation was seriously felt, and as there are few Church people in the town, an attempt to have regular services was doubtful of success.

Southern Ohio

Thomas A. Jaggard, D.D., Bishop
Boyd Vincent, D.D., Bishop Coadjutor

In response to the appeal issued by Bishop Vincent for offerings for the sufferers in Puerto Rico, the sum of \$210.91 was raised, and the amount sent to Puerto Rico.

The Rev. Charles E. Oswald, a former Presbyterian clergyman, has been confirmed, and has applied for Priests' Orders. For a short time he attended lectures at Bexley Divinity School, Gambier, Ohio. At present he is acting as lay-reader at Trinity mission, London.

Church Services in West Union

A brick church being for sale in this place, Miss C. C. Griswold, of Evanston, Ill., purchased it, and offered it for the use of the diocese. Archdeacon Edwards found three communicants living in the village, and decided to commence work there by holding a service once a month until such time as the work might warrant more frequent services. The village contains a population of about 1,200, and is situated ten miles from any railroad.

Gift to St. Peter's, Delaware

A beautiful black walnut altar, with re-table and brass altar cross, has been given as a memorial of the late senior warden, George W. Campbell, by his wife, Mrs. Elizabeth L. Campbell, and his daughters, Mrs. Charles W. Brennan, of Cincinnati, and Mrs. George H. H. Butler, of Mt. Vernon, N. Y.

Massachusetts

William Lawrence, D. D., Bishop

John C. Roper, the historian of Napoleon Bonaparte, and a vestryman of Trinity church, Boston, was buried from that church Oct. 30th.

A slate roof costing \$250 has been placed on the parish house of St. Mark's, Adams.

A beautiful credence and chancel chair have been given to St. Stephen's, Westborough.

The Bishop's Visitations

NOVEMBER

12. P. M., St. Paul's, North Andover; evening, St. John's, Lawrence.
19. A. M., church of the Redeemer, South Boston; evening, Emmanuel church, West Roxbury.
24. Evening, St. John's Gloucester.
26. A. M., St. Thomas, Methuen; P. M., St. James', South Groveland; evening, Trinity church, Haverhill.
29. Evening, Christ church, Needham.

The Eastern Convocation

At the 288th meeting, which took place in Emmanuel church, Somerville, on All Saints' Day, the preacher at the celebration of the Eucharist was the Rev. Fr. Osborne, S. S. J. C. The Rev. J. W. Hyde gave a review upon "The true limits of ritual in the Church." The Rev. Edward Abbott, D. D., made an address upon "The religious aspects of the East."

St. John's Church, Fall River

The Rev. Herman Page is carrying on an aggressive work among workmen. The present accommodations in the parish house are inadequate for the requirements of the organizations of this parish. It is now proposed to raise the present building and give the basement to the Men's Club, which is composed of 50 men. The improvements designed will cost about \$3,500.

Cambridge Theological School

At the service of matriculation of students on All Saints' Day, the sermon was preached by the Rev. F. W. Baker, of New Haven, Conn. Fifteen new students have entered. Addresses at the dinner following the service were made by Mr. Robert Treat Paine for the trustees, Arthur Gilman for the board of visitors, Prof. Max Kellner for the faculty, Prof. Ashley, of Harvard, and Messrs. Parker and Dexter, for the students.

Consecration of Christ Church, Hyde Park

On All Saints' Day, by the Bishop, in the presence of a large and grateful congregation. Mr. Henry S. Burton presented the instrument of donation. The junior warden, Mr. S. F. Gridley, read both lessons. The rector, the Rev. Samuel G. Babcock, and the Rev. W. T. Cheney assisted in the service, and the Bishop preached. Among other things, the Bishop said in his sermon: "Intensity of thought is the great essential to Christian worship, and if every Christian were to put the same intensity into his worship that he puts into his temporal affairs, the Christian world would be a great deal richer thereby." He deprecated the tendency of the times to make the Church a social centre. In the celebration of the Holy Communion, the Bishop was as-

sisted by the Rev. E. A. Rand. A large number of the clergy were present. After service the parishioners and clergy met in the parish house, which is the old church building, remodeled and refitted, and enjoyed a social time. Old Christ church was consecrated in 1863, and 31 years after, the present building, built of stone, and upon the old site, costing \$20,000, has been consecrated. Bishop Brooks encouraged the building of the new church by a personal gift of \$500, a lady gave \$6,000, and the remainder was made up by the parishioners and their friends. The rector has shown in the building of the church a strong business judgment which has proved most helpful and suggestive in details to the building committee.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

St. John's Church, Portage

Has just succeeded in replacing the lovely Hook & Hastings organ which was destroyed in the burning of the old church two years ago, by another of that same make. The new organ, formerly belonged to Christ church, La Crosse, was displaced to make room for a larger one, and hence was secured at a bargain by St. John's, a gracious providence for which it is devoutly thankful. It has not been injured by use; with some minor alterations, successfully fitted into the present organ room, although it is somewhat larger than the one burned, to which it is equal in sweetness of tone and much superior in power. The acquisition of this noble accessory to the grand worship of the Church, has, however, imposed an added burden on this feeble but earnest and hopeful people, as they were able by vigorous effort to raise only about half of the purchase money.

Maine

Henry Adams Neely, D.D., Bishop

Death of the Bishop

The venerable Diocesan entered into rest, on Tuesday, Oct. 31st, aged 69 years. The funeral was on the following Friday. Henry Adams Neely was born in Fayetteville, N. Y., May 14, 1830, graduated at Hobart College, Geneva, N. Y., in 1849, and was tutor in that college from 1850-52. He was ordered deacon, Dec. 19, 1852, by Bishop De Lancey, and advanced to the priesthood by the same Bishop, June 13, 1854. He was successively rector of Calvary church, Utica, and Christ church, Rochester, and chaplain of Hobart College from 1862 to 1864. He then became assistant minister in Trinity church, New York city, with charge of Trinity chapel. In 1866, Hobart College gave him the degree of S. T. D. He was consecrated second Bishop of Maine, Jan. 25, 1867. For six years, the longest time permitted by law, he was chairman of the House of Bishops, a fact indicating the high place he held as a bishop, a scholar, and a parliamentarian. He was a man of inflexible honesty, not hesitating to express his views, whether popular or otherwise, a quality invaluable in these days. Only three bishops whose date of consecration precede his, survive him. May he rest in peace!

Iowa

Theodore Nevil Morrison, D.D., Bishop

Trinity Church, Muscatine

Sunday morning, Oct. 15th, the Rev. W. Parry-Thomas, rector, made an earnest appeal for support in the new work he has undertaken at All Saints' mission, East Hill, in behalf of boys and young men. He is getting gradually but surely a strong hold on these young men, and those who have not attended a place of worship for many years, are now coming to listen to some straight, manly talk. The young women who form the evening choir at Trinity church appeared vested for the first time—the work was a labor of love to Mrs. Parry-Thomas and her sister, Miss Rogers; the money for the same was cheerfully given by the members of the church.

Editorials and Contributions

The English Church Congress

THE Church Congress was this year, for the first time, held in London. The place of meeting was Albert Hall, which has seats for about eight thousand. For various reasons, the holding of the Congress in so large a city was felt to be something of an experiment. Amid a population of five million even so large an assembly attracts comparatively little attention. In the daily papers it does not become the principal topic for the time being, but has to divide public interest with other subjects of importance to the London world. At this particular time, moreover, there was some possibility that a meeting in London might be made the occasion of renewed demonstrations of the Kensit order. In point of numbers there is no question of the complete success of the Congress. The attendance was much larger than on any previous occasion. Moreover, the Bishop of London, as president, won golden opinions from all sides. But in point of intrinsic interest, the proceedings hardly seemed to reach the level of former occasions, and leading organs of opinion are inclined to pronounce some of the sittings as distinctly dull. This criticism, however, would not apply to the occasions when questions now exciting the liveliest interest in religious circles came to the fore.

ON the opening day of the Congress, Oct. 10th, the proceedings began, as usual, with an address by the president, on the relation of the Church to civilization and society, and especially the position of the Church of England and its responsibility to the English people. Some fault was found with this discourse, as suggesting the idea that those features of the Anglican Church which are peculiar to itself are of more value than those which it possesses in common with the Holy Catholic Church of all times and places. But such criticism may be overdrawn. The first subject of discussion was "The Church in London in this Century," in which "The West and the City," "East London," "London over the Border," and "South London" were successively dealt with. The various papers, taken together, gave an instructive view of the Church in London during the nineteenth century, its progress, with its successes and failures, and its present needs. Notwithstanding the amazing number of churches which have been erected since 1836, the increase of population has been so rapid and so vast, that even now the average to each parish is larger than ever. The account of East London, with its devoted and heroic clergy, and the eighty new churches, with vicarages and schools, founded within the last fifty years, was most interesting. But this district contains one million inhabitants, and its needs are limitless. "South London" is over the Thames, in the diocese of Rochester. Here, amid a population of two million, eighty new churches have been erected in twenty years, besides the enlargement and restoration of many old ones. Nowhere is the work of the Church more zealous and aggressive. There are large numbers of Church schools, college and public school "settlements," an institution for deaconesses, and an association of the "Grey Ladies."

Add to this, the expenditure of \$450,000, by which the noble church of St. Saviour's, Southwark, has been converted into a cathedral, where a chapter has been constituted on a new and effective plan. The words of the speaker to whom this field was assigned glowed with enthusiasm, as well they might. Yet he was far from any idea that the responsibilities of the Church in that district were fulfilled, or that her servants were entitled to rest upon the work already achieved.

"THE Church and the Laity," an unfortunate mode of expression, as seeming to distinguish the "Church" from the laity, was a subject which brought to the front a question of pressing importance. We fear that it would have filled Dr. Pusey with troubled amazement to find men who profess to be of his school claiming a place for the laity in the councils of the Church. The first speaker, Mr. George W. E. Russell, a layman of the most advanced wing, came out flatly in favor of such a departure, taking his starting-point from what he esteemed to be fundamental principles; and Canon Gore contended that in the early and mediæval Church, the laity had a far larger place in the government of the Church than they have had in later days. He thought that the modern representative system must be applied in order to adapt the Church to the conditions of our age. The Canon even went so far as to include women in his scheme on equal terms with men. On the whole, we observe that his position seems to be regarded by the Church papers as much too radical to find acceptance. Those who are familiar with the trend of public opinion in England, however, cannot doubt that the time is coming when the laity will have a recognized place in the government of the Church. Canon Gore was careful to say that, according to Holy Scripture and the whole tradition of the Church, the maintenance of the essential Catholic rule of faith, worship, and discipline must be reserved to the bishops.

DISCUSSION, on the second day, on "The Church and the Evangelization of the World," corresponded closely to the average missionary meeting, with a little less of spontaneity. The Rev. M. M. Ben-Oliel made a brief speech on the position of the Jews in the modern world. Mr. Ben-Oliel is himself a Jewish convert, though he has been thirty-nine years in Holy Orders. He reminded his hearers that there were five million Jews in Russia, and two million in Austria, not to speak of the very large number in some of the Danubian principalities. These are precisely the countries where they are subject to the heaviest oppression. In the entire British Empire, there are only one hundred and fifty thousand. He drew the inference that the Jews prefer the lands where they are persecuted. In Russia, they increased a million in ten years. "If you wish to keep Jews away from your empire, you have only to proclaim to them the perfect rights of citizenship. They will never come to claim them." The Jews in the sixteenth century numbered three million. There are now eleven million. They are already spoken of as the

seventh great power of Europe. It is impossible, the speaker said, to suppress the Jews. As in Pharaoh's time, the more they were suppressed, the more they multiplied and grew, so it is now. Our duty is not to suppress, but to evangelize, them.

ONE of the most interesting papers read during the Congress was that of Archdeacon Diggle, on "Speculation and Gambling." He classed gambling with illegitimate speculation, and while he would not commit himself to the indiscriminate lumping together of small bets, small stakes, lotteries at bazars, and the like, with the baser proceedings of gambling tables and gambling hells, yet he thought that "the Christian arithmetic should not be a curious calculation of how far down it is safe to go, but an enthusiastic reckoning of how far up it is possible to rise." Therefore, though a lottery at a bazar might be innocent, he would rather "placard before his people the Christian ideal of almsgiving, and wait in patience the result, than snatch a church or charity suddenly out of debt by the dubious expedient of a lottery." On the very serious subject of "Sunday Labor," an excellent paper was read by a layman, Mr. Geo. Livesey, chairman of the South Metropolitan Gas Company, who gave some reason for hope of improvement in the conditions affecting that most important matter. "Needless Sunday labor," he said, "in manufacturing industries appears to be slowly—too slowly—diminishing. In employments that minister to recreation and pleasure, a rapid increase is apparent." It is on this side, then, that Christian people are specially called to consider how their own influence and practices are affecting the welfare of others.

PASSING over several topics of interest, upon which, though ably treated by Churchmen of the first reputation, it can hardly be said that anything very new was brought to light, or any striking point made, we come to the subject in which the interest of the Congress reached its height; namely, that set for the third day, "The Church and Her Services." The Bishop of London, in the chair, remarked that he was told that it was a subject on which there exist differences of opinion, and earnestly exhorted the immense assembly not to turn "a discussion into a demonstration." He hoped all expressions of approval or dissent would be reserved till the close of each paper. He reminded them that they had just sung—

"The world without may rage, but we
Will only cling more close to Thee."

He trusted they would not reproduce the world, and walk in its ways. The great throng evidently desired to be virtuous, and kept itself well in hand for awhile. But when Lord Halifax rose, he was greeted with a tremendous outburst of cheers. His paper, "On the Principles of Ritual," of course touched the most sensitive point. There was, however, nothing in the least degree explosive, or even irritating, in the remarks of his lordship, except so far as the subject itself may be considered to be of that character. This could not be said of the expressions of Prebendary Webb-Peploe who took part in the same discussion. When this

gentleman had made the usual charges of Romanizing and superstition, he proceeded to characterize certain features of ceremonial as "fetich worship," or "the standard of the false prophet," upon which the audience seems to have fairly risen and howled, until the president came forward and succeeded in commanding silence. At the close of the session, the Bishop said that the assembly had behaved so well he could not help wishing they had behaved a little better. Of the discussion, he remarked that "they had heard many opinions, and in his view some of them were wiser than others."

THE Congress had its usual accompaniments. Sermons by distinguished preachers in the great metropolitan pulpits; mass-meetings for men, for women, and for girls; a "Christian Conference," at which Professor A. Sabatier, of the French Protestant faculty, was the chief speaker; a meeting of the Church of England Temperance Society; an Ecclesiastical Art Exhibition, which is said by *The Guardian* to have attained the highest point of excellence; and last, but not least, the great meeting of the Church Union, held just before the opening of the Congress, were among the attractions of the week.

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"Traditional Interpretation"

THE irrepressible Dr. Briggs who has lately returned from a trip abroad, preached at the church of the Holy Communion, New York, on the 21st Sunday after Trinity. According to published reports, he claimed for "Higher Criticism" the credit of having rescued the Bible from false interpretations. "The weak and incapable defenders" of Holy Scripture, he said, "covered it over with traditional interpretations, which were not unfrequently perversions of its meaning. Incapable of understanding its deep spiritual truth, they explained its meaning away by false methods of interpretation, reducing them to their own limited comprehension and moral ability." Setting aside the supreme arrogance of such an utterance, we are led to ask what is referred to as "traditional interpretation," and who are these weak, incapable, and unspiritual interpreters? It appears to be a sweeping and contemptuous arraignment of all the great commentators of the Church, and of the system they pursued. Origen, Chrysostom, Theodoret, and their followers in after ages, are set aside with a wave of the hand. They were "unspiritual," "men of limited comprehension and moral ability."

WE have not been accustomed to look for any spiritual unveiling at the hands of the higher critics. In fact, we have not been able to read the volume on which the present notoriety of Dr. Briggs chiefly rests, without many shocks to reverent feeling, and, certainly, we did not rise from its perusal with any consciousness of deeper spiritual insight. Higher Criticism, at the best, is only concerned with the outer setting of the Word of God. It may carry on its investigations to its heart's content into the sphere of names and dates, of composition and literary characteristics; but all that cannot touch the method of interpretation which Our Lord instituted, and His Apostles followed as the Holy Spirit guided them into all the truth; and which the great inter-

preters of the Church have humbly endeavored to pursue. It was unquestionably a spiritual and mystical method of exegesis. We have only to examine the way in which the Old Testament is quoted and explained in the New to see this. The words of Christ Himself, the quotations in the Gospels, the preaching of the Apostles at Jerusalem, the Epistles of St. Paul, and, not least, the Epistle to the Hebrews throughout, all testify to this. "That the Catholic Church," says Dr. Elmendorf, "followed in the steps of the Apostles in this matter of understanding spiritually the Old Testament, is so notorious that it is actually made a reproach. She took an 'allegorical' a 'mystical' view of her own sacred books, and did not know what they really meant until our modern critics appeared and showed it to her." Can any one assert that there is a deeper "spirituality" in a method which insists upon the literal meaning, and the literal meaning only, from first to last? It is a method which strips away the Christology of the Old Testament, except in the most vague and general sense, which denies the Messianic character of passages in which, from the days of the Apostles, the Church has always discerned that character; which rejects the significance of the Old Testament types and symbols; which refuses to see in the Psalms anything further than the personal experiences and feelings of the men who wrote them; and which will not allow to the Prophets the predictive gift, but insists that their view was bounded by the circumstances of their own times, and that their utterances have no wider significance.

THE Church believes the Old Testament because it believes in Christ. Strip it of that Christian significance which He first, and His disciples after Him, attributed to it, and its value is gone. The Church as such is not interested in the Bible as a book of antiquities or a collection of ancient literature. There is no manner of doubt that whatever discoveries of fact the antiquarian investigators may make, and whatever inferences they may choose to draw from such discoveries, the ancient traditional method of interpreting the Scriptures will persist. All this critical work does not and cannot affect it. The supposed facts might all be true (though that is an extreme admission), but there is quite another light in which they may be viewed from that which the critics generally are inclined to follow. It is the light which is shed upon them by the conviction that the Bible is the Word of God, and that we are not at liberty to treat it as we would treat "any other book." We are dealing with the things of a divine, a supernatural, sphere. If this be esteemed as evidence of "limited comprehension" and narrow "moral ability," the Church will nevertheless pursue the even tenor of her way. She will continue to employ that "traditional" interpretation which Dr. Briggs seems to scorn, but of which we suspect he knows but little, without being daunted by charges of weakness and incapacity.

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THE Bible discloses to us behind the veil of phenomena something more than sovereign law, something more than absolute being. It may for long ages be silent as to the future, but from the beginning to the end, it is inspired by the eternal.—*Bishop Westcott.*

Children's Services

BY THE REV. J. H. HOUGHTON

THE allusion to St. Mark's, Denver, in THE LIVING CHURCH, has brought many inquiries, and the following particulars may encourage those who are interested in Church children. St. Mark's does not depend on any one service or school to make its Church life interesting to the young, but rather on the old mother Church idea that the house of God is the centre of its religious life. It is no uncommon sight to see fifty in a day come into the church and pray as they go to school—older boys down to youngest children—they believe God lives there, and all their services have this idea as a root from which beautiful devotion springs.

The leaders in this are the young communicants, of whom there are over 200 in the 650 communicants of the parish, ranging from 13 to 20 years of age. Before their first Communion they have from three to five months' weekly instruction, and particular care is paid to the training of them in rules which their life is to follow. Once a month all come to a meditation, and they are asked publicly whether they have prayed twice daily, have read the Bible once each day, have been twice on Sunday at church, and once at prayers in the week, have practiced abstinence on Friday, have given a tenth of wages, and have had someone in mind they are trying to bring to Christ. They have no hesitation in rising to these inquiries in a body, and they never fail on the last one. Here is a great secret with the young heart—get the child interested to save somebody else. Our Baptisms are from 80 to 100 each year, our Confirmations from 50 to 70.

The idea of worship is carried first into the Sunday and then into the week day. Each Confirmation class is assigned to a particular morning, so that in a parish where on Christmas, 1892, only six came at 7:30 A. M., each early Communion now numbers from 45 to 75 the year around; 400 at the four Communions on great festivals. After each early service a breakfast is served of coffee and rolls for five cents, and the rector always goes down to help sing the "Grace." At 9:15 the first Sunday school is opened by shortened Morning Prayer; one of the superintendents leads, assisted by a teacher, and a choir of young people fill the chancel; 100 to 150 will be at this service, and if on time during the year, they receive a silver cross with the word, "Worship" on it, as being the first to sing a hymn to Christ in Denver Sunday mornings; then the session of the school follows until 10:20, graded just as the public schools. New scholars are simply asked what grade in school, and are classified at once. The 250 children go home at 10:40, not because they want to, but because there is not room in the church for them and the 11 o'clock adult congregation. After this service, a second Sunday school comes, gathering the "country" children from a distance, and at 2:45 a third school comes, gathering the scholars to whom the morning hours are unsuited. All these schools, together with a mission school at St. Philip's House of 100, follow the same Blakeslee system, and are examined every three months by written papers. At the parish church the children to the number of 300 and 400, come for Evensong at 3:45; the boys sit on the right, the girls on the left; the junior choir of 16 surpliced boys leads the processional, and there files into the

chancel at the same time a choir of 20 girls, and an orchestra of ten pieces. The service never changes, save in Lent, when the "Story of the Cross" is sung. At the offertory the orchestra plays a selection. Once a month this offering goes to missions, with a tract distributed on the work; the rest of the time the money goes to some local want. Then a hymn and a "continued story." The rector began with Jones-Lines' Stories on the Collects seven years ago, and had thirty at the first service. As the number grew, he followed a line of historical subjects connected with the Church, and is now telling "The Scourge of God," by Burton, as showing the struggle of the Huguenots. Even if a little bad weather comes the following Sunday, each of the 300 to 400 children wants to hear the next chapter. This service is followed by birthday blessings, and once a month by a meditation for communicants.

In the week time there are hours for daily service, which the children are expected to support, and they run the whole year through with from 25 to 60; these have almost as many boys as girls, and are short-est Prayer Book services, with plenty of singing, and a familiar comment on the Scripture read. During the week also they have a weekly appointment at guild meetings, and attend in their locality where centres are established. The first meeting in the month is for business; the second, literary; the third, missionary, and the fourth social, when games, plays, etc., are produced. Each guild has from 10 to 40 members, and standing committees visit each week the hospitals and sick in houses, and distribute garments to the poor. Each, too, has a day to care for the chapel altar, which in summer is covered with flowers. It might be added that through the entire parish the clergyman always has a "curtesy" from the girls, and a "hat off" from the boys. At St. Philip's House, in one corner of the parish, the same system prevails, having about 100 in Sunday school, in sewing school, and in cadet company, and the whole work is conducted by St. Andrew's Brotherhood and ladies of the parish. By the side of the church, on rented lots, "Browne Park" is enclosed, where, amid flowers and grass, are swings, rings, bars, etc., to attract and protect St. Mark's children.

The clergy who read this will say: "Well, the rector of that parish must have help, money, and buildings galore!" We therefore enclose extracts from St. Mark's *Weekly Leaflet*, which shows that any priest has the means at hand, with love in his heart, to accomplish a similar work.

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Some Common Mistakes

BY THE REV. FRED'K S. JEWELL, D. D.

FIRST. It is a mistake of the gravest character to regard the Church as anything other or less than a divine institution. If it is not that, it has no exclusive, no absolute, no unassailable authority in the religious world. If it has not that authority, it is unequal to the lofty and far-reaching purposes of true religion; it will be powerless to hold its own against the sinful passions and religious conceits of men; unable to supply the faithful with a sure, stable, and abiding ground of trust. If it has not that, its attributes and accidents will be dominantly human; for whatever institutions and laws are of human origin, it is within the power

and province of like human agencies and authorities to change and overthrow. Hence, Jehovah gave Moses on the mount the precise pattern of the things which concerned His Church under the Old Dispensation; and Jesus supplied the complement and authoritative completion of that example for the New Dispensation, by both declaring, "On this rock I will build My Church," and by speaking to the Twelve during another memorable forty days, "of the things concerning the kingdom." Their function consisted only in setting in order and putting in operation the things which they had received from Him; and their authority to do this was derived directly and alone from Him as the divine Head of the Church.

SECOND. It is a mistake to assume that a so-called Church is a divine institution because the men who devised and ordered it claimed to do that on the basis of the Bible as a divine authority. For this is not at all a divinely originated and authorized Church of God. It is only a human simulacrum of one, fashioned according to men's notions of the divine method; and the Protestant world is proof that those notions are uncertain, diverse, and even contradictory. But it is of the very nature of the divine and divinely ordered, that it should be above such infirmity.

Again, supposing such a Church to be founded upon the Bible, the foundation does not of necessity determine either the nature, use, or merits of the superstructure. The world has seen few things wilder, more absurd, and more productive of evil, than many of the religious movements and schemes which have been ostensibly based upon the Bible. Under the rule of private interpretation, the best things of the Bible have often been the worst abused. Moreover, this use of the term "divine" is mere juggling with words. Our Lord was a divine Being, not merely as having a divine mission nor as teaching divine truth. He was divine as having come from God, and as having in His twofold Being a distinctly divine Nature. And so with the Church; it must have come from the fashioning hand of God, and must have received directly from Him its authority and power.

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Letters to the Editor

PRAYER BOOK "RIGMAROLE"

TO THE EDITOR OF *The Sun*.—Sir: Dr. Briggs has dared to tell at least a part of what he thinks, and to stand by it on all occasions through thick and thin. If, because he "trims" a little or "beats around the bush" somewhat, you call him a "coward," what ought you not to say of those who, holding his, or similar, opinions in secret, keep their tongues between their teeth on all public occasions and use him as a scapegoat to bear the burdens of their own reproach?

The hymns, prayers, Bible readings, and sermons of all "orthodox" Churches are constantly affirming belief in old dogmas and conceptions which are no longer credible to an intelligent mind, and are privately disclaimed by many of the officiating clergymen. The Protestant Episcopal Prayer Book is cumbered from beginning to end with words and phrases which bind it to the Biblical and traditional errors which Dr. Briggs and his fellow-critics are so irrefutably pointing out. Its rubrics require all clergymen to read, and all worshippers to hear read, in appointed Lessons and Psalms, portions of the Bible which are inhuman, indecent, and false.

Thousands who read, and tens of thousands who hear, know that they are no part of the real Word of God, and yet the rigmarole goes on, with hardly ever a lifted voice to protest or to demand that the Prayer Book be revised. Again I ask, if you call Dr. Briggs an "intellectual coward," what strong enough word have you left for those who hide behind him without courage of conviction enough to open their lips?

M. K. SCHERMERHORN,
A clergyman of the
Protestant Episcopal Church.

New York, Oct. 24th.

To the Editor of *The Living Church*:

Anent your editorial remarks this week regarding the Prayer Book, I enclose a letter printed in *The New York Sun* of this date. The "Arian conspiracy" grows apace. The Prayer Book, of course, is a formidable barrier to the new gospel of the "Higher Criticism." It is the book of the people from which they learn the old Faith, and shall it be allowed to stand? Not if the prophets and peddlers of a progressive Pantheism can help it! If Holy Scripture itself is not safe from the ruthless and destructive hand of a self-satisfied criticism which denounces all as fools who do not agree with its peculiar conclusions from unverifiable and unverifiable hypotheses, is it to be supposed that the Prayer Book, which is built upon Holy Scripture, can long abide? When a bishop of the Church asserts that the statement of the Whitsunday Proper Preface is merely a sixteenth-century interpretation of the fact of the Pentecostal Gift, which is not binding upon those enlightened by the *ignis fatuus* of nineteenth-century criticism, is it not time to ask what next? The attack upon the Prayer Book in the assumed interest of Christian unity is at heart a blow aimed at the truth taught by the book.

There is another alternative than that suggested by the writer of the enclosed letter. Ordinary, every-day honesty, if not that kind taught by "Higher Criticism," would suggest that when a man does not believe in the Prayer Book statements any more, it is time he withdrew and gave up his commission. Instead, these choice spirits boldly give the Church warning that they will do nothing of the sort. They openly proclaim their rebellion, challenge reproof, avow their disloyalty, and notify the Church which has commissioned them as teachers, that teach they will, but whatever they like, too; they will not be bound by ordination vow or any other solemn compact. More than this, they declare their purpose to do all they can to destroy and pull down and wreck the fabric of the old household of faith. It is sometimes objected that the pious intentions of these declared truth-seekers and honest men, as they think themselves, ought to shield them from being dealt with as offenders. That might be all very well if the Church were not charged by her Lord to feed and tend the lambs and sheep of His flock. If the shepherds would think a little more about the danger of the sheep, and less of how they may escape encounters with the wolf, perhaps the wolves would not be so bold. It seems as though it were time that something were done by the clergy themselves to resent the imputation of the above letter, that they have not the same courage of conviction as the writer, and the implied charge that they have as little faith left as himself.

ALBAN RICHEY.

New York City.

THE FINANCES OF THE BROTHERHOOD
OF ST. ANDREW

To the Editor of *The Living Church*:

May I call your attention to an inaccuracy in your otherwise excellent report of the recent convention of the Brotherhood of St. Andrew, in Columbus? The statement is made that the treasurer's report showed a deficit of about \$10,000. This is calculated, I fear, to give a wrong impression concerning both the financial and spiritual condition of the Brotherhood. As a matter of fact, the treasurer was able to report cash in hand to the amount of \$2,957.32.

Your reporter was evidently misled by the statement of liabilities attached to the report. These did amount to something over \$10,000, but it should be noted that most of the items included in this amount represented not indebtedness actually incurred, but amounts which the council desired to raise during the year, in order that the general work of the Brotherhood among the chapters in the United States, among the young men in Japan, and among the soldiers in the Philippines, might be maintained on its present scale.

JOHN P. FAURE, Treasurer.

New York, Oct. 28, 1899.

"STEALING A CHURCH"

To the Editor of The Living Church:

Will you kindly permit the correction of a wrong assumption in your editorial, entitled "Stealing a church," in your issue of Oct. 28th.

The so-called "Quadrilateral" figured in the matter only as being taken for a desire on the part of the Protestant Episcopal Church for Church unity. There was no concession asked of or made by Bishop Davies in the matter of the use of the Prayer Book, nor was it expected that the canons would be defected by a hair's breadth in favor of the new parish. It was distinctly understood, however, between the parish and the Bishop that no sacrifice of principle was contemplated or to be required. It was only upon this distinct understanding that the parish voted to apply for admission to the diocese.

The members now recognize their mistake. They find both the parish and the Bishop powerless to carry out the understanding in face of a vicar who coming to them as a professed Evangelical, soon proved himself the exact opposite, and who even at the request of the Bishop has refused to resign.

The old members have for one reason or another been stricken from the church rolls, a new lot of members not in sympathy with the principles for which the Church stood have been installed, and at the last annual parish meeting every vestryman not an adherent of the vicar was displaced, even to the senior warden at whose sole expense the church had been built.

The writer in *The Episcopal Recorder* was in error in assuming that there was any conspiracy involved in the matter, but none the less has the congregation for whose use the church was built been dispersed, and an entirely new one of different views installed in their place of worship.

JAMES E. SCRIPPS.

Personal Mention

The Rev. Henry W. Armstrong has accepted charge of St. James' church, Piscataway, as assistant at Christ church, New Brunswick, N. J.

The Rev. W. D. Benton, until recently rector of St. John's church, Dubuque, Iowa, has entered upon the rectorship of Emmanuel church, Norwich, C. N. Y.

The Rev. J. S. Budlong has removed from Vermilion, S. Dak. to Springfield, S. Dak. Address accordingly.

The Rev. William H. Bulkley, eleven years rector at Cheboygan, Mich., has taken charge of the missions in Dearborn, Belleville, and Romulus, in Wayne Co., Mich.

The Rev. L. W. Batten, Ph. D., should be addressed at 38 Stuyvesant st., New York.

The Rev. W. Brown-Serman has returned from his visit to Europe.

The address of the Rev. Wm. Russell Callender is changed to Poughkeepsie, N. Y.

The Rev. William Coney has accepted appointment to the curacy of St. Andrew's church, Philadelphia.

The Rev. C. C. Edmunds, Jr., has resigned the rectorship of Trinity church, Trenton, N. J., and accepted that of Grace church, Newark, N. J.

The Rev. John J. Faude, D. D., has removed from 518 South 8th st., to 1811 Park ave., Minneapolis, Minn.

The Rev. John H. Fairlie who has been taking temporary charge of Trinity church, Hudson, Mich., has accepted a call to the rectorship of St. Paul's church, Fremont, Ohio, taking charge Nov. 1st.

The Rev. Henry L. Getz has accepted appointment

as one of the assistant clergy of Christ church, Philadelphia.

The Rev. E. P. Green, rector of Grace church, Plymouth, and church of the Advent, Williamston, E. C., has resigned the same, to take duty in the diocese of North Carolina, where he formerly labored.

The Rev. A. M. Hilliker, assistant minister of Epiphany parish, Washington, D. C., has accepted the position of adjunct professor at the Virginia Seminary in Liturgics and the English Bible.

The Rev. John Dows Hills enters upon the rectorship of Christ church, Dayton, Ohio, Nov. 15th.

The Rev. Warren C. Hubbard has not become curate in St. Luke's, Brooklyn, N. Y., but has been assigned a stall and accepted certain duties, without compensation or responsibilities.

The Rev. Henry D. Jones has accepted the rectorship of the church of the Messiah, St. Paul, Minn.

The Rev. James R. L. Nisbett should be addressed at 2107 De Lancey st., Philadelphia.

The Rev. George Bruce Nicholson, missionary at Fort Fairfield, Me., and dean of the Convocation of Aroostook, has been assigned by the Bishop to the charge of St. Mark's church, Waterville, and will take up his residence at that place about Nov. 15th.

The present address of the Rev. T. Dowell Phillips is 1626 Cornelia st., Lake View, Chicago.

The Rev. R. E. Pendleton has resigned the rectorship of All Saints', Scotch Plains, and accepted that of Christ church, Middletown, diocese of New Jersey.

The Rev. A. H. Ormsbee has accepted the charge of St. Paul's church, Charlton, N. Y.

The Rev. John H. Sattig has resigned the curacy of All Saints' church, Brooklyn, Greater New York.

The Rev. W. A. Swan should be addressed at 4 Alice Court, Brooklyn, N. Y.

The Rev. Arthur C. Thomson has resigned the rectorship of the church of the Resurrection, Fern Bank, Ohio, to accept that of Trinity church, Portsmouth, Va.

The Rev. Marcus A. Tolman, of Mauch Chunk, being in impaired health, has gone to Franklin, Pa., for needed rest.

The Rev. Geo. Paull Torrence has accepted an appointment as Archdeacon of the diocese of Michigan City, and should be addressed, after Dec. 1st, at Marion, Ind.

The Rev. Arthur C. Thompson, rector of the church of the Resurrection, Fernbank, Ohio, has accepted a call to Trinity church, Portsmouth, to succeed Dr. Funsten, recently consecrated Bishop of Boise. He will enter upon his duties Dec. 1st.

The Rev. Robert N. Turner has resigned the rectorship of St. Luke's, Lincoln, Neb., and taken temporary charge of St. Anne's church, Roxbury, Mass., during illness of rector, the Rev. W. J. W. Finlay.

The Rt. Rev. Dr. Worthington, the Bishop of Nebraska, will be in his diocese three or four times a year, to attend to such duties as he has not assigned to his coadjutor. His present address is Hotel Manhattan, Madison av. and 42d st., New York city.

To Correspondents

WM. H. C.—The address of Mr. Rasmus R. Madsen who arranges for exchange of Church papers, has been changed to 95 Newcombest., Oakfield, Liverpool, England.

H.—It is supposed that the ten tribes, called the "lost tribes," became mixed up with the peoples of the East, whither they were sent into captivity. They were of the same race originally: Abraham came from "Ur of the Chaldees." The Church does not decide such questions. They are left to the investigations of scholars.

Official

THE annual meeting of the Church Periodical Club will be held in the Church Missions House, 281 Fourth ave., New York city, on Wednesday, Nov. 15th, at 2:30 P. M. All persons interested in the work of the C. P. C. are cordially invited to attend.

ANN H. LAIGHT,
Recording Secretary.

Ordinations

On Sunday, Oct. 22d, the Rev. Wm. Warner Wilson, after spending 20 years in the diaconate, was ordained to the priesthood in St. John's church, Detroit, where he has served all the time he has been deacon, without compensation. He was for many years general secretary of the A. O. W., and later, founder of the Columbia order. Mr. Wilson has now become rector of St. Stephen's parish, Detroit, Mich.

On Sunday, Oct. 20th, the Rev. William James Herriage and the Rev. William George Avant were

ordered priests by Bishop Watson, in the church of St. John the Evangelist, Edenton, East Carolina. The ordination sermon was preached by the Rev. Louis L. Williams who also presented the candidates. Mr. Herriage has charge of St. John's church, Edenton, and St. Philip's church, Elizabeth City, and Mr. Avant, of St. Cyprian's church, New Berne.

Died

CRACRAFT.—At Saratoga Springs, N. Y., the Rev. John Wesley Cracraft, aged 72 years, of paralysis.

"The strife is o'er, the battle done."

DEMBY.—Fell asleep in the arms of Jesus, Tuesday night, Oct. 31, 1899, Pollie Alston Demby, wife of Father Demby, priest-in-charge of St. Paul's mission, Mason, Tenn.

"Blessed are the dead who die in the Lord."

FRANKLIN.—In Philadelphia, on the 29th ult., the Rev. Thomas Levering Franklin, D. D., in his 80th year.

JEWELL.—Entered into the rest of Paradise, on Oct. 10, 1899, at Christ church rectory, Calumet, in the diocese of Marquette, Matilda Mary Dickson Jewell, wife of the Rev. Ernest Willoughby Jewell, rector of Calumet, and daughter of the late Dr. Robert Dickson and Matilda Mitchell Dickson, of Tulycaine, Dromore, Ireland. She died in the 42d year of her age, beloved and honored by all who knew her.

"In the communion of the Catholic Church, in the comfort of a reasonable, religious, and holy hope."

OLLIS.—Entered into rest, in his 25th year, at Kansas City, Mo., Sept. 12th, 1899, Fred only son of A. W. Ollis, of Springfield, Mo. Funeral at St. John's church, and interment at Maple Park Cemetery, Springfield. *Requiescat in pace.*

WORTHINGTON.—At Batavia, N. Y., on Sunday, Nov. 5th, Gad B. Worthington, in the 85th year of his age. For 50 years a vestryman of St. James' parish, Batavia.

WYMAN.—Entered into rest, at Manchester Centre, Vermont, on Oct. 30th, 1899, Louise Kimball Phelps, wife of E. L. Wyman, M. D., and daughter of the late Rev. Alanson Phelps, of Painesville, Ohio.

"Faithful unto death."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—By priest, married, a parish in city or country. Excellent references. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH.

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

AN Oxford M. A. and Hon. LL.D., rector of important parish, seeks rectorship in North. New York State, New Jersey, Pennsylvania, or Illinois, preferred. Address LEGUM DOCTOR, care THE LIVING CHURCH.

WANTED.—Copies of Trinity Psalter, 1889 edition. A liberal price will be paid. Address C. L. CHENOWETH, Oak Park, Ill.

WANTED.—An active Church member to sell the Christian Year Kalender in every parish. Price 75cts. Liberal commission. Address THE CHURCH KALENDAR COMPANY, 2 West 14th st., New York city.

THERE are vacancies in mission work in the diocese of Western Michigan. Salaries \$600, \$700. Apply to the Bishop, with references.

PERIODICALS, magazines, and books sent to the Rector, Trinity rectory, Muscatine, Iowa, will be put to good use. Muscatine is a river town, with its many temptations.

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5, handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage.

The Editor's Table

Kalendar, November, 1899

1. ALL SAINTS' DAY.

5. 23d Sunday after Trinity.

12. 24th Sunday after Trinity.

19. 25th Sunday after Trinity.

26. Sunday before Advent.

30. ST. ANDREW, Apostle.
- White

Green.

Green.

Green.

Green.

Red.

A Tribute

TO THE COLUMBUS CONVENTION OF
ST. ANDREW'S BROTHERHOOD

BY J. HENNING NELMS

'Tis work like yours
That makes the brotherhood of man
A living truth—a splendid plan
To work out God's redemption scheme,
And build a fire whose radiant gleam
Shall light the world, that men may learn
To see the truth, and quickly turn
To walk the path the Saviour trod
That leads through glory up to God.

'Tis work like yours
Whose power divine will lift the soul
Of man toward the blessed goal
Where love of God shall cast aside
All selfish thought of power and pride;
And haste the day when love alone
Shall change His footstool to a throne;
Before whose light thy life will shine
With new and holier glow. 'Tis thine
To do thy part. Leave all the rest
To Him by whom each deed is blest,
If prompted by a motive true
Of nobler, higher life in view.

'Tis work like yours
Will lift the heart to live above
The ills that blight. 'Twill kindle love
Within; and thou be kept apart,
Above, beyond the slanderous dart
Of foe or faithless friend. 'Twill build
Thine armour strong. Thy hope 'twill gild
With lustrous and with living light,
To guide thee through the darkest night.

'Tis work like yours
Will keep the body undefiled,
The temple pure; from sin beguiled
By noble thought and word and deed
To help the weak who so much need
A brother's hand, a brother's love
To lead them to the Light above.

Oh, may this work engender now
A finer faith—a stronger vow--
To crown thy life with gentler deeds,
A nobler power than human creeds;
Thy heart to make both true and strong
To fight life's battles 'gainst the wrong;
And place upon thy crown above
That priceless pearl--the pearl of love.

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Pen-and-Ink-lings

IN reporting the opening service at the Missionary Council, a St. Louis newspaper, referring to the celebration of the Holy Communion, made the following intelligent announcement:

An epistle was then read by Bishop Doane, of New York, and the Gospel service was conducted by Bishop Tuttle, of Missouri.

A WRITER in *Harper's Weekly* has discovered, to his dismay, that even Egyptian antiquities will not last forever. He says:

The news that nine columns have fallen in the Hypostyle Hall of the Temple of Karnak is very vexatious, especially to persons who as yet have been unable to get to see the temple and its famous hall. If we must hurry to see the Temple of Karnak before it falls, then, indeed, there is no such thing as deliberation on this earth. Egypt and its antiquities have been used to be regarded as things that would keep, but here go nine columns at Karnak to sudden destruction, like so much canned beef. We must hurry. There are one hundred and twenty five columns,

or thereabouts still left in the hall, and the place is said to be very well looked after, but evidently it is subject to accidents as well as to immeasurable delay. What brought the columns down is left as yet to surmise, but it appears that they have a recognized propensity to crumble at their bases. The columns are sandstone; the bases are sometimes under water in time of flood, and there is nitre in the surrounding dust, which impregnates the water and makes it eat into the columns, and when the process has reached the effectual point, down they come.

A VACANCY recently occurred in the rectorship of an important Eastern parish. More than sixty candidates made application therefor, over two hundred letters were written, and the committee made nine visits to various parishes to see and hear different candidates.

SPEAKING of the "dead line" in the ministry, Professor George P. Fisher well says that "the sight of a minister's library will sometimes indicate the day he froze out." The man who has come to a standstill intellectually when his mind should be active and intent upon the great things pertaining to his vocation, is at the "dead line," whatever his age may be.

HORACE WALPOLE tells a lively story of an old porcelain vender who had an exceedingly rare and valuable jar on which he set an almost fabulous price. One hot summer a slight volcanic shock jogged his house about his ears and split his porcelain vase. To an ordinary mind the accident would have been calamitous, but the china seller rose superior to fortune. He doubled the price of the article immediately, and advertised it as "the only jar in the world which had been cracked by an earthquake."

AT a reception in New York to the Very Rev. Chas. W. Stubbs, of Ely Cathedral, the dean, in his brief address, said he was a Christian Socialist. He was aware that a Socialist had been defined as one who was "yearning to share what you are earning," but the Christian Socialist was something different. "I went to call on a deaf old parishioner of mine once," he said, "and the old man said to me: 'Sir, I hear that you are a Christian Socialist. What may that be?' 'Well,' I shouted in his ear, 'there are two kinds of Socialists. One kind says: 'What is yours is mine,' the other kind, the Christian Socialist, says: 'What is mine is yours.' 'Well,' said the old man, 'I've seen a great many of the first kind, but I never saw one of the second kind--before.'"

SEVEN hundred years ago, the church at Littledean, England, was built by Richard Braine, on land presented by Arthur Inghram. Now, centuries after, the two families are united by marriage in the persons of Mr. and Mrs. Heber Walsh, of Holland, Mich., Mr. Walsh being a son of Miriam M. Braine, and his wife a Miss Inghram. Such an occurrence after so long an interval is almost unprecedented.

AN American intent upon a day's outing in England, says *Collier's Weekly*, wanted to hire a dealer's best horse and trap, but not knowing his man the dealer demurred

at trusting them in his hands. Determined to have his drive, the American offered to pay for the horse and the vehicle, promising to sell them back at the same price when he returned. To that the liveryman saw no objection, so his customer's wants were supplied, and off he went. He was back in time at the stables, his money reimbursed according to contract, and he turned to go.

"Hold on!" exclaimed the dealer. "You have forgotten to pay for the hire."

"My dear sir," was the cool reply, "there is no hiring in the case. I have been driving my own horse and trap all day."

And he left the Englishman to his sorrowful reflections.

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Great Britain and the Transvaal

THERE seems to be so much misapprehension in the mind of the public in the United States in regard to the attitude of Great Britain toward the Boers, in the crisis that has arisen in the Transvaal, that I venture to give a few facts in regard to it, that may possibly give a different complexion to the matter than the one generally entertained in this country, notwithstanding that some Americans who are conversant with the state of affairs in Africa have expressed themselves in favor of England's position being quite justifiable, as do all others who are familiar with the subject.

The facts, all of which can be readily verified, are as follows: In 1820 the Dutch settlers at the Cape were friendly to the British rule. The first great division between them (*i. e.*, the British and Dutch) was similar to that which divided the North from the South of America; namely, slavery. The Boers, under the Dutch government, were permitted by law to take as slaves the surrounding Kaffir races, and the life of the slave was absolutely at the mercy of his master. In 1834, the British government abolished slavery by Act of Parliament, paying \$15,000,000 to the Dutch as compensation for the loss of their slaves. Slavery was righteous in their eyes, however, and in accordance with the Word of God, and, no matter what the British government might do, they determined that slaves they would have; so they and their slaves trekked north, first to Natal, and when that was declared British property, to the Orange Free State, and, lastly, to the Transvaal.

In 1848 troubles arose between the British and Dutch settlers in the Orange Free State, and the Boers determined to drive the British out; war was declared, and the Boers were badly defeated, and many then passed the Orange River, and the Transvaal was settled for the first time. The natives are stated to have received them hospitably, but were repaid by being made slaves.

In the course of years, the harshness and cruelty of the Boers to the natives brought the great and warlike tribe of Tzulus against them. At this time (in 1876) the state of their finances was going from bad to worse, and after the fighting with Schukuni whom they failed to subdue, they found that they were on the verge of bankruptcy, their treasury empty, and heavy claims against them on all sides. Then, in their difficulty, the Boer government, under President Dr. Thomas Burgers, called for

aid from the British government, who sent Sir Theophilus Shepstone, armed with the necessary authority, to annex the Transvaal. This was done in 1877, 17th of April, and Great Britain fought the Tzulus and drove them back to their country, forcing them to make peace. This was a costly war and prolonged, costly both in lives and money. Then the British government assisted the Boers with the settlement of their financial difficulties, and in order to pay back by degrees the money which the British had expended and advanced, a tax was imposed as a war tax; but finding that the people of the Transvaal had really little or no money to pay taxes with, Sir Theophilus Shepstone, with the sanction of her Majesty's government, issued a proclamation suspending the law of taxation, and that all payments already made toward this tax should be looked upon and treated as an advance on account of ordinary taxes, thus practically abolishing, with a stroke of the pen, all the debt which they owed to Great Britain. But now, that the Boers had got all that they wanted, the outlying farmers, under Kruger and Joubert repudiated the annexation, which they declared was not in accordance with the wishes of the people. These views were greatly supported by the Midlothian speeches of Mr. Gladstone, and the speeches of others in the Liberal party, who turned the question to one of political advantage. Thus encouraged, in 1880, on the 20th of December, Lieutenant-colonel R. F. Anstruther, of the 94th regiment, with Headquarters companies, band, and colors, was escorting a convoy from Lydenberg to Pretoria, two hundred miles, when at Bronkhorst Spruit, he was treacherously attacked by the Boers. No declaration of war having been made, many officers and men were killed, as the affair was one of ambush. Then came the shameful murder of Captain J. M. Elliot who, with Captain F. R. H. Lambart, of the Scots Fusiliers, had been taken prisoner while traveling peaceably through the country.

Thus the first war began. Then followed the battles of Laing's Nek and Majuba Hill, in both of which the British troops (small detachments) were attacked in force by the Boers. Eventually peace was declared.

The first clause of the terms of peace is this: "The Transvaal recognizes as suzerain the ruler of the British Empire." That peace has been described by excellent authority as a hideous mistake, as the British then had troops passing to the front under General Sir Evelyn Wood, sufficient, probably, to put an end to the war forever.

Three years later, 1884, gold was found to exist in considerable quantities at Witswatersrand, and there was the usual mining rush. English, Americans, German, and French poured into the country, and for some years were welcomed by the Boer government, for as the mining increased so did the profits of the Transvaal government. Revenue increased enormously, and from about £120,000 (or say \$600,000) per annum in 1893, the revenue rose to somewhere about \$6,000,000 (or \$30,000,000) in 1897.

The number of Outlanders increasing, the Boers began to be afraid of the country being overrun with them, and they began to put every restriction in their way. Government monopolies were imposed, such as the dynamite monopoly, dynamite being the most necessary article requisite for mining in the hard rock bed of the Rand. They also soon began to impose prohibitive conditions

on the freedom of the Outlanders—thus twelve years' franchise, and then only for the Lower Raad, which has really no influence on the legislature of the country. Scholars would only be taught in the Boer language; they had no rights as citizens or as burghers; the police are Boers; the municipalities and mayors are Boers; but the Outlanders paid about nineteen-twentieths of the taxes. The magistrates are Boers, and can order an Outlander to be expelled the country for any trifling offence, or even none at all, without trial. Latterly, the Supreme Court, which exercised a certain justice, has been abolished, and a few months ago the police, while ostensibly arresting an Outlander for a crime of which he was perfectly innocent, shot him dead; also a woman was shot in the same manner by the police in the streets of Johannesburg.

The taxes are exorbitant, as are the duties on everything which comes into the Transvaal for the Outlanders. For the Boers, things are practically free. The municipal administration is a mere name; the streets are ill-paved, of drainage there is none. Water supplies are likewise wanting; the schools are few and far between, and only the Boer language is allowed to be taught. The police who are Boer, have no discipline, and are brutal. Boers only can sit as judges, and invariably decide in favor of their own countrymen; in short, the Outlanders are treated as the Boers treated the Kaffirs, or the natives.

Great Britain has appealed again and again to the Boers to improve their treatment of the Outlanders, but has been always received with the same answer: "If we grant what you ask, remove the question of suzerainty." What, from the foregoing experience, would be the condition of the Outlander were the suzerainty question removed, and the Boers allowed a free hand?

The Convention of 1884 is merely an amendment of that of 1881, in which the suzerain question is distinctly laid down, and was not intended, in any way, to repeal the Convention of 1881.

The British government are contending with the Boers for exactly similar freedom for the Outlanders that the American colonists revolted against England for; viz., taxation without representation.

JUSTICE.

—X—

Book Reviews and Notices

The Reformation Settlement: Explained in the Light of History and Law. By the Rev. Malcolm McColl, D. D., Canon of Ripon. New York: Longmans, Green & Co. Pp. 563. Price, \$2.50

This is the most solid contribution which has been made, or which is likely to be made, to the literature of the present crisis in England. Its learned author is abundantly qualified, probably beyond any man of our times, for the treatment of his subject. His exposition of it is so lucid and masterly that we do not see how the force of his argument can be evaded by any fair-minded man. Indeed, it may be asserted that it has made itself felt more directly and practically than any book of this decade. Although it has hardly been published six months, four editions have been sold, and it is reported that since reading it, some forty members of Parliament have felt forced to change their votes. It is seldom that such results are produced by a book. We are well within the bounds of moderation when we say that no American Churchman can form a sound and sensible opinion upon the great questions which are convulsing our mother Church until he has carefully studied this book. It possesses a vital interest for us,

both because of our close relationship to the ancient mother Church of England, and because we know not at what day these questions may cross the ocean and confront us. The subjects discussed by Canon McColl are: "The Reformation and its Results," "The Presence of Christ in the Eucharist," "The Eucharistic Sacrifice," "Sacerdotalism," "The Reformation and Auricular Confession," "The Intermediate State," "Ecclesiastical Courts and the Ornaments Rubric," "Anglican and Roman Orders," and "The Prisoner of the Vatican." This last is a most interesting and important expose of the inner history of papal intrigue and ecclesiastical politics, such as but few men could write. It furnishes the key to many mysteries insoluble to the uninitiated. We bespeak a wide circulation for this important book in America.

The Great Appeal. By James G. K. McClure. New York and Chicago: Fleming H. Revell Company. Price, 75 cents.

Dr. McClure has added to the list of valuable works on God's relations to man. He treats of God's appeals to the intellect, the heart, the conscience, the memory, the imagination, the self-interests, and the will. The subjects are handled with great reverence, careful thought, and deep insight into character. The excellencies of the essays are so many that the few faults are dwarfed into insignificance. We wish the book could be placed in the hands of every business man, and every searcher after truth who may be tempted to sneer at Christianity, for we feel sure the results would be most beneficial. Dr. McClure's knowledge of men, gained in the university of which he is president, has given him a power that makes these essays most valuable.

Legend-Led. By Amy LeFevre. New York: Dodd, Mead & Co. Price, \$1.

The outward appearance of this book, like the mechanical execution of its making within, is artistic. The legend by which the three merry little Thurstons—Claud, Eleanor, and Donald—were led, is the beautiful tradition of the Holy Grail. Their childish minds missed the loftier meaning, and sought only the outward symbol. The various adventures through which their quest leads them are sometimes funny, sometimes pathetic, but they learn the truth at last. That dear little Gypsy accepts it, is shown in the prayer with which the account of her childish struggle closes: "I've been trying to find you, Lord Jesus, but my heart is going to find you now. Please come in and keep there."

The Pioneer Preacher. By the Rev. Sherlock Bristol. New York and Chicago: Fleming H. Revell Company. Price, \$1.25.

As an autobiography, this is the most egotistic work of the kind we remember ever to have read. That the author had a severe struggle for his education for the ministerial life, is witnessed in nearly every page describing his youth. That he was in a special manner chosen by God to be a preacher, he takes for granted. That he had marvelous experiences in the development of his own religious character, and in converting others, he does not fail to inform us. Why he did not confine himself to this work instead of engaging in storekeeping in California, and afterwards leading emigrants across the country to Oregon, we have been unable to discover. The author fully realizes his own goodness, and does not fail to tell us the fact. We find nothing in the book to commend it to our readers.

A Mountain Europa. By John Fox, Jr. New York and London: Harper & Brothers. Price, \$1.25.

Here we have another of the author's Kentucky stories. Clayton, the hero, voluntarily exiles himself from a home of luxury and refinement in New York, to help retrieve the family losses by looking after some claims owned by his father. While in the mountains, the threads of his life become entangled with those of various mountain folk. The title of the book is due to the circumstances under which Clayton first met the heroine—a wonderfully beautiful mountain girl. His marriage is followed by the lat-

ter's death, at the hands of her drunken father. The various distinct mountain types are well depicted, and the story, as regards incident and description, an entertaining one. The book is well printed, and has exceptionally wide margins.

Evenings with the Sacred Poets. A Series of Quiet Talks about the Singers and their Songs. By Frederick Saunders, A. M. Page Illustrations, 12. Octavo. Price, \$2.

Salad for the Solitary and the Social. Reddressed and Compounded, with Sundry Esculents, Succulents, and Condiments. By Frederick Saunders. Second Improved Edition. Fifty Illustrations. Octavo. Price, \$2.

New York: Thomas Whittaker.

The richness in literary qualities and polite acumen of which these two volumes are possessed, can hardly be overpraised, and many readers of refined tastes will be happy to greet them both again in the new and improved editions. Mr. Frederick Saunders, their author, and late librarian of the Astor Library, New York, will long be remembered for the literary fullness and nicety of judgment with which his works are adorned. Every taste can be gratified and improved in an half-hour given to the perusal of one of his varied and fascinating chapters.

Nannie's Happy Childhood. By Caroline Leslie Field. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

Nannie's delightful childhood was spent in two worlds—that of real things—pleasant real things,—and the other in a dream world, one of charming fantasies woven in her own nimble brain. "She grew, mentally and bodily, as only children grow who depend for companionship upon wise grown folk, and wiser Mother Nature." The "wise grown folk," in Nannie's case, were her grandmother and grandfather, and her lovely older sister, named respectively, The Good Old Queen, The Good Old King, and The Princess. Brown Pink is the other child in the story. His life is later interwoven with the characters known to Nannie. When the reader meets him, he is a lonely little fellow of six, living in the city with his lame Aunt Debby and the maid. In sharpest contrast to Nannie's are his surroundings. He is shut up in a narrow city street, with its "limited vegetation and unlimited restrictions." But he is a philosopher, and a cheery one, quite unaware of the pathos of his lot. He "waited 'most six years for a rose," so he is not impatient at the slow coming of good fortune, which does finally give him more than he had dreamed existed in the world. This is a noticeably sympathetic and delicate study of child life, in all its phases, and could be written only by one who had a marvelous power of reading the inmost heart and soul of a child.

Stories of Great National Songs. By Colonel Nicholas Smith. Milwaukee: The Young Churchman Company. Price, \$1.

Both author and publisher have conferred a benefit on the public by issuing this most charming and instructive work. The late war brought forth a revival of interest in our own national songs. These are given in full, with the history of their origin and many delightful anecdotes and descriptions of scenes connected with them. Capital illustrations of the writers enhance the value of the book. The author treats also of the national songs of England, France, and Germany. He calls special attention to the ignorance of Americans of the words of our patriotic odes, and then points to the fact that Englishmen, Frenchmen, and Germans, can and do sing the whole of their songs frequently in large gatherings. He pleads for a greater prevalence of this spirit among us. We are sure our readers will find the book very well worthy of perusal.

With God in the World. By the Rev. Charles H. Brent, of St. Stephen's church, Boston. New York: Longmans, Green & Co. Pp. 144. Price, \$1.

The contents of this book originally appeared as a series of papers in *St. Andrew's Cross*. We are glad to see them in more permanent form, and hope they will find many readers. They

are singularly straight-forward, manly, and helpful in tone. They deal with questions of living interest, and abound in practical suggestions for the conduct of life. The chapters are short and right to the point. The great idea of Christian fellowship with God and man is worked out into a fresh and original form, and brought home in a most effective way. We strongly recommend the book for general devotional reading, and especially for use at meetings of the Brotherhood of St. Andrew and the Daughters of the King. It is beautifully gotten up, and in binding and typography is one of the handsomest volumes of the year.

Square Pegs. By Mrs. A. D. T. Whitney. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Mrs. Whitney's new book is not strikingly unlike her nearly two dozen preceding volumes. There are several love stories interwoven—a theme, as all readers know, always treated by the author with dignity and sweet seriousness. The pretty cover of the book, its good type and paper, make it a suitable gift for girls.

Strength and Beauty. By J. R. Miller, D. D. New York: T. Y. Crowell & Co. Price, \$1.

This is a collection of twenty-five addresses on various subjects, taking its title from the first. "Strength and Beauty" is one of that numerous class of religious books which, while not of great intellectual value, appeal to many people. These addresses will be found helpful, and indeed, will give comfort, for they deal with the troubles, the temptations, sins, sorrows, etc., of everyday life, and in a hopeful way, apply some of the great blessings of the Gospel.

Bible Study by Periods. By the Rev. Henry T. Sell, A. M. New York and Chicago: Fleming H. Revell Company. Price, 60 cts.

There are many useful points in this book, and a good deal of valuable information. The Bible-class teacher will find it a capital assistant in getting up dates and facts without having to spend much time in research. The plan of the book will doubtless commend itself to many Biblical students.

We Four Girls. A Summer Story for Girls. By Mary G. Darling. Boston: Lee & Shepard. Price, \$1.25.

This is another sweet, natural book for girls who are not old enough for novel reading, nor young enough for fairy tales. For various reasons, four girls from different families are sent for the summer to stay in the country home of a charming, sensible woman, Miss Forrester who likes and understands the ways of girls. Each

selects her own room, which is quaintly named. One selects Patience, another Humility, the third Generosity, and the fourth Courage. How the four, besides having a good time, gain just what they especially need, is pleasantly told in this very readable story.

MESSRS. T. Y. CROWELL & Co. are letting their light shine to illuminate the juvenile world, in "Sunshine Library," the last issue of the series being entitled "Strawberry Hill," the name of an ideal farm. Pleasant scenes are given of the life there, and some exciting adventures give spice and variety to the tale.

"CHATTERBOX," the children's favorite annual, makes its appearance early in the season, and puts in a strong claim to be first among the popular Christmas presents for the little ones. Its illustrations, as usual, are bright and spirited and numerous. Every page has something of interest for young readers. [Boston: Dana, Estes & Co., 212 Summer street.]

CASSELL'S NATIONAL LIBRARY (new series) is issued weekly, at \$5 per year, each number containing some standard literary work. The subjects of some recent numbers are: "Hero Worship," by Carlyle; "Francis Bacon," by Lord Macaulay; "As You Like It," Shakespeare; "Wordsworth's Poems," Selected. The series is edited by Prof. Henry Morley.

MR. THOMAS WHITTAKER, No. 2 Bible House, New York, has purchased the entire stock of the American Prayer Book Fund, including the electrotypes of its cheap edition of the Prayer Book; and he will continue to carry on the work undertaken by the society in supplying a cheap Prayer Book for parochial use and for gratuitous circulation as a tract. The Prayer Book of this edition, printed in clear and legible type on superfine paper, and bound in durable and attractive cloth covers of various styles to suit the taste of purchasers, will continue to be sold at the low price of fifteen to thirty cents per copy, according to style.

MESSRS. D. APPLETON & Co., New York, are publishing a very helpful series entitled, "The Library of Useful Stories." These present, in an interesting and popular way, various branches of useful knowledge, by writers of authority in their various departments. A recent issue of this series is entitled, "The Story of the Living Machine," by H. W. Conn, Professor of Biology in Wesleyan University. It presents a review of the conclusions of modern biology in regard to the mechanism which controls the phenomena of living activity. There are about

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fifty illustrations, helpful to the understanding of the text. As to the choice of the word "machine," by the author, though he attempts to justify it by the ingenious comparison of the body to a machine, one can hardly feel satisfied to having his physical being classified in this way. There is something "fearful and wonderful" about the living body which does not enter into our conception of mechanics. The author's suggestion that the ultimate living substance may have arisen from chemical evolution, is offset by the confession, which all honest scientists must make, that we know nothing whatever about the origin of life. The disclosures of the modern microscope, the writer says, have complicated, rather than simplified, this problem. "We are comparatively as far from the real of the natural explanation of life, as we were before the discovery of protoplasm."

Periodicals

With the November issue, *Little Folks* begins a new volume. It is an illustrated monthly magazine for youngest readers, and with it have been incorporated *Our Little Ones* and *The Nursery*. The work is well done and well adapted to its use. Mothers would almost "cry for it" if they knew how nice it is to help them in interesting the little ones. [Published by S. E. Cassins, Boston, Mass.]

In the November *Forum*, ex-Minister to Spain, Hon. J. L. M. Curry, contributes a valuable article on "Spain, Living or Dying." The author contends that there is a prospect, under wiser counsels, of a new Spain. With universal education, fidelity to engagements, economy and honesty of administration, freedom of religion, more liberal commercial regulations, reliance on intelligent and skilled labor, Mr. Curry holds that Spain may yet take a high and honorable place among the nations of the earth.

The *Fortnightly Review* for October contains two good articles on the Dreyfus case, and another important contribution on "Australasian Federation—From the Inside," by Harold G. Parsons. To a Churchman, however, the cream of this number is the article on "The Lambeth Decision," by Canon Malcolm MacColl who, in his trenchant style, shows the weakness of the archiepiscopal "opinion," and this is followed by a very fair and temperate paper, "The True Meaning of the 'Crisis in the Church,'" by "An Oxford Tutor." Whoever this tutor may be, he is a vast improvement upon the "Four Tutors" who led the attack upon Newman over fifty years ago. It is well to think of this.

The *New England Magazine* for November contains a graphic account of "The Great Boston Fire of 1872," written by Mr. Robert G. Fitch, of the *Boston Transcript*, and illustrated with excellent reproductions from photographs. Mr. A. F. Weber's paper on "American Economists of To-Day" attests the value of our schools of economic and political science, paying tribute to those who have done notable work in these fields during the last decade. Mr. W. Henry Winslow's chapter on John Ruskin is a careful and critical estimate of Ruskin, especially on

the side of his art interests. The Editor's Table takes up the subject of the true teaching of patriotism and good citizenship in the schools.

If Mr. Swinburne cannot write any better poetry than his sonnet, "After the Verdict—September, 1899" (and some other of his recent effusions), he would be well advised to go into a state of placid restfulness for a season. This effusion is on the first page of *The Nineteenth Century* for October. "The Situation in South Africa—a Voice from the Colony," by the Rev. C. Usher Wilson, ought to be read by those many Americans who think the Boers are a nation of saints, and the British a horde of tyrants. Mrs. Humphrey Ward persists in her plea that the Established Church should embrace Unitarians and Turks, heretics and infidels in general. The best articles on Church subjects are "The Church Crisis and Disestablishment," by the Rev. Dr. Cobb, and "Lambeth and 'Liberation,'" by Mr. Geo. W. E. Russell, and the latter is very slashing and hits hard.

Albert Robida is the subject of an appreciative article by M. Octave Uganne, in the November number of *The Magazine of Art*. In concluding an enthusiastic review of Robida's work, the writer says: Robida has just come to the front as an architect; it is he who has planned the "Old Paris," which will be one of the wonders of the International Exhibition of 1900. Here will be restorations of the most curious buildings of the fourteenth and fifteenth centuries—dungeons, towers, barbicans, posterns, streets reminiscent of Rabelais—all the work of this strange artist, embodied, constructed, vitalized. Near the Pont de l'Alma a broad stage may already be seen supported on piles, and extending along the shore over the Seine. There, next spring, will rise the buildings chosen for reproduction to give us an idea of "old Paris," and there lords and citizens in costumes of the past will meet the visitor as he enters by the Porte Saint-Michel, and do the honors of the Pre-aux-Clercs, the Pont-au-Change, the old Louvre, the Grand Chatelet, and what not more. [Cassell & Co., New York.]

Booker T. Washington whose pre-eminent leadership in the affairs of his race is universally admitted, opens the November *Atlantic* with "The Case of the Negro." Apropos of the Philippine troubles, Hugh Clifford, British resident at Pahang, Malay States, contributes a valuable article, "A Lesson from the Malay States," based on the knowledge derived from his long experience among Malay tribes. Charles A. Conant discusses the question, "Can New Openings be Found for Capital?" showing the wonderful and innumerable changes that have taken place during the present century, which continually demand new and more extended fields for business. In "The Good Government of an Empire," William Cunningham furnishes a brief, but sharply cut, exposition of the management of great colonial empires. He points out for American benefit what he conceives to be the duty of the future for all those who believe in the extension of civilization. Elizabeth Robins Pennell discusses the rank of Van Dyke as a painter. Rollin Lynde Hartt treats of the Ohioans in an entertaining vein of

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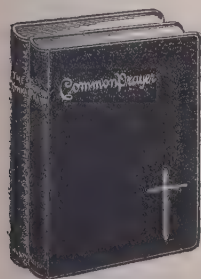
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The cover design of *The Century Magazine* for November includes a portrait of Cromwell, printed in four tints; while the frontispiece—also in tints—is a wood-engraving by T. Johnson, from Cooper's painting of the Protector in Sidney Sussex College, Cambridge. The illustrations in John Morley's study of Cromwell, and the drawings and marginal sketches for "The Biography of a Grizzly," are also in color. There is a hitherto unpublished poem by the late James Russell Lowell; the adventures of a boatload of castaways on the Pacific are told by Mark Twain; Governor Roosevelt writes with characteristic forcefulness of "Military Preparedness and Unpreparedness"; a poem, "The Golden Crown Sparrow of Alaska," by John Burroughs, is the mellow fruit of a recent travel trip to northern latitudes; and a humorously gruesome piece of realistic fiction, by Dr. Weir Mitchell, is "The Autobiography of a Quack." In the life-story of a farmer and 'longshore sailor living near his summer home in Maine, President Eliot, of Harvard, resumes his occasional contributions on "The Forgotten Millions." Captain Slocum continues his "single-handed" cruise around the world. Short stories and verses complete the issue.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

HARPER & BROS.

A Confident To-morrow. By Brander Matthews. Illustrated. \$1.50.
Jane Eyre. By Charlotte Bronte. The Haworth Edition. \$1.75

HOUGHTON, MIFFLIN & CO.

Contemporaries. By Thomas Wentworth Higginson. \$2.
The Four Gospels From a Lawyer's Standpoint. By Edmund H. Bennett, LL. D. \$2.
Betty Leicester's Christmas. By Sarah Orne Jewett. \$1.
Dionysos and Immortality. By Benjamin Ide Wheeler. \$1.

FLEMING H. REVELL COMPANY

Where He Is. By C. B. McAfee. 25c.
Environment. By J. G. K. McClure. 25c.
The Bible Definition of Religion. By the Rev. Geo. Matheson, D. D. 30c.
Laos Folk-Lore of Farther India. By Katherine N. Pieson. 75c.

FUNK & WAGNALLS COMPANY

One of Those Coincidences. By Julian Hawthorne. \$1.
The Expert Cleaner. Compiled by H. J. Seaman. 75c.
The Miracle of Missions. By A. T. Pierson, D. D. \$1.

LUTHERAN BOARD OF PUBLICATION, Philadelphia
Beacon Lights. By Joseph A. Seiss, D. D., LL. D., L. H. D. \$2.50.

DOUBLEDAY & MCCLURE COMPANY

The Kipling Birthday Book. Compiled by Joseph Finn. 50c.
Nancy Hanks. By Caroline H. Hitchcock. 50c.

FORDS, HOWARD & HULBERT

Philosophic Nuggets. 50c.
Dorsey, the Young Inventor. By Edward S. Ellis. \$1.25.

DUMAS & CO., Lowell, Mass.

Wild Flowers from Palestine. Gathered and Pressed by the Rev. H. B. Greene, B. D.

DANA, ESTES & CO., Boston

Peggy. By Laura E. Richards. \$1.25.

T. Y. CROWELL & CO.

Barrack Room Ballads. By Rudyard Kipling. \$1.
The House of Seven Gables. By Nathaniel Hawthorne. \$1.

Hiawatha. By H. W. Longfellow. \$1.
Cranford. By Mrs. Gaskell. \$1.
Lucile. By Owen Meredith. \$1.
Evangeline. By H. W. Longfellow. \$1.
Prue and I. By Geo. W. Curtis. \$1.
The Abbe Constantine. By Ludovic Halevy. \$1.
Sunbeams and Moonbeams. By Louise R. Baker. 50c.
Rational Education for Girls. By Elizabeth Hutchinson Murdock. 35c.

The Trend of the Century. By Seth Low. 35c.
Opportunities for Culture. By Jeannette M. Dougherty. 25c.

The Choice of a College for a Boy. By C. F. Thwing, D. D., LL. D. 35c.

Strawberry Hill. By Mrs. C. F. Fraser. 50c.
The Secret of Gladness. By the Rev. J. R. Miller. 60c.
The Artistic Ordering of Life. By A. S. Cook, Ph. D., L. H. D. 35c.

Character the Grandest Thing in the World. By O. S. Marden. 35c.

Art and Morality. By F. Brunetiere. 35c.

Cheerfulness as a Life Power. By O. S. Marden. 35c.

JAMES POTT & CO.

The Trinity Course of Church Instruction. By the Rev. C. M. Beckwith. 25c.

D. APPLETON & CO.

The Insect World. By C. M. Weed, D. Sc. 60c.

About the Weather. By M. W. Harrington.

The Story of the Fishes. By J. N. Baskett, M. A.

The Half-Back. By R. H. Barbour. \$1.50.

The Log of a Sea Wolf. By F. T. Bullen. \$1.50.

W. A. WILDE COMPANY, Boston

Peloubet's Notes on the International Lessons. \$1.25.

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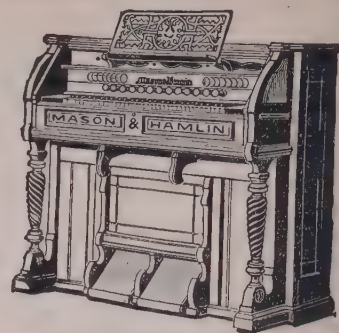
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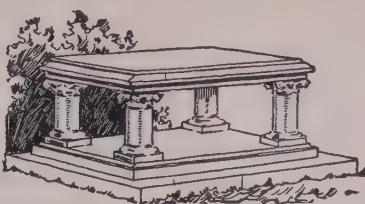
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The Household

To and Fro

A LOVE STORY

BY MRS. NEIL MACLEOD

From *The Quiver*

THE great mail steamer, bound for Australia, was cutting steadily through the dancing waves, under a cloudless sky. The stern mountainous coast of Crete lay to the left, with the snow shining here and there on the brown hill-tops. The days of sickness and misery were over, and the passengers had formed themselves into those little groups, or cliques, which indicate so curiously the laws of human affinity. One of the last among the travelers to find companions had been a young nurse, in a pretty, flowing uniform of dark blue. She was too serious and gentle to quite suit the fast, vivacious young people on board; while she was at the same time too youthful herself and of too strongly marked a character to be altogether at home amongst their elders. She seemed also to be a little set apart by the fact that she was going out to India as a medical missionary.

"I really feel that I hardly know how to approach her, her manner is sometimes so still and reserved," remarked even good-natured Mrs. MacNab who knew everybody on board; "but she is so sweet and pretty, poor dear, that I can't help looking at her."

During the last day or two, however, the girl had ceased to be a solitary figure. Her new acquaintance was an active, muscular young Scotchman, sandy-haired, gray-eyed, and of a forcible type of countenance. He had deserted the little knot of young men who had been his first companions, and now these two paced up and down the deck with rapid vigorous steps, talking busily.

At first they only spoke of the countries along whose shores they sailed—of Gibraltar, Malta, Italy, Greece; of soldiers and sailors, and of life in the far colonies—for Kenneth Grant, the young man in question, was going to New Zealand.

Before long, however, their talk began to be more personal and confidential. They ceased to walk about, but sat quietly together on their low deck chairs, seeming to deprecate any attempt to add to their company. They had a subject of overwhelming interest to discuss. This subject was their future—the life and career which each had chosen—and they did not agree at all in their views of the matter.

"I think it is a great mistake of yours, this going to India, you know," declared the young man boldly, one day, when they were ensconced side by side in a cosy corner, under the deck awning. "How do you suppose you will stand the climate, for one thing?"

May West smiled slightly, though her eyes were grave, and she was visibly a little shocked by his sudden speech.

"Oh, I'm very strong," she said presently; "but I never thought much about it. I don't mind heat in the least."

"That's because you don't know what it is," returned the other. "Besides, as to nursing and teaching sick and ignorant people, isn't there plenty of such work to do at home, if any one like you ought to do it at all?" he added, with a ring of jealous discontent in his tone.

"But if you thought that this was the very thing you must do, that you were drawn—

called—to it?" The girl's voice was low, and had a thrill of awe in it. Her eyelashes drooped; she looked very sweet and grave; but her companion felt that she was provokingly far away from ordinary views and considerations.

There was a minute's silence, then he demanded somewhat aggressively, "What's the idea, now? What do you think that you, specially, are going to achieve amongst these miserable native folks, for instance?"

"How can you speak so? You know nothing at all about them," she responded indignantly, with a sudden flash in her large gray eyes.

"Do you?" was the quick retort. "Well, well, I won't press it; only it seems to me that you look at all this business through a haze of rose color. You imagine a gorgeous, dream-like land, where the sun is always shining, and there are domes, and minarets, and palm trees—all that sort of thing. Then you fancy yourself coming like an angel amongst a lot of black and yellow women and children, who'll love you to adoration, and do whatever you bid them, until they are as good as you are yourself."

"Indeed, indeed, I don't; you put it quite unfairly," protested the young girl, with glowing cheeks, but with a slight tendency to laugh at the relentlessly expressed fraction of truth in the young man's picture.

"Yes you do," insisted he. "I gather it from what you say yourself; and you cannot in the least realize the heat and exhaustion, the unhealthy places you will go into, the selfish stupidity of the low, inferior people you will work amongst, the sin and misery of it all."

Another little pause followed; then May West said gently, but in a tone that expressed settled resolution: "These very things—the sin and misery—are just what make me want to do this work. If the people are what you say, they need the help I can give them all the more." In a lighter vein she added: "Of course I expect plenty of disagreeables."

"Disagreeables in the abstract," put in her friend pertinaciously.

"Don't you think I am tolerably patient with disagreeables in the concrete?" she asked demurely, measuring him up and down with her soft yet courageous glance.

He started to his feet. "After such a pungent sting as that, I may as well go and

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have a smoke," he remarked; "but I meant well, Miss West, and I wish some cleverer person had said the same things to you before now."

May only smiled. "It would have made no difference," was all she answered.

After this skirmish the two young people rather avoided each other for a little while. Kenneth feared that he had spoken too unreservedly, and had perhaps even lost the delightful new friend to whom it was so mysteriously easy to say exactly what he thought. He was an idiot, he told himself. She was embarked on her venture; why should he damp her sweet enthusiasm? He would apologize, if she would only give him a chance. But May West had not heeded what he said much; she had been principally struck by his manner, his personality. He interested her, and she felt more solitary than ever, now that she was once again thrown back upon herself.

"After all, though, I must not mind being lonely," she thought. "I shall often have to put up with that when I am out in India."

It was evening, and she was standing at the vessel's side in the soft, warm darkness, watching the phosphorescent light that gleamed on the water. "God will take care of me," she murmured simply, half as the expression of a consoling idea, half as a sighed-out prayer for protection against unknown future sorrow. Suddenly she

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started, for some one had paused beside her, laying a hand on the rail close to her own. It was Kenneth Grant, of course.

"I hope you are not very angry about what I said the other day," he pleaded, in a subdued, friendly tone. "Your aims are so much higher than mine, your life so much nobler, I had no right to speak at all on the matter."

"Oh, no; I did not mind *very* much," she answered quickly; "but I should like to ask you just one question."

"Ask anything you like," he returned fervently.

"Well, did you really mean what you said—was it your actual thought?"

"Yes, it was," came the decided response.

"Only I was an ass to express it; besides, possibly I was quite wrong. After all, you will live two lives, as it were, by seeking new work in a new country—satisfy your curiosity—widen your experience—" He stopped, checked by the curious little smile which played about her lips, as she turned slightly, and the electric light flashed upon her face.

"You almost seemed to be speaking a foreign language just now," she explained. "What you say is so totally unlike my own way of thinking about my work. Shall we walk up and down a little?"

They turned and paced the deck. The night breeze was blowing, the waves raced past the ship. The smoke, the stars, the light clouds—all seemed to be flying from them like the moment's opportunity.

"You haven't asked your question yet," he reminded her presently.

"Yes, I have; but I want to ask another. You criticise me severely; now what do you mean to do in New Zealand? What is your great idea? I think I ought to have my turn at criticism."

"I want to make money," was the prompt reply. "It doesn't sound very pretty, and yet that is about the whole scheme."

"Why?" Such a soft, innocent, quietly spoken monosyllable, yet Kenneth was strangely taken aback by it.

"I must get on," he answered, recovering himself. "Every man has his way to make in some shape or other. I hate a life of routine and sitting still. I like outdoor work, and I don't mind roughing it; but I'm quite practical, I've no romance."

She bit her lip. "But you would like to be useful?" she questioned, rather timidly.

"I don't know—perhaps, if it came in by the way. I am fighting for my own hand, you see. I must go ahead."

"Not at the expense of others?"

"Sometimes, no doubt. It's the way of the world. Nearly everyone is selfish; if I don't take advantage of circumstances, somebody else will, and I don't propose to sit down and watch their game."

"There is just one thing not to be lost sight of." May spoke softly, though her breathing quickened.

"What is that? My precious character, talents, and so on? They must take care of themselves!"

"Not exactly. It is just that you must not lose sight of what you are intended for—what God intends for you."

He made no reply, and when she could bear the silence no longer, she said suddenly, "Good-night, Mr. Grant, I'm rather tired

this evening," and fitted from him into the companion way.

"It had to be said," she whispered when alone in her cabin; "but, oh! why are we so near in one way and so far, far apart in another? I will keep away from him—he hurts me. I forget my work, and I lose hold of my hopes about it; all seems to grow dim and unreal. Never mind; it will soon, soon be over!"

If this last idea were intended to afford solace, it did not appear to be very successful, for she broke down and sobbed bitterly. Then she dried her tears, with inward self-reproach, and lay down, never dreaming that the great tide of human love was stealing warmly round her heart.

May awakened early one morning to find the steamer stationary. Instead of the throb of the engines, a chorus of chattering cries filled her ears. The air was very hot and still down below, so she hastened to dress and go on deck. A scene as novel as beautiful met her eyes. It was Colombo, the place of parting, and they were anchored in the harbor.

"And how do you like your first sight of India?" inquired Mrs. MacNab, a determined looking but kindly old lady in spectacles, who was one of her principal friends on board.

"Oh, it is beautiful! I never dreamed it could be half so lovely. I long to see more of it."

"We must go ashore together," said Mrs. MacNab. "I want to buy some things and have a drive, but I should never muster courage by myself, the natives are so troublesome."

Nothing, however, could spoil her enjoyment of this wonderful day. They seemed

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to have stepped into fairyland. The tropical vegetation, the gorgeous scarlet and yellow blossoms, the pungent, spicy odors, and the sight of the beautiful, dark-eyed native children—all entranced the unaccustomed English girl. The heat was intense, and the sunshine a fierce, blazing down-pour of light, from which they hurried to escape. After their drive through the cinnamon gardens, they were glad to find themselves in the cool, shady native bazaar, with its glittering piles of tissues, film-like silks, strange toys and ornaments.

"I want to see some stones," whispered Mrs. MacNab. "I am told you can sometimes get wonderful bargains at these native bazaars—sapphires, diamonds, moonstones—such opportunities! They don't know."

"Don't they?" queried May dubiously. She glanced at the tall Cingalese who stood obsequiously near; he was draped in a flowing linen garment, and his black hair was arranged in a kind of "bun," fastened with a tortoise-shell comb. He looked solemn, watchful, impassive—a quite incalculable quantity.

A moment or two more and he had bustled forward. Trays of moonstone ornaments set in silver were shown. Little papers of single unset gems—or what looked like them—were displayed. May could not suppress an exclamation of delight as a glittering, transparent, amber stone struck her eyes. "How very pretty! What is that, I wonder?" she said, not noticing that her companion had moved away a little.

"Tourmaline! ver' fine, only eighteen and sixpence," responded the merchant. May hastily drew back, but her fate was upon her. "Now, lady, dat for you. Dis is New Year coming in; you shall bring me de goot luck with dat stone! I wish you have it, I see it yours. You shall take it. Tourmaline! Bring goot luck, sixteen shilling! Twelve, eleven! Now, lady, now. Oh, yes. Never mind money. You show it at hotel and pay manager if it all right. I want de goot luck for New Year from you. Nine shilling? seven, six?" But May had lost all faith in the tourmaline from hearing this rapidly sliding scale of prices, and indeed had no wish to expend any of her slender store of money on either glass or precious stone. Blushing, she tried to escape, and just then up sailed Mrs. MacNab, the happy possessor of two "sapphires," wrapped in a morsel of tissue paper, also a pair of good-sized ebony elephants, one under each arm, and an unmanageable basket composed of porcupine quills. "Shall we be going now?" she asked.

"Oh, yes," cried May, relieved; but the wily owner of the tourmaline accompanied them into the street. He reiterated, pressed, persuaded, and half threatened, clinging to them like a burr. They dived into the nearest hotel to escape him, and partook of a mysterious and costly "tiffin," in order to give him plenty of time to get away. Then they peeped out of the front windows, between the great plants of maiden-hair fern, to see if the coast were clear.

No! Exactly opposite, sheltered by a Japanese umbrella, motionless as fate, stood the Cingalese, waiting for them to come out.

"What shall I do? However am I to get back to the steamer, with him pursuing me?" asked May nervously.

"Who is annoying you?" asked a friendly, masculine voice behind her, and Kenneth Grant came to her side. "Is it that fellow? What does he want? Shall I go and settle him?" The ladies explained, both together,

"Are his things pretty?" inquired the young man.

"Very," answered May, with enthusiasm. "The tourmaline was the prettiest of all; but the moonstones are like snow in moonlight—or ice-water—anything cool and delightful."

It never entered her unsophisticated head that, when Grant strode up to the immobile merchant, and both disappeared under the hotel parapet, he would plunge into the bazaar and secure both the tourmaline and the prettiest set of moonstones he could find.

Ere long he hastened back to them with a radiant countenance, and took them out to a wide, cool veranda, where they could rest and watch the lazily breaking waves and lengthening shadows.

It was only when they reached the steamer once more that May remembered how she must pack to-night, and to-morrow be transferred to one of those other vessels which looked so foreign and unfriendly, because they represented division and farewell.

"We've enjoyed ourselves so much, Mr. Grant," declared Mrs. MacNab before they parted company. "Haven't we, Miss West?"

"Very much," echoed May, with a sigh she could not repress. But she did not linger, and Grant remained alone on deck, watching how

"The sun's rim dips, the stars rush out—

With one stride comes the dark."

As he listened idly to the laughter and chattering in the catamarans below, he wondered why he had suddenly grown so heavy-hearted, and why he could not make up his mind to show his little friend, the nurse, the moonstones and the tourmaline, begging her to keep them in memory of a happy day.

Perhaps he feared to say too much, perhaps he would not risk a repulse; at any rate, he could not, and he did not, show them. Next day they parted with a simple handshake, each carrying on his and her lonely way a memory which they hardly knew whether to call a pleasure or a pain.

(To be continued.)

SHE QUIT COFFEE

And Got Well in Common-Sense Way.

"When I left off coffee, it seemed that was the thing hardest to drop. I had been put on a diet for stomach trouble, had a good appetite, but no food would stay on my stomach. I was compelled to leave off one thing after another, but never suspected coffee. When I decided to leave off the coffee, however, my stomach trouble ceased entirely, also my nervousness, and I can again sleep well. But a new trouble then arose. How was I to get along without my coffee? It was a great temptation when I saw it on the table in the morning. One day a friend who knew of my case sent me a package of Postum Cereal Food Coffee. After it had been prepared, I had great misgivings about using it, for it looked so much like fine coffee that I feared it would have the same effect, but I soon found it to be free from all injurious properties, and its use has been of great benefit to me.

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A GENTLEMAN was ordered some ordinary chlorate of potash lozenges for a sore tongue, and for convenience he kept them loose in his waistcoat pocket. He also bought a box of Swedish safety matches, and these he placed in the same pocket. To prevent matches going off of themselves, the makers separate the ingredients, putting the phosphorous on the box and the chlorate of potash on the matches. While bending down to pick up something on the floor, the lozenges rubbed against the friction paper on the outside of the box. This set the entire box alight, and the heat kindled all the matches in the box. The heat generated decomposed the chlorate lozenges, and the oxygen set free intensified the combustion tenfold. The result was the gentleman was instantly wrapped in flames, the combustion being of explosive violence. Had not a pail of water been thrown over him instantly, the result must have been fatal, as the combustion was inconceivably violent.—*The British Medical Journal.*

Dyspepsia

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Children's Hour

Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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CHAPTER II.

ALTHOUGH only a short time had passed since that day when Madge and Tony had stood on the station platform, and watched the train disappear that bore the little mother far away from them, the affairs of the Excelsior Club and St. Dorothy's Sisterhood had undergone quite a change. As Virginia had told Mollie, the school duties took away some of the fervent zeal that had belonged to the long, idle summer days, and there was less of a common purpose among the boys, and more of the looking after the aims and needs of the individual.

The Sisterhood still met regularly at the nest, however, and the spirit of good comradeship and loyalty was ever present. It had grown to large proportions now. There were over fifteen members, and when they all responded to the roll call, the magazines had to be lifted from the top of the bookcase, in order to provide seats for them all. With the episode which had nearly cost Virginia her life, there had passed from the club the last remnant of that exclusive spirit that Mollie hated so, and now there were many poor girls who wore the S. D. S. badge of honor, and who were treated with the same loving cordiality as any of those who happened to bear a name that was a power in the little town.

Apart from the social meetings in the nest, the girls had laid aside that phase of their purpose, and had devoted themselves with real, hearty earnestness to the cause for which Mollie had pleaded so eloquently long ago. But after all, there was not so very much to be done in Ottawa. Strangers were few, and there was no chance for any kind of an active crusade against "the world, the flesh, and the devil," so that, beyond helping Miss Pugsley in all manner of little loving, thoughtful ways, and being right-hand aid to the rector, Mr. Stanley, whenever there was a sick person to show attentions to, or some shy, little girl who needed brightening up, the Sisterhood girls were in danger of letting their swords grow rusty for lack of a cause to draw them, as it were.

"We haven't quarreled among ourselves since last fall," Mollie was saying, while she sipped her chocolate. "And there really isn't anything grand or splendid to do. We just slide along day after day, and 'have' ourselves, as Bobbie says, and that's all. Wish we had some great, glorious work that we could rush at, and work at like sixty, and make a success of."

"We made caps and aprons for the old ladies at the poorhouse, Mollie," Madge said, gravely. Mollie's shrewd, merry gray eyes looked at her quizzically. She never knew exactly whether to take what Madge said in earnest or not. While the making of caps and aprons might be a very good and worthy occupation in itself, Mollie's soul was not to be satisfied with such outlets for its zeal.

"We must think up something for the summer work," Virginia remarked, slowly. "I have had lots of ideas, but none of them were for anything that we could all have a hand in, as the boys say. When spring

comes we will hit something that will be right. Nell is sure to have a plan."

There was silence for a moment, and then Mollie exclaimed, with one of her sudden startling bursts of irrelevance:

"Bobbie Cheritt's going to race for the turkey."

The ginger cookie in Virginia's hand dropped to the floor, and she leaned back her head for a laugh. Even Madge's dimples showed, and her sober, dark eyes lightened with mirth.

"But he's so little and funny," said Virginia, when she could speak. "And only the older boys, older than Dave, even, are going into the race, papa said."

Mollie nodded her red curls decidedly.

"I know," she replied. "I've told him just how comical he'll look, and that he doesn't stand a ghost of a chance, but he only winks one eye and stands on one foot like a sick bantam, and won't answer; so what can you do? He says he wants the turkey for something special."

"Miss Pugsley has taken more solid comfort out of that turkey this winter," Madge said thoughtfully. "She named it Benjamin Franklin, and talks to it exactly as if it understood. I hope whoever gets it won't just cook it and eat it."

"Well, there's no knowing what Bobbie is ever going to do with anything," and Mollie sighed as she laid her emptied cup on the table. "Dave and Art won't tell whether the boys are in the scheme or not, but Jerry Edsall said they might buy it of Bobbie to use in the initiations with the skeleton, to keep it company. That would break Miss Pugsley's heart, after she has petted and loved it all winter."

"So she did the others, too," returned Madge. "Every one of the four turkeys that she raised. The first three went at Thanksgiving, and Tony and I saw her cry over them, and she kept Benjamin as long as she could—until now she needs the money."

"We said we'd buy it from her for the Sisterhood, and then give it back," Virginia put in; "but she would not do that. She said it wasn't fair. When is the race?"

"Saturday, if the ice holds good," Mollie rose and reached for her cap and cloak. The light at the window was growing dim with the early twilight of winter, and it was a long way down the bluff road, home to the Rookery. "Mr. Hardy says you and Madge will come down, and we'll all follow the race on Dave's iceboat."

"And pick up poor Bobbie when he falls behind," laughed Virginia. "Good-by. Don't

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let any of the girls forget the meeting Monday after school."

Neither Madge nor she spoke until after Mollie's whistle had died away on the stairs. The shadows in the little room deepened, and as the light faded, the fire seemed to grow brighter and prettier, and bestir itself to make a special effort at beautifying the room.

Virginia lay for some time watching the pale, serious face bent towards the glow of the flames, and catching some of its rosy tint. She did not always understand this little maid who had come into her heart and home. She was not at all like any of the other girls in her ways. There was a quaint, old-fashioned motherliness about her that had amused Virginia at first, and then gradually she grew to love it and the gentle protective air with which Madge devoted her self to her comfort and happiness. It was as if she had transferred all the tenderness and care that used to be lavished on the little sick mother to Virginia, and to the latter it was wonderfully welcome. Years pass slowly when one is forced to adopt an unnatural mode of living, and although it was long ago since that day when she had tried to ride Sultan, still Virginia had never ceased to rebel within herself against the fate that made her different from other girls, and forced her to lead an inactive life. Naturally she was so full of life and energy, so fond of all the pleasures of life, that it made it doubly hard to lie on a couch for hours at a time, or else take such easy, passive exercise as was possible.

Her father was gentle and pitiful with her, willing to follow out any caprice or wish of hers which she fancied might bring a pleasant change in the monotony of her life, but even he did not understand her. She was always only a child to him, and he did not see how she fretted and chafed under her burden. With Mrs. Hardy it was different. She was like Virginia had been—quick, active, keen, and impulsive, and loving life, she was fond of change and travel; and while full of sympathy for her daughter, she had little patience with her little whims and troubles and rebelling.

"It is done, Virgine, dear," she would say, firmly. "You ought to accept it after all these years, and make the best of your life. It does no good to lie and fret, and be peevish and cross to those about you. You must be brave and resolute."

And Virgine would turn her head over on her pillow, and be silent, while hot tears would steal from between her lashes, and her heart would ache with a pain that would not be stilled. But since the coming of Madge Ferrall, her life had changed. The first taste of the new element in it had come in a queer way. It was one night shortly after New Years'. She had not been sleeping, as her hip pained her just enough to be uncomfortable. There is an awful loneliness

(Continued on page 654)

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JOHN A. SMITH.

tried the new remedy, Gloria Tonic. It cured them so completely that they were anxious that their recovery be published, in order that other afflicted persons may profit by their good fortune. Owing to their advanced age, they considered their condition very critical, especially so after having exhausted every known remedy. They heard of Gloria Tonic, tried it, and the result was glorious indeed, as shown by the following extractions from their letters. Mr. John Mesel, of Okarche, Okla., a gentleman of 70, wrote the maker of Gloria Tonic in a recent letter, as follows:—"I am 70 years of age, and since using Gloria Tonic I feel healthier than I did for many years, for which I am very thankful." Miss Emily Kreuter, of No. 339 North Winchester Ave., Chicago, Ill., expresses herself as follows:—"My mother, who is 75 years of age, was cured through Gloria Tonic after everything else failed." Mr. Michael Muth, of Perrysburg, Ohio, a gentleman 77 years of age, reports equally as favorable, saying:—"My right arm was totally lame, could only sleep two hours a night, and expected to remain a cripple. I could not even dress myself, but thanks to the Lord, Gloria Tonic cured me completely." Mrs. Catharine Muller, of Meggers, Wis., an old lady of 80, declares that Gloria Tonic cured her when all other remedies failed. This remedy enabled her to plant and work her vegetable garden as in former years. In thousands of other instances the results have been the same. It might interest the readers that Mr. Smith had been a sufferer from rheumatism himself, and by a lucky chance hit upon a combination of drugs which completely cured him after his case had baffled every doctor that treated him. Mr. Smith will send a free trial package to any reader having rheumatism who will send their address. His full address is John A. Smith, 516 Summerfield Church Building, Milwaukee, Wis.

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and desolation about being ill at night, when everybody is fast asleep and unconscious of our pain. Virginia's face was buried in the pillow, and she was sobbing softly, when all at once she felt some one climb up on the bed, and gather her up in her arms closely. Not a word was said, but soft little hands pressed her hair back from her forehead, and Madge's cheek was pressed to hers in loving sympathy. So she held her until the tears dried, and then, with a kiss and a whispered admonition to go right to sleep, she left her. Virginia had never had a sister, and but few girl friends, and the closeness of this new comradeship was very strange and sweet to her.

Studies that had seemed tedious and uninteresting took on a new charm when there was some one to puzzle over them with you, and it was delightful to lie there in the cosy nest, during the long winter evenings, while Madge read aloud in her low voice, some of the enchanting books from the old bookcase. There were old stories of travels and buried treasure, that were odd to find in a girls' library, and then came fairy tales, and even with the dignity of fifteen or sixteen years on one, these sound very pretty and fascinating with the firelight dancing before one, and throwing strange, grotesque shadows on the walls like fantastic genii.

Mr. Hardy fell into the habit of strolling in to smoke a cigar in the nest, and Tony loved to slip in and stretch himself out at full length on the bear rug, so that altogether they were very happy evenings. And Mrs. Hardy would glance in and laugh, as she passed by on her way from a tea, or musicale, or something. For even in the little lakeside towns there is the select little coterie who keep up these polite functions, and Mrs. Hardy was a leader in the one at Ottawa.

To-night, Virginia studied the face framed by the dark, close curls a long time, and she was thinking of how dear this little stranger was growing to her, and of how lonely it would be when she left the big house.

"Madge," she said at last, "are you happy?"

Madge gave a quick little sigh, and glanced up as if the words had recalled her from far away.

"Why, yes," she said slowly, looking first at the pretty, anxious face on the couch, and then again at the fire. "As happy as I can be," she added. "Of course, I think of mamma all the time, and hope she will come back well and strong—for Tony's sake. He will be a better man if she lives than if I raised him."

"How comical you are," laughed Virgine; "you talk as if you were about fifty, and there isn't a year's difference."

"Yes, but I am ever so much older," said Madge seriously. "And mamma left him with me. But I know everything will come right. And it doesn't do any good to worry. You have to take things just as they come, and do what the day brings first. That's what mamma used to tell us. We can't go back to yesterday and change it, and it's no use to fuss over to-morrow, and the only sure thing we've got is to-day. Don't you see?"

Virginia nodded. She was thinking deeply—thinking of how she forgot to-day, and its duties and pleasures, living over the bitterness of yesterday's mischance—and there was a long silence in the room again, until at last she said, with one of Mollie's abrupt impulses:

"I wonder who'll win the turkey," and

they laughed together over Bobbie's entering the lists, and went downstairs to dinner, Madge with her arm around Virginia, supporting her.

(To be continued.)

One Drop of Ink

"I don't see why you won't let me play with Robert Scott," pouted Walter Brown. "I know he does not always mind his mother, and smokes cigars, and sometimes swears. But I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him good."

"Walter," said his mother, "take this glass of pure water, and put just one drop of ink into it."

He did so.

"O mother, would you have thought one drop would blacken a whole glass so?"

"Yes, it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in it, and restore its purity," said his mother.

"Why, mother you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which will make no impression on him."

Teacher—Yes, boys, the sun rises on the coast of Maine before it has set on the Philippines. Now, how does that happen?

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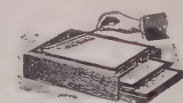


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Finance and Commerce

PUBLIC attention is still centered largely upon the situation in the Transvaal. However sentiment may be arrayed upon the question, the success of the Boers is generally regarded as bearish upon the speculative situation in stocks, and bullish on grain. That it causes more or less uneasiness among holders of English securities is quite rational, and by forcing sales and losses, prices for them also induces selling of our own as a natural consequence. Nothing of a serious character has to a serious degree taken place yet, and both London and New York stock markets have behaved very moderately under the circumstances. Of course, some London selling of American securities has taken place, but the trade has absorbed them with very little visible effort. Why English reverses, however, should advance the price of wheat and corn, is not so clear. It can operate not at all upon either production or consumption, and only to a most unimportant degree upon the distribution of them. If it is the fear of European intervention, it would seem that such an event is more likely to grow out of British success, as European sentiment is almost uniformly against England in the controversy, and hence much more likely to be aroused into active participation through the increased sympathy for the Boers which their defeat would inspire. In fact, to regard the English reverses as a cause for higher priced wheat and corn, is almost purely fiction, and is so regarded by the more thoughtful, and the firmness so imparted to prices has thus far been slight, and the bulge ephemeral. The money market is a more stubborn fact. There is less money, and what amounts to the same thing, less credit, to be had, than demands seem to require. Rates throughout the country are firm. Six per cent., while not exactly hindersome to borrowing in ordinary mercantile, manufacturing, and commercial channels, is still a much higher rate than people are now used to paying. In Wall st., rates have been from 6 to 15 per cent. The stock market has stood it wonderful well. Considering the apprehension that the London situation must keep in the public mind, and the last bank statement, which was positively startling, the result of only a point or so decline followed by immediate standing, was something to be really admired. It shows the unbounded confidence American investors have in American securities. At the moment, it is hard to grasp what the next change in the financial situation will be. Reserves in the New York banks are down to danger line as limited by law. It is approaching rapidly the season when the return flow of currency from this country to the East should begin. In little more than a month Congress will convene. In financial centers hopes are entertained that "Congress will do something." The daily and financial papers are asserting, with much apparent confidence, that it will declare for the Gold standard. Just how this will make currency more plenty, and enable banks to expand their loans, which is what appears to be needed now, they do not explain. Railway earnings and bank clearings are still in excess of the wonderful records of last year. In respect of most standard commodities, the only indication of a halt in the upward swing is a noticeable tendency towards less free purchasing when prices are advanced.

Manufacturers Prosperous

THE manufacturers, in the opinion of the Chief of the Bureau of Statistics, are about the busiest people in the United States at the

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present time. Mr. Austin, the Chief of the Bureau, has just returned from a visit to the manufacturing centres of New England and the Middle States, and if their condition is an example of that of the manufacturers of the country generally, as it presumably is, there can be no occasion for complaint that mills and men are lacking employment. Mr. Austin visited the cotton, woolen, worsted, silk, fibre, carpet, print goods, rubber, boot and shoes, hat, pottery, and watch and clock manufacturing establishments, and in no case did he find a lack of orders for the manufacturers, or of employment for men and women desiring employment. On the contrary, the great cotton, woolen, silk, and other textile mills are running on full time and overtime, while the manufacturers of rubber goods, boots and shoes, clothing, and pottery reported their orders far in excess of their capacity to fill with promptness. "Our chief difficulty," said the manager of a great manufactory of rubber clothing, "is to get a sufficient number of employes and sufficient machinery to meet our orders. The crude rubber we can get, though the importations of that are increasing rapidly, and the price advancing because of the increased demand; but the costly machinery and the skilled labor which are to do the work are not so easily had. We maintain constantly a school for the instruction of young men and women in the lines of work required in our factory, and yet, with the constant reduction of our force by the demands upon it from other mills of this character, we are short of hands and unable to keep up with our orders."

Similar statements were made by the managers of other manufacturing establishments. The cotton mills, woolen mills, and silk manufacturing establishments were running at their full capacity, and in some cases over hours, while the great boot and shoe manufacturing establishments were reported weeks behind with their orders, which come from all parts of the United States and of the world. During the last eight months, between two and three million dollars' worth of boots and shoes, the product of American factories, have been sent out of the country, the total for the eight months being double that of the corresponding months of 1898. Of this large exportation of this single product of our factories, the exports to the United Kingdom alone were \$477,734, against \$263,175 in the corresponding months of last year; to the West Indies, \$467,519, against \$167,420 in the corresponding months of last year; to British Australasia, \$392,439, against \$208,783 in the corresponding months of last year; to Mexico, \$206,880, against \$66,816 in the corresponding months of last year; to Africa, \$94,605, against \$54,653 in the corresponding months of last year, while shipments were also made to Asia, Oceania, Central and South America, as well as to the great industrial and manufacturing countries of France, Germany, and the United Kingdom.

In the iron and steel industry, the figures of

our exports show that the extreme activity of manufacturers extends not alone to the home market, but to that supplied by other parts of the world. The exportation of manufactures of iron and steel in the eight months ending with August, 1899, amount to \$68,008,071, against \$52,925,082 in the corresponding months of 1898. A still further evidence which our foreign commerce figures show of the activity of our manufacturers, is found in the rapid increase in the importation of materials used by manufacturers.

Our Trade With Germany

TRADE relations between the United States and Germany, which are just now the subject of considerable discussion, do not appear to have been seriously affected up to the present time, if judged by the latest figures of the Treasury Bureau of Statistics. These show that in both imports and exports the commerce between the United States and Germany in the fiscal year 1899 was greater than in 1898, and that the grand total of the commerce between the two countries in 1899 was larger than in any preceding year. The total commerce between the United States and Germany in 1899 was \$240,015,074, against \$224,737,351 in 1898, and \$236,456,652 in 1897, prior to which time the total commerce between the two countries never reached as much as \$200,000,000, the 1896 total being \$192,136,030, that for 1895, \$178,067,818, and \$189,429,118 in the phenomenal year of 1892. The exports from the United States to Germany in 1899 were the largest in the history of the trade between the two countries, being \$155,772,279, against \$155,039,973 in the fiscal year 1898, and \$125,246,088 in 1897, prior to which year it never reached the one hundred million dollar line, except in the great export year of 1892, when it was \$105,521,558.

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Hints to Women
A NOVEL DRESS-HANGER.— To throw a skirt or a wrap over the chair when it is taken off is a very foolish proceeding, as every one knows, for if left lying on the chair, the garment soon becomes wrinkled and shabby-looking. It is not always possible to hang it at once in a closet with other clothes, as it may be dusty, and yet there is not always time to give the needed brushing then and there. A woman who has always been able to have the services of a maid has lately invented a most useful article for the help of women who are their own maids. This is a dress hanger, a most simple appliance, which fits against the wall of any room, takes absolutely no space, and is of inestimable service. Like all clever inventions, it is extremely simple, and consists of a brass rod fitted into a half sphere, also of brass, with a catch which enables it to either hang down straight against the wall when not in use, or to stand out straight from the wall when needed. On this is hung the skirt, cloak, wrap, or waist, as the case may be, as soon as it is removed, the rod being strong enough to sustain the weight of the garment while it is being brushed. When the skirt is brushed and ready to be hung in the closet, all that is needed is to turn the rod, and it falls straight against the wall. In some houses there are two or three of these rods in every room.

In the tight-fitting skirts that are now so much the style, such appliances as these are of the greatest value. The skirt can be hung up at once after it is worn, and there is no danger of its getting out of shape; after being brushed it can be put back into the closet on one of the hangers on which all skirts must now needs hang. Such little inventions as these have far more to do with keeping clothes in order than could well be believed by any one who has not given attention to the subject. To put a skirt away unbrushed means not only that it is likely to be worn again without the dust being removed, but also that the dust will get into the fabric. The silk linings remain intact much longer if the street dust is removed as soon as possible. Hats and cloaks, too, that so soon show the signs of wrinkles and wear, can be kept for a vastly longer time if hung up, brushed, and the ribbons or laces carefully looked after.—*Harper's Bazar.*

Lime or lemon juice is used to clean and brighten the fashionable shoe of russet leather. Soiled ecru window shades may be freshened by rubbing them with bread crumbs.

The sunburn that is acquired from sea bathing is as painful and serious as any such affliction can be. A physician says it is a mistake to use for this or any burn from the sun's rays, creams and oils. Much better is a free application of witch-hazel, which not only heals but hardens the skin, and thus acts as both curative and preventive.

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Summer of All Saints

BY STEPHEN A. HURLBUT

Calmly the tired earth is resting now,
The travail-time of summer is o'erpast,
And trees that drooped each heavy-laden bough,
At length their fruit have cast.

A golden haze is spread o'er field and farm,
A time of musing thought and holy rest;
The grain is gathered in secure from harm,
The sun sinks toward the west.

And through the long and languid afternoon
Still fall his slanting beams of amber light,
Telling the coming of the dark too soon,
The winter's long, cold night.

How rich and fair these late autumnal days
That sweetly linger with the dying year,
Low murmuring a hymn of love and praise,
Of love outlasting fear!

So meet it seems that in these days of calm,
That feast should come more dear than all
beside,
When nature sings her peaceful triumph psalm,
Tho' near to Eventide.

For all Thy saints, though lost to human sight,
We raise, O Lord, our prayer of thanks and
praise
That Thou wouldst grant to them eternal light,
And peace through endless days.

Here, Lord, would we remember those whose life,
So close to Thine, was still our strength and stay,
Trusting that they who now have passed the strife
For us do ever pray.

O day of sweet communion, blest All Saints!
That comest when the fields are brown and
sere,
Thy radiance with a brighter glory paints
The closing of the year.

And taught by thee, we raise our hearts to Him
Who guides by love the changing season's
course;
Who, throned in splendor mid the seraphim,
Is still of Love the Source.

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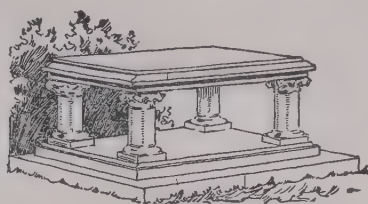
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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

INDICATIONS ARE THAT UNLESS A compromise be affected, there will be a severe struggle between the Contractors and Builders' Association, of Chicago, and the various labor unions employed by the former. The allegation is made by the contractors that the exactions of the unions have become so great as to embarrass seriously the work of building, as well as to increase greatly the cost; and that the walking delegate industry has taken from the contractors the right to direct their operations and carry on their work in whatever manner they see fit. Having succeeded in regulating the number of hours a day a member is permitted to work, it is stated the unions now prescribe the amount of work a member shall perform, arranging in many instances a schedule which an able-bodied workman should be able to complete in from one-half to three-quarters of a day of eight hours. The unions have taken a firm stand, and, secure in their strength, will make no concessions. On the other hand, the contractors may lock out union men, and a bitter struggle will be thereby precipitated.

— x —

FROM TIME TO TIME, INVENTIONS have been noted having as their object the simplification of voting. Their need has been admitted, owing to the multiplicity of candidates at certain elections, and consequent confusion of voters, as shown by the great number of ballots thrown out because of inaccuracies which rendered them illegal. At Buffalo last week, a new machine was satisfactorily tested, which seems to fill all requirements. Names of candidates for each office to be filled were shown, the mechanism of the machine being arranged so that a vote could not be cast for more than one candidate. The votes being counted automatically, there was no delay after the hour of closing the polls before the result was known. In certain districts where charges of a dishonest count are openly made, the voting machine would have especial value.

— x —

IT IS APPARENT THAT JAPAN IS taking an increasing interest in the affairs of China, and that this interest does not meet the approval of the Russian government. This feeling is strengthened by the report that Japan is quietly taking measures to checkmate further Russian aggression. The report of the mobilization of a Japanese army on the Russian frontier is probably due to an influx of Japanese, the regulations governing Japanese immigration having been withdrawn. There is little likelihood however of any serious difference arising between Russia and Japan, primarily because of the fact that each government has plenty to do in attending to its own affairs. Beyond a commercial interest, Japan can have no feeling for the future fate of China, and the other Powers interested in the Chinese question will prevent undue aggression.

IN ADDITION TO THE MOVEMENT for the inauguration of a parcels post, Congress will be asked at its next session to add a C. O. D. department to the money order division of the postal service. This is believed to be necessary in rural districts, owing to the rapid growth of mail order business and present inability of mail order houses to transact business expeditiously in sections where there is no express office. Large concerns doing business annually which runs into millions will back the plan and bend their energies to secure favorable legislation. The plan is virtually the same as that now used by express companies to collect on delivery with privilege of examination, and it is urged that if rural postmasters were empowered to make such transactions the revenue of the postal service would be greatly increased.

— x —

COMPLICATIONS HAVE ARISEN IN the case of the polygamous Congressman Roberts, whose election has created a strong sentiment against his membership in that body. A warrant for his arrest charging him with polygamy has been issued, and officers are searching for him, believing him to be somewhere in the East. The warrant was issued in Utah, and thither the Congressman will be taken for trial when officers find a clue to his whereabouts. Opposition to Roberts has been organized, and as soon as Congress opens its session a determined, and probably successful, effort will be made to have him ousted. In Utah the Mormons may be able to evade laws and conduct themselves in accordance with their views, but to inflict themselves, particularly in a public manner upon the community, will not be tolerated.

— x —

PUBLICITY IS GIVEN TO WELL AUTHENTICATED reports that the great ship-building yards of the Atlantic and Pacific coasts are to be merged into a combine, with a capital stock of many millions. The plan embraces all the yards capable of constructing ships of war. There has never been a period in the history of the country when ship yards were busier than at present. On the great lakes, particularly, contracts for next season on a basis of \$1.50 per ton have given a great stimulus to the ship-building industry, as well as enhanced the value of vessels in commission. So great is the rush of work in Atlantic and Pacific yards that the naval programme of the government, which will be submitted at the forthcoming session of Congress, will likely not recommend an increase of naval vessels. Scarcity of steel will tend to prevent immediate work on vessels other than those already contracted for or in process of construction.

— x —

THE APPOINTMENT OF A CIVIL governor of Cuba is attracting considerable attention, particularly in view of the fact that there are many competent men

who would gladly accept the position. The report which finds most credence is that General Leonard Wood, at present military governor of Santiago, will be chosen, although this would likely be opposed by army officials who are his superiors in rank. Personal fitness, however, will be the most important factor, and if this be the case no one can be found more competent than General Wood. In the transition from military to civil government, the official at the head of affairs must be a man of good executive ability, familiar with the characteristics of the Cubans, polite, and diplomatic. There are factions to be united, and differences to be healed, before Cuba is in a position to be self-governed, and the civil governor will, in a great measure, have to bear these responsibilities.

— x —

THE RESULT OF ELECTIONS LAST week is claimed by each of the great political parties to indicate a sentiment in their direction. Just how this is figured is somewhat perplexing to the lay mind, but politicians speak with conviction. It is maintained that the decision of the people in States where an election took place is in favor of the colonial policy of the administration, and from other sources comes the prophecy that the result means positively the nomination of Mr. Bryan for the presidency. Interest in the country at large was fastened on the State of Ohio, where the issue to be decided was practically for or against Senator Hanna. Mayor Jones, of Toledo, "The Golden Rule" candidate for governor on an independent ticket, did not develop the strength expected by many, yet he claims to be satisfied, and that the vote he received indicates a feeling of dissatisfaction with party organization. This statement is somewhat inconsistent in view of the determination of Mr. Jones to carry on the fight, and organize the "no-party" voters into a compact body.

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THE CONTENTION BETWEEN THE United States, England, and Germany over the Samoan Islands has been happily solved by their partition between the powers involved. The tri-partite government has not operated to advantage, disputes having been of frequent occurrence, at times even threatening to embroil the three nations. Tutuila, the island which falls to the United States under the division, is fifty-four square miles in area, has a population of 4,000, and incidentally the finest harbor in the South Pacific. Being already possessed of Pearl Harbor, in the Hawaiian group, this country now controls the two chief island harbors and ports of call on that portion of the globe. The interests of the United States in Tutuila began in 1872, when Commander Meade, of the U. S. navy, made a treaty with Maunga, the great chief of the island, by which the port of Pango Pango became the property of the United States, on condition of a friendly alliance being effected.

The News of the Church

The Sunday School

Free Lectures on Church History

The Rev. Dr. J. H. Egar, rector of Zion church, Rome, N. Y., and formerly Professor of Ecclesiastical History at Nashotah, is giving a course of five lectures on Church history, in St. Paul's chapel, Syracuse, under the auspices of the Church Sunday School Institute, of the city, beginning Tuesday, Nov. 14th.

Pay for Sunday School Teachers

At a morning service recently, Dr. Mottet, rector of the church of the Holy Communion, New York, asked his congregation for contributions to lay the foundation for an educational fund, the income of which should be used to pay educators entrusted with the spiritual education of the youth of the parish. Dr. Mottet believes that the teachers of his Sunday school should be fully as well equipped mentally as the teachers in secular schools, and that they should be paid for their services.

In the Buffalo Archdeaconry, W. N. Y.

At a sectional meeting, held in St. Stephen's church, Olean, Oct. 17th, the whole day was devoted to this subject. In the morning the Rev. G. H. Gaviller, chairman of the committee on Sunday schools, appointed by the diocesan council, presided. Archdeacon Bragdon spoke on "Methods of teaching." The aim should be to build up in the Faith. The Bible and Prayer Book must be the basis of wise teaching. The use of the leaflet has tended towards a neglect of the use of the Bible, and to those Sunday school children who do not attend Church services, the Prayer Book is almost a sealed book. Messrs. Dealey and Richards followed, presenting much the same line of thought. At the afternoon meeting, the question of establishing a Sunday School Institute, similar to that of Buffalo and Rochester, in the southern counties, was considered. The methods and work of these were explained by Archdeacon Washburn and the Rev. G. B. Richards, and a committee to take the matter into consideration and report at the Jamestown meeting in Nov., was appointed, consisting of the Rev. Messrs. Dealey, Ashton, and Brush. In the evening, the guild room was filled with an attentive audience, to listen to papers and addresses on the general subject of the Sunday school. The Rev. Mr. Gaviller read an interesting paper on "The aim and place of the Sunday school in relation to the Church." He traced the origin of the Sunday school, showed its aim to be to aid the child to lead a godly and a Christian life, and that it must not take the place of worship in the Church. In the discussion which followed, the Bible and the catechism were set forth as the only true basis of religious teaching. The rector, the Rev. Dr. Ashton, in closing the meeting, expressed the satisfaction which had been derived from the conference, and urged his hearers to enter more heartily and prayerfully into the work of the religious training of the young, and so secure a blessing on the future growth of the Church.

The Woman's Auxiliary of the Board of Missions

The Branches in Duluth

An outline for mission class study has been sent out by the president as a guide for the use of all the branches in the district. This outline has been adopted by 13 branches, and they have been supplied in part with material to help in the preparation of papers for the monthly meeting.

The Virginia Branch

A large and enthusiastic meeting was held in St. Stephen's church, Culpeper, Oct. 20th. Miss Stuart of Alexandria, secretary of the diocesan branch, made an address on the subject of the

responsibilities and limitations of the parochial branch. An address was also made by Mrs. T. S. Alcock, of the Junior Auxiliary. The Rev. Preston Nash delivered an address on mission work in general. The church was filled to its utmost capacity.

The Branch in the Diocese of Washington

The opening service was held in St. John's church, Nov. 7th. The Bishop celebrated the Holy Communion and made a brief address. A business session was held in the parish hall, Mrs. Satterlee, the first vice-president, taking the chair, in the much regretted absence of the president, Miss Wilkes, on account of illness. The roll call showed a representation of 20 parishes in the city, and three in the country. Various matters of interest and appeals for aid were brought before the meeting, and it was found that many of the parish branches had already begun upon the winter's work, especially in caring for the comfort of the diocesan missionaries. For the general boxes, which it is the custom to send at Christmas, all the parish societies contributing, the destinations chosen were a mission in Oklahoma, an orphanage in North Carolina, and a colored Sunday school within the diocese. A letter from Hankow, China, was read, returning thanks for a contribution of \$20 towards the erection of the Women's Mission House. After joining in the mid-day prayers for missions, the meeting adjourned till the first Tuesday in December.

The Pennsylvania Branch

The 25th anniversary was observed on the 7th inst., at the church of the Holy Trinity, Philadelphia, Bishop Whitaker presiding, who also celebrated the Holy Eucharist. The Bishop welcomed those present, and said their hearts must be filled with gladness and thankfulness. For the first 10 years, the contributions in money and boxes averaged \$26,000 a year. For the last 10 years, there was a great increase, it being \$43,000 per annum; the total contributions for the 25 years were over \$700,000. There are now 127 branches in the diocese. At noon, there was a conference with the clergy in the parish house. Mrs. Irving, honorary general secretary, spoke with special reference to the organization of the Auxiliary in this diocese, and congratulated Pennsylvania for the good work accomplished. Several written questions were read, and answers given by the Bishop, Mrs. Neilson, the Rev. Messrs. J. P. Tyler, C. E. Betticher, W. B. Bodine, D. D., W. H. Falkner, and others. The services were continued at 2:30 P. M., in the church. A telegram of congratulation was read from the general secretary, Miss Emery. An address was made by Bishop Brooke, of Oklahoma, on "Missions to the Indians." In his jurisdiction there are 82,000 Indians, and 32 different tribes are there represented; 70,000 are of the five civilized tribes. The difficulty is that the Indian wants to be taught to come to church; to be bribed to come to Sunday school. An effort is being made to keep him self-respecting. The Rev. Scott Wood, of Virginia, spoke on "Missions to the Freedman." We must resort to the slow educational process to save the negro. The masses of the colored people do not need higher education. We plead for a second emancipation—from oppressive conditions and from sin. The Rev. Edgar Cope pleaded the cause of missions in this diocese. There is a great field that has been untried. Our Church has made no attempt to reach the German population. The work in Brewerytown has resulted in the grand church of the Covenant. In another section of the city there are 40,000 or 50,000 Jews, and only one missionary. The colored population is very well cared for, and the Galilee mission is well worked, but not large enough for its scope. He pleaded for the establishment of pawnshops for the poor who "are being robbed by money-lenders, because the Church will not help them."

The Rev. A. D. Gring, of Japan, spoke on "Foreign missions." It is not the preached word the Japanese want so much as it is the Gospel in the man and in the woman. The Japanese are not a vacillating people. There is every chance in the world of the success of the work there. The church in Kyoto, built by Holy Trinity parish, has been a magnificent power. An address on "The United Offering" was made by George C. Thomas who said it would be impossible to overestimate what the women have done in the way of missions. If the whole Church was as alive to its responsibilities, there would be no difficulty. It is the poor who keep the missionary work going. Some of the gifts of the churches indicate the greatest self-denial. A great many parishes, however, have not done their full duty. Why is there not a "Man's Auxiliary"? It would be hard to carry on the work without the Woman's Auxiliary. The closing address, on "Domestic missions," was made by the Rev. F. W. Tomkins who made an earnest appeal for deeper interest and larger contributions for Church extension throughout the United States. The report of the Woman's Auxiliary shows that during the past year \$45,149.94 were contributed to the cause of missions, distributed as follows: Executive, \$307.40; "Indians' Hope," \$4,819.59; domestic, \$21,744.77; foreign, \$7,476.63; Freedmen's, \$7,221.92; diocesan, \$2,366.82; United Offering, \$1,363.11. The officers of the board are: President, Mrs. O. W. Whitaker; secretary, Miss Coles; assistant secretary, Miss Catherine K. Meredith; treasurer, Mrs. T. K. Conrad; assistant treasurer, Mrs. Thomas Roberts; treasurer for the United Offering, Mrs. George C. Thomas. During the entire day both the church and parish house were crowded to the doors, large numbers of the diocesan clergy as well as prominent members of the laity being in attendance.

The Girls Friendly Society

The annual services and meetings of the Central Council were held in Brooklyn, N. Y., from Oct. 31st to Nov. 3d, inclusive. At 8 P. M. the Central Council met for organization in Grace church parish house, and notwithstanding the inclemency of the weather, the roll-call gave strong evidence of the faithfulness of the workers, for which they were amply rewarded by the kindly words of greeting and commendation by the ever faithful president, Mrs. Thomas Roberts, of Philadelphia.

At the same place on All Saints' Day, the services began with a Celebration at 7:30 A. M. At 10 A. M. the Bishop of Long Island delivered a helpful address. He was assisted at the second Celebration by the Rev. Alfred Evan Johnson, former chaplain of the society, and by the Rev. Fred Burgess, rector of the parish. The musical portions of the service were beautifully rendered by the large vested choir of men and boys.

From 12 M. to 4 P. M., with intermission for luncheon, the meditations of the Quiet Day were given by the Rev. Charles Brent, of Boston, and the unusually large number of working associates who were privileged to attend were inspired with fresh zeal for their work as Christian women—in the world and at home—as well as in the G. F. S.

On Thursday, Nov. 2nd, there was an all-day meeting in St. Mary's parish house, with a bountiful luncheon at 1 P. M. The morning's business was the reading of the president's address, and the reports of various officers and committees. The election of officers resulted as follows: President, Mrs. T. Roberts; vice-presidents, Misses E. M. Hoppin, F. Groesbeck, and Emily Paddock, Mrs. G. S. Fullerton; secretary-treasurer, Miss Eve Alexander. The afternoon session was devoted to making important changes in the constitution and by laws, and there was much lively discussion on matters specially pertaining to G. F. S. workers. At 8 P. M.

the Central Council was gracefully entertained, at the residence of Mrs. Pierrepont.

Friday, Nov. 3d, the meeting of the Council in Holy Trinity parish house was full of interest to the immediate workers. At 1 p. m. the members adjourned for luncheon at the residence of Miss Benson, secretary of the Grace church branch. Honored guests were the venerable Bishop, the rector of Grace, and the Rev. A. E. Johnson. On Friday morning, simultaneously with the closing session of the Central Council, a large and enthusiastic meeting of literature associates or their representatives was held, also in Holy Trinity parish house, Mrs. Fullerton, head of the publication committee, presiding. The educational opportunities of G. F. S. diocesan and branch work were thoroughly discussed, and a plan was agreed upon for further action. This plan is the outcome of the members' conferences and reading unions, which have been instrumental in developing latent power in the members. At the conference of associates in this parish house immediately after the luncheon, papers were read on the following topics: "Branch management, its difficulties and encouragements"—(a) as regards finances, by Miss L. C. Watson, Utica; (b) as regards members, Mrs. Satterlee, Washington; (c) as regards associates, Mrs. R. B. Gregory, Chicago. "Literature for busy girls," Miss Helen Dawes Brown. "Reading as a factor in character building," Mrs. G. S. Fullerton, Philadelphia. The immense room was well filled with associates, and the papers were entertaining.

The conference of members and associates was held in Holy Trinity parish house at 8 p. m.; subjects for discussion, "Faithfulness"—(a) to our Church; (b) to our society; (c) to our work. "Helps and hindrances in the G. F. S. meeting." Papers had been written on these subjects by members from all parts of the country; a few being selected for reading. A meeting of associates for commended members was held on Saturday. This closed a series of interesting gatherings, which, it is hoped, will be productive of much benefit to the work.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Bishop who has been confined to his room for about five weeks, is steadily recovering from his recent painful indisposition, though still somewhat crippled by rheumatism.

Emmanuel church, Rockford, under the rectorate of the Rev. N. B. Clinch, is rapidly reaching an era of prosperity, and the effort to clear off a \$500 debt promises success in the near future.

The Rev. G. B. Wright goes to St. Luke's Hospital this week as resident chaplain. The Rev. E. M. Thompson is assisting at Naperville.

At St. James' it is noticeable that the morning congregations on Sunday have been exceptionally large since the vacation, the pews nearly all rented, and the rector's Bible study classes for women at 11 a. m. of Tuesdays, remarkably well filled, the attendance exceeding 100. In others, too, of our parishes much attention is being given to the study of the sacred volume, for instance at St. Peter's, Mr. DuMoulin has arranged a scheme of six classes each week, so that no age or sex can plead absence of opportunity or acquiring knowledge of the Scriptures.

At a meeting of the clergy, held on the invitation of Dean Pardee, in the Clergy House on the 6th, it was resolved to meet from 10:30 a. m. to 12 m., on the 2nd and 4th Mondays in each month, to discuss such questions of "a theological or practical character as may from time to time be suggested." Accordingly, on Monday, the 13th, some 25 assembled at the cathedral to listen to a paper by the Rev. Dr. Gold on "The study of the Bible as the Word of God."

The Eighth Choir Festival

On the afternoon of Monday, Nov. 13th, the executive committee of the Diocesan Choir Association met at the Church Club rooms to perfect the arrangements for the eighth choir festival services on St. Cecilia's Day. There will

be in fact three simultaneous festivals at 8 p. m., each having the same programme; namely, in St. James' for the North side choirs, in the cathedral for the West side, and in Grace church for the South.

Church of the Transfiguration

On Sunday evening last the Rev. Dr. Rushton delivered the first of a series of Sunday evening sermons, arranged by the Rev. Dr. Delafield. He will be followed in order by the Rev. Messrs. Luther Pardee, E. A. Larrabee, P. C. Wolcott, Frank DuMoulin, Dr. Stone, Dr. Delafield, T. D. Philipps, C. Scadding, E. M. Stires, C. P. Anderson, T. A. Snively, Dr. Gold, C. H. Bixby, and W. C. Richardson. A pleasing innovation in the church is the introduction of interior chimes placed just behind the organ, and rung at service time.

Church of the Redeemer, Elgin

Just before the opening of service on All Saints' Day, there was blessed, prior to use, a handsome brass alms basin, the gift of Mr. John Hobrough, a faithful parishioner of Dr. Fawcett's, in memory of his mother. Around the upper side of the wide rim in relief is the conspicuous legend, "He that giveth to the poor lendeth to the Lord," while underneath, and about the bowl, are the deeply engraven words, "Sacred to the memory of Mary Ann Barnes Hobrough. Born March 3d, 1810, died July 28th, 1897. All Saints' Day, 1899." Almost every article of furniture in this church recalls the memory of some departed one who in life worshiped there.

Brotherhood of St. Andrew

A splendid rally was the last quarterly meeting of the local assembly on the evening of the 8th, in St. Peter's, at which 20 chapters were represented by an aggregate of 150 members. For the convenience of those who had to come direct from their offices, to the number of 90, substantial refreshments were provided at 6:45 p. m. in the parish house by the ladies. After a short intermission, the assembly convened in the church, with Mr. Husted Young in the chair. After prayers, by the rector, Mr. Courtney Barber spoke tellingly of the importance of the Junior Brotherhood as a distinctive branch, for it now had 300 chapters, with a membership of 3,200, and these could do better work apart from members who were heads of families. Mr. D. D. Downan, a seminarian, spoke of the personality of the late convention, wherein were present 600 men who were not ashamed to stand up for their cause, who were there to listen, and to learn. Mr. James Houghteling said that whereas at the organization of chapter 1 in St. James', the average age of the members was a little over 16, many of these were now themselves fathers of growing sons, his own then infant being now six ft. three. The question, "Am I then to get out?" he answered by his belief that the universe was big enough for all. So far from the Brotherhood being an organization for young men only, its idea was that of citizenship in a kingdom, and that involved both privilege and responsibility, for it lays upon each his share of duty. The rector said the closing prayers.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The annual meeting of the Society for the Promotion of Evangelical Knowledge, was held at the Bible House Nov. 14th.

At St. Stephen's church a memorial service in honor of the late rector, the Rev. Chas. R. Treat, was held on Sunday, Nov. 5th.

The board of trustees of St. Luke's Hospital have elected as vice-president, in succession to the late Cornelius Vanderbilt, Mr. Wm. Alexander Smith.

At a luncheon recently given to the junior class at the General Theological Seminary, by the Very Rev. Dean Hoffman, an address was made by the Very Rev. Dean Stubbs, of Ely cathedral.

A Free Reading Room Opened

Through the generosity of a young woman who has supplied the necessary funds for a year, a former drinking saloon near the Consolidated Gas Works has been opened as a free reading room, with attendant attractions, under the auspices of the City Mission Society.

Missionary Schools in Japan

A conference of representatives of many missionary societies met, Nov. 10th, to take joint action to meet a new danger which threatens missionary activity in Japan, in consequence of a decree of the Imperial Japanese government prohibiting religious instruction in schools. Bishop Scarborough, of New Jersey, represented the Church. It was agreed to petition the Japanese authorities to exclude from the effect of the decree schools maintained by private funds.

Monument for the late Rev. Dr. Houghton

The remains of the late rector of the church of the Transfiguration, the Rev. Geo. H. Houghton, D.D., have been removed from Trinity cemetery and reinterred in Kensico cemetery, where a fine monument has been placed, the gift of his nephew, the Rev. Geo. C. Houghton, D.D. The monument is a crucifix, 15 feet high, with a Latin cross, the figure of Christ being a beautiful work of art. The monument was executed in Italy, of pure Carrara marble.

Marriage of Rev. R. J. Walker

At St. James' church, Nov. 8th, the Rev. Ralph Jervis Walker, curate of St. Peter's church, was married to Miss Evelyn Clara, daughter of Mr. Ernest H. Luebbbers, one of the prominent laymen of St. James' parish. The ceremony was conducted by the rector, the Rev. E. Walpole Warren, D.D., assisted by the Very Rev. Dean Hoffman, the Rev. Drs. Wm. J. Seabury, John R. Bacchus, and the Rev. O. S. Roche.

Memorial of Rev. Dr. C. F. Hoffman

At All Angels' church, the Rev. Dr. De Lancy Townsend, rector, a plan for the re-decoration of the chancel has been adopted as a memorial of the late rector, the Rev. Dr. Hoffman, carrying out the theme, "Therefore with angels and archangels and the whole company of heaven, we laud and magnify Thy glorious name." The work will soon be entered upon. A tablet has just been placed on the walls, inscribed:

In loving memory of the Rev. Chas. Frederick Hoffman, D.D., LL.D., D.C.L., rector and benefactor of this parish, 1874-1897. Blessed are they who die in the Lord. Even so, saith the Spirit, for they rest from their labors, and their works do follow them.

Columbia University

At a meeting of the board of trustees, held Nov. 6th, President Seth Low, LL.D., announced several additions to the university faculty, and that the interest charged on the remaining indebtedness on the new site had been reduced \$37,000. The net debt is now \$2,975,000. President Low paid a high tribute to the memory of the late Cornelius Vanderbilt, long a member of the board. He explained that arrangements had been perfected for a summer school, beginning in 1900, and urged the erection of a new building, to cost about \$300,000, expressing the hope that some alumnus would give it. During the past year the specific gifts to the university have been \$73,794, and the permanent fund has been increased by \$490,417.09. President Low called special attention to the need of erecting dormitories for the students, and of establishing a students' club centre on the model of Houston Hall, of the University of Pennsylvania.

St. John's Guild

The 33d annual meeting was held at the hotel Waldorf-Astoria, Nov. 8th. The treasurer's report showed receipts of \$161,324.83, and disbursements of \$1,259.64 cents less than the receipts. The assets of the guild, including the two floating hospitals, are now valued at \$135,000, with no liabilities. The report of the executive committee announced that the guild entered upon the new year better equipped than ever

before, but without a reserve fund of any kind, and solely dependent on gifts of friends. The report referred to the gift of an additional floating hospital, at a cost of \$32,000. There were carried on the floating hospitals last summer, 62,672 women and children. Of these, 17,184 were given salt baths, and 3,799 were treated in the wards or on the decks. For the first time ministrations were extended to Harlem and Brooklyn, as included in greater New York, and 5,549 patients from East and West Harlem, and 7,601 from Brooklyn, were benefited. At the Seaside Hospital of the guild, 1,790 patients were admitted, and 20,170 days of hospital treatment accorded. The guild now has 668 annual members, and a total of 762 on its roll.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

During the jubilee services of St. Jude's church, Philadelphia, ending on All Saints' Day, the offerings were \$4,568.61 for the endowment fund of that parish.

Three brass alms basons, and other articles stolen from Holy Trinity church, West Chester, in October, were found by a farmer secreted in a corn shock, and restored to the church. A portion of the silver vessels were recovered from a Philadelphia pawnshop recently.

Ladies' Italian League

The 10th annual meeting of this organization was held on the 8th inst., in the mission rooms adjoining the Italian church, L'Emmanuello, Philadelphia. The treasurer, Miss Elizabeth M. Roberts, reported that the receipts for the year just ended were \$773.13; present balance, \$229.21. Nearly 150 members are enrolled, and by their yearly subscriptions greatly aid the work. Progress was reported in the mothers' meeting and the sewing school, both of which are under the direction of the Ladies' League.

A Tribute to the Rev. Dr. Cooper

At the church of the Holy Apostles, Philadelphia, on Sunday morning, 5th inst., the Rev. Dr. H. L. Duhring, at the request of the vestry, read the following telegram to the rector *emeritus*:

THE REV. CHARLES D. COOPER, D.D., Cazenovia, N. Y.: We are instructed by the vestry and congregation to convey to you their congratulations on this, your 86th birthday, and their best wishes in every way. As more fully expressing this, please read Numbers vi: 24-26.

GEORGE C. THOMAS,
WILLIAM R. CHAPMAN,

Wardens.

At the close of the reading, all present stood up to testify their affection and approval of the message. Telegrams of similar tenor were sent from the Sunday school in the afternoon, and also from the congregation and Sunday school of the memorial chapel of the Holy Communion.

St. Peter's Guild for Girls

Among the numerous parish agencies connected with old St. Peter's church, Philadelphia, the Rev. R. H. Nelson, rector, is the guild for girls, which is located in the guild house, 823 Lombard st., adjoining the parish building on the west. It exerts a practical influence for good among girls over 12 years of age, and there is a very large membership. For a nominal fee of fifty cents per annum, young women occupied during the day are entitled to the use of a well-equipped library, lectures, weekly summer outings, and select club dancing parties, as well as instruction in dress-making, fancy work, drawing, writing, and classes in literature. In addition to the regular membership privileges, those who desire to pay 25 cents per week are taught German, embroidery, cooking, millinery, book-keeping, and musical instruction on the mandolin, guitar, and banjo. The guild is open every evening, also on Wednesday and Sunday afternoons for social meetings. It is now in its 13th year. The president is Mrs. James Large (*nee* Page) who is assisted in the good work by other society women connected with old St. Peter's.

Golden Jubilee of St. Mark's, Philadelphia

All Saints' Day, with the octave ensuing, was selected for the observance of the 50th anniversary of the consecration of this prominent church. There were early celebrations of the Holy Eucharist each day, and, at a later hour on All Saints' Day, there was a High Celebration, with a procession. A large number of visiting clergy occupied the front pews. The music was Schubert's Mass in B flat. The rector, the Rev. Dr. A. G. Mortimer, was celebrant. The sermon was preached by the Rev. Dr. Morgan Dix who served his diaconate in St. Mark's, 1853-'4; he spoke of the day of small things 45 years ago, and the wonderful expansion since he was an assistant. The offertorium was Dr. S. S. Wesley's "O give thanks unto the Lord," and the "War march of the priests" was rendered on the organ at the conclusion of the service. In the evening the vespers of the dead were sung in the chapel. On All Souls' Day, after two early Celebrations, there was a Requiem Celebration in commemoration of all the departed members of the parish, which was attended by a crowded congregation. The altar was divested of flowers, and the altar cloth and pulpit fall were black. The rector was celebrant. The music was Mozart's Requiem in D minor, sung for the first time in English in this city. The choir numbered 70 voices, including a quartette of noted soloists. The sermon was preached by the Rev. Dr. G. McClellan Fiske, assistant at St. Mark's, 1880-'83. In the evening of the same day there was a special service of thanksgiving in St. Michael's chapel (of St. Mark's parish), when the Rev. F. A. Sanborn, assistant at St. Mark's, 1886-'91, preached the sermon. A similar service was held on Friday evening at St. Mary's chapel (colored congregation), the preacher being the Rev. Frederick D. Lobdell, C. S. S. S., assistant at St. Mark's, 1891-'96. On Sunday, 5th inst., the same ceremonial was observed as on All Saints' Day, the preacher being the Rev. Dr. James W. Robins, priest-in-charge of Christ church Hospital, and Schubert's Mass was repeated. In the afternoon, the children of St. Mark's, and those from St. Michael's and St. Mary's chapels, completely filled the church. The service was chiefly singing, in which the three choirs were combined, joined by the children, producing a grand effect. The rector addressed them. In the evening there was solemn Evensong, and the sermon was preached by the Rev. Dr. Jos. D. Newlin. It is an interesting fact that Dr. Newlin was baptized, confirmed, ordered deacon and priest in St. Mark's, and was an assistant there 1857-'61. On the 8th inst., octave of All Saints' Day, the third celebration of the Holy Eucharist was a solemn High, the Rev. S. C. Hughson being celebrant. There was a fine rendition of Gounod's 2d Mass, *Des Orpheonistes*. The director of the choir was the rector, the Rev. Dr. A. G. Mortimer, and the organist was Andrew Wheeler, Jr. The sermon was preached by the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, who was rector of St. Mark's, 1878-'91. At the night service which concluded the jubilee, there was a procession of the various guilds of the parish, carrying their banners, and the sermon was preached by the Rev. R. E. Dennison.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

Mr. David C. Monroe, formerly a Methodist minister, a graduate of Syracuse University, and for 15 years a missionary in India, was confirmed Oct. 2d, in St. Peter's church, Geneva, by Bishop Walker. Mr. Monroe has become a candidate for Priests' Orders, and is preparing at the DeLancey Divinity School.

The Buffalo Archdeaconry

A sectional meeting was held in St. Stephen's church, Olean, Oct. 16-17. On Monday afternoon the clergy met in conference in the guild room. Report were received from the missions of the archdeaconry, and a discussion was held on "the obstacles in the Southern tier, and the best means of overcoming them." In the evening a

missionary meeting was held in the church. The service (choral) was admirably rendered by the choir of St. Stephen's. Addresses of force and character were made by the Rev. Messrs. Gaviller, Dealey, Wrigley, and Richards, and Archdeacon Bragdon presented the condition of the missions in the "Southern tier," as affording every encouragement in spiritual growth. On Tuesday the subject of Sunday school work occupied the entire day. Report of the proceedings will be found in the column devoted to Sunday school matter.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

Archdeaconry of Wilmington

The fall meeting was held at Christ church, Delaware City, Nov. 1st and 2nd. At the 10:30 service on All Saints' Day, the Bishop dedicated a beautiful marble font, a memorial of Mrs. Maxwell, sister of the wife of a former rector, the Rev. V. H. Berghaus. The subject of the address at Evensong, was "The Church"; (1) A kingdom, by the Rev. Geo. C. Hall, D. D., archdeacon of Wilmington; (2) Her principles and laws, by the Rev. Henry Ward Cunningham; (3) Her call to loyalty, by Mr. James D. Carter, of Calvary church, Wilmington. On Nov. 2nd the business session was held at 9:30 A. M., followed by the Holy Communion at 10:30, the Bishop celebrant. The sermon was preached by the Rev. Robert W. Forsyth. The afternoon session, held in the parish house, was devoted to the consideration of the following topics: "Christian socialism"; (1) What it is, by Chas. M. Curtis, Esq., of Trinity church, Wilmington; (2) The relation of the Church to it, by the Rev. Wm. M. Jefferis, D. D. The discussion on this subject was opened by the Rev. E. K. Miller. "Some misconceptions concerning the Church"; (1) As to repentance, by the Rev. K. J. Hammond; (2) As to conversion, by the Rev. Wm. J. Wilkie; (3) As to sanctification, by the Rev. H. B. Phelps. Discussion was opened by the Rev. P. Owain-Jones. The Bishop presided at these meetings. Evensong was sung at 7:30, and "Some phases of the missionary spirit" were considered: (1) Faith, by the Rev. F. M. Munson, LL. D.; (2) Zeal, by the Rev. John S. Bunting; (3) Sacrifice, by the Rt. Rev. Leighton Coleman, D. D. There was a large attendance of the clergy, and several delegates from the various parishes.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

A new pipe organ has been placed in Christ church, Clarksburg, the Rev. T. W. Cooke, rector.

The church at Davis, built by Mr. Fish, has been given a pipe organ by a parish in Pennsylvania.

A valuable addition to the hospital of the Rev. B. M. Spurr, at Moundsville, has been completed, and is now ready for patients. The building is to be known as "The Reynolds Memorial," and is the gift of Mrs. Reynolds and her daughter, of New York city. It is most complete in its appointments.

St. Matthew's, Wheeling

The Year Book recently published gives evidence that the parish has done exceedingly well during the past year, the report showing 29 baptized, 27 confirmed, and 118 added to the communicant list, making the present number 444; total contributions for the year, \$14,244.

Associate Mission in Charleston

At the recent session of the Kanawha convocation held at Point Pleasant, Oct. 4th and 5th, the Rev. Gerald Cord was appointed to establish an Associate Mission, as a centre of aggressive missionary work, at Charleston. Mr. Cord has already secured the land, and if he can get a house built and three or more earnest young men to work with him, there is every promise of very good results from such work in that locality; \$2,000 will be needed for building and maintenance.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

Death of the Rev. P. N. Meade

The Rev. Philip Nelson Meade, rector of Christ church, Oswego, died Nov. 9th, of typhoid fever, at the residence of Dr. George B. Reynolds, an intimate friend in Baltimore. The Rev. Mr. Meade was born in Clark Co., Va., Oct. 31, 1844, and was a grandson of Bishop Meade, of Virginia. His early education was received at the Episcopal High School, Alexandria, Va. Afterward he entered the University of Virginia, but owing to the breaking out of the Civil War did not complete his course. He entered the Confederate service in 1862, and served throughout the war as a sergeant-major in a battery of artillery. Afterwards he studied and practiced law at Lynchburg, Va., when he took up the study of theology and graduated from the Virginia Theological Seminary in 1871. Prior to that, in 1869, he was ordained to the diaconate, and assisted the Rev. Thomas U. Dudley, now Bishop of Kentucky, in conducting services at old Christ church, Baltimore, now called the church of the Messiah. He was ordained to the priesthood in 1871, and became rector of Emmanuel church, Laclede, near St. Louis, Mo., and, later, was rector of Trinity church, Atchison, Kan. In 1874 he went to Baltimore as rector of the church of the Holy Innocents. Later, he gave up the charge, and for some time was actively engaged in missionary work in East Baltimore. In 1877 he became rector of Grace church, Elkridge, Howard Co., Md., and in 1882 accepted a call to Emmanuel church, Cumberland, Md., where he remained until 1889. Then he went to Christ church, Oswego, N. Y. He held various positions of influence in the diocese of Central New York, and was dean of the Fourth District. Dr. Meade was a thoughtful writer and speaker, and most diligent in parish work. He delighted to promote a knowledge of the Church, and provide her ministrations for all men. In his consecrated and devoted labors for Christ and His Church he has left an illustrious and impressive example. The widow and six children have the sympathy of the diocese in their sore bereavement.

The funeral took place Friday, Nov. 10th, from Emmanuel church, Baltimore, the services being conducted by the rector, the Rev. J. Houston Eccleston, D.D., assisted by the Rev. Messrs. Thomas E. Pattison and G. M. Foxwell. The music was furnished by the St. Cecilia Guild. The services were attended by many prominent laymen and several clergymen. Delegations from the Loyal Legion and Baltimore Lodge of Elks attended, and accompanied the body to the railroad station. Interment took place in Oswego, Nov. 13th.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Immediately after Evensong on All Saints' Day, the Rev. Dr. Pope, rector of the Good Shepherd, St. Paul, assisted by Mrs. Pope, entertained the parishioners at supper in the rectory. A very enjoyable evening was spent.

The Rev. Harvey Officer is working strenuously to build a church for St. Phillip's colored mission. The Rev. E. L. Schleuter has been appointed to the charge of St. Phillip's.

West Concord will erect a new church this fall, to be known as St. Mathias'.

The vestry of St. Paul's church, Minneapolis, have selected as the location for their new church, the southeast corner of Franklin ave. and Bryant, on Lowry Hill.

Bishop Gilbert's Visitations

Frontenac, confirmed 7; Minnetonka Mills, 5; Kenyon, 2; Gethsemane, Minneapolis, two deaf-mutes.

St. Barnabas' Hospital, Minneapolis

A donation of \$200 from Mr. and Mrs. C. F. Bousfield has been received as a year's support for a free bed in the children's ward. The legal settlement of Richard Martin's legacy bestows upon the hospital 180 acres of land in the

city suburbs. The annual report shows the hospital to be in a flourishing condition.

The C. A. I. L. in St. Paul

Miss Keyser, of New York, addressed a meeting in the Good Shepherd church, on behalf of the Church Association for the Advancement of the Interest of Labor. At the conclusion, the nucleus of a local branch of the C. A. I. L. was effected.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

Dr. Lloyd Accepts the Secretaryship

The Rev. Arthur S. Lloyd, D.D., has accepted the position of General Secretary of the Domestic and Foreign Missionary Society, and in consequence has resigned the charge of St. Luke's church, Norfolk, of which he has been rector since 1885.

Brotherhood of St. Andrew

The local assembly, comprising chapters in Norfolk, Berkeley, and Portsmouth, met in St. Thomas' church, Berkeley, on Sunday afternoon, Oct. 29th, with a very large attendance. Reports were made by the delegates who had attended the convention at Columbus, Ohio. Mr. Cole, of St. Peter's church, Norfolk, made an impressive address on "Brotherhood duty," and was followed by Dr. Lloyd, of St. Luke's, who gave some of his impressions of the growing spiritual power of the conventions.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Rev. Thos. W. McLean, for 12 years rector of the well equipped and strong parish, Trinity church, Bay City, has accepted a call to be rector of St. Mark's parish, Minneapolis. Mr. McLean has been some 16 years in this diocese, held many important positions, is a fine preacher and good worker, with a special capacity of impressing himself and his work on the community in which he lives, and will be a marked loss to the diocese. His resignation was accepted reluctantly and with great regret.

Florida

Edwin Gardner Weed S. T. D., Bishop

Rev. Dr. R. H. Weller's Anniversary

St. John's church, Jacksonville, held a large congregation Oct. 29th, when the Rt. Rev. Wm. Crane Gray celebrated the Holy Communion, and delivered a short discourse on the work of the Rev. Dr. Reginald H. Weller of St. Stephen's, who was that day celebrating the 50th anniversary of his ordination to the ministry. The Rev. V. W. Shields announced the regrets of Bishop Weed who left St. Louis on purpose to be there, but who had missed the connection at Waycross. The Holy Communion service was celebrated by Bishop Gray. Dr. Weller is the son of the Rev. George Weller who was editor of the old *Church Register*, the first Church paper in the country. He was born in Philadelphia, April 15, 1828. After completing his theological studies in the seminary at Nashotah, he was ordained in Calvary church, Memphis, on Oct. 21, 1849. The early years of Dr. Weller's ministry were spent in Tennessee, Missouri, and Mississippi, during which time he passed through the epidemics of cholera in St. Louis and Jefferson City, Mo., in 1850-'51, and also the yellow fever epidemics in Clinton and Vicksburg, Miss., and in Jacksonville in 1888; having been twice stricken with yellow fever himself while ministering to others, the last time during the epidemic in this city in 1888. In 1869 Dr. Weller was called to the rectorship of St. John's church, Jacksonville, where he remained 20 years, resigning in 1889, and accepting the editorship of *The Church Year*, which he held until the paper was sold. During his long rectorship in St. John's parish, the old church building was replaced by the handsome church edifice which now stands in St. John's place, and the growth of the parish was demonstrated in the inauguration of the several missions, some of which have

grown into independent parishes; viz., the church of the Good Shepherd, in Riverside; St. Andrew's church, East Jacksonville; St. Stephen's church, La Villa; All Saints' church, South Jacksonville, and St. Philip's church for colored people, in the north-west part of the city.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop

Robert A. Gibson, D.D. Bishop-Coadjutor

The Protestant Episcopal Church Home, of Richmond, has been left a legacy of \$25,000, which will very greatly add to the efficiency of that institution.

Monumental Church, Richmond

The decorative work in the interior has been completed, and the congregation, which has been worshipping in the Sunday school room since the middle of June, assembled in the church on Sunday, Nov. 5th. The peculiar shape of the church, an octagon surmounted by a huge dome, afforded unusual opportunities for the work of the artists. The side walls are in neutral tints, very rich, yet soft and pleasing. The most striking part of the work is in the dome. It is divided into four arches resting upon pedestals. In the space between is an azure tint, and upon fleecy clouds, are seated the four Evangelists in different attitudes of expectancy for the inspiration to write. St. Matthew over the east end, presents a face and pose of rugged power, while the face of St. John, immediately above the chancel, is of singular beauty and illumined with love. More original and striking are the figures of the four Messianic prophets, standing upon the pedestals—Daniel with arms and face thrown up, as if entranced by a vision; Isaiah in gloomy meditation; Ezekiel exhorting to repentance, and Jeremiah with hands clasped above his head in the attitude of lamentation. The old glass in the lantern above the dome has been replaced by stained glass; above this in the summit is the figure of the Angel Gabriel. In the rear of the chancel is a large mural painting of the Resurrection. The pews and chancel furniture are of rich dark oak. The entire work has been done by Kauffman Bros. Where the church now stands, early in this century, stood the Richmond theatre. On the night after Christmas, 1811, the building was packed by those who had come to witness a great drama; suddenly there came the cry of fire, and when the flames had done their direful work, nothing was left but blackened walls and the remains of 72 human beings, among them the governor of the State. On the Sunday following the dust and ashes of the dead were interred on the spot, and over them was begun the erection of the church. It was completed April 3, 1814. At first it was used alternately by the Episcopalians and Presbyterians, but this not being satisfactory, and the Episcopalians being largely in the majority, the church was turned over to them. Dr. Richard Channing Moore became its first rector, and soon after was made Bishop of Virginia, and on Nov. 10th, 1814, as his first episcopal act, he consecrated the church. From its Sunday school have gone forth Bishops Lay of Easton, Vail of Kansas, Williams of Japan, Dudley of Kentucky, and Polk of Louisiana, and within its walls were consecrated Bishops Johns and Newton.

Massachusetts

William Lawrence, D. D., Bishop

The historic bell of St. Paul's, Newburyport, is cracked, and will be replaced by a new one.

St. John's, Jamaica Plain, has held a successful fair in the famous Linden Hall, at corner of Pond and Centre Sts.

Upon the return of the Rev. Dr. Frisby to the work of the church on the Advent, Boston, after an absence of 12 months, a reception was tendered him by the parishioners.

All Saints', Worcester, has sent chancel furnishings to St. Mark's, Leominster.

At the annual meeting of the British Charitable Society, mostly composed of Churchmen of

this city and vicinity, it was voted to send \$50 for the relief of widows and orphans of British soldiers killed in the Boer war. The Rev. A. E. George was elected chaplain, a position which he has held for 11 years.

Church Temperance Society

At the last annual meeting, Nov. 3d, in Trinity chapel, Boston, the Rev. Father Osborne spoke of the effects of the liquor traffic upon the natives of South Africa, where in some sections they are demoralized by strong drink. The wine farms are to a large extent responsible for this, as the Boer proprietors obliged their laborers to take a part of their pay in wine. Matters are, however, improving, owing to the efforts of the government officials. Other addresses were made by the Rev. E. W. Smith and the Rev. J. M. G. Foster.

Home for Orphan and Destitute Children

The annual meeting took place at the Home, corner of N. st., S. Boston, Nov. 9th. Bishop Lawrence presided. The report of the secretary, Mrs. Fabyens, was a gratifying one, showing the excellent condition of this charity. Mr. G. H. Richards read the report of the treasurer. The children were catechized by the chaplain, and their answers upon Bible questions and the Prayer Book show the good training they are receiving. The Rev. J. M. Foster made the address to the children. Bishop Lawrence, in a few words expressed himself as delighted with the work, and in a humorous vein entertained the little ones. There are now 74 in this place, and 24 boys at the Stanford School, Topsfield, Mass., their country home.

Nebraska

George Worthington S.T.D., LL.D., Bishop
St. Matthias' Church, Omaha

Bishop Worthington, on his recent sojourn in the diocese, administered the rite of Confirmation to a large class, this being the second class presented by the Rev. J. E. Reilly, D.D., rector, since Easter. The parish has just had its first annual reunion of parishioners, at which 300 were present.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

In St. Paul's church, on Oct. 30th, three nurses were received as members of St. Barnabas' Guild, by the chaplain, the Rev. Alfred Harding. One of them was about to sail on a government transport for Manila, and to her, at the close of his brief address, the chaplain addressed a few words of affectionate counsel, and gave a special benediction.

Daughters of the King

At the October meeting of the diocesan council, the president, Mrs. W. G. Davenport, gave an interesting report of the summer work at the Salt Air Home for children at Colonial Beach, established through the efforts of the order. The home has been filled to its utmost capacity during the whole season. An effort is being made to establish a permanent home for such as have no homes of their own, for when the good work of the summer is over, the Church has but one institution which cares for friendless children, and it is always full to overflowing.

The Churchmen's League

Held its autumnal meeting in the Epiphany parish rooms, on the evening of Nov. 6th. There was a large attendance of members; Mr. Lewis J. Davis, president, being in the chair. The opening service was conducted by the Bishop, and followed by routine business and the election of a number of new members. The address of the evening was delivered by Mr. John Henry Peyton, army secretary of the Brotherhood of St. Andrew, who gave a vivid account of his visit to the Philippines, and described his impressions of the character and religious condition of the natives, in an interesting manner. At the close, a rising vote of thanks was given the speaker.

The Convocation of Washington

The semi-annual meeting took place in St. John's church, West Washington, Nov. 8th. The Holy Communion was celebrated by the Bishop who also addressed the convocation. A full representation of clergy and laity was present. The archdeacon's report gave an account of his visits to missionary stations, and dwelt particularly on work in the suburban parishes. On the appointed subject, "The place and work of the laity in the Church," the first paper was by the Hon. J. C. Bancroft Davis who spoke of the work assigned to the laity in the organization and early history of the Church, as a model to be followed. The second paper was by Mr. Albion K. Parris who enumerated the various duties and responsibilities of the layman, as shown in the organization of the American Church. Lastly, there was an address by Mr. E. B. Hay who spoke of the work of the laity in a bright and entertaining manner.

Duluth

Jas. Dow Morrison D.D., LL.D., Missionary Bishop

The Bishop recently consecrated the new church at Two Harbors. He has made a complete tour of the Indian mission stations, and has found the work there progressing in a satisfactory manner. During the last month the Rev. John A. Maggrah, an Indian priest from Walpole Island, has been established at Walker. He will hold services at Walker and at Cass Lake (white village) on alternate Sundays, and will give a regular Celebration at Leech Lake. He will, as time permits, visit the Indians at Lake Winnebagoishish. Mr. Maggrah is a graduate of St. John's College, Winnipeg.

The Rev. Knut S. Totterman is at work among the Swedes in West Duluth. He has already gathered a fair congregation, and holds services in St. Luke's church on Sunday evenings.

The prospect of a new building for St. Luke's Hospital, Duluth, seems now very bright. The Duluth people have subscribed generously, and \$24,000 has already been raised. The foundations for the first pavilion will probably be laid before winter.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

For the Defence of the Scriptures

On All Saints' Day was organized what will be known as the American Church Bible Institute, with the Ven. Archdeacon Robert Weeks as president, and the Rev. Edwin H. Wellman as vice president. The Institute will begin its operations next month, with a course of lectures, in the church of the Atonement, Brooklyn, on "Modern evidences." Similar courses will be undertaken in other localities, intended to promote the defence of the Scriptures. It is stated that clergy in several dioceses are concerned in the movement.

Memorial Tablet for Rev. Dr. E. A. Bradley

Was unveiled on All Saints' Day in St. Luke's church, Brooklyn. Dr. Bradley was for a number of years rector of St. Luke's, and the tablet is a gift of the people of the parish. The tablet consists of a large brass plate in a frame of white marble, in which are two small pillars of Italian marble. The address by the rector was in special reference to Dr. Bradley. It was during Dr. Bradley's rectorship that the present beautiful and well equipped edifice was built, he having come to St. Luke's soon after the destruction of the former building by fire.

Brotherhood of St. Andrew

On Nov. 3d the annual meeting of the Long Island local assembly was held in the chapel of St. Luke's, Brooklyn. The election of an executive committee was succeeded by remarks on the convention at Columbus by W. W. Lord, of Ascension chapter, of Mt. Vernon, N. Y.; A. J. Perrin of Mamaroneck; Dudley T. Upjohn of St. Paul's chapter, of Brooklyn; A. M. Hadden, of Calvary chapter, Manhattan, and President William Braddon. The annual report of the

executive committee showed the number of chapters in the assembly to be 28, with a membership of 300. Several new chapters are in contemplation. Of junior chapters there are five, with prospects of new ones. There were 19 parishes to hear from. The need of funds for the prosecution of contemplated work was emphasized. After the benediction, pronounced by the Rev. Mr. Pope, the meeting adjourned, and a supper was served in the parish hall. By eight o'clock there was an open meeting in the church. The service was conducted by the rector, assisted by the Rev. Dr. Lindsay Parker. An address was made by the Rev. Dr. William S. Rainsford, on "The present condition of the Church, and the work to be done by its members."

The Church Club

Held its regular meeting Oct 30th. There was a large attendance. Mr. A. A. Low presided. The short devotional service was conducted by the Bishop of Saskatchewan. The Bishop of the diocese read a paper, on "Some aspects of the Anglican Reformation." Without going into historical details, Bishop Littlejohn treated the subject in a clear and interesting way, impressing his hearers with the importance and lasting results of the English Reformation. The Rt. Rev. Dr. Pinkham, Bishop of Saskatchewan, gave some interesting details of his jurisdiction, which has an area of about 300,000 square miles.

Plans for Advent

On the afternoon of Nov. 1st, in response to an invitation from the Bishop, a large number of the Brooklyn clergy gathered in the rooms of the Church Club for a conference, to arrange for special prayer and preaching during the coming Advent, and to devise some plan for securing concerted action of the clergy for this purpose. The Bishop, who presided, presented very earnestly the object of the meeting, and there followed a general expression of feeling on the importance of awakening more spiritual life in the parishes. On motion the Bishop was requested to appoint a committee to prepare a plan by which daily services may be held in centrally situated churches during the coming season of Advent.

New Parish Building at Mincola

On the afternoon of Sunday, Nov. 5th, the corner-stone was laid in the presence of a very large congregation. The services were conducted by the Rev. Henry B. Bryan, Canon of the cathedral, Garden City, and the Rev. Dr. Samuel Cox, dean, assisted by several other clergymen. The cathedral choir, under the direction of Dr. William Woodcock, choir master, rendered a very fine program of music. The boys of the cathedral school of St. Paul who have taken an active interest in the mission since it was started, were also present. Since its organization the work has prospered to a remarkable degree. Canon Bryan has been in charge, and through his efforts and that of the woman's guild, \$1,800 has been raised. The cost of the parish house will be about \$2,900, and the difference has been guaranteed. The building will consist of one large room to be used for services and on other occasions, and a robing room. The site for the structure was donated by the Misses Wood, of Baltimore, former residents of Garden City.

New Jersey

John Scarborough, D.D., Bishop

St. Mary's, Colestown, Destroyed by Fire

The oldest church of our Faith in the south of the State was entirely destroyed by fire, Nov. 8th. The old church structure, it is believed, was set on fire, but whether by accident or design, will probably never be known. The fire originated in an outbuilding, and then communicated to the church proper, and the entire building with its historic furnishings, was completely destroyed. Associated with the old structure were many interesting incidents occurring during the revolutionary days. The Rev. R. G.

Moses, rector of Grace church, Merchantville, was also in charge of the old Colestown church, and in favorable weather conducted monthly services in the edifice, celebrating the 148th anniversary of the church in June last. The Rev. Robert Jenney, LL. D., rector of Christ church, Philadelphia, from 1742 to 1762, commissary of the society known as "S. P. G.," preached the opening sermon in 1752 in this church, built at the charge of 30 or 40 farmers of moderate circumstances. The church was 36 by 30 feet, and was crowded when he officiated in it. The Bishop of London, in his chapel at Fulham, June 11, 1772, ordained Robert Blackwell, to whose parents Blackwell's Island, in the East river, belonged, and he returned to America and entered upon his duties at "Cole's church," Nov. 19, 1772. In one of his reports at Easter, 1774, he stated that his communicants were six in number.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

Silver Jubilee at Raleigh

The 25th anniversary of the church of the Good Shepherd was celebrated Oct. 29th to Nov. 1st. The Rev. E. R. Rich, dean of Trinity cathedral, Easton, Md., who organized the parish in 1874, and was its first rector, preached the opening sermon. In the afternoon, a special service was held for the Sunday school. Richard H. Battle, Esq., delivered an address on its history, followed by the presentation of a memorial credence by the Rev. Dr. Robert Strange who was the second rector, after which the Bishop of Asheville, the Rt. Rev. J. M. Horner, delivered an address. At the night service, Dr. Strange preached, alluding touchingly to Mr. Rich and his early work in the parish. Addresses were made by the Rev. Mr. Rich, the Rev. William Meade, third rector of the church, and the Rev. Dr. I. McK. Pittinger, the fourth and present rector. On Nov. 1st, the corner stone of the new church, "the Lyman memorial," was laid by Bishop Cheshire. It was brought from the wall of the temple at Jerusalem by Dr. Pittinger two years ago. The address of the occasion was made by Dr. Pittinger. Two of the former rectors of the church were present, with large numbers of the clergy and laity, prominent among whom was General William R. Cox, son-in-law of the late Bishop Lyman, to whom this church is a memorial. The design is very imposing, and the church will be built of granite. The foundation is entirely completed. The convocation of Raleigh being in session during the jubilee, its members took part in the exercises.

Quincy

Alexander Burgess, D.D., LL.D., Bishop

After a stay of nearly a month in the diocese, the Bishop will return to spend the winter at his daughter's home in St. Alban's, Vt. He hopes in the spring to make visitations of parishes where Confirmation is desired, and for other official duties. He seems to have been greatly benefited by his visit, both in body and mind, preaching for the first time in 18 months in St. Mary's, Knoxville, and again addressing the school. He preached with his usual earnestness also in Galesburg, and on last Saturday started for Quincy, where he hoped to officiate in the cathedral. From there he was to go East, stopping for a short time in Providence. Many of the clergy and laity called on him in Knoxville, and were surprised and pleased to note his increased strength and cheerfulness.

St. James', Griggsville

On Sunday, Oct. 22nd, special services of thanksgiving to Almighty God for the blessings of the harvest were held. The music and singing did great credit to the organist and choir. The chancel was artistically decorated with corn, fruit, vegetables, and autumn leaves. The morning service was well attended, and the services morning and evening were bright and hearty. The Rev. Charles Wright officiated. This little church has a record of never having been closed for a single Sunday since it was first opened for service, in 1888. The members of the Ladies' Guild are indefatigable workers,

and during the present year improvements have been added by them to the interior, which have greatly enhanced the comfort of the worshippers.

Southern Ohio

Thomas A. Jaggard, D.D., Bishop

Boyd Vincent, D.D., Bishop Coadjutor

The Church League

Composed of Churchmen living in Cincinnati and suburbs, numbering at present about 50 members, many of them being from among the clergy, has been doing an excellent work since its organization, about three years ago. The objects of the league are: The restoration of the Holy Eucharist to its rightful place as the chief act of Christian worship; the increase of personal reverence and devotional practices; the use of fasting Communion wherever practicable; the restoration of the worship of the Church to the standard of the Anglican Reformation; the vindication of the right and privilege of private confession; the restoration of the apostolic rite of unction for the sick; the practice of prayers for the faithful departed; the reverent and charitable care of the dead; the principle of tithing as the basis of Christian giving. The annual meeting of the league was held in St. Luke's church on the evening of Oct. 18th. Evening Prayer was said by the rector, the Rev. Paul Matthews. The sermon was preached by the Rev. C. B. Wilmer. At the business session following, the officers were elected for the ensuing year: The Rev. Paul Matthews, president; Hon. Harlan Cleveland, vice-president; the Rev. William T. Williams, secretary; C. W. Brooks, treasurer.

Maryland

William Paret, D.D., LL.D., Bishop

Memorials for Grace Church, Baltimore

The beautiful marble altar presented by Mrs. Elizabeth A. Innes, as a memorial of her husband and five children, was dedicated on All Saints' Day, Nov. 1st, as were also the memorial gifts for the altar, given by other members of the church. The new altar is of vari colored marble. It was designed by Henry Congdon, architect, of New York, and built at the marble works of Messrs. Peter Thiess & Sons, also of New York. The front is divided into three portions by polished marble columns. On each of these there is a tablet of carved stone, representing a scene from the Old Testament, symbolic of the sacrifice of Christ, the sacrifice of Noah, the meeting of Abraham and Melchizedek, and the sacrifice of Abraham. These are in alto-relievo. The reredos is taken up almost entirely by a representation of the institution of the Lord's Supper, also in alto-relievo, on a solid block of stone, 3½ ft. high and 7 ft. long. The top of the reredos is finished in three Gothic gables, the central one being surmounted by a richly carved cross. The altar and reredos fill the entire space under the middle sanctuary window of the church. The memorial also includes, under the two windows at each side, a delicate marble wainscot, in two tints, reaching up to the windows and continuing around the side walls to the chancel arches, near the Communion rail. The altar is said to have cost \$12,000. The memorial gifts for the altar are as follows: Two brass vases, in memory of Mrs. Ellis B. Long who was a devout communicant of Grace church from the day it opened to the day of her death, last spring; six solid silver alms plates, in loving memory of John R. Long; a large and beautiful altar service, with suitable brass desk, a thank offering from Mrs. Anna S. Long, for recovery from a critical illness; a beautiful white silk superfrontal for the altar, and ante-pendium for the pulpit, in memory of Miss Ella Ward; a fine fair linen cloth, edged with lace, worked by Indian women, presented by the Young Women's Guild, in affectionate remembrance of Miss Lily Guest Blackwell. By the generosity of Mrs. Garrett, a large safe, with the latest fireproof and burglarproof protections, was placed in the vestry room recently to contain all the valuable silver and records of the church.

Brass Pulpit for Memorial Church, Baltimore

On All Saints' Day, Nov. 1st, the new brass pulpit was used for the first time, the sermon being preached from it by Bishop Paret. The pulpit is a memorial, the cost of which was contributed by a large number of the congregation. The names of the contributors, together with the names of those in whose memories the contributions were made, have been inscribed in a suitable volume, which will have a place among the records of the church. The pulpit is constructed entirely of brass, and is of the Gothic style, with clover-leaf decorations. The design on the front panel is symbolic of the four Gospels. In the centre of the quatrefoil, there is a double triangle, a symbol of the Trinity. At the bottom of this panel is a broad brass tablet, with the words, "In memoriam," and underneath this the inscription: "Numbered with the saints." It was made by Geissler, of New York.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Kenyon College

On the Feast of All Saints, which is observed also as Founders' Day, 29 new students were matriculated in the Collegiate School and four in the Theological School. On Oct. 31st, the Bishop of Vermont conducted a Quiet Day at Bexley Hall, and on the Feast of All Saints preached before the college. The president has been granted leave of absence for the Easter term, which he will spend in Italy.

Easton

Wm. Forbes Adams, D.D., D.C.L., Bishop

The Middle Convocation

Convened in Christ church, Denton, Oct. 17th-19th. The topic for Tuesday evening was, "The institutions of religion": the Lord's Day, by the Rev. S. J. French, and public worship, by the Rev. A. Batte. The topic in the evening was, St. Luke: St. Luke, Evangelist—missions, by the Rev. Giles B. Cooke; St. Luke, Physician—Christian culture, by the Rev. George F. Beaven; St. Luke, a Christian man—Christian manliness, by the Rev. Edward Rich. Thursday evening's topic was, "Parables bearing on the Christian life": the parable of the Fig Tree, by the Rev. J. Ogle Warfield; the Two Masters, by the Rev. David Howard; the Vine, by the Rev. Leonidas B. Baldwin. The dean, the Rev. J. A. Mitchell, closed the services with a few concluding remarks.

The Southern Convocation

Held its autumn meeting at St. Paul's church, Marion, in Somerset Co. The convocation opened with a sermon by the Rev. C. D. Frankel, followed by an address of greeting by the dean and rector of the parish, the Rev. S. J. Morgan, to which a response was made in behalf of the clergy, by the Rev. J. G. Gantt. On the second day the Holy Communion was celebrated. Luncheon was served by the ladies of the parish in the beautiful grove adjoining the church. The afternoon service consisted of a missionary service, at which addresses were made on the work of general missions, by the Rev. Messrs. T. C. Page, W. W. Greene, J. G. Gantt, and S. J. Morgan. The closing service was held in St. John's church, Crisfield, and addresses were made by the Rev. Messrs. Adkins, Page, Greene, and Gantt. The business meeting was held the next day in the parlors of the Hotel Marion, at Marion Station, where the clergy were delightfully entertained at dinner by Mr. and Mrs. W. Richard Humphreys.

East Carolina

Alfred Augustin Watson, D.D., Bishop

Convocation of Edenton

The 70th session took place in St. George's church, Hyde County, Oct. 27-29. An essay on the subject, "The need of a new canon on convocations," was read by the Rev. N. C. Hughes, and followed by an address by the Rev. G. M. Tolson. Addresses were also made by the Rev. Messrs. Francis Joyner and R. B. Drane, D.D.

Editorials and Contributions

A FEATURE of the religious situation in England which has probably never appeared before, is the claim which is now made in the frankest manner by the Non-conformists, of the right to take a hand in the management of the Church. Dr. Guinness Rogers, Mr. Alfred Austin, and others, in recently published articles assume this claim as unquestionable. These are people who reject both the doctrine and discipline of the Church as having any claim upon them, yet, though they have long ago shaken off the dust of their feet against it, they assert a right to regulate its ritual and its doctrine. This is on the sole ground that the Church is a national Church and they are part of the nation. This reasoning would hold good not only for Nonconformists, but for agnostics and unbelievers of every description. At this distance such a claim seems to reach the extreme of absurdity. It is as if the Quakers or some other class of people who had obtained exemption from military service, should, nevertheless, claim the right to supervise the methods and movements of the army, and to give orders to the officers in command. It is only in England that this position is taken. In Scotland there is an Established Church, and there are also Nonconformists or Dissenters, but no one has had the temerity to assert that the latter have a right to meddle with the affairs of the former. Any one who knows the Scottish character can readily imagine how such a proposition would be received in that country.

WHILE the disestablishment of the Church of England probably does not belong to the field of practical politics at present, the signs of the times, nevertheless, point to that issue as the ultimate goal of movements now going on. One step after another has been taken during the past century in this direction, and there has been no step backward. Most significant of all, is a fact which has hardly as yet been fully understood, that the religion which now has the most real claim to be called the religion of the State, and which alone is supported by the State, is not the Church of England at all. Neither is it any other of the various Christian bodies. It is a new affair, made, as it were, to order. Its name is "Undenominationalism." This is the religion which has taken the place of the Church in the State or Board schools, supported by taxation, and is therefore the real State religion. It has no existence except in this connection, and represents no religious body. This state of things reminds us strongly of the religious arrangements of the Roman Empire in the earlier centuries. There were many religions, all more or less tolerated, and one of these was the ancient religion of the Roman people. But the government invented a new one, which, while it did not displace the rest, demanded the homage of all loyal subjects. It was strictly "undenominational."

MUCH is said of the improvement in educational methods during the last quarter of a century. We are led to imagine that the young people of this generation are far in advance of their fathers who were trained on older systems. But now

and then this impression receives a rude shock. It was so when it came to light that the average examinations for admission to one of the oldest and most famous of American universities disclosed an ignorance of the English language, not to speak of other tongues, far below that displayed by the young students of thirty years ago. Another illustration of the present condition of affairs has just been given in a recent address before the "Central Council of Teachers," by Mr. Chas. I. Parker, principal of the South Chicago High School. From this speech we learn that the time-honored system of "cram" still dominates the life and methods of the schools. The "Gradgrind" view of education which Dickens denounced so many years ago, is flourishing in all its glory. In spite of all that has been said and written to the contrary, the idea still holds sway that education means the imparting of "facts," and the proficiency of the pupil is judged by the number of facts he has taken into his mind, and the accuracy with which he can state them, on the occasion of an examination. This encourages and almost necessitates the practice of "cramming." Mr. Parker denounces the whole thing as "immoral." The chief aim is to obtain high marks at all hazards. Such a system does not educate. It develops only the most superficial powers, but does not teach the art of thinking, which is the real end of education.

IT is discouraging to reflect that such an elementary distinction as that between instruction and education should have had so little effect upon the working system after so many years of discussion, so much teaching of "pedagogy," and so much boastfulness about improved methods. The fact is that, while all enlightened teachers understand the situation and deplore it, it is the "boards of education" which stand behind the teachers and control them. It need not be said that, speaking generally, these boards are composed of men of the "Gradgrind" type. They are "practical" men. To them, to educate means to teach things, and the more things the better. To talk to such bodies of education as the drawing out and development of the mental powers, is time thrown away. They do not understand it. Their idea of the way to advance the standard of education is to add a few more subjects to the curriculum. There is something tangible about that. As a large section of the general public entirely agrees with this view of things, it is hard to see how reform is to be brought about.

—X—

Children at Church

"WHERE are the children?" is often asked as one looks over our congregations. Some of us remember when children formed a feature in the congregation, but now they are often conspicuous by their absence.

The reason given is that "they attend the Sunday school." But is this any reason at all? Is it designed that the Sunday schools be to children a substitute for the Church? As these schools are conducted, they do not in any sense fill the place of public worship. Songs and banners and libraries and illustrated papers, and the amusing ways by

which young teachers draw together and hold the interest of children, all have their value, but can it be weighed a moment against the solemn impression made upon childhood by the changes of the Christian year, by the gathering together in the family pew, by the dear old familiar prayers, by the holy reverence for the house of God, by the love of public worship formed in childhood, and growing with the years? If these and all the clustering advantages and associations of public worship must be given up for the school, who will not say that the loss is greater than the gain?

Christian parents! send your children to the Sunday school, but do not, on this account, fail to have them at your side in the house of God. In a few years they will go from you into the world, and where will they get a love for the Church, and habits of attendance, unless they acquire them when young? You would have them strongly imbued with the spirit of a Church life, intrenched in the love of its duties, and guarded against the perilous ways of the world; then let their best associations cluster around the delights of the sanctuary.

Says Bishop Kip: "Our Lord lays it down as a proof of our love for Him, 'Feed my lambs.'" The children are the hope of the Church, but with the influences now abroad, coldness at home and skepticism without, what will the next generation become? We believe the day is not far distant when the Church, in sorrow and penitence, will awake to an acknowledgment of the truth that the old paths are best; that the divinely constituted institutions of the Church and the home can only truly train the young for Christian life, and that if for them are substituted the novelties and excitements of this age of experiments, all will prove but a delusion and a snare.

—X—

Economics and the Christian Gospel

AT the recent Congregational Council in Boston, the issue was pretty clearly marked between the "new thought" and the old. The discussion was interesting to those who study the signs of the times. It raises the whole question as to what constitutes salvation. The new Gospel proposes to substitute economics, social science, and the like, for the forgiveness of sins, the transformation of the soul, and eternal life. It is assumed, tacitly or explicitly, that this visible world in which we live our earthly life is alone certainly real, and that the improvement of its conditions is the primary purpose to which the Christian minister ought to devote himself. Theology is to be relegated to the limbo of things which have had their day—have had "their day and ceased to be"; and with it that teaching which strove to convince men that the life of this world derives all the importance it possesses from its relation to the world unseen, spiritual, and eternal; and that the adverse conditions and vicissitudes of time are not to be compared with the glory that shall be revealed. The "old Gospel" did not preach athletics or sanitation, or municipal or national reform—it was not dependent upon any of these things—but it took the life of men as it was, and imparted an inward and spiritual transformation. The great

marvel of the early ages was that the Gospel conquered the world without holding out the promise of any alteration of material or social conditions. It did not make men revolutionists or rebels, but taught them to take such a view of life that its sufferings, its hardships, its oppressions, became of infinitely little moment to him whose inner life was hid with Christ.

"THE kingdom of heaven," said our Lord, "is within you." Its real power is exhibited in the realm of the soul, and in the strengthening of the kinship of the soul with the unseen world. "My kingdom," He said again, "is not of this world." These great truths are in danger of being disparaged and forgotten by those who, contemplating the poverty and misery of their fellow-creatures are full of schemes for social and material reform. Such schemes may be good or bad. For the most part, they are experiments. It cannot for a moment be admitted that they are substitutes for the Christian religion, or even that they are to be accepted henceforth as an essential and controlling element in the practical work of the Church. The Church is not to be faulted if she continues to prefer the ancient ways of Christian charity, in which the personal element predominates, and there is scope for the play of sympathy and love, to any system of organized work in which cold officialism is prone to come to the front. Nor can the Church be blamed for continuing to adhere to her ancient conviction, which is involved in her very commission, that no material, or even intellectual and æsthetic, advancement can take the place of spiritual development, which is possible without the other. To the Church it is, and must ever be, the soul which is infinitely precious, and those who have eyes to see know very well that spiritual enlightenment has no necessary relation to the outward conditions of life.

—X—

The Shekel of the Sanctuary

LAST summer, at a sea-side resort, I was, early one Monday morning, making some purchases in a store, when some one entered with a request for small change. The dealer was sorry not to oblige, but, "it being Monday morning," he was "quite out." Curious to know what occult relation existed between small change and Monday morning, I ventured to inquire, and was informed that on Saturday evening the demand for small coins amounted to a "run"—quarters, changed to half-dimes, in preparation, so the dealer said, for the Sunday "collection" in church.

Perhaps he was mistaken, and that the small change was only to provide for the children's Sunday school offerings. To suppose that Christian people would deliberately plan to offer the nickel in recognition of the benefits done unto them, is to do violence to a sense of probability. I said as much to the store-keeper, but he re-inforced his opinion as to what the Saturday evening "run" on the nickel meant, by stating that he was officially in a position to know the make-up of the Sunday offerings. What these people might do at home (the congregations of which he was cognizant were mostly made up of summer visitors), he was not prepared to say. But the offerings known to him were pitifully small in the aggregate, and the favorite coin of the individual worshiper was evidently the nickel. "At least it was so in P—."

Is it so elsewhere than in P—? Certainly elsewhere than in P—, Sunday offerings are pitifully small in comparison with the number of apparently well-to-do people of whom our congregation are largely made up. Would these offerings be so small were the people mindful that the silver and gold are the Lord's? Alas! is there not but too much reason to fear that elsewhere than in P—, the nickel is the "shekel of the sanctuary?"

Y. Y. K.

—X—

Some Common Mistakes

BY THE REV. FRED'K S. JEWELL, D. D.

II.

THIRD. It is a mistake to call one's self "an Episcopalian," or, in making mention of the Church, to use the phrase, "The other denominations." There is no such thing as an Episcopalian Church, and as for the popular term "Episcopal," it neither differentiates the Church from the sects, nor does it really involve the distinguishing marks of the Church. A religious body may be episcopal without being a "Catholic and Apostolic Church."

As for the phrase, "the other denominations," he who uses it as correlative to the term, "The Church," shows that he either does not know the force of our English correlatives, or he is ignorant of the very nature of the Church. To use such phraseology is to unchurch the Church; is to make it a sect or denomination.

FOURTH. It is a mistake to speak of Confirmation as "making a profession of religion," or "joining the Church." This is practically to treat the Church as if it were one of the denominations, and to imply that it has an office and ceremony peculiar to them, one which has grown out of their loss, through schism, of the apostolic rite of Laying-on-of-Hands (Heb. vi: 2), and their eviction of all initiatory force and sacramental substance from Holy Baptism. The membership of the Churchman in the "Body of Christ" and his profession of his faith date from his Baptism, as the sacrament of his adoption by the Father into the heavenly household. He comes to Confirmation as already a member of the Church; as proceeding in accordance with his profession; for the obtaining of higher grace for the fulfillment of his baptismal vows; and to receive the sign and seal of the gift of the Holy Spirit as the Lord and Giver of the "godly, righteous, and sober life."

FIFTH. It is a great mistake—and indeed something worse than that—to make any inconvenience an excuse for not attending a Church service. The act is painfully significant of either ignorance, indifference, or indecision—want of loyalty to the Church, and lack of love for the house of God and holy worship. The real inconveniences which should, and will, distress one are three: First, having no service to attend (deprivation); secondly, where there is one, having a mind full of wandering and worldly thoughts (distraction); and, thirdly, having too little out of which to make fit offerings to God, as expressive of one's grateful appreciation of his "inestimable gift." These are inconveniences to be both deplored and corrected.

—X—

WHATEVER weakens your reason; whatever impairs the tenderness of your conscience; whatever increases the strength and authority of your body over your mind; that thing to you is wrong, however innocent it may be in itself.—*Susannah Wesley.*

Letters to the Editor

A TRUE INCIDENT

To the Editor of The Living Church:

This happened on a recent Friday morning in the parish church of —, whose roll contains the names of five hundred who in Confirmation have renewed the sacred vows of Holy Baptism:

The church bell rang, but not one of the Church's people came. The rector, as is his frequent custom, proceeded to read the service alone.

A man entered, and knelt solitary through the service. At the close, he rose to his feet, and in respectful tones addressed the rector thus: "Excuse me, sir; but I must speak. Your prayers are good; but where are your people? I am a Roman Catholic; a member of St. —'s parish. This could not have happened in my Church. Will you give your people my message? Tell them for me that from what I see I fear they are very poor Christians."

Attention! Churchmen. Was not the Roman Catholic right? X. Y. Z.

ONE OF MANY GOOD LETTERS

To the Editor of The Living Church:

"There is no need of writing," as you print in your bills; but as I have been negligent enough to allow a bill to be sent, allow me the privilege of expressing my thanks for the unfailing regularity with which your good words and Churchly news have come to me, lo! these many years, even from the beginning. I feel it a serious loss if I miss the weekly visit, with its record of Church life and work. I am sure we should have more intelligent, as well as earnest Churchmen and women, if it were more generally read. "Be not weary in well doing," however: And may you live long and prosper, is the sincere wish of

Peoria, Nov. 2d, 1899.

AN OLD SUB.

SUNDAY EVENING SERVICES

To the Editor of The Living Church:

The difficulty "O Tempora O Mores" meets with is the same difficulty that confronts many others. In my first and last parish I had frequently to turn out the lights, for the reason that no one came. In my present parish I have had a new experience—always had an evening congregation.

"O Tempora O Mores" asks for a word of cheer. Don't resort to sensational methods. I believe it is invariably true that when this is done the last state will very soon be worse than the first. People may exist for a time on sensationalism; they cannot live on it. They are gradually being starved to death spiritually.

How to keep the evening congregation and increase the interest in it, is no doubt one of the problems confronting us.

I attended the convention of St. Andrew's Brotherhood two weeks ago. To sum up the experience in a few words, it was a spiritual uplifting. If "O Tempora O Mores" was at the convention, he would hear from one of the speakers, Mr. H. B. Lewis, of Elk Rapids, Mich., what the Brotherhood can do in small towns. I gathered from the paper that the evening congregations average from seventy to eighty; half of them being men. Why not organize a chapter of St. Andrew's Brotherhood, "O Tempora O Mores"? St. A. B.

Elk Rapids, Mich.

FEDERATION OF CHURCHES

To the Editor of The Living Church:

For several years there has been much talk touching a "federation of Churches." Briefly, what is meant by this expression is, divide the land into districts so as to prevent the evil of Church "overlapping" Church in its work. If, for instance, in a small village there should be already one "Evangelical" society, no other Church in the "federation" would seek to introduce another, until the proper authority should decide that the increase of population justified the attempt to maintain two congregations. Or, in a large city, the mission field should be divided, and one section assigned to the Methodists,

another to the Baptists, and so around, and that each should engage not to intrude upon the others' fields.

Since we first heard of this scheme, we have been impressed with this fact: Its advocates have left themselves without excuse for the maintenance of any sect whatever. For it is evident that if one denomination is as good as another for a block of 10,000 or 20,000 people, then no one of them all has anything which is peculiar to itself that is of any real, vital consequence. If any one out of the scores of denominations may take a town, county, State, or country in charge, all the others voluntarily excluding themselves from the field assigned, every such denomination proclaims by that very act that nothing in the belief or order which makes and distinguishes a sect is of any vital consequence to the individual or corporate Christian life. If it is of real consequence, they have no right to withhold it from a single soul. If it is of real consequence, they are bound to use their utmost endeavors to carry it throughout the world to every creature.

The commission which the Lord gave His Church was to "go into all the world, and preach the Gospel to every creature." If a sect confesses that there is any portion of the world to which it is not bound to carry its sectarian message, it necessarily confesses at the same time that it is not "the body" to which the above commission was given, and admits that it is maintaining a division, which can by no means be justified, in the body of Christ, "which is His Church."

An Apostolic Church holds every truth that is "of the Faith" that is held by any and all sects. No one sect holds all the essential truth delivered to the Apostolic Church. Any Church to which the charge, "Go ye into all the world and preach the Gospel to every creature," has come in orderly succession as a trust, is bound to fulfill that trust to the extent of its ability and opportunity; and if it should voluntarily contract with any body of men to withhold its teaching from any "creature" or any district of the world, it would so far violate its trust and disobey its Lord.

As among sects, we bid Godspeed to the movement for federation. It is a confession, however unconscious, that no "denominational" belief is a good excuse for the division of which it was, and is, the cause. And the more widely "federation" obtains, the better it will be for the world; for in just so much as divisions are healed, will the sad evils of division be done away and our common Christianity made stronger.

W. L. H.

A CORRECTION

To the Editor of The Living Church:

Please make a correction. In connection with the accounts in the Church papers of, first, the corner-stone laying, and then of the opening of St. John's chapel, in the parish of St. George's, Flushing, Long Island, it is constantly said that the chapel property was acquired by "the local chapter of the St. Andrew's Brotherhood." Strike out "local chapter of St. Andrew's," and insert in lieu thereof, "St. George's."

The St. George's Brotherhood is a corporation for missionary and other Church work within the parish or at home or abroad. It was instituted in 1866 by ex Governor Prince, of New Mexico, who is a native of Flushing, and others, among them the undersigned. It is, therefore, much older than the St. Andrew's Brotherhood. It has had its own parochial missions at Bayside, where there is now an organized parish, its Church building having been deeded to it by the St. George's Brotherhood, Murray Hill, now the St. John's chapel referred to in recent articles, and at Fresh Meadows, where it is now building, or planning to build, a chapel, and has conducted at one time or another much other helpful work.

JOSHUA KIMBER.

New York, Nov. 10th, 1899.

Personal Mention

The Rev. A. V. Binnington, of Lowell, has accepted the rectorship of St. John's church, Milford, Mass.

The Rev. George R. Brush who has done excellent work for the past year at Randolph and E. Randolph, W. N. Y., has accepted a call to St. Mary's church, Salamanca, with St. Peter's mission, Little Valley.

The Rev. A. W. Cornell should be addressed at Linden, N. J.

The Rev. John S. Douglas has resigned his connection with St. John's church, Warsaw, Va.

The Rev. A. E. Evison goes to Mantorville, Minn., as rector.

The Rev. W. H. Fenton-Smith has accepted a hearty call to the rectorship of Emmanuel parish, Grass Valley, Cal., and has entered upon his duties.

The Rev. D. C. Huntington has accepted a call to the rectorship of Trinity church, Canaseraga, W. N. Y.

The Rev. John S. Littell, curate of St. Paul's, Buffalo, has accepted a call to the rectorship of St. Luke's, Brockport, N. Y., and will enter upon his duties Nov. 15th.

The Rev. T. W. MacLean has accepted a unanimous call to the rectorship of St. Mark's church, Minneapolis, Minn.

The address of the Rev. J. B. Murray, D. D., rector of St. Paul's church, is Constableville, N. Y., (Central New York.)

The Rev. Reuben Meredith has accepted the rectorship of Nelson parish, Va.

The Rev. Edward Henry Newbegin, of St. Andrew's parish, Ayer, and Groton, Mass., has accepted a call to become rector of St. John's parish, Bangor, Me., and will assume charge on the second Sunday in Advent.

The Rev. P. Owain-Jones has taken charge of St. Michael's church, Wilmington, Del.

The Rev. Millidge Walker has resigned the rectorship of St. Peter's church, Cheshire, Conn.

The Rev. Elias Wilson has been appointed rector of Appleton, Minn.

The address of the Rt. Rev. Arthur L. Williams, Bishop-coadjutor of Nebraska, is now 3620 Farnum st.

Official

The annual meeting of the American Church Missionary Society will be held at the Church Missions House, New York city, N. Y., at 3:30 P. M., on Wednesday, Nov. 29, 1899.

W. DUDLEY POWERS, General Secretary.

ACTORS' CHURCH ALLIANCE

The second regular monthly service of the Actors' Church Alliance will be held in All Souls' Unitarian church, 20th st. and 4th ave., New York, on Sunday, Nov. 19th, at 8 P. M. Brief addresses will be made by the Rev. Thomas R. Slicer, pastor, and second vice-president of the A. C. A.; the Rev. Merle St. Croix Wright, Rabbi Silverman, and others. Members of the alliance, the dramatic profession, and all friends of the theatre, are cordially invited to attend. There will be special music by a large choir, and the offering will be devoted to the work of the alliance.

WALTER E. BENTLEY, Secretary.

Died

BARNWELL.—In Atlanta, Ga., on Oct. 21, 1899, after an illness of about three months, the Rev. Allard Barnwell, priest, in the 53d year of his age. His entire ministry had been exercised in the diocese of Georgia.

SHERLOCK.—Entered into rest, from her home Belsaw, Clifton, Cincinnati, Friday, Nov. 3, 1899, Nancy Campbell, widow of the late Thomas Sherlock. The funeral service was held at Calvary church, Tuesday, Nov. 7th.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

Obituary

IN MEMORIAM

THE RT. REV. HENRY A. NEELY, D. D.

At a meeting of the bishops and clergy present upon the occasion of the funeral of the late Rt. Rev. the Bishop of Maine, the undersigned were appointed a committee to draft a suitable minute. The committee begs to report as follows:

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world, in the 33d year of his episcopate, the soul of our beloved Bishop, his sorrowing clergy desire to put on record their recognition of the loss to themselves and to the diocese entailed by this sad event. An episcopate so long exercised with unflinching self-sacrifice and devotion to duty, could not but create ties of respect and

affection, the loosing of which evoke profound emotion.

Endowed with intellectual qualities of a very high order, with a character lofty and pure, with the dignity born of simple but consistent faith, with his gracious bearing and courteous demeanor of the true gentleman, Henry Adams Neely entered upon the arduous duties of his sacred office in a field beset with peculiar difficulties. The years as they passed but developed more and more the manliness and nobility of his character, and impressed all those with whom he came in contact with a sense of his deep spirituality and high appreciation of his responsibilities. As he ever preached Christ, so he also lived Christ. Eminent in the councils of the Church, he was at all times loyal to the Faith. This was peculiarly noticeable in crises of the Church, and through him the influence of the diocese of Maine was made to be felt.

To his clergy he was in the fullest sense a father in God, and none ever went to him with his cares and anxieties but found in him a loving and sympathetic counsellor and friend. His loyalty to them was proverbial, and he held fast their grateful affection. Of all the noble work he accomplished in these long years, the lasting monuments remain in the various missions he established and in the effects of the lives he influenced for righteousness. A useful life—happy, bright, beneficent—is brought to an honorable end, and we can but thank God for this His servant departed from this life in His faith and fear, as we lay the tired body to rest to await the glorious resurrection of the just. God grant him rest eternal and perpetual light.

Resolved: That the heartfelt sympathy of his clergy be communicated to Mrs. Neely.

Resolved: That the clergy, recognizing the devoted attachment existing between the late Bishop and the Very Reverend, the Dean of the cathedra, remembering the unwearied service of the Dean during the Bishop's illness, and realizing the deep personal loss sustained by him, extend to him their warmest sympathy.

C. S. LEFFINGWELL,
GEORGE BRUCE NICHOLSON, } Com.
WALTER C. STEWART,

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

N. B.—The report on domestic missions, together with the bishops' reports of the several missionary districts and the report of the Commission on Colored Work and the report on foreign missions, including the reports of the several bishops abroad, and of the presbyter representing this Church in Mexico, are now ready for distribution. Please send for copies.

Church and Parish

WANTED.—By priest, married, a parish in city or country. Excellent references. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH.

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WANTED.—An active Church member to sell the Christian Year Kalendar in every parish. Price 75cts. Liberal commission. Address the CHURCH KALENDAR COMPANY, 2 West 14th st., New York city.

PERIODICALS, magazines, and books sent to the Rector, Trinity rectory, Muscatine, Iowa, will be put to good use. Muscatine is a river town, with its many temptations.

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5, handsomely bound and printed on India paper, will be sent free, to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage.

WANTED.—By Priest, unmarried, a parish in city or country; good worker, married, with several years' experience in a large city parish. Address L. A., THE LIVING CHURCH.

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PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

The Editor's Table

Kalendar, November, 1899

1. ALL SAINTS' DAY.
5. 23d Sunday after Trinity.
12. 24th Sunday after Trinity.
19. 25th Sunday after Trinity.
26. Sunday before Advent.
30. ST. ANDREW, Apostle.

White.
Green.
Green.
Green.
Red

"How bloodily the sun begins to peer
Above yon busky hill. . . The southern wind!
Doth play the trumpet to his purposes,
And by his hollow whistling in the leaves,
Fortells a tempest and a blustering day."

—Henry IV.

A Psalm of Trust

BY IDA BALLHEIM

Highest, Holiest of all!
Thou art near me when I call,—
I so low and Thou so high!
Yet Thou wilt regard my cry.

He keeps the beautiful secret of the color that stains the rose!

His are the gold and silver, and their hiding place He knows;

Before the poet can dream them, His are the poet's dreams,

And the sculptor's rarest visions are but waste of the heavenly gleams.

He knows the intent of the spirit, He knows the thought of the heart;

The grief of the mother grieves Him, when the babe and the mother part;

He pities the small brown sparrow that dies in the winter's chill,

He pities us who are shaping the earth to our sinful will.

But He sees the end of the sinning that has wrought the planet's woe,

It is the God of Battle; besieging Jericho;

And the "scarlet thread in a window" to a mighty cable has grown,

That shall bind to the heart of the Maker a world at the last his own.

Lord of all the universe!
Needs it I to Thee rehearse
Griefs and pains that Thy wise love
Knows the happy meaning of?

—X—

Pen-and-Ink-lings

LORD SALISBURY has styled the Bishop of London "the busiest man in the world." The Bishop's time is well occupied, certainly, for he receives on an average of two thousand letters a month. His one recreation is walking.

THE country editor is a reliable encyclopedia. A subscriber sent him this query recently: "What ails my hens? Every morning I find one or more of them keeled over, to rise no more." The reply was: "The fowls are dead. It is an old complaint, and nothing can be done, except to bury them."

EX-GOVERNOR L. Bradford Prince, of Santa Fe, New Mexico, a prominent Churchman, owns a large and unique collection of stone idols which were dug up on the sites of ancient Pueblo villages. He has over 1,000 of them. Some are over six feet in height, and some are light enough to float in water. It is difficult to tell the age of the idols, and all the information that can be obtained concerning them is that they were used by the ancestors of the present Pueblo Indians before the Spanish conquest. Agents of the Bureau of Ethnology at Washington have taken photographs of the collection.

I WAS constantly struck, says Colonel T. W. Higginson, in *The Atlantic*, with the genuine spirit of hospitality among Englishmen towards Americans. I like this none the less for its having its definite limitations as to pecuniary obligations, and the like, including everything in the nature of "treating," all this being, in my opinion, a weak point in our more gushing or more self-conscious habit. I remember to have once been taken by a gentleman on whom I had but the slightest claim, to the country house of another, on whom I had no claim whatever. The latter was not at all literary, and had not even the usual vague English interest in American affairs; yet he gave up his whole afternoon to drive me to Kenilworth, which he had seen a thousand times. But that for which I liked him best, and which afforded me a wholly new experience, was that as we entered the outer doorway, he, going first, looked back over his shoulder, and said simply: "They make you pay threepence for admission here," and then added, speaking to the attendant, "here is my threepence." After all the time and trouble he had given to his stranger guest, he yet left him; to pay his own threepence; a thing which most Americans would not have dreamed of doing. It would have been the American notion of good breeding to save a guest from expense, as it was the English impulse to save him from the sense of obligation. I confess that I prefer the latter method.

A CALIFORNIA Churchman, recently spending Sunday in an Eastern city, reached one of our churches a few minutes before eight, hoping that there would be an early Communion. The front doors were locked, and there was no sign of life. Going around to the rear, the vestry door was found open, and the sexton within. The following conversation took place:

Californian—Will there be service this morning?

Sexton—Yes, of course there will; at eleven o'clock.

Californian—But is there no early Communion?

Sexton—No, there ain't. This ain't no Catholic church.

And the Californian departed, wondering whether what the sexton had said was true.

IT is now almost two full centuries since England and Scotland were united, in 1707, under the name of Great Britain. Yet up to the present time the world continues to employ the familiar terms, English queen, English army, and so on, with no mention of Scotland. This slight has often been commented upon by Scotchmen, but never perhaps more happily than at Trafalgar. Two Scotchmen, messmates and bosom cronies, from the same little clachan, happened to be stationed near each other when the now celebrated signal was given from the admiral's ship, "England expects every man to do his duty." "No a word o' puir auld Scotland on this occasion!" dolefully remarked Geordie to Jock. Jock cocked his eye a moment, and turning to his companion, "Man Geordie," said he, "Scotland kens weel enouch that nae bairn o' hers needs to be tell't to do his duty—that's just a hint to the Englishers."

IT is the "intelligent" proof-reader who comes to the fore now with a most laughable ecclesiastical blunder. In an article in last week's *Interior*, the word "vesper" is repeatedly used in place of "verger," in describing the officials in the English churches who act as pew-openers or beadles. That proof-reader must be Presbyterian, to the exclusion of all knowledge of everything pertaining to other Churches. It is comical to read: "The vespers in most of the English churches are chiefly remarkable for their illiteracy and their red noses."

—X—



The de la Mere Brass

OUR illustration of a "rubbing," as it is technically termed, is reproduced from the great brass of Abbot de la Mere, preserved in the ancient Abbey church of St. Albans, Hertfordshire, since 1877 a cathedral of the "new foundation." This piece of latten brass is the largest and most beautiful specimen of scorpor work known to exist in England.

During the era of the commonwealth, the beautiful sepulchral brasses to be found in almost every collegiate and parish church, were ruthlessly destroyed by the Puritans. It is said that St. Albans possessed almost five hundred, and so great was the destruction, that hardly a score escaped. This brass was wrenched from its matrix—as can be seen by the black portion in the upper left corner, and the fracture across, above the hands—and thrown out, singularly escaping destruction. But friendly hands secured and reverently preserved it, and for some years past it has been kept in Abbot Wheathampstede's chantry, within the precincts of the abbey choir.

About the top and one of the sides, the inscription runs: *Hic jacet dominus Thomas quondam Abbas hujus monasterii*. It is the tradition that the brass was made, as then frequently the case, during the Abbot's lifetime, and at his death the lettering was not completed. St. Albans' was a mitred house of the great Benedictine order, and therefore the mitre crowns the head, for it had been assumed by the rulers of certain of the great monasteries, as also the pastoral staff, except that the crook of those which these ecclesiastics bore was turned in, showing their jurisdiction to be *within* their monasteries. The Abbot is clad in full mass vestments, and wears as well the dalmatic and tunic. The albe has an "apparel"—"the ornamented hem" of the Levitical order—attached. Gloves and sandals are worn, the feet resting upon fighting beasts.

Surrounding the effigy is very rich canopy work. Above the Abbot's head is the First Person of the Blessed Trinity, enthroned, with figures of saints on either side, censuring and playing upon musical instruments. Then in order are SS. Peter and Paul respectively, on the extreme left and right. Next below is St. Alban, on the left and opposite St. Oswyn, King of Northumbria, and martyr, whose shrine was at Tynemouth Priory, where de la Mere received the tonsure. Again, below on each side, are six figures; viz.: to the left, going down in order, Daniel, David, and Hosea, and SS. John Evangelist, Andrew, and Thomas; and to the right, in the same manner, SS. James Greater, Bartholomew, and Philip, and Isaiah, Haggai and Joel. At each corner of the brass is a symbol in order of the four Evangelists. The arms of the de la Mere's, on a bend three eagles displayed, are seen upon escutcheons on each side of the border, and on a line with the hands, that from their downward position indicate humility. The central panel has a rich background of diaper work, with heraldic beasts. The amice is worked with griffins, while the chasuble and maniple have a beautiful medallion treatment. The plate measures 52 x 111 inches, and is a magnificent specimen of the beautiful work of the "Decorated" period.

The Most Rev. Thomas de la Mere, Abbot of St. Albans', and Provincial of the Benedictine order in the British Isles, came of a noble family, the first speaker of the English Commons being a near relative, while a sister of the Abbot's, as Prioress, governed the nunnery of St. Mary de Pre. At an early age, de la Mere took his vows, as already indicated, at the Priory of Tynemouth, a "cell" or subordinate house of St. Albans', and was soon elected its Prior. At this time the Black Death had devastated the land, many of the religious houses suffering by its ravages, St. Albans among them. Abbot Mentmore had been taken by it, and the great abbey was in a desolate state when de la Mere was chosen as his successor. Everything was soon brought into order, its great school of painting revived, while the fame of its scriptorium was quickened to become the first in Anglia, as attested by its exquisite MSS., yet preserved. At the time of de la Mere's elevation to the abbacy (1349), St. Albans' took precedence over Westminster, Glastonbury, Tewksbury, Gloucester, Selburne, and other monasteries, all powerful mitred abbeys of the Benedictine obedience, and it held also the powers of life and death. Lord Abbot de la Mere governed this great minster until 1396, or for forty-seven years—the longest reign

over any conventual house upon record. During this period the insurrection of Watt Tyler rose and fell, permission being given to fortify the monastery, which was repeatedly attacked by lawless bands. The subject of this monograph was the most distinguished ecclesiastic of his day. He was in great estimation with Edward III., and kings did him homage. To his care was committed the person of King John II. of France, made a prisoner at the battle of Poitiers.

St. Albans', during its existence from the eighth century, has had many famous men among its rulers: Paul of Caen, John de Cella, and William of Trumpington being in its long succession. Mathew Paris was one of its monks, and the only Englishman who ever wore the papal tiara. Adrian IV. took his vows here, and did its penances.

These brasses were first affixed upon altar tombs, which soon became, by their numbers, obstructions, and were then sunk in the pavements, and before long covered every part of sanctuary, choir, nave, aisles, and chapels.

A fine rubbing of this brass is in the possession of the Church Club of New York City; and others, to form a complete group of the ecclesiastics and gentry of the Gothic age, are being added to the Club's treasures. It has also one from the most ancient plate known to exist in England, A. D. 1277—a knight, in a beautiful specimen of full chain mail—that yet rests upon the floor of the choir of Stoke D'Abernon church, Surrey.

G. W. K.,

The Church Club, New York.

P. S.—The writer has been inclined to believe that there are many among the ecclesiastics and intelligent laity of the American Church who value the true and good in ecclésiology, to enable an organization to be formed, having for its objects a care for this general subject. Surely, the various Church clubs of our land must each have some members to whom this proposition will appeal. The several English societies formed within the past three or four decades, have recovered for the Church much that was lost, besides cultivating a correct taste in all details. In this country, Church architecture has gone wild through the lack of any knowledge in general. Are we to let the Renaissance school undo everything in our faith, when true symbolism teaches so much? We cannot afford to let the question drift further, or permit crude artisans to model the ornaments of our worship, if it is to be truly dignified.

— x —

Book Reviews and Notices

The Episcopate of Charles Wordsworth, Bishop of St. Andrews. By John Wordsworth, D. D., Bishop of Salisbury. New York: Longmans, Green & Co. Pp. 402. Price, \$5.

This volume enshrines the record of a long life of strenuous effort for the upbuilding of the Church in Scotland. Bishop Wordsworth was a member of a family highly distinguished in both literary and religious life. His uncle was the poet, the late Bishop of Lincoln was his brother, and his biographer, the present Bishop of Salisbury, is his nephew. Seldom is so much talent concentrated in a single family. His election to the episcopate was peculiar and somewhat unfortunate. He had been for some years warden of Glenalmond College. When the clergy met to elect a new bishop for the united dioceses of St. Andrews, Dunkeld, and Dunblane, it was found that Dr. Wordsworth and Dr. Suther had exactly an equal number of votes. It remained for Dr. Wordsworth to give the casting vote, which, after full consideration,

he cast for himself, thus practically electing himself. His tenure of office* was by no means a peaceful one, and his episcopal life was full of controversy. To the Eucharistic controversy, which was then raging, and to the question of the reunion of Scottish Presbyterians with the Church, he devoted the best powers of his great mind. Neither of these problems has been solved, but there can be no doubt that he did much to help on their solution. While we may not agree with him in the grounds which he took, we are bound to admire the learning and zeal which he displayed. These are excellently set forth in this biography, which forms an admirable supplement to his incomplete autobiography, which only covers a small part of his episcopate. It contains many interesting descriptions of Scottish life and scenery, and gives a clear insight into the inner life of the Church in Scotland. Many of the chief men of that time appear in its pages. Bishop Wordsworth was the teacher of Mr. Gladstone, Cardinal Manning, Lord Canning, Bishop Hamilton, and the present Bishops of Southwell and Truro, besides many others hardly less distinguished. He knew intimately most of the eminent men of his day. Of some of them he has left us very interesting accounts. Of Cardinal Newman he says:

Newman's mind was essentially skeptical; but his own disposition, on the whole, was amiable, and his intellectual gifts being of the very highest order, the world is content to regard his skepticism as a recommendation rather than the contrary. Do you know his sermons? They are of real value, and I suppose no other sermons ever written or preached have produced so much effect. And that effect will endure. But I doubt if the same can be said of any of his other works. As to his moral fibre—it was not of the strongest. (You know I think the same of Manning.) He was not ambitious in the same sense as Manning; but he was morbidly sensitive when attacked or not appreciated as his conscience told him he deserved to be; and he allowed himself to act under that irritation—which is not the sign of a truly great man.

This estimate of Newman is singularly acute and exact. His opinion of Archbishop Trench is no less valuable.

Take him all in all, he was one of the most remarkable men of the present century. Everything he did—and he did an enormous amount of work of various kinds—showed great industry and talent combined, and his character in every respect was first rate.

These extracts are enough to give the reader a taste of the sort of things which are to be found within the covers of this book. It is indispensable to any one who would carefully study the religious history of Scotland in the nineteenth century.

Plain Papers on the Doctrine of the Holy Spirit. By the Rev. C. L. Schofield, D. D. New York and Chicago: Fleming H. Revell Company.

It is gratifying to find among the denominations the spirit of inquiry into the doctrine of the Holy Spirit. The Church needs no revelation on this most important part of her teaching. The book before us contains some useful information, but like all sectarians, the writer fails to grasp the true meaning of passages of Holy Scripture referring to regeneration and the Spirit's work in Holy Baptism. There is too much vagueness in what the writer terms Baptism by the Spirit.

Active Service. By Stephen Crane. New York: F. A. Stokes Company. Price, \$1.25.

It may be that Mr. Crane has pictured for us as the hero the typical Sunday editor of a great New York daily. If so, it probably explains in many ways the extraordinary things one sees in that Sunday issue. The story is one of a college professor, his wife, daughter, and a party of students who were caught between the lines of the Greek and Turkish forces in the last war. This Sunday editor who has gone to the front as a war correspondent, in the hope of meeting the professor's daughter, with whom he is in love, comes to the rescue. A coarse, vulgar, vindictive, and beautiful variety actress mixes in, and complicates as much as she can the editor's love affair. As a specimen of the conversations, the actress tells the editor to "soak his head," and he answering in kind, says

to her: "Your dragoman is a rubber neck, and if he keeps darning, me I will simply have to kick the stuffing out of him." The college youths seem singularly and unanimously profane, and their ordinary conversation is simply astonishing. It is hard work to see any literary ability in this production, but it is filled with Mr. Crane's peculiar humor; crude, but at times refreshing.

Principles of Public Speaking. Comprising the Technique of Articulation, Phrasing Emphasis; the Cure of Vocal Defects; the Elements of Gesture; a Complete Guide in Public Reading, Extemporaneous Speaking, Debate, and Parliamentary Law, together with many Exercises, Forms, and Practice Selections. By Guy Carleton Lee, Ph. D. New York: G. P. Putnam's Sons. Price, \$1.75.

The copious title page gives a sufficiently good idea of the contents of this valuable book. We do not know of any other work giving such a variety of helpful suggestion for improvement in public speaking as the one before us. It is not a manual of elocution, as ordinarily understood, though this department of the work is very satisfactory and thorough. But in addition to this the author discusses with ability the subject of oratory, delivery, conversation, reading, extemporaneous speaking, and debate. There is a chapter on parliamentary law, a very important subject for one who is preparing for public duty, and an example is given of constitution and by-laws suitable for a club or society. The selections for practice are necessarily short and few, but they are very good. The young man who is ambitious to improve himself as a speaker cannot do better than to master the contents of this volume.

Devotion to the Blessed Virgin. By J. B. Bossuet, Bishop of Meaux. Condensed, Arranged, and Translated by F. M. Capes. New York: Longmans, Green & Co. Pp. 150.

One of the favorite subjects of this great French preacher was the honor and love due to the Blessed Virgin Mary. He has left to the world some twenty sermons on this single theme. The gist of these has been gathered into this volume, which forms perhaps the best exposition of her teaching upon this subject which the Roman Church has given us. His contention is that devotion to the Blessed Virgin is not merely a beautiful addition to Christian piety, but that it is essential to the full comprehension of the mystery of the Incarnation. The ground which he takes is higher than we can consistently hold, and many of his arguments and interpretations of Scripture might easily be overthrown. But as an interesting and popular statement of Roman doctrine, the book is valuable. Like most Roman writings, it will be very likely to set the intelligent reader thinking how dangerous it is to dogmatize about the great mysteries of the Christian Faith. The attempt to be wise beyond what is written is always, and in this case especially, full of peril.

Beck's Fortune. By Adele E. Thompson. Illustrated by Louis Meynell. Boston: Lee & Shepard. Price, \$1.50.

Beck really found two fortunes. The first came to her most unexpectedly, from her miserly grandfather, with whom she lived alone, on a lonely farm. She does her duty by him, and finds her reward. The later chapters of the book, dealing with Beck's life at school, are full of fun and good sense. The school, and its officers will be easily recognized by many readers, in spite of the disguise of slightly altered names. The story is an admirable one for girls, and is worth the attention of older people who need to know, or wish to know, how a girl's possibilities may be developed by the training received in a good school.

Henry in the War, or the Model Volunteer. By Gen. O. O. Howard, U. S. A. Illustrated by A. B. Shute. Boston: Lee & Shepard. Price, \$1.25.

The story is from real life, and depicts West Point before the War, the recruiting for the regiments, the advance to the front, the fight at Bull Run and the Peninsula, and other events until the close of the War. The author has striven, as he states, to present only the truth

of history in all matters of importance, while attempting to add something to the attractions and inducements which lead boys to become manly and upright men. The book will undoubtedly gratify the taste of boy readers. It is excellently illustrated by Mr. Shute.

Zodiac Stories. By Blanche Mary Channing. New York: E. P. Dutton & Co. Price, \$1.50.

Twelve varied and pleasing stories are included in this volume. The first tale is of the desert—an old idea in a new setting; the second gives an incident in the lives of two quaint, sweet little Japanese girls; the third is a Rocky Mountain story of a man lost in a storm, and so on. Each narrative is given the name of one sign of the Zodiac, and its nature is determined thereby; hence Leo, the Lion, is one hero; the Scorpion, the Archer, etc., other subjects. The idea of the series is an original one, and excellently carried out.

Under the Cactus Flag. A Story of Life in Mexico. By Nora Archibald Smith. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

The author's bright, entertaining style has been made known to the public through a former book, as well as through her joint work with Mrs. Wiggin. This is a story of how a bright young American girl, barely sixteen, goes to Mexico and establishes a little private school. Incidentally one learns from a vivid pages

of incident and description, much of Mexican household and social life. There is no love-making in the story, though readers have a hint that such things may be in store for the heroine when the suitable time shall have come. The book is attractively bound in red and green, with a cover design of the cactus flag.

Jess, Bits of Wayside Gospel. By Jenkin Lloyd Jones. New York: The Macmillan Company. Price, \$1.50.

This is a book that every reader will enjoy. Jess was a horse presented to Mr. Jones by his congregation. She was used by her owner for vacation rambles through Wisconsin, Mr. Jones' native State. The story of her life is told in a fascinating manner inculcating at the same time lessons of humanity to our dumb friends of the animal kingdom. Then follow several sermons of instructive lessons drawn from nature during vacation periods. Though Mr. Jones is a Unitarian, there is nothing in these sermons to offend the Churchman, but much that every clergyman might imitate to the great benefit of his congregation. We commend the book highly to our clerical and other readers.

The Holy Family. A Christmas Meditation. By Amory H. Bradford. New York: Fords, Howard & Hulbert. Price, 50 cts.

A companion volume to Dr. Bradford's Christmas meditations on "The Sistine Madonna" is

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here offered. The present volume includes the photo-reproductions of Murillo's painting, "The Holy Family," now in the National Gallery of London. There are several poems included—Mrs. Browning's "The Virgin Mary to the Child Jesus," Macdonald's "Mother's Hymn," and Spitta's "A Happy Home." The book is delicately bound in gray and gold, excellently printed, and has a rubricated margin.

Osceola, Chief of the Seminoles. By Colonel H. R. Gordon. New York: E. P. Dutton & Co. Price, \$1.50.

The story is of two boys who meet with many adventures and hairbreadth escapes in the war with the Seminoles. There is the usual weaving of fancy with fact, though in that part of his story which has to do with real characters, the author is strictly accurate. An otherwise excellent tale is marred by the fact that Colonel Gordon, whose knowledge of woodcraft is seemingly evolved from his inner consciousness, enters into explanatory details which are at times ridiculous. We might forgive him for allowing good woodsmen to become lost and walk in a circle, when there are a dozen signs to set them right, but it grieves us when he makes an Indian paddle from the bow of his canoe, "first on one side, then on the other," while his chief sits just behind him with ready rifle! The book is finely printed and well illustrated.

Select Notes. A Commentary on the Sunday School Lessons for 1900. By F. N. and M. A. Peloubet. Illustrated. Boston and Chicago: W. A. Wilde Company. Price, cloth, \$1.25.

Several new features appear in the "Select Notes" on the International Series of Sunday School Lessons for 1900. A new harmony forms the basis of this year's study on the life of Christ. A chronological chart in seven colors fixes the dates simply and effectively. The volume is printed from new type made for it, and illustrated with beautiful pictures, maps, and drawings. It excels its twenty-five predecessors, and will be found suggestive and helpful in a study of the life of Christ, although not prepared from a Churchman's point of view.

A TRITE but interesting little book, prettily bound with blue and gold, is "When Love is Lord," by Tom Hall, just from the press of Frederick A. Stokes Company, New York. The verses are clever, sometimes flippant, never very serious. They will do for reading in the silly season and at the silly age; but one would scarcely consent to the "lordship" of such a spirit as chatters in these lines.

MESSRS FLEMING H. REVELL COMPANY, Chicago, have added to their "Looking Upward Booklets" a little story by Rev. Charles M. Sheldon, "Lend a Hand." This is not characterized by extreme statements and impracticable theories; yet those in his former works have been productive of good, as holding-up ideals which have been so little regarded. It is full of interest and good things, and, as everything which he writes, is likely to do good.

"THE COPLEY SERIES," now coming from the press of Messrs. T. Y. Crowell & Co., comprises some of the choicest literature, and is most attractively presented. The principal feature in these beautiful volumes is the colored illustrations printed, by a new process. The delicacy and beauty of the colors, the accuracy of the registration, and the charm of the designs, make the reproductions a veritable triumph. The paper on which the books are printed is deckle-edge with wide margins, and the cover designs are very bright and handsome. The titles thus far presented in this series are as follows: "Abbe Constantin," by Halevy; "Barrack-room Ballads," by Rudyard Kipling; "Cranford," by Mrs. Gaskell; "Evangeline," by Longfellow; "Hiawatha," by Longfellow; "The House of the Seven Gables," by Hawthorne; "Lucile," by Meredith; "Prue and I," by George William Curtis. The price (\$1 a volume) is marvelously cheap. We hope for a continuance of the enterprise.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

FLEMING H. REVELL COMPANY, Chicago

Vest Pocket Church History. By the Rev. J. M. Thompson. 25c.
Moody's Stories. By D. L. Moody. 30c.
The Closing Century's Heritage. By the Rev. J. D. Dingwell. 50c.
Hits and Misses. By C. F. Goss. \$1.
The Teachings of the Books. By H. L. Willett and J. M. Campbell. \$1.25.

THE MACMILLAN COMPANY

Abraham Lincoln. By Norman Hapgood. \$2.

EATON & MAINS

John Selden and his Table Talk. By Robert Waters. \$1.

FUNK & WAGNALLS COMPANY

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Periodicals

The International illustrated monthly magazine for November is a very handsome and interesting issue. From a library, as well as a mechanical standpoint, it compares favorably with any other periodical in the country. The leading article gives an account of the United States Railway Mail Service, a great institution of which our people generally know very little. An article on the Transvaal, illustrated, is timely, the stories are excellent, and the special departments are full of good points. In the pronouncement of current words, it is not possible that there should always be agreement between doctors, but *The International* is generally correct, beyond controversy. People who intend to visit the Paris Exposition will find Travel Notes "worth the price of the magazine." We are glad to see from the editor's comments that *The International* is appreciated by its readers and by the public press. Our best wishes for the coming new year.

Opinions of the Press

The Southern Churchman

LACK OF CLERGY.—A short time since a great deal was written in our Church papers on the question as to whether or not there was "room in the ministry," and much said on both sides of the case. Possibly the following, taken from *The Canadian Churchman*, may help us to see one phase of the matter: "The most pressing claim of the Church in Canada at the present time is not so much for men ready and willing to take Holy Orders, and to work in the populous towns and villages of the Dominion, as for men who are prepared to devote some of the best years of their early manhood working in the scattered hamlets in the backwoods, where, too often, for lack of clergy willing and able to undertake this work, the ground is wholly neglected, or is left to the ministrations of members of other denominations, and the Church is unrepresented where it is most needed." Mark one phrase, "lack of clergy willing and able to undertake this work." Surely, as long as statements such as this can be soberly and truthfully made, no question can be righteously raised as to "room in the ministry."

The Examiner (Baptist)

SELFISH GIVING.—The perversion and degradation of the social life of the Church, by bringing people together with the exclusive view of getting money from them by every sort of worldly expedient, is a capital blunder—or worse—whose ill-effects it would be impossible to estimate. We preach, and rightly, the duty of unselfishness as a supreme requirement of the Lord. The evening after, perhaps, we devote to the education of the selfish spirit, teaching people that for the money they give to the Church and its work, they are to expect and require a mercenary equivalent. We ask for their quarters and half-dollars, not as contributions freely made out of love to Christ and interest in His cause, but—despicable anti-climax—as the price of an oyster supper, a bottle of perfume, or a box of soap! The trickery, stratagem, and vulgarity that mark many of these occasions are offences to right morals and good breeding. If it be said that the motives of those who have recourse to them are good, we should reply that we have no doubt of it. But we are not relieved of the duty of seeing to it that our motives manifest themselves in accordance with Christian principle and propriety.

Experience has taught us that much failure to give on the part of the young especially, results from the *quid pro quo* expectation to which they are being educated.

The Church Standard

The worst thing about this hazing business is its deliberate brutality. A writer in the *New York Tribune* quotes a Cornell professor as saying: "I know a fraternity that sends every candidate to a physician before the initiation. Weaknesses of the heart, back, and limbs are searched for, and the initiation is graded accordingly." In other words, the society savages expect and intend to carry their ferocious fun to any point short of killing their victim! Is it any wonder if their ruffianism should sometimes fail to respect the line of life? And when they do not kill, is there any wonder if they have been known to make their victim raving mad, as the same professor states has actually happened? In this latter case, after frightening the poor lad into unconsciousness, they kindly dosed him with whiskey; only, however, "to bring him to life, but not to reason. His mind was utterly gone. A week passed without improvement, and his parents were sent for. The boy was sent to an asylum, and for six months raved constantly. He is now slowly recovering mental vigor." And that sort of thing goes on in American institutions of the higher learning!

The Interior

HAZING.—The fatalities which result from hazing must be expected. The class of boys or young men who will engage in it, by the act demonstrate that they have no respect for the personal rights or feelings of others, that they are cruel, taking pleasure in that which is humiliating or otherwise painful to those they have in their power. Along with these moral defects goes necessarily and always, a spirit of recklessness. It is a part of the character and disposition of such persons. They do not plan to kill, but they do not hesitate to subject their victims to hazard of bodily injury or death. The remedy for this is to hold the institutions into whose care parents commit their sons, responsible. A verdict of \$50,000 against an institution in such a case, would put a sudden end to hazing—and it would be perfectly just, under the principles of the common law. This does not imply that boys may not have fun in their society initiations—that they may not indulge in the ludicrous and nonsensical, any harmless thing provocative of laughter. But the pleasure that harmful things gives is the pleasure of savages. It is the gratification of the instinct of the rapacious animal.

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The Household

A Father's Reverie

BY THE REV. J. HARRIS KNOWLES

O baby mine, my flesh and blood,
My spirit's twin, my better self,
My treasure dear, my chiefest good,
More precious than all earthly pelf.

Teach me to be like thee, a child
With outlook open, ever free.
By present joy from care beguiled,
Simply to be, and glad to be.

To trust that ever near me bides
A father's hand, a mother's love;
That every earthly moment hides
God's love, which cometh from above.

For in that love is father's care,
And mother's love, which never sleeps;
That love which all things earthly share,
And me and mine in safety keeps.

O baby mine, my flesh and blood,
Teach me to be like thee a child;
My treasure dear, my chiefest good,
With spirit pure and undefiled.

Thus shall my life beneath God's smile,
Move on and on toward its end;
O God, my child preserve from guile;
For me and mine, my knees I bend.

To and Fro

A LOVE STORY

BY MRS. NEIL MACLEOD

II.

IT was four years later, and the scene was again the harbor of Colombo. The P. and O. mail steamer bound for England lay at anchor, her coaling accomplished, and a tender had come alongside with the Indian passengers who were transhipped here. They were beginning to swarm on board, bringing mountains of baggage and piles of deck chairs and lounges.

One of the last to come up was a slender young woman in the garb of a nurse. She was evidently recovering from a severe illness, and she walked so slowly and feebly as to appear lame. She seemed, however, to be keenly interested in the sights and sounds of the harbor, for she sat quite still on deck for a long time, watching how the native boys dived and sang and shouted on their tiny rafts, and how queer boats, manned by the strangest figures, came rocking over the water, bringing their loads of pineapples, bananas, and little green limes for the ship.

"It all looks exactly as it did four years ago; it is only I who have changed," she said to herself. Yes, May West was indeed changed, but not so much as she imagined. She showed the signs of long, wasting weeks of fever in her wan, white face, but a subtle, ethereal charm was stamped upon it, which nothing could mar. The large eyes had a softly steadfast gaze, which expressed womanly power—resource, courage, resignation. All sick, suffering, and troubled people would be at home with her at once.

"Here comes somebody who might be Mrs. MacNab herself," she murmured, her lips curving into a smile, "and there—oh!"

She was observing a small craft, rowed by two or three wild-looking dark figures, and containing a party of passengers who had obviously been ashore on just such a shopping expedition as she had herself enjoyed when she was here four years ago. Her attention had been arrested by the figure of a man, who sprang alertly up behind the old lady who might have been Mrs. MacNab. He was still young, and his gray eyes flashed with life and health; but he was

bearded, deeply sun-browned, and there were lines about his face that told of hard wear and tear.

The invalid gazed at him with lips apart, as if she had been turned to stone. Surely it was Kenneth Grant himself! The question was decided on the spot, for it happened that their eyes met as he looked up to the ship on rising from his seat.

The start he gave very nearly upset the boat, and tumbled the native lad who was holding it against the ship's side, over into the water. Kenneth paid no heed to this, however, but came springing up the gangway, and in a moment was eagerly making his way to the sick girl on the lounge. She looked dumbly up at him with her pale, pathetic face, and, though she smiled, "the water stood in her eyes."

"Can it possibly be you, Miss West?" he cried, joyfully; "you gave me such a start I nearly went to the bottom."

"You see, I have had rather a bad illness, and it has altered me very much," she said with childlike humility. "I wonder that you recognized me at all."

"Oh, I didn't mean that," he said hastily, as if shocked at such an interpretation of his speech. "I have never forgotten you for a single day. Do you know, I was actually going to India myself? I don't think I shall bother now. But never mind—we can talk about that afterwards; only let us shake hands for auld lang syne!"

They seemed to have dropped into the old, delightfully inevitable friendliness all at once. As their hands met, his clasp strengthened, and they sat together, without withdrawal on either side, for a long moment or two of intense satisfaction. But May was faint with the shock of joyful surprise, and her friend, seeing this, hurried away to find the stewardess, after which he tenderly helped her to rise and go downstairs.

The stewardess was quite struck with his eager excitement.

"It looks like a case of old friends meeting," she observed to a crony; "I've seen such things before. Now, you notice, before she's been at sea a week she'll be another creature."

Kenneth Grant gave up all thoughts of going to India, sent his luggage down below again, and secured himself a fresh berth on the homeward bound ship. Next day,

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when they were careering over the blue sea, with only a few white birds to remind them that land was near, he and May sat together as of old on deck, and began to speak of what lay nearest the heart of each, and of the interval since they had last met.

"I loved my work," said the girl, "but oh! how little I knew of what life was when we used to talk together! Much of what I saw and went through in India was so strange, so dreadful, so utterly unlike what I could have imagined; and yet it had such queer, humorous turns in it, I could explain it to no one. Then a great deal of what seemed hardest wasn't a bit romantic, and yet, at last, you see, I broke down. I was called away to a fresh fever case just as I finished with another; there seemed to be no time to rest, or eat, or refresh in any way. I had such a long, hot journey, and I remember no more till just before I was sent home to recruit. A bad ending, isn't it?"

"No, not at all! Women like you are lovely souls, the world's best heroines," said her companion, with a sternly repressed quiver in his voice.

May opened her large eyes. "That from you!" she cried, with a happy little laugh.

"Why not?" he answered. "Do you suppose I have learned nothing? I have made the beginnings of a home out there, but very little money, I can assure you, though I worked as I never could have imagined my

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self doing, for I had quickly determined to follow you to India as soon as I could see my way clear to do so. You remember, I knew your nursing association, so I believed I could find you out. Each year seemed an age, but I was learning to live all the time, and the great event of my life came to me out there."

He hesitated, and May's heart almost stood still. "What was it?" she whispered.

"I found God in the wilderness," he answered her solemnly.

There was deep, sacred silence between them for a little while, then May laid a thin hand gently on his arm. The hand was instantly captured, and held fast between his own. "How very strange," she said, "that we should have been sent back to each other like this, just when we have learned to understand each other better!"

"Yes," assented Grant, with conviction, "and having been sent back to each other, as you say, we must never part any more."

"Do you remember the tourmaline that you wouldn't buy when you were at Colombo?" inquired the lover, after a happy interval.

"Yes, quite well," said May. "I always wondered what you did with that terrible man."

"The simplest thing in the world; I bought the stone. It was pretty, as you said, and I thought it would set well for a ring."

"Or a pin, perhaps," suggested May.

"I preferred the ring. It has been a kind of talisman to me ever since. When I was alone in the bush I would get it out and look at it. It reminded me of you, and of what you had said to me. I always cherished the idea that some day I should be able to show it to you—as I do now."

He drew forth a tiny casket, and opened it.

"How lovely!—but it is a lady's ring," she said, peeping into his hand.

"Of course, what do I want with it? Will you put it on?"

"If you will help me," replied May, blushing; and between them, in time, they accomplished this important task.

May Grant wears the ring still. They never found out whether or no it really was a tourmaline, for Grant did not care, and May would have held it sacrilege to make any inquiry on the subject.—*The Quiver*.

Cruelty for Fashion's Sake

ANOTHER form of cruelty, which is profitably practised for the sake of fashion, is nothing more or less than the manufacture of real kid gloves, the skins for which come from France, Italy, Spain, Mexico, and South America. In France the cruelty is revolting. Great care is taken in raising the kids, and they are sewed in a cover to keep their skin in a perfect condition of softness. The kid grows, but the cover is not changed. Untold pain is inflicted on the little animals, till they writhe in the torture of the unyielding jacket. France alone makes more than 24,000,000 pairs of kid gloves a year. But, terrible as this is, and abominable as are all of the many revolting cruelties practised to satisfy human vanity and human desires, calling attention to any one of them or to all, does not lessen the shame of the slaughter of birds. Not in any sense as an excuse for the kid-glove cruelty, but rather to show the more forcibly the wrong in the aigrette traffic, it might be pointed out that the kids thus tortured and

killed at least never knew freedom as does the heron. Each kid is tortured and dies, and his skin is used and sold. The heron is shot, and a small part of its feathers utilized. A whole family of young ones gasp for food until the breath of life goes out. Added to this, the herons are rapidly becoming exterminated, as are many other birds whose feathers please woman's refined taste. Victor Hugo once said, in a letter to his wife: "I, for my part, think that pity is a law as much as justice, that goodness is a duty as much as probity. Whatever is weak has a claim on the goodness and pity of whatever is strong. The animal is weak because it lacks intelligence. Let us, therefore, be kind and pitiful toward it. Doubtless it was the first duty to civilize man on the side of man. The task is already far advanced, and makes advances every day. But man must be civilized also on the side of nature. Here everything is to be done."—*Springfield Republican*.

AT Scotch weddings, some years ago, it used to be the custom to batter the hat of the bridegroom as he was leaving the house in which the ceremony took place. On one of those occasions, a newly-married couple, relatives of the bridegroom, determined to carry out the observance of this custom to the letter. The bridegroom heard them discussing their plans, and dispatched a messenger to the carriage, which stood waiting, with his hat, some time previous to his departure. Then, donning the hat of the male relative who had plotted against him, he prepared to go out to the carriage. No sooner had he got to the door than his hat was furiously assaulted and almost destroyed. He walked out of the house amid the laughter of the bystanders, and entered the vehicle. Then, taking the battered hat from his head, he threw it into the hands of its proper owner, exclaiming: "Hey, Mr. Dougall, there's your hat!" and donned his own, amid the cheers of all present. Mr. Dougall was the unhappiest-looking man in Scotland for some time after that.—*London Telegraph*.

An Unfortunate Inventor

MANY years ago one of Charles Goodyear's friends thus described the inventor: "If you see a man with an india-rubber coat on, india-rubber shoes, and india-rubber cap, and in his pocket an india-rubber purse, with not a cent in it, that is Goodyear." At that time, the idea of being able to turn india-rubber to any practical use—except to erase pencil-marks—was considered an absurd one by all sensible men, and Goodyear's acquaintances regarded him as a monomaniac who was ruining his family and wasting his life. It was in answer to this that the persistent and indomitable inventor dressed himself in the india-rubber cloth which he had made, and which no one believed in, so as to try its durability and advertise it as he went about the streets.

The story of his ten years' struggle with the stubborn material is one of the most interesting in the history of the invention. He was not the first to think of manufacturing india-rubber cloth, for E. M. Chaffee, of Boston, in the winter of 1833, had organized a company and made

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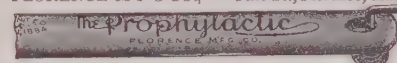


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SOLD ONLY IN A YELLOW BOX—for your protection. Curved handle and face to fit the mouth. Bristles in irregular tufts—cleans between the teeth. Hole in handle and hook to hold it. These mean much to cleanly persons—the only ones who like our brush. Adult 35c. Children's (2 sizes) 25c. By mail or at dealers. Send for our free booklet "Tooth Truths."

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Three good ways of going are via St. Paul, Denver or Billings. Either way by "The Burlington" from Chicago or St. Louis.

The European plan Dining Car service is a special feature of excellence on this line.

Pearline

Leaves no dirt behind

some extremely good looking rubber coats, caps, shoes, etc. The company, indeed, seemed on the road to tremendous success; but the first warm weather of the following summer, alas! melted the shoes into a gummy mass, while as for the caps and coats, they gave out such an offensive smell that they had to be buried in the ground. The company went out of business promptly, and india-rubber became a byword among the stockholders.

But an obscure inventor, Charles Goodyear, who had bought an india-rubber life-preserver while the new material was in favor, became interested in it, and even its failure did not discourage him. In middle age, without capital, and with feeble health, he devoted himself to experiment with the arduous of a young and strong man. A friend loaned him a little money—Goodyear was fortunate in his friends all through life—and some shoes were made that seemed perfectly satisfactory. Goodyear might have sold them easily enough, but he was too honest to do so before warm weather had tested them. He put them away until summer, when they melted into an offensive pulp!

This was discouraging, to say the least, but Goodyear kept on, nothing daunted. He next tried mixing the gum with every chemical substance that he could lay his hands on. The only one that satisfied him was magnesia. Treating the rubber with this, he made beautiful cloth, but in a month fermentation had set in, and the product was ruined again. Then he removed to New York—first pawning all his effects, and even his wife's jewelry, to pay his debts—and found two friends there, one of whom gave him a workshop rent free, while the other let him have on credit all the chemicals he needed. He now treated the india-rubber with magnesia, and then boiled it in quicklime, and this time the sheets obtained were smooth and firm, and so remained. He won a medal for his discovery—and then, alas! he found that a single drop of acid, even the weakest vinegar or lemon juice, would reduce the india-rubber to gum again.

His next experiment was to use *aqua fortis* instead of magnesia. His india-rubber now apparently passed all tests successfully, a patent was obtained, and a salesroom opened. Just then the panic of 1837 swept over commercial New York, and he and his partner were absolutely beggared. Goodyear was again reduced to pawning his possessions, but now Mr. Chaffee, of the old company, offered him the use of his abandoned works, and the unlucky inventor gratefully accepted the offer. He next received an order from the government for one hundred and fifty mailbags; but when they were finished it was found that *aqua fortis* only "cured" the rubber when it was in very thin sheets, and the heavy cloth of the mailbags almost immediately fermented and dissolved. Goodyear was now well-nigh hopeless. His family begged him to abandon his experiments, and his friends refused to help him further. Yet he felt himself so near the solution of the stubborn secret that he could not give up the effort.

Chance, after all, was to make the revelation. One of his workmen had a dream, so he informed his employer, in which he was told to mix powdered sulphur with the gum. He tried it, and showed the result to Goodyear, offering to sell him the idea. Goodyear bought it for a small sum, but found it impossible to mix the sulphur thoroughly with the gum in the mass. While experimenting, he accidentally dropped a piece of sulphur-cured rubber on a red-hot stove, and lo! the secret was discovered at last. A few more experiments proved beyond doubt that the rubber, when mixed with sulphur and exposed to a certain degree of heat, became entirely satisfactory, and would neither melt with heat nor stiffen with cold. The problem of so many struggling years was solved!

But Goodyear's darkest hours were yet to come, for he found that only the most careful, exact, and expensive processes would ensure success, and by this time nobody would believe in his theories, or lend him money. Starvation stared him in the face; yet, at this moment, he

resisted temptation as only a noble nature could have done. He received a letter from Paris, offering him a large sum for his *aqua fortis* process of curing rubber. He answered frankly that he could not sell them a process that might so soon be rendered worthless; for he was experimenting upon a new idea which, when completed, would inevitably supersede this former one.

It was in the winter of this year that Goodyear and his family nearly starved to death, and that he was finally imprisoned for debt. But two capitalists of New York luckily became convinced of the practical working of his last process, and agreed to advance him money for his final experiments, which cost \$50,000 the next two years. At last, in 1844, the triumphant inventor produced perfect vulcanized india-rubber, with economy and success, and his struggle was over, though he went on inventing and perfecting, and took out sixty patents afterwards for various improvements.

I wish I could add that he lived to enjoy his successes. But no American inventor (I quote the United States Commissioner of patents as authority) was ever so plundered and trampled upon. Millions were stolen from him in patent rights, especially abroad. He died insolvent, and left his family heavily in debt. His invention has benefited the world and made many fortunes, but all that Charles Goodyear had from it was the hard work, the starvation, the stubborn struggle, and the final victory.

Who shall say, however, that in the winning of that victory the inventor did not gain, after all, that deep satisfaction that comes only from desperate tasks heroically achieved. There must be forlorn hopes, in peace as well as in war, and though a pair of rubber shoes or a waterproof cap do not seem very heroic articles, they are the trophies, in reality, of as hardly contested, agonizing, and gallant a fight as any annals of war can boast.—*The Churchman*.

A SOUTH CAROLINA correspondent writes: "I am very much pleased with THE LIVING CHURCH. It hasn't its superior as a Church paper in the United States. Especially do I commend its attitude in the Briggs affair and on the divorce question."

ABANDONED IT.

For the Old-Fashioned Coffee Was Killing.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

"Some times it would beat fast, and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum Cereal Food Coffee. The change came quickly. I am now glad to say that I am entirely well of the heart trouble, and attribute the cure to the leaving off coffee and the use of Postum Cereal Food Coffee.

"A number of my friends have abandoned the old-fashioned coffee, and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old-fashioned coffee since it was first started in our house. Mrs. L. A. Smith, Blodgett Mills, Cortland Co., N. Y.

IT CAN'T BE DONE.

No One Can Remain Well, No Chronic Disease Can be Cured, Unless the Stomach is First Made Strong and Vigorous.

This is plain, because every organ in the body depends on the stomach for its nourishment. Nerve, bone, sinew, blood, are made from the food which the stomach converts to our use.

How useless to treat disease with this, that, and the other remedy, and neglect the most important of all, the stomach.

The earliest symptoms of indigestion are sour risings, bad taste in the mouth, gas in stomach and bowels, palpitation, all-gone feeling, faintness, headaches, constipation; later comes loss of flesh, consumption, liver and heart troubles, kidney diseases, nervous prostration, all of which are the indirect result of poor nutrition.

Any person suffering from indigestion should make it a practice to take after each meal one of Stuart's Dyspepsia Tablets, allowing it to dissolve in the mouth, and thus mingle with the saliva and enter the stomach in the most natural way. These tablets are highly recommended by Dr. Jennison, because they are composed of the natural digestive acids and fruit essences, which assist the stomach in digesting all wholesome food before it has time to ferment and sour.

Stuart's Dyspepsia Tablets are sold by druggists, full-sized packages at 50 cents. They are also excellent for invalids and children. A book on stomach diseases and thousands of testimonials of genuine cures sent free, by addressing F. A. Stuart Co., Marshall, Mich.

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The Wabash Railroad has inaugurated a new weekly tourist sleeping car line between St. Louis and Los Angeles, via the Santa Fe Route from Kansas City. The tourist sleeper will leave St. Louis via the Wabash every Wednesday at 9 P. M. Passengers from Chicago should take the Wabash fast day express, leaving Chicago at 11 A. M., and connecting in the Union Station at St. Louis with the through car. Berths reserved in advance upon request. F. A. PALMER, A. G. P. A., 97 Adams st., Chicago.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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CHAPTER III.

"AND don't say anything to let her guess a single thing about it," Bobbie was saying, in the course of many other instructions on the bay shore road, as he and Jerry trudged on through the snow towards Miss Pugsley's. "Just say we've come for the turkey, that's all."

"Tony said she cried over the others. Hope she won't weep any over this one," Jerry remarked mildly. "If you gave her a hint to let her know—"

"If you say a thing, Jerry, any old hint or anything else, I'll give up the whole scheme. She'd tell the girls, and they'd laugh at me."

"They laugh at you, anyway," returned Jerry. "Nell says they all laugh at you just because you're going to race, because you're so little and funny."

"Humph," Bobbie's lips closed tighter, and his round, red face looked fierce under the brim of his heavy fur cap. "Girls think they know more about things than a red chipmunk, and a chipmunk thinks he can give pointers to the president. They won't laugh after its over. It isn't that I want to please the girls, though, Jerry, or to tickle the old lady. It's just because I know those big fellows expect to get it, and have a regular powwow roasting it."

"And you long to save the life of Benjamin," concluded Jerry. "Just so. Bobbie, you're a born philan—I've forgotten the rest of it, but that's what you are."

"Quit calling me names," said Bobbie surlily. "I don't want to get my hands cold snow-balling you. This is the house."

Miss Pugsley was in the kitchen. It was Saturday morning and she had just finished her baking. It was a very modest one. Only a brown delft dish heaped high with rich, brownish red doughnuts, and there were a couple of pumpkin pies, beside the bread, and a mysterious dish filled with something that was carefully covered over.

When the tap came on the back door, she gave a little start, for callers along the bay shore road in winter time were few and far between, but when she saw the two faces, she smiled faintly, and invited their owners to step inside.

"Yes'm," Bobbie said, clearing his throat and seating himself on the edge of the freshly scoured chair, his feet drawn up carefully on the rounds to keep them off the clean floor. "Yes'm, we've come after the turkey."

"Oh, yes, Benjamin," Miss Pugsley answered, moistening her thin lips, and the hand that was laid on the back of the old red rocking chair trembled slightly. "He is a very plump, good turkey," she added, and Bobbie nodded solemnly.

"How do you think you'll carry him," she asked, after an uncomfortable silence, during which the boys stared hard at the doughnuts and pies.

"Tie his feet together and drop him in a bag," Jerry said quickly. "We brought the bag."

"Oh, dear me, no," and Miss Pugsley looked genuinely distressed over such a mode of traveling for her pet. "I—I got out an old shawl that I don't need, and I thought you could wrap it around him, and carry him in your arms, boys, if you don't mind."

"If we only had a baby carriage," Jerry began, without the ghost of a smile on his face; but Bobbie gave him a look that silenced him.

"Yes'm, we'll carry him anyway," he said politely, "and we'll be very careful. He dove into his trousers pocket and produced two dollars.

"Land, child, I don't want as much as that," Miss Pugsley exclaimed, her face flushing slightly as Bobbie laid them on the red and black table cloth, with an air of triumph. "He don't weigh more than twelve or fourteen pounds, and turkeys are down to ten cents in town."

"Well, that's what the boys gave me to pay for him, and they said no change," Bobbie answered with dignity.

Miss Pugsley looked from the money to the two boyish faces, and then back to the money, and from that, somehow, her gaze wandered to the doughnuts, and her face brightened.

"I wonder if you aren't hungry after the long walk," she said. "Tony always is, I know, and he does like my doughnuts so. Help yourselves, boys, while I go out to the coop and get Benjamin."

She took a long, gray shawl from a peg and put it over her head, then paused a moment at the door to look back at the boys as they sat munching the doughnuts. Bobbie caught the look, and with an intuition born of long experience, he said earnestly:

"We won't get crumbs on the floor, honest and true."

After a time, time enough to eat three apiece, she returned with the shawl wrapped about a heavy, bulky object.

"There he is," she said, setting the bundle down with a little gasp of relief. "Land, but he's heavy. Poor, dear Benjamin."

Benjamin Franklin was certainly a well-trained, self-contained turkey, or he would never have behaved so gentlemanly under such trying conditions. He suffered himself to be petted and smoothed by his mistress, and then bundled up again and tucked under Bobbie's arm, without even the mildest kind of a resentful gobble.

Miss Pugsley watched them from the kitchen door, and her last words were:

(CONTINUED ON NEXT PAGE)

Liebig gave
us a new

principle in infant feeding. Mellin has made Liebig's food possible in every home.

Mellin's Food
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Send for circular. Schieffelin & Co., New York

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Best quality on earth. Get our price.
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Troy, N. Y., and New York City.
Manufacture a Superior Quality of Bells.

"Don't squeeze him too tight, and don't smother him in the shawl."

"Are you going to carry him all the way like that," asked Jerry deliberately.

"Yes, sir, all the way," Bobbie replied resolutely. "You may carry the bag."

Even by the time they had reached the long bridge, Benjamin had grown very heavy, but still Bobbie trudged on, pausing now and then to get his breath and arrange the shawl a little more comfortably about the turkey. As a matter of precaution, they tied his legs together, but aside from that indignity, Miss Pugsley herself could not have been more careful of her pet's welfare than the two boys.

The race was to be a very important affair. There were a few of the Excelsior boys in it, but nearly all were from sixteen to nineteen, and very comical little Bobbie Cherritt looked beside them when they all lined up before the starting line Saturday afternoon. Mr. Hardy was there—in fact, it was he and Dr. Sanford who had originated the idea of a race by the best skaters for a purse of five dollars and Miss Pugsley's prize turkey.

Over in Dave Gray's ice boat sat Virginia, Madge, Mollie, and Dave. Tony and Art were to follow the race on skates, and all the Excelsior boys stood around Bobbie just before the start.

"You haven't a ghost of a chance, Bobbie," Mollie said again and again, looking severely down at the plump, comfortable figure in the dark blue reefer and fur cap. "Look at Howard Irving, nearly six feet high. Where do you suppose you'll be when he starts?"

"Mary Gray, don't you know that a graceful, well-rigged yacht will fly ahead of a coal barge?" inquired Bobbie mildly, circling around the ice-boat on his skates. "If you don't keep still you cannot have the wing of my turkey."

"I guess before the race is over you'll wish you had both wings," Mollie retorted scornfully, "tacked right on your shoulders."

Bobbie smiled and waved his hand in a friendly, forgiving manner, and sped off to join the others.

"He's a good little skater," Dave said, thoughtfully. "But the other boys, the ones who don't belong to the club, don't like his being with them. Howard asked him if he would like to sit on his shoulder, and Bobbie said 'No, thanks, he wanted to see the turkey at nearer range than that,' and now Howard says he won't let him through the line once they're started."

"Papa'll see that he has fair play," Virginia told Mollie and Madge, and when the boys stood in line waiting for Dr. Sanford to give the signal, somehow every one was looking at the little figure next to Howard Irving, a little figure that barely came to his waist.

Bobbie pulled his cap further over his eyes, with a half defiant gesture, and grinned over his shoulder at Mollie, when the white handkerchief on the end of the doctor's cane fluttered to the ground, and a dozen or more pairs of skates shot forward over the glittering ice.

(To be continued.)



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a watch of any kind was an expensive luxury. Today that mechanical wonder, a

FULL RUBY JEWELLED ELGIN WATCH,

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Finance and Commerce

BANK clearings and railway earnings continue in excess of the splendid record of last year. Of course the increase, by comparison, is lessening, but still it is an increase, and all trade statistics reveal a highly prosperous condition of business. In iron, all predictions of lower prices heretofore made, have failed of realization. There is every prospect of a large demand throughout the early part of the new year at least, and prices are still strong and tending upward. Steel bars have advanced to \$2.75, and are scarce at that. The weekly capacity of furnaces in blast Nov. 1st, is 288 tons against 278 tons Oct. 1st. Cotton has lost about 50 points from the top. The reaction has been purely speculative, and due to realizing by holders. The government report estimates the crop at $9\frac{1}{2}$ million bales. The demand from mills is good.

Wheat has continued to decline. Stocks in speculators' hands are excessive. In this country they amount to about 75 million bushels, and the world's visible supply is about 200 million bushels. Supplies are abundant everywhere. Argentine has exported about 55 million bushels from the last crop, and still has about 6 million bushels in port stocks. Their growing crop to be harvested in December promises fully as large as the last one. There is every probability that the visible stocks of wheat will continue to increase for weeks to come.

Interest is still centred in the financial situation in Wall street. So far as the Transvaal war is concerned and its effect upon the finances of the world the past week has had no disturbing influence. English confidence in their ultimate success seems unbounded, and London has been a very large buyer of American securities the past week. Even Kaffir mining stocks have had sharp advances. In Wall street money continues firm. Time loans are still 6 per cent., and call loans have ranged from 4 to 15 per cent., with the average probably as high as 8 per cent. The last bank statement was again unfavorable, showing a further small loss in legal reserve. A recent statement shows that net shipments of money and currency out of New York in September and October were 42 million dollars against a net gain of about 6 millions last year. A report has been circulated that the government was about to redeem 50 million of bonds, and thus put into circulation that amount now lying idle in the treasury. The rumor seems to be without foundation. The treasury now holds 289 million dollars. On its recent offer to prepay interest amounting to 20 million dollars, but 2 million has been accepted.

The stock market is, however, a wonder. The investing public doesn't frighten a bit. Through all the critical conditions the market has passed, the last two months' liquidation has at no time become general, and on the whole, prices have lost but little. Buying by London has materially helped the market, and then the result of the recent elections has been generally satisfactory to the monied interests, and tended to re-inspire confidence in the hope that Congress will take steps to fix permanently the gold standard of the country. A sharp selling of foreign exchange and lower rates has also suggested the probability of further importations of gold. It is thought by many, however, that European banks will look with disfavor on any further losses of gold at this time, and will prevent it by an increase in the discount rates.

A CORRESPONDENT writes from Indiana: "I want to tell you how your paper, which I first subscribed for from a sense of duty, has now become a necessary luxury, an oasis in dreary desert waste of papers."

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Bonds, Stocks,
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A Simple Recipe for Muffins.

Pillsbury's VITOS, the ideal Wheat Food, makes remarkably good muffins. This is the recipe of Fannie Merritt Farmer, Principal, Boston Cooking School:

"Mix one cup flour, one-half cup VITOS, two tablespoonfuls sugar, three and one-half teaspoonfuls baking powder, and one-quarter teaspoonful salt. Add one egg well beaten, three-fourths cup of milk, and two tablespoonfuls melted butter. Bake in buttered gem pans twenty to twenty-five minutes."

Try this simple recipe and you will be pleased with the result.

PILLSBURY-WASHBURN FLOUR MILLS CO., LTD., MINNEAPOLIS, MINN.
MAKERS OF PILLSBURY'S BEST FLOUR.

Canadian Exports

CANADA is becoming, to a certain extent, a competitor of the United States as an exporter. While this relates to comparatively few articles, it affects industries which have brought into the United States, from abroad, many million dollars during the past few years. A recently published statement by the Dominion statistician, the Hon. George Johnson, has just reached the Treasury Bureau of Statistics. It shows that the exports of flour, butter, cheese, and wood, since confederation—that is, from June 30, 1868, to June 30, 1898—amount to 894 million dollars. While manufactures of wood form of course the largest item in this enormous sum, cheese, in which Canada becomes a direct competitor of the United States, amounts to the surprisingly large total of \$218,241,262; butter, to \$58,471,604, and flour to \$61,340,182.

Commenting upon this growth in the exportation of these articles in which Canada competes with the United States, Statistician Johnson says: "The development of the cheese export trade is marvelous. We sent a little over \$500,000 worth of cheese to Great Britain in 1868, and in 1898 we sent \$17,522,681 worth, thus far surpassing the exports of the United States, which last year, to the mother country, were only \$3,267,607. Of the total exports of Canadian manufactures in 1868, cheese only formed 3 per cent. in value, while in 1898 it formed over 31 per cent. of the total exports of manufactures. The exports of manufactures of wood, as is quite

natural, occupy the highest place, but they have not increased relatively to the others as rapidly. In 1868 the exports of manufactures having wood as the raw material were 61.7 per cent. of the whole, while in 1898 they were 40.3 per cent. During the 30 years Great Britain has taken of our manufactures of wood over \$258,000,000 worth, while the United States has taken \$242,000,000 worth, leaving Great Britain the better customer by \$16,000,000.

"We have exported since confederation; i. e., from June 30, 1868, to June 30, 1898—thirty one years—of home products, to the value of \$2,464,000,000; or to be exact, \$2,464,277,239. These products have been of the farm, the mine, the fisheries, the forest, the workshop, and the factory.

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Suggestions for Christmas Gifts

ONE of the prettiest contrivances, is a small, square box, just large enough to hold two spools of the narrow baby ribbon that is so indispensable nowadays. The box should be neatly covered with sage green linen, and should have a narrow slit in each end, the width of the blade of a lady's penknife. Through these slits the ribbon may be drawn without the trouble of opening the box. One spool should be covered with pale blue satin ribbon, and the other with a delicate shade of pink. A tiny pair of scissors should be slipped into a small sheath fastened to the lid of the box, and a bright bodkin, held in place by a few stitches, button-holed in green embroidery silk, beside the scissors, will render this attractive little box complete.

A SET of plate-shields to lay between the dishes in the china closet. They save fine china a deal of scratching, besides keeping out the dust. Take Canton flannel and cut it into circles of sizes to suit the plates. As it comes quite wide, a half-yard will be ample for a dinner set size of four or six, while a quarter of a yard will be right for the smaller size. One can have quite a variety of shades, for Canton flannel comes in pink, blue, red, gray and yellow. The delicate colors are daintier, but the darker are more serviceable. It is easier to cut a good round from a paper pattern, for the material being thick, it is hard to do it without and get the form exact. If pressed for time, simply bind these shields with cotton tape, the color of the flannel, and let the machine serve instead of hand sewing, but if you wish to make them really pretty, buttonhole the edges with worsted. A dozen large and an equal number of small, will prove a blessing to the housekeeper who takes pride in handsome china.

A SET of doll's furniture may be made from wooden boxes, and draped with an inexpensive silkoline. For the bed take one of the shallow boxes in which condensed milk is packed. Nail on strips to form a frame for the top of the canopy; cover these sticks and the box with silkoline, adding ruffles of the same. The sofa is made of a prune box. Remove the lid and one side. Use the side for the seat, sawing off enough to let the seat slip in easily. Pad the inside of the box. The chair is made of the same sized box as the sofa; one end is taken off for the seat. Remove the lid and end, cut the sides slightly curved, and make like the sofa. The dressing table needs a cube-shaped box. Remove the lid, and it will serve for shelves for the doll's clothes if little cleats are tacked inside. Put a heavy piece of wood in the lower part of the box, to prevent top heaviness. The table is made from a box similar to the bed. Nail an inch stick on each corner, and cover box and sticks with the silkoline.

FROM PHILADELPHIA: "No doubt many of your readers write to you in approval of the religious articles in THE LIVING CHURCH, but perhaps neglect to thank you for the humorous anecdotes which so enliven its pages.

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THE CHURCHMAN

THE WEEKLY ILLUSTRATED DEPARTMENT.—In illustrations and typography the publishers have made every effort to have THE CHURCHMAN stand foremost, not only among religious journals but also among other illustrated magazines and weeklies in Europe or America. Nearly a thousand pictures, illustrating art, ancient and modern architecture, and subjects of general interest are given each year, besides many portraits of men prominent in the life of the Church.

THE CATHEDRALS OF SPAIN will be the subject during the coming year of a beautifully illustrated series of articles. The author has just finished an extensive tour for THE CHURCHMAN through France and Spain, where he has gathered together much interesting matter and many beautiful pictures for these sketches and for the completion of his series on the French Cathedrals, now appearing. Burgos, Saragossa, Valencia, Cadiz, Tarragona, and all the others, with their unique architecture and interesting history, will be taken up in succession and attractively presented.

CHURCH BUILDING, by Ralph Adams Cram, of Boston, is a series of articles in which it is proposed, by original sketches as well as by historic examples of both good and bad architecture, to point the way to the development of a distinctive American Church architecture.

FRENCH CHAPELS, by the Hon. Gherardi Davis.

DENMARK; two illustrated articles by Jacob A. Riis, who writes his impressions of a recent visit after an absence of thirty years.

PORTRAITS OF CHURCHMEN AND CHURCHWOMEN who for the moment are before the public eye, with all notable new churches and church buildings, will be promptly issued.

In short, it is intended that this department shall be an entertaining and instructive panorama not only of the life of the Church but also of all general subjects which may properly appear in a religious weekly.

THE DEPARTMENT OF MUSIC during the season will be equally noteworthy in its treatment of Church Music. Arrangements have been made for articles which are designed to be serviceable to Organists and Choir-masters in a very practical way. Mr. J. E. Borland, the editor of *Musical News*, London, will contribute on the important subject of "Rhythm in Church Music." Mr. Hugh Syers, of *Musical Opinion*, London, will write a series of papers, and Mr. G. Edward Stubbs, Professor of Ecclesiastical Music in the General Theological Seminary of New York, will present an article on "The Choral Service in Relation to the Ancient Temple Service." Furthermore, the editor has in contemplation articles on Organ Playing, Choir Formation, Training, and Management.

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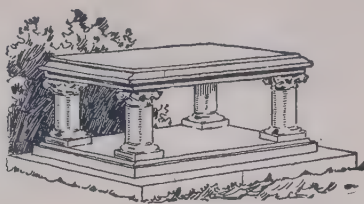
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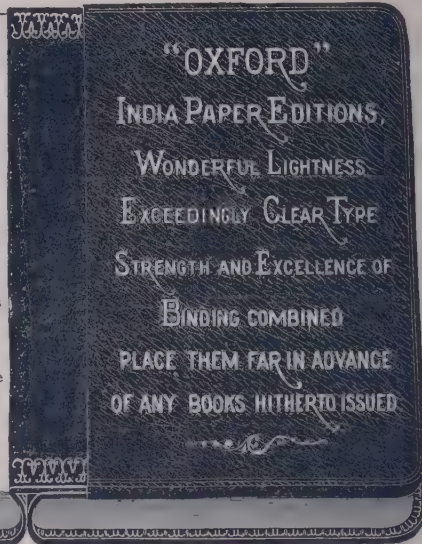
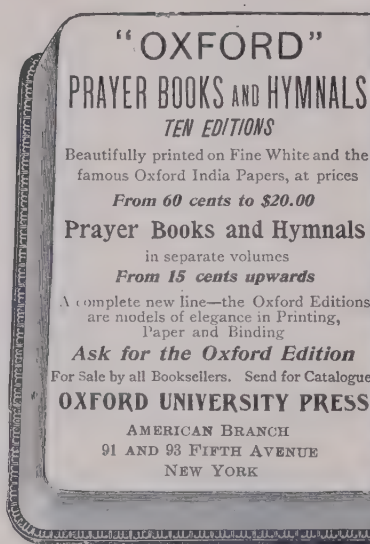
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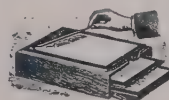
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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

Thanksgiving Hymn

BY THE REV. JOHN POWER

Infinite Truth and Might! whose love
Unmeasured ceaseless bounties prove,
Our Guide and Refuge, Guard and Stay,
Our Light by night, our Shade by day—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

Because our fainting souls have fed
On heavenly wine and living bread;
Because our ears Thy Voice have heard,
And in our life Thy Life hath stirred—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

For all Thy goodness has supplied,
For all Thy wisdom has denied,
For all Thy love away has ta'en
Of what we counted joy or gain—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

If we have said a kindly word,
If we a kindly word have heard,
If we have human woe relieved,
Or human comfort have received—
It was Thy doing, Lord Most High,
Thy Name we bless and magnify.

For private blessing, public good,
For right upheld and wrong withstood,
For strength with present ill to cope,
And for our everlasting hope—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

—x—

THE STATE DEPARTMENT HAS received assurance that our commercial relations with China will not be disturbed, regardless of whatever spheres of influence may be established. This assurance is the result of negotiations opened some time since with representatives of England, Germany, Russia, and France. Expressions from England are most cordial, as might be expected, and show the determination of that nation to adhere to its well known "open door" policy in the East, by conferring upon Americans the same trading privileges as are accorded British subjects. Germany announces a willingness to follow the lead of England, and Russia states that the United States enjoys, and will continue to enjoy, the fullest advantages at Russo-Chinese ports which have ever existed between nations. The latter country takes occasion to express in strongest terms a friendship for the United States. Although no declaration has yet been received from France, it is likely to be of the same tenor.

—x—

ADDED DEMONSTRATIONS OF THE bond of friendship between the English-speaking peoples are being made. Recently Mr. B. N. Baker, of Baltimore, who during the Spanish war tendered the United States government the use of the "Missouri" as a

hospital ship, made a tender of the steamship "Maine" to the British government, which the latter has thankfully accepted. American women in London at once undertook to raise funds for equipping the "Maine" for hospital uses, and have already realized approximately \$100,000. Many American concerns have contributed stores for the ship, and about forty American young women, all graduates of training schools, have volunteered their services. The British Red Cross society will provide two ships, and English people are showing great enthusiasm in raising money for the sustenance of families whose mainstays are doing duty in South Africa.

—x—

AN OPTIMISTIC VIEW OF THE Philippine situation is taken by Adjutant General Corbin, who predicts that the trouble will be over by Jan. 1st, perhaps sooner, and by that time the entire archipelago will be under peaceful submission to government by the United States. This is a hope which will be universally shared, although it must be taken into consideration that there is considerable distance between an expressed hope and its realization. The fact that the rainy season in the Islands is practically at an end, gives encouragement to the belief that with obstacles to active operations removed, a vigorous campaign will be conducted, and opposition to the authority of the United States speedily removed. The plan at present, to surround the insurgents and thereby force a surrender, is taking definite shape, and may be the closing act of hostilities.

—x—

THE NAVY DEPARTMENT HAS COMPLETED surveys and explorations which demonstrate the practicability of a cable between the United States and the Philippine Islands, thus filling a gap in an electrical system whereby messages could be sent entirely around the globe. The most practical route is via the Hawaiian and Midway Islands, and Guam, a distance of 5,350 miles. The work of the survey revealed several interesting facts, one being the existence of a submarine mountain near the Midway Islands, rising nearly two-and-one-half miles from the floor of the ocean. A great submarine abyss was also discovered, its depth being nearly six miles. It is probable that Congress will take preliminary steps toward laying this necessary cable.

—x—

IN HIS OFFICIAL REPORT ON THE Holland submarine boat, Captain John Howe, U. S. N., grows enthusiastic over the subject, elaborates on the value of the invention to the government, and the importance of immediate provision for the construction of several vessels of the type. During the official tests the Holland boat worked satisfactorily to all concerned, diving and reappearing at will, and proceeding under water toward a movable object at a

good rate of speed. Torpedoes were discharged by the submarine craft with accuracy, thus demonstrating its value as an engine of destruction in operations against a hostile fleet. Captain Lowe urges the importance of a fleet of submarines as coast and harbor defenders, and holds that possession of such powerful engines of destruction would go a long way towards insuring peace. The French government has conducted experiments with a similar type of vessel, and now has several in course of construction.

—x—

ANTON POLLAK and JOSEF VIRAG, two Hungarian inventors, are out with an invention in telegraphy which, if successfully applied, will revolutionize present methods. By their system it is claimed from six hundred to one thousand words per minute can be sent over a single wire. Tests of the system in Europe have, it is claimed, been successfully made, and the two gentlemen are now in this country for the purpose of giving further demonstrations. In the sending, the Morse code is used, the messages being perforated on a strip of paper, which is run through the machine with great rapidity, and faithfully reproduced at the receiving end. If the system can be applied as easily as the inventors believe, it would be of great commercial value, particularly in the nature of relieving congested wires.

—x—

AT EVERY OBSERVATORY IN THE country last week, astronomers were prepared to make a study of the expected meteoric shower, which, however, failed to arrive on schedule time. A few scattering shooting stars were observed, but no more than might be seen in any similar period. Astronomers admit a possible error in their calculations, and to the lay mind this explanation will prove quite acceptable, as it is somewhat incomprehensible how an event of this nature could be predicted with unfailing accuracy. Had weather conditions been favorable, and the Leonides appeared as expected, records would have been secured by great observatories which would have been of great value astronomically.

—x—

STUDENTS OF DOMESTIC SCIENCE have arrived at what may at least be a partial solution of the servant problem. The plan is to be tested in New York city, and if found to operate successfully, will be at once inaugurated in other great cities. An association will maintain a school for the instruction of young women in different branches of domestic science, and each member, upon payment of a fee of \$5, may secure the services of an accomplished worker for twenty cents per hour. This it is believed will be of great benefit to maids, and mistresses who may not require the entire time of a maid.

The News of the Church

Consecration of a Bishop-Coadjutor for West Virginia

On Friday, Nov. 10th, the Rev. W. L. Gravatt, rector of Zion church, Charlestown, West Va., was consecrated Bishop in that church. Bishop Gibson, coadjutor of Virginia, and Burton, of Lexington, were the presentors, the latter preaching the sermon. At the close the Bishop-elect, attended by the Rev. R. D. Roller, D.D., and the Rev. J. J. Gravatt, a brother, was presented for consecration to the acting presiding Bishop, the Rt. Rev. F. M. Whittle, of Virginia, assisted by Bishop Peterkin, of West Virginia, and Bishop Satterlee, of Washington. There were present about 50 clergymen from different parts of the country. The church had been recently remodeled and handsomely frescoed in the interior, and was used on this occasion for the first time since the improvements were made.

Bishop Gravatt was born in Port Royal, Va., and received his education at the Virginia Military College, Blackstone, and at the Theological Seminary of Virginia, from which he was graduated in 1884. Immediately after ordination he became assistant minister of St. Paul's church, Richmond, and three years later, rector of St. Peter's church, Norfolk, where he remained six years. In 1893 he accepted a call to the rectorship of Zion church, Charlestown, where he was engaged until elected to the episcopate by the diocesan convention which met July 26th, 1899. He is exceedingly popular in his parish, and for the present his home will continue in Charlestown.

In the evening the vestry of the parish gave a reception in the parish building to Bishop Gravatt, the visiting clergy, and the congregation of Zion church, the Bishop being made the recipient of the warmest congratulations.

The Board of Missions

The Board of Managers met at the Church Missions House Nov. 14th, the Bishop of Albany (vice-president), in the chair. There were present six bishops, 12 presbyters, and 11 laymen. Announcement was made of the death, at his home in Portland, on the 31st ultimo, of the Rt. Rev. Dr. Henry Adams Neely, Bishop of Maine, and the chairman bade the Board to prayer.

On behalf of the Committee on Trust Funds, Dean Hoffman reported that all the securities held by them had, in accordance with recent action of the Board of Managers, been transferred to the custody of the Union Trust Company.

The Rev. Dr. John S. Lindsay tendered his resignation of membership in the Board of Managers, because of his inability to attend the meetings with reasonable regularity. It was accepted with an expression of sincere regret.

The New Secretaries

The special committee appointed to notify the general secretary-elect, reported his acceptance, and submitted a letter from the Rev. Dr. Lloyd, in which he said: "Believing this call of the Church to be the command of Him who is the Head of the Church, I have determined to give myself to this service, relying on Him who has called, to give me the right mind to perform it." The vice-president caused to be read a letter from Mr. John W. Wood, accepting his election to be corresponding secretary, and saying: "In entering upon this new work I hope I am acting in accordance with God's plans and purposes. I can make no promise save that I shall try at all times to do my best. In this endeavor I am sure that I may rely upon the sympathy and aid of the members of the Board." Both of these gentlemen will enter upon duty early in December.

Colored Candidates for Holy Orders

A communication was received from the conference of Churchworkers among the Colored People, which was held in New York in Octo-

ber, protesting against lowering the standard of education of colored candidates for Holy Orders, and noting with satisfaction the stand taken by the Board of Managers upon the subject some months ago, with reference to King Hall, Washington.

Election of Bishop of Kyoto

Official notice was received from the House of Bishops, of the selection of the Rev. Sidney Catlin Partridge, of Wuchang, China, to be Bishop of the missionary district of Kyoto. The Bishop of Albany stated, that as chairman of the House of Bishops, he had received a reply by cable from Mr. Partridge, to the intent that if his election should be confirmed by the Standing Committees and the individual bishops, he would accept the office.

News from Alaska

Letters from Bishop Rowe, the Rev. Messrs. Chapman and Driggs, Dr. Watt and Mr. Selden, conveyed news from the whole field. Under date of Sept. 29th, Mr. Chapman, of Anvik, says: "I am glad to be able to write of our welfare here, and that it seems to me that we are in a better position than last year to do a useful winter's work of teaching. * * * There is much to cheer us in the attitude of several of the traders in charge of stations along the river, toward Christianity, and I rejoice to think that the mission is having an undoubted influence upon the new civilization of this land." Dr. Driggs, of Point Hope, writes that his Sunday services have been well attended, and the good results of the mission's work have become apparent this spring, in the gradual breaking down of tribal superstitions. He has a daily average attendance in his school of 41. Dr. Watt reports that he is building a church at Circle City to cost \$1,100, and asks for about \$1,200 to meet the running expenses of the hospital and mission for 1899.

Domestic Missionary Work

The Bishop of North Dakota sent in a communication, showing an emergency existing in his field, which, if promptly met, would doubtless result in large increase to the Church in the near future. The Board was enabled to meet this by the appropriation from a special deposit in its hands of the sum of \$2,700, of which \$1,100 shall be payable within the present fiscal year, \$900 during the next, and \$700 during the third, the appropriation to terminate on Sept. 1, 1902. An appropriation was made of \$2,500 from a fund at the discretion of the Board, to assist three Swedish parishes in Minnesota to discharge their indebtedness, under the direction of the general missionary to the Swedes, and a committee of the Board of Managers; and by further resolution the Rev. J. G. Hammerskold, general missionary, was authorized to solicit special contributions for the same purpose; the Board being assured that the parishes concerned will thereafter be self-supporting. Under the Woman's Auxiliary United Offering for 1898, a tentative appointment was made for the hospital at South McAlester, Indian Territory.

Increased Responsibilities

The vice president, as chairman of the General Convention Commission on Increased Responsibilities, submitted a report, and the following resolutions:

Resolved, That a special committee of the Board be appointed to make known the opportunities and necessities for work which shall not only care for our own citizens, civilians and soldiers, in this new possession, and in these new fields of responsibility, but shall also plant the Church in these islands with such strength and attractiveness, as to show to the natives themselves the better way of the Church, which, in the language of one of them, is "Catholic, and not Roman."

Resolved, That the appeal of the committee shall ask for instant and generous gifts, first, towards church buildings in Cuba, Puerto Rico and Manila; secondly, for an increased clerical staff in the two first

named places, and for the re-enforcement of the clergy who are now working in Manila; thirdly, for the opening of schools in the three places, and the sending out of Christian women to work in them as teachers, and also to aid in the care of the sick; and fourthly, for a large supply of Spanish Prayer Books.

Resolved, That the Presiding Bishop be asked to appoint the Bishop of Shanghai to take the work in Manila under his oversight; that the Bishop of Chicago be asked to make a visitation to Puerto Rico this winter; and that the Bishop of Pennsylvania, who is to make a visitation to Cuba, be asked to visit Puerto Rico as well, if the Bishop of Chicago is unable to go, the expense of the visiting bishops, in all cases, to be pledged and paid to them by the Board.

The recommendations of the Commission were adopted as resolutions of the Board, and the Chair named as the committee contemplated by them: The Bishops of Pennsylvania and Washington, and the Coadjutor-Bishop of Rhode Island; the Rev. Drs. Greer, Brown, and Antistice; Messrs. J. Nicholas Brown, James J. Goodwin, and Burton Mansfield. On motion the Commission were requested to take into consideration the question of work in the Island of Guam, where from information at hand it was understood there is an "open door."

The Old Testament in Wenli

Bishop Schereschewsky wrote that the American Bible Society's agent in Shanghai had stated to him that the society would like to print at its own expense his Wenli version of the Old Testament, which he would be pleased to have it do with the approval of our Board; whereupon a resolution was adopted, expressing the Board's consent.

The Work in Japan

Very serious consideration was given for the second time to the question of retaining the licenses from the government for two of our schools in Japan, under the circumstances of the new regulation of the educational department of that empire, and much testimony was heard on both sides of the question. It was finally determined by the Board to defer its decision, awaiting additional information from Japan, and a committee were instructed to correspond further upon the subject with the Bishop of Tokyo. The large missionary party who were dismissed from the Church Missions House at the farewell service of September 1st, had safely arrived in Japan, and doubtless those going to China have also reached their destination. Dr. Rudolf B. Teusler, of Richmond, Va., was appointed a missionary physician to Tokyo. He will have charge of a dispensary work in connection with three of the city churches. The resignation of the Rev. Dr. John Davis who has been a professor in Trinity Divinity and Catechetical School, Tokyo, was accepted. His place will be filled by the Rev. George Wallace who had taken passage from San Francisco, Nov. 17th.

West African Mission

The Bishop of Cape Palmas, in reporting a recent visitation of the lower section of his jurisdiction, speaks of 44 Confirmations, and the laying of the corner-stone of St. Paul's church, Rocktown. He also especially mentions the prosperous condition of the work, including that of the coffee farm, in connection with the Hoffman Institute, and the High School in Epiphany Hall, Cuttington. Four of the students have been admitted as postulants for Holy Orders. He adds: "For means for the completion of Epiphany Hall, the erection of a Church edifice, and the adding of a technical department, I must look abroad, and such means are very much needed." To protect the church at Cape Mount from "the rains," he was obliged to borrow \$683 before he could safely stop the work. The Bishop was to have an estimate made of the total amount required, as soon as the dry season sets in. The funds raised before her death by Mrs. Maria Louise Irving for the building, are exhausted, and the

Bishop appeals for money to complete the edifice, which is to be used for the missionaries at the station, the 180 children gathered there under instruction, and for those who are reached from the Liberian village and native settlements in the neighborhood. Prof. P. O. Gray, LL. B., a native of North Carolina, educated at Lincoln University and the Lake Forest University Law School, in Chicago, has been appointed vice-principal of the schools in Epiphany Hall. It was particularly stated to the Board that two of the Sunday schools in Liberia had each contributed \$50 toward the last Lenten offering.

Opportunity for a Great Work

EDITOR OF THE LIVING CHURCH:—I ask of you space for the appended letter because it tells a story which the Church should know, and for the few words which I wish to add.

The plan to which Mr. McGee alludes is the building of a church, and, if possible, the establishment of an orphanage, in Havana. One of these, if not both, is absolutely necessary to success. An upper room, or a cheap chapel in the suburbs, will not appeal to these people. To build a church will cost—Havana is a large city, and property is normally expensive—\$50,000. To establish an orphanage, if we are to own the property, will cost for the same reason, say, \$40,000. And that money must be spent in this work if we are to accomplish our purpose, under God, and to give these people "the truth as this Church hath received the same."

One denomination has already spent in their Havana work a larger amount, and the others have plans in process of execution for like large investment. If we wait, we had well nigh as well discontinue our efforts in Havana; and then we lose for the second time a splendid opportunity to do what is manifestly God's will in Cuba. Occupancy means everything now. We cannot change the conditions, we can only shape our ends with them. Cuba is ready for this Church of ours, and this is the only way in which we can give it to them. The appeal from there is simply pitiful—strong in its pitifulness. I, therefore, implore the people of this Church, not collectively, but individually, to give us this needed assistance; and if they will, I believe without extravagance we may forecast the most remarkable and rapid work we have ever had in the missionary field. A whole people wait, through the providence of God, our action. And all the plea and all the situation is pathetic and urgent. Two hundred and fifty thousand orphans are ready for Christian care. In God's name, I ask that the Christian folk of God's Holy Church send us these means. Rome now adds to the difficulties by desperately trying to hinder us.

W. DUDLEY POWERS,
General Secretary,
American Church Missionary Society.

LETTER OF THE REV. W. H. MCGEE

MY DEAR DR. POWERS:—The Missionary Council is now a thing of the past, and I am wondering what effect it will have upon the work in Cuba. I have been trying not to build my "castle" in too massive style, in the light of past experience. But I do hope and pray that sufficient missionary enthusiasm was aroused to compel Churchmen to an honest investigation of the situation, for I am sure that must mean the consummation of the plans laid before you in the spring. Already too much valuable time has been lost. Rome has had opportunity to recover from the stupor that followed the defeat of the cause that had her prayers. She is active, aggressive, unscrupulous. With ignorance (not wholly innocent) to give force to the charge, she tells the people that the "Protestants" are Jews, destitute of belief in God, in His Incarnate Son, in anything that concerns that "Faith once for all delivered." And she uses, and will use more and more, the political discontent of the hour to work havoc to the religious efforts these "foreigners" are undertaking. And strange as it may appear, there are many who will listen to her voice; for time is blotting out from super-

ficial minds the dark record of her history in this island. The impetus that prompt action would have given is more or less lost to us; and the time necessary to carry out our plan will prove no trifling disadvantage. In very truth, he gives twice who quickly gives to Cuba. Two points must be borne in mind in connection with these gifts. The first body to adequately present its claims to the Cuban people will fall heir to the land. And the work, as regards Havana, cannot be carried out in any cheap way—literally so as regards current expenses, and doubly true as regards any real accomplishment. Even among those who should know better, the people are densely ignorant of "Protestantism." The Y. M. C. A. is as much a "Church" to them as any that claims the title. There has been absolutely no proper presentation of any Church except that of Rome. Men not of our Communion see the need and the opportunity. I know the crying need on every hand. God forbid that I should divert one penny from its proper channel. It is simply a question of that wisdom which was commended to the twelve. Havana is the key to Cuba. The Church that secures allegiance here—that can prove its Churchly claims to the physical eye—will win the people everywhere, and be the "corner stone" of the future autonomous body, or of the diocese in the coming Church of America. No matter what claim others justly make, Cuba, by the very fact of the relations in which we stand to her, can demand the fulfillment of our promise to the world—release from a spiritual bondage that was infinitely more degrading than her political slavery. Shall the Church refuse what the State had granted? Shall we nurse a pauper mission into life? Or shall we tutor a self-supporting congregation into the recognition of its duties and its privileges in leading to the light its own "kinsmen after the flesh?" That is the question in a nutshell. And in solving it the "words of the wise" have a message for us. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." May neither ignorance nor blindness prevail to hinder the accomplishment of this pressing duty.

Yours very sincerely,

W. H. MCGEE.

THE REV. W. DUDLEY POWERS, D. D.
New York City, N. Y.

The Woman's Auxiliary of the Board of Missions

A MISSIONARY week (the annual Bishop's meeting), under the auspices of the Woman's Auxiliary, diocese of New York, will be held in the church of the Heavenly Rest, 5th av. and 45th st., New York City, the first week in Advent, Dec. 4-9. There will be a Quiet Day, addresses on missions, and a missionary exhibit.

Miss Julia C. Emery, general secretary, has made a successful tour through Arkansas—starting from Fayetteville on Saturday, the 28th ult., accompanied by Bishop Brown and Mrs. J. B. Pillow, of Helena, the diocesan president of the auxiliary. Their addresses have aroused much interest and enthusiasm in woman's work.

Long Island Branch

The annual meeting was held in St. Ann's church, Brooklyn, on the morning of Nov. 9th. All the churches in Brooklyn, and many others, were represented. At 10:30 the Bishop celebrated the Holy Communion. The address of the morning was delivered by the Rev. Dr. Van De Water who spoke of the discouragements and reason for failure in missionary work. Under the head of discouragements, Dr. Van De Water spoke of the apathy of the members of the churches, which he thought would soon be a thing of the past. For the encouragements, the speaker called attention to the success in the field, its extension through acquiring the Philippines, the secular advantages opening up, and the general agreement as to how the work was to be carried on. The cause of failure in the

past was because the Church had emphasized duty. The cure for all troubles would be to emphasize privilege. The report of Mrs. J. Elliott Langstaff, corresponding secretary, was read by Dr. R. Marshall Harrison. The report was the 27th annual one. It reviewed the work in the various fields aided by the Long Island Auxiliary—missions in Brooklyn, Bishop Gray's work in Southern Florida, Bishop Brooke's, in Oklahoma and Indian Territory; the Fannie Paddock Memorial Hospital, Miss Carter's work, and the foreign field, as well as that among the Indians and negroes. The total amount received and expended during the year was \$13,842.82. Luncheon was served at one o'clock. The afternoon programme consisted of missionary addresses by the Bishop of Delaware, on "Progress of missions during the century"; the Bishop of Oklahoma and the Indian Territory, on "Domestic missions"; the Rev. J. A. Ingle, of Hankow, on "Foreign missions"; the Rev. Dr. Lindsay Parker, on "Diocesan missions," and the Rev. Scott Wood, of Virginia, on "Freedmen's missions."

The Branch in the Diocese of Albany

The semi-annual meeting was held at Walton, Oct. 11th. In spite of the small number of delegates who were able to be present, the meeting was full of interest. The usual business meeting was held, followed by an address from the Rev. Dr. Davis, of Japan, who, fresh from the work there, gave a valuable and suggestive resume of what had already been accomplished, and what was hoped from the future. As an educator, he touched most fully upon the Church schools and colleges established in Japan, and made a strong plea for the more advanced training of women sent to the foreign field. In the evening a stereopticon lecture, on mission work in China, was given by the Rev. Mr. Ingle, preceded by a supper at the parish house. On the morning of the 12th, after a Communion service, the meeting adjourned.

The Maryland Branch

The opening service of the semi-annual meeting was held in Grace church, Baltimore, Nov. 8th, with celebration of the Holy Communion. In his address the Bishop emphasized the fact that Maryland is a missionary diocese, that "wherever in the wide world there is no pastoral relation, there is missionary work." Acknowledging the aid given by the Woman's Auxiliary, he spoke of the need of the Silent Church Fund to sustain and strengthen feeble parishes. The colored work demands larger sympathy and support, lack of which compels Maryland to accept from the Board of Missions \$1,350 to carry on this work. An earnest charge was given each individual soul for definiteness in prayer and work for Christ. Archdeacon Gray made an eloquent appeal for diocesan missions. After luncheon the missionary meeting was held. The Rev. Ambrose D. Gring, of Kyoto, Japan, spoke of the great work among a great people, of its difficulties, as well as its bright prospects. A special plea was made for the church at Sendai, and St. Agnes' school for girls, for which aid was promised by the president, Mrs. A. L. Sioussat. The Rev. F. W. Merrill, of Fond du Lac, awakened a lively interest by his bright and graphic account of the mission at Green Bay among the Oneida Indians. Copies of his pamphlet, descriptive of the "People of the Stone," were at once taken, and realized \$27. The Rev. J. Addison Ingle, of Hankow, China, gave an illustrated lecture, an object lesson of the growth, the strength, and promise of the Chinese mission, which claims generous support. An enthusiastic meeting, about 400 officers and members present, beside a large number of the clergy, gave inspiration to this branch to do greater things for Christ and His work the coming year.

The Chicago Branch

The regular monthly meeting was held in the Church Club rooms Nov. 2nd. Eleven branches were represented by 16 members. Noonday prayers were said by the Rev. Charles Scadding.

The president, Mrs. Lyman, urged more aggressive work in the Junior Auxiliary, and asked that this department be built up on a strong foundation. She told of the new home for women in connection with the cathedral mission work, a home where women released from the prisons may stay awhile to gather strength to go out and meet the world again. It will be opened at Thanksgiving, and the Sisters will be glad of donations in money, furniture, and provisions. The Sisters have the new school-room ready for the Children's Home, and are much in need of \$100, right away, to buy the coal for heating. The corresponding secretary made an appeal to the members to remember the needs of the general fund. The work in this branch has grown larger each year, and the branches should sustain the expenses of the work they have asked the officers to do. The city missionary, Miss Prophet, requested members knowing of women ill in any of the hospitals, to send her a card, so she may visit them. A new branch of the Junior Auxiliary has been formed in the church of the Mediator, Morgan Park. Mrs. Harold Morse is directress, and reports nine members.

The Branch in Michigan City Diocese

At the annual meeting held in connection with the diocesan council, Nov. 13th and 14th, the following officers were elected: President, Mrs. J. H. White; vice-president, Mrs. Albert Cook; financial secretary, Mrs. J. H. Murphy; corresponding secretary, Mrs. A. S. Wheeler; treasurer, Mrs. E. F. Case. Organizer of Junior Auxiliary, Miss Helen Kreidler.

The Pittsburgh Branch

The annual meeting opened in Emmanuel church, Allegheny, Nov. 10th, with a celebration of the Holy Communion by the Bishop of the diocese, who also made an address and presided during the morning session. The speakers during the morning were the Rev. W. M. Partridge, of Sitka, Alaska, and the Rev. Ambrose D. Gring, of Kyoto, Japan. An offering was received for the work of the society. A bountiful luncheon was tastefully served in the Sunday school room by the ladies of the parish, and immediately thereafter there was held in the parish rooms the annual election of officers and business meeting. From the annual report we glean the following interesting statistics: Disbursements through hands of the treasurer, \$5,379 98; other gifts to missionary work, \$28,800; value of boxes, \$2,961.47; United Offering of 1901, \$451 98; contribution of Junior Auxiliary, \$814 88. Memorial resolutions on the death of Mrs. F. R. Brunot were read, expressive of the great loss the Auxiliary in this diocese, as well as the missionary work of the Church in all its departments, has suffered. Officers were elected to serve for the year: President, Mrs. Ormsby Phillips, Allegheny; vice-presidents, Mrs. Cortlandt Whitehead, Pittsburgh; Mrs. C. W. Mackey, Franklin, for the Northern convocation, to be assisted by Mrs. J. H. B. Brooks, of Oil City; Mrs. E. H. Ward, Pittsburgh; Mrs. F. M. Hutchison, Sewickley; recording secretary, Mrs. Daniel Duroe, Pittsburgh; corresponding secretary, Mrs. Marcellin Adams, Pittsburgh; treasurer, Mrs. Mary Childs, Pittsburgh; treasurer United Offering, Miss J. Cuddy, Pittsburgh; treasurer Babies' Branch, Mrs. G. A. Gormly, Sewickley; treasurer Miss Carter's salary, Mrs. W. H. Daly, Pittsburgh; correspondent Church Periodical Club, Mrs. H. M. Doubleday, Pittsburgh; president Junior Auxiliary, Mrs. M. Byllesby, Pittsburgh; secretary and treasurer Junior Auxiliary, Mrs. Barrett, Pittsburgh. At 4 p. m. the Rev. J. A. Ingle, of Hankow, China, gave a talk on the work in China, illustrated by lantern slides, in the Sunday school room of St. Andrew's church. The sessions were very well attended, many delegates being present from the parishes lying outside of the city and its suburbs. Several of the clergy also were in attendance, and the meeting was a most enjoyable and successful occasion.

The Sunday School

Sunday School Institute of Washington

The monthly meeting was held in St. John's parish hall Nov. 13th. There was a very large attendance of delegates, and others interested, and much enthusiasm manifested. The Rev. Alfred Harding conducted the opening service and presided. Announcement was made of the programme adopted by the executive committee for the monthly meetings, providing a paper on some appointed topic, and the "Question Box" on alternate evenings; questions to be handed in at one meeting and answered at the next. A free discussion is to be part of each evening's proceedings. The appointed papers were then read, the first entitled, "The Prayer Book in the Sunday school," by Col. Cecil Clay, of St. Andrew's parish, and the second, "The meaning of the Prayer Book," by Mr. E. S. Hutchinson, of the Epiphany. They were both exceedingly able. Discussion followed of much interest, though rather general in character. Brief speeches were made by the Rev. Drs. Elliott and McKim, the Rev. Mr. Harding, and others of the clergy and laity.

Brotherhood of St. Andrew

At a meeting of the council held Nov. 14th, the general secretary, Mr. John W. Wood, presented his resignation in order that he might accept the office of corresponding secretary of the Domestic and Foreign Missionary Society, to which he was elected by the Board of Managers some months ago. Mr. Wood's resignation was accepted. Until the appointment of a successor, the administration of the affairs of the Brotherhood is placed in the hands of the executive committee of the council, and the assistant secretary was made responsible for the conduct of the details of office work.

It was decided to accept the urgent invitation of the Brotherhood men of Richmond, Va., to hold the 15th annual convention in their city. The dates selected are Oct. 10th to 14th, 1900.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

Bishop McLaren has so far recovered that he was taken for a drive on Saturday last. He has issued a circular reminding the clergy that the annual offering on Thanksgiving Day is, by canon, "to be for the Fund for the Relief of the Aged and Infirm Clergy." The officers have likewise issued their appeal, showing that the interest on the funded capital of \$5,000 being now "enough to meet the present demands upon the society, all now received in the way of offerings may become part of an invested capital."

On Sunday last the pledges taken in the church of our Saviour, after appeal from the Rev. J. H. Edwards, for the current annual expenses, exceeded by \$1,000 the amount pledged for the same purpose last year.

In the Chicago branch of the Woman's Auxiliary, St. Andrew's Day, Nov. 30th, is the regularly appointed annual day of prayer for missions. As it falls this year on Thanksgiving Day, the executive committee kindly request the rectors of parishes to include a prayer for missions in their services for the day.

The Lord Bishop of Niagara preached in St. Peter's, on Sunday morning, an eloquent and inspiring sermon. A national hymn was sung, and the national colors were carried, with the cross, in the recessional.

St. Luke's Hospital

Next Sunday, the last in the Trinity season, is known as "Hospital Sunday." St. Luke's requires about \$50,000 for annual expenses. There exists a false impression that this magnificent charity is richly endowed, and therefore not in need of much extraneous assistance. This mistake probably accounts for the fact that from \$4,000 in former years, the offerings of our churches came down to \$1,400 last year, of which the greater portion was from one parish.

The Church Home for Aged Persons

The managers announce an afternoon reception at 4325 Ellis ave., on Tuesday, Nov. 28th, which being a "donation day," and coming just before Thanksgiving, will, it is hoped, be such an occasion of thank-offering as to gladden the heart of the treasurer of the Board of Managers, Mrs. F. F. Ainsworth, 2505 Michigan ave.

Emmanuel Church, La Grange

On the evening of Dec. 1st, will observe the 25th anniversary of the parish. The rector, the Rev. C. Scadding, and his vestry have invited other clergymen and laymen to join with them in this commemoration. The choir of St. Andrew's will assist that of the parish in the short service at 7:45 p. m., when an address will be delivered by the Rev. W. C. DeWitt, after which there will be a reunion in the spacious parish rooms.

The Deaf Mutes

On Saturday evening the Rev. A. W. Mann, western missionary to our deaf-mute brethren, met his people in a social way, in Trinity parish house, and the following day had the usual monthly services for those of the mission, in the chapel.

The Endowment Fund

Handel Hall was fairly well filled on the evening of the 15th, by representative lay men and women, who met at the call of the special committee of the Church Club to consider the question of the endowment of the diocese. After the opening prayers by the Rev. Dr. Fleetwood, the president of the club, Mr. E. B. Tuttle, introduced Mr. Edwin Walker, chairman of the committee, who, on taking charge of the meeting, entered very fully into a statement of the steps taken during the last 10 or 12 years, but more especially during the past year, when the necessity for assistance to the Bishop became imminent. The need of the fund is now brought pressing home owing to the imperative request of the Bishop for a coadjutor, to be elected Jan. 9th. The trustees of the fund have on hand, and yielding interest, about \$26,000. In insurance companies, ten-year endowment policies, with the diocese as beneficiary, to the amount of about \$50,000, have within a few months been taken out; already a sum of nearly \$1,000 cash has been received by the trustees in the way of commission. It is now hoped to complete this by obtaining \$200,000 in additional policies, which total would give an immediate income of \$3,500, and at the end of 1909 a capital fund of \$250,000. These policies cost \$9.30 per \$100. But an effort is to be made to raise by the end of the year a cash addition to the fund of \$24,000, so that with a total of \$300,000, yielding \$12,000 a year, not only would the parishes be relieved of their present assessments, but there would also be a considerable sum annually available for mission work. The Rev. Dr. Stone in moving a resolution endorsing the insurance idea, appealed in eloquent terms to the feelings of his audience, saying, "We must raise this sum in order to provide a home for the coadjutor who is so much needed. With this endowment raised we shall be all the better prepared for the extension of our mission work, and by it we shall be judged, and impress more than before the community in which we live." Other speakers were Dr. D. R. Brower, the Rev. W. A. Richardson, Mr. Arthur Ryerson; the Rev. Dr. Little who regretted that so few of the rich gave in proportion to their means; Mr. W. R. Stirling who thought we had been pursuing "a penny-wise pound-folish" policy in using the interest of our \$26,000; the Rev. J. H. Hopkins who suggested that groups of five be formed to pay each 20 cents a week, which would soon raise the necessary amount, if 12 per cent. of the Church's 21,000 communicants could be enlisted; Mr. D. B. Lyman, the Rev. W. C. DeWitt; the Rev. Dr. Wilson who thought that a truer designation than endowment fund would be "A self-denying fund"; and the Rev. C. P. Anderson. The resolution so ably seconded having been adopted, Dean Clinton Locke rose to say that it would not be

courteous to part without some thought of the distinguished man, of whose common-sense and great intellect all are so proud, and in whose trying illness during five weeks all sympathized. He accordingly moved a fittingly-worded resolution, which, by a rising vote, the club secretary, Major Taylor E. Brown, was commissioned to send to Bishop McLaren.

The committee having requested another conference with the clergy, some 50 of them met at the club rooms on Monday afternoon last. The dean having asked the Rev. E. M. Stires to preside, the chairman of the endowment committee, Mr. Edwin Walker (who is devoting much time to the subject), stated that since the mass meeting last week it had been definitely arranged that the N. Y. Mutual Life should co-operate with the Detroit company in writing 500 policies at \$500 each, or their equivalent; that 15 agents were now soliciting, who were also empowered to receive cash pledges, and that it would help the committee if the parochial clergy would furnish it with lists for use. This having been unanimously pledged on resolutions by Dr. Clinton Locke, the meeting adjourned.

New York

Henry Codman Potter, D.D., LL.D., Bishop

News from the Orient announces the safe arrival of Bishop Potter at Yokohama, Japan, on his way to the Philippine Islands.

The work at the mission chapel of the Holy Cross will at the end of next month pass into the hands of the Rev. John Swords who will work in connection with the Sisterhood of St. John the Evangelist. The Rev. James G. Cameron has resigned.

The Clericus

At a meeting Nov. 13th, the Rev. E. H. Wellman, Ph. D., read a paper on "The Bible and its critics," which was discussed by the Rev. Drs. Peters and Dunnell, and the Rev. Messrs. Hulse and Granberry.

Church Temperance Society

The Woman's Auxiliary held a meeting at the Church Missions House Nov. 13th. A movement is on foot for the providing of a new night van for coachmen, and for the establishment by spring of several new ice water fountains.

General Theological Seminary

A series of interesting missionary events have just taken place, including in succession the reading of a paper by one of the students, on the "Associate Mission system as an aid in solving the missionary problem"; an address on Alaskan work, by the Rev. W. M. Partridge; a discussion on the work of the Society of St. John the Evangelist in South Africa, by the Rev. Fr. Osborne, of that order; an address on Oklahoma needs, by Bishop Brooke, and one on Indian missions, by the Rev. F. Wm. Merrill, of Wisconsin.

Clergyman's Retiring Fund Society

At the annual meeting, just held at the Church Missions House, Bishop Scarborough presided and made the annual address. The Very Rev. Dean Hoffman presented a resolution, providing that the fundamental laws of the society be amended as follows:

All funds shall be invested in bonds and mortgages upon well-located, improved, productive real estate in the city of New York, worth at least twice the amount loaned thereon, and with fire insurance policies as collateral security for the same, or in the public bonds and securities of the government of the United States, or of the State or City of New York. All such securities, and all money in the hands of this committee awaiting use or investment, shall be deposited with, or placed in the charge and custody of, such domestic trust company having its principal office in the city of New York, as the board of directors may designate, as hereinafter provided. Such trust shall, under the advice and direction of this committee, collect and pay over to this committee the income of the securities, invest and re-invest the capital thereof, care for and properly protect the property, both cash and securities, committed to its charge, keep proper accounts for this committee, and hold all said property at all times subject to the order of the committee.

The routine reports showed that the society has made important advance during the past year. The following officers were elected: President, the Bishop of New Jersey; secretary, Mr. J. Van Vechten Olcott; financial secretary, the Rev. Dr. James H. Lamb; treasurer, Mr. Elihu Chauncey; board of directors, Bishop Scarborough, the Very Rev. Dean Hoffman, the Rev. Drs. Torrington, Holley, Anstice and Vibbert, Messrs. Henry C. Swords, Woodbury G. Langdon, J. Van Vechten Olcott, Wm. Bispham, Elihu Chauncey, and Francis M. Bacon. The committee on trust funds was constituted, to consist of the Very Rev. Dean Hoffman and Messrs. William Bispham and Woodbury G. Langdon.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

On Monday evening, 13th inst., in St. Luke's, Germantown, there was a conference of the Germantown chapters of the Brotherhood of St. Andrew. Addresses were made by the Rev. Messrs. L. N. Caley and A. D. Gring, of Japan, and also by Mr. C. Elmer Jameson.

The Clerical Brotherhood

Under the auspices of this body, there was a service and conference held at 8 A. M., on Monday, 13th inst., at the church of the Holy Trinity, Philadelphia. Bishop Whitaker was the celebrant of the Holy Eucharist. At 11:30 A. M., in the Church House, Philadelphia, the Rev. Dr. A. G. Mortimer addressed the Brotherhood on "The Archbishops' opinion."

Revisionary Bequest

The will of George W. Rexsamer, probated 13th inst., disposes of an estate valued at \$150,000 to \$200,000, which, after the deaths of his wife and sister-in-law, is to be converted into money, and is bequeathed to the Episcopal Hospital, to endow a ward or to erect a building, as the managers may deem advisable; either to bear the name of the donor.

Lincoln Institution to be Closed

After an existence of 84 years, this institution, founded in 1865 as a home for soldiers' orphans, and later, in 1883, devoted exclusively to the purposes of Indian education, is to be closed. It has cared for and educated 519 Indian boys and 487 Indian girls, and the great majority of these pupils, it is claimed by the management, have been provided with useful and remunerative employment. Only eight of this large number (1,006), as far as ascertained, have returned to Indian life on the reservations. The reasons for closing the institution and abandoning the work, is the difficulty experienced in obtaining the U. S. Government's subsidy of \$167 per annum for each child, and the opposition manifested by a certain class in the community. There are no 103 boys and 108 girls in school, while there are 60 others awaiting admission, but as the managers feel unable to stand the strain longer, they have resolved to close the institution on June 30, 1900, being the end of the "fiscal year," this action being ratified by the Board of Council.

New Epiphany Chapel, Philadelphia

The first services were held on Sunday, 12th inst., the Rev. G. DeW. Dowling, curate-in-charge, officiating and preaching both morning and evening. A full vested choir of 28 voices, under the direction of Mr. W. F. Bailey, of Chester, furnished the music, assisted by Miss Helen Reed, harpist. There was a short organ recital before Evensong, when Mr. Omer S. Fitzgerald sang "The Holy City." Epiphany chapel is the outgrowth of the former chapel of that name, at 23d and Cherry sts., and of the old church of the Atonement, which formerly occupied a portion of its site. To the Rev. Dr. T. A. Tidball, rector of St. Luke's and the Epiphany, and Horace A. Doan, a prominent layman of the old Epiphany, credit is due for the conception of this new enterprise, which now presents an imposing group of buildings—the chapel, parish house, and Sunday school building. All these are inter-communicating, built of gray granite,

rough-faced stone work, with fine limestone for all ornamental or carved work. The chapel is a clerestory building, finished in cypress throughout. The columns and arches supporting the clerestory wall, the chancel arch, and pilasters at its side, are of Indiana limestone. The general style is Gothic, of the 15th century. The roof of the chapel is open timber work with hammer beam rafters and paneled ceiling. There are two large western doorways, over which is a large tracery window. The furniture is of quartered oak, including rood screen and pulpit. The altar is marble, and the floor of the chancel, mosaic. The chapel stands at the N. E. corner of 17th and Summer sts.; while the parish house is at the S. E. corner of 17th and Winter sts. In the basement of the latter is a bicycle room, bowling alley, and space for shuffle boards. The first floor has a large reading room and two game rooms. In the second story is a gymnasium containing a running track; attached to this gymnasium are a locker room, a bath room, and a kitchen. The apparatus of the gymnasium is movable, so that the room can be converted into an assembly room for lectures and entertainments. At its east end is a stage fitted up with footlights; two dressing rooms adjoin. Already 150 persons are enrolled for the gymnasium classes. At right angles to the chapel and parish house, to the eastward of both, is the Sunday school building, in front of which is a small lawn. Entrance is effected through two vestibules to the large central room. Between these vestibules is the infant room. There is also a large class room on the first floor, and seven class rooms on the gallery floor. All these latter are separated from the main room by movable glass partitions, so that the classes occupying them can participate in the opening and closing exercises. Financially, the work has been backed by St. Luke's Epiphany church, and the chapel is now included in that parish. The cost of the whole plant approximates \$100,000. The chapel seats 500. Its work will be a broad one, aiming to reach the people in their needs, spiritually, physically, and intellectually—a "free and open church."

Indiana

Joseph M. Francis, D. D., Bishop

Convocation of the Central Deanery

The final meeting was held in St. John's church, Lafayette, Nov. 7th and 8th. The organization of the diocese of Michigan City, since the spring convocation, has taken off what was formerly the northern deanery, and the Bishop has announced the division of the present diocese of Indiana into the three deaneries of Indianapolis, Evansville, and New Albany. There will be no more convocations, therefore, of this deanery under its old name, or with representatives of the same parishes. Seven clergy besides the Bishop were in attendance. In the unavoidable absence of the dean, the Rev. G. A. Cartensen, the Bishop presided. Convocation opened with Evensong at 7:30. The Rev. F. C. Woodward preached an earnest and forcible sermon, on "The Spirit of Power." The services on Wednesday began with the Holy Eucharist at 7 A. M., the Bishop celebrant. At 9 A. M. the Bishop conducted a Quiet Hour, and gave a beautiful and inspiring meditation on "The ministry a vocation," treating the subject under the headings, "Messengers," "Watchmen," and "Stewards." Morning Prayer was followed by a clear, logical, strong sermon *ad clerum* by the Rev. C. S. Sargent, "The Church of the Living God, the pillar and ground of the truth." At the business meeting the Bishop announced that he had appointed the Rev. J. E. Sulger dean of the new deanery of Evansville. The Rev. F. C. Coolbaugh was elected secretary and treasurer. The next convocation was appointed to be held at the cathedral. A suggestive address on Sunday school work was given by the Rev. Mr. Sulger who has the largest and best organized school in the diocese. The address and the discussion which followed brought out many points of value, especially from the Bishop and the Rev. H. M. Denslow. The missionary

service at 7 p. m. brought together an unusually large congregation. The Rev. Mr. Denslow gave an admirable account of the Missionary Council at St. Louis; the Rev. A. J. Graham spoke of "The utility of missions from a practical standpoint," and the Bishop concluded with an eloquent lesson and appeal to those who, by expressing a disbelief in missions, virtually declare their disbelief in Christ. A delightful reception was given at the spacious rectory, and the Church people of Lafayette, and a large number of others, including several ministers of other religious bodies, took advantage of this first opportunity to meet and welcome the new Bishop of Indiana. Here, as everywhere, Bishop Francis won the hearts of all, and brought fresh interest and hope to clergy and people.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

A parish reception was held on the evening of All Saints' Day, at the city hall, Connellsville, in behalf of Trinity church, New Haven, which is practically a suburb of Connellsville. The object of the meeting was to commemorate the anniversary of the incumbency of the Rev. Dr. Cartwright, and to further the organized work of the parish. Addresses were made by the Rev. Dr. Cartwright, the Rev. J. S. Lightbourne, W. J. Diehl, Esq., Mayor of Pittsburgh, a Brotherhood man, and Miss R. E. Byllesby, deaconess. As a result of the meeting it is hoped soon to organize a chapter of the Brotherhood of St. Andrew and of the Daughters of the King. Music was furnished by the choir of the church, and others, and refreshments served by the ladies of the congregation.

Daughters of the King

The quarterly meeting was held on All Saints' Day in Christ church, Allegheny, beginning with a celebration of the Holy Communion at 10:30 A. M. In the afternoon there was a business meeting, followed by a talk by Mrs. Hammond on her visit to England in behalf of the work of the Church Army, and at 5 p. m., Evening Prayer, with a sermon by the Rev. A. Alexander. At 8 o'clock there was a short service, followed by an address by the Rev. H. E. Thomson. Music was furnished by the vested choir of Emmanuel church. Tea was served by the society in the Sunday school room, and the time between services spent in pleasant social intercourse.

The Clerical Union

Held its monthly meeting and annual election of officers at the Hotel Henry, Nov. 13th, beginning with luncheon at one o'clock. The officers for the season are as follows: President, Rev. E. H. Ward, D.D.; vice-president and chaplain, Rev. T. J. Danner; secretary, Rev. W. B. Beach; treasurer, Rev. Amos Bannister. Owing to the absence, by reason of sickness, of the Rev. J. R. Wightman who was to have read a paper on "The Laymen's Missionary League," of which he is chaplain, the Rev. H. E. Thompson read an article from *THE LIVING CHURCH* of Nov. 11th, on "Children's Services," which was made the subject of a spirited and interesting discussion.

Easton

Wm. Forbes Adams, D.D., D.C.L., Bishop

Death of Rev. Dr. S. C. Roberts

The Rev. Stephen C. Roberts, D. D., rector of Emmanuel church, Chestertown, Md., died Nov. 15th, at the Church Home and Infirmary, Baltimore, of general debility. He was born at Newberne, N. C., Oct. 12th, 1831, educated at the University of North Carolina, and his theological education received at Nashotah Seminary. He was ordained to the priesthood July 26, 1857, and has had these charges: Trinity church, Beaufort Co., N. C.; Grace church, Morgantown, N. C.; Christ church, Smithfield, Va.; St. John's, Columbia, Va.; City Mission, Norfolk, Va. In December, 1871, he accepted a call to Emmanuel church, Chestertown. His life was full of good deeds to the community in which he lived. His sympathetic heart never

failed to respond to the needs of the sufferer or distressed without regard to Church or creed. He knew no fear where the needs of others called for help. His remains were taken to Chestertown on Friday. The funeral took place from the church on Saturday afternoon, and burial was in Chester cemetery.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

Memorials in St. Michael's, Genesee

The Festival of St. Michael and All Angels' was fittingly celebrated in this parish, the Rev. C. H. Boynton, Ph. D., rector. The completion of the memorials of Mrs. Jones and of Mr. and Mrs. David Shepard in time for this festival was a great satisfaction. Bishop Walker, at the 11 A. M. service, made a helpful, hopeful address, and celebrated the Holy Eucharist. The memorials consist of a tessellated pavement of gray and brown encaustic tiles in the chancel, and an altar rail. In the centre of the pavement is inlaid a cross, the upright of which is six ft. long, and the transverse beam four ft. This is so artistically put together as to give the impression of being raised above the floor level. Inserted near the base of the cross is a brass plate bearing the inscription: "In memory of Sarah Cummings Jones. Born Nov. 17, 1831; died Jan. 9, 1894." The supports of the altar rail are made of cast brass, representing vine branches, leaves, and fruit. The rail is of black walnut, the gate being of brass, telescope fashion. The inscription reads: "To the glory of God, and in loving memory of David and Dolly O. Shepard," and is the gift of Mr. D. Chauncey Shepard, of St. Paul, Minn., in remembrance of his father and mother who throughout their lives were faithful and valued members of St. Michael's parish. The altar stands on a solid slab of marble. The entire work is artistically perfect.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

On the morning of Oct. 10th, the Bishop confirmed a class of six at Grace church, Riverhead, presented by the rector, the Rev. George W. West. In the afternoon, the Bishop, accompanied by Mr. West, drove to Mattituck, where he administered the rite of Confirmation to another class, at the church of the Redeemer.

Archdeaconry of Queens and Nassau

The regular fall meeting was held in the church of the Resurrection, Richmond Hill, Oct. 25th. The Bishop presided. Archdeacon Bryan reported work done since the last meeting. He had presented the cause of diocesan missions in 12 parishes, and in most instances the offerings were devoted to that purpose; had visited and conferred with the committees of 11 missions on financial matters. All the missions under his jurisdiction were in a prosperous state. The mission at Hicksville, under the charge of the Rev. Joseph P. Smyth, Jr., has already shown evidence of the wisdom of establishing the Church in this section. A committee has been authorized to purchase land on which to erect a church at Morris Park. As soon as this is done, and land paid for, a loan will be secured and a church built. Archdeacon Bryan was authorized to start a new mission at Brooklyn Manor, there being no church in that section within walking distance. The archdeaconry approved of the recommendation of the executive committee, that the clergy of the archdeaconry be asked to aid in having the offerings of the Sunday schools during Advent given to diocesan missions. Additional appropriations were made to the missions at Seaford and Hicksville, and \$100 appropriated to the work among the colored people in Smithville South. The treasurer's report showed a balance on hand. In the evening a service was held, and an address made by the Rev. William Wiley on Sunday school work. A native Persian, now studying medicine in this country, spoke on the need of missionary work in Persia.

Farewell Reception to Rev. Dr. Morrison

On the evening of the 15th, in the parish hall of St. Matthew's church, Brooklyn. The Rev. Dr. A. A. Morrison has accepted a call to Trinity church, Portland, Oregon, and the reception testified, by its numbers and warmth, the affection felt for him and Mrs. Morrison. Mr. Charles A. Peck, the senior warden, presented the rector with a handsome silver loving cup and a purse of gold, concluding his remarks with the words: "It is indeed a loving cup, and we want it to be a cup to cheer you in the future. It symbolizes your teaching to us—bright, shining, and sterling." Dr. Morrison responded happily, saying that the time he had been connected with St. Matthew's had been the happiest of his life, and that he would carry the pleasantest memories of his 10 years with them to his new home. These gifts were supplemented by that of a handsomely embroidered stole presented by C. B. Demarest on behalf of the altar guild, and a silk cassock, a gift from the choir. The evening closed with refreshments and music. A number of the clergy of the diocese and of Manhattan were present. Dr. Morrison leaves in a few days for Portland. As yet no effort has been made to fill the vacancy caused by his resignation.

Massachusetts

William Lawrence, D. D., Bishop

Mr. Samuel T. Dutton read an able paper upon "Religion in schools," before the Monday clerical, Nov. 13th.

St. Paul's church, Boston, held a sociable, Nov. 17th, in the parish rooms. A musical programme was the feature of the evening. Reports of the various societies and organizations were read by the rector, the Rev. Dr. Lindsay.

Young Travelers Aid Society

In the chapel of Trinity church, Boston, Mrs. Groves gave an interesting account of the work in behalf of unprotected and homeless old women, as well as in the interests of girls and children who arrive at the two railroad stations of this city. The Boston society had assisted only 1,000 less people than had been looked after by the English society in the whole of England. The Rev. C. H. Brent made an address. A fund of \$10,000 has been offered to the society upon the condition that it raise \$1,000 more.

Vermont

Arthur C. A. Hall, D. D., Bishop

Bishop Hall went, Oct. 10th, to Lyndonville, to administer Confirmation. On Sunday, he visited Holy Trinity, Swanton, and St. John's, Highgate, and on Monday, Grace church, Sheldon.

The Rev. Thomas Warrall, M. A., of Poughkeepsie, N. Y., has gone to Burlington to take up the duties of assistant, under the Rev. Geo. Y. Bliss, rector of St. Paul's church.

Maryland

William Paret, D.D., LL.D., Bishop

Bequests of Mr. Geo. A. Reinicker

By the will of Mr. George A. Reinicker who died on Nov. 1st, in Baltimore, is bequeathed a ground rent of \$600 to the Theological Seminary of Virginia, and one of \$300 a year to Christ church Orphan Asylum of Baltimore. For a number of years Mr. Reinicker was a vestryman of Christ church. He was of a generous disposition, and contributed largely to a number of charities. He purchased for \$8,000 the ground rent of Trinity church, and gave it to the church, and in addition he spent several thousand dollars in improvements to the building. He also founded a course of lectures at the Theological Seminary, near Alexandria, Va.

Marriage of Rev. J. P. McComas

The rector of St. Anne's parish, Annapolis, was married to Miss Katharine Carmichael Murray, daughter of pay director James D. Murray, U. S. N., in St. Anne's church, on Nov.

9th, the Rev. J. C. Gray assisted by the Rev. F. B. Howden, performing the ceremony.

The Churchman's Club

Gave its annual dinner at Music Hall, Baltimore, Nov. 16th. Mr. Joseph Packard, Jr., president of the organization, presided. After-dinner speeches were made by Bishop Paret, Mr. John H. Peyton, who recently returned from the Philippines, and the Rev. F. W. Clam- pett.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

Clericus at Watertown

The clergy of Watertown and vicinity have organized a clericus for mutual benefit, like those at Syracuse and Utica. The first meeting was held in Trinity church, Watertown, Oct. 16th, when the Rev. Dr. J. Sanders Reed was elected president; the Rev. J. Howell Geare, vice president; the Rev. D. D. Waugh, secretary and treasurer. Meetings will be held on the first Monday of each month at Trinity rectory, Watertown.

Rev. Dr. Brainerd's Anniversary

Completing his 36th year as rector of St. Peter's church, Auburn, was pleasantly celebrated on Sunday, Nov. 5th. The genial Doctor preached a sermon full of interesting reminiscences covering the long period of his rectorship. The parish and rector deserve widespread congratulations upon the event, and also upon the completion of extensive repairs this summer to the handsome stone tower and spire of St. Peter's, which involved an expense of \$6,500, now fully paid.

The Utica Clericus

Held its November meeting on the 6th inst., in the parish rooms of Grace church. Eighteen clergymen were present and listened to a vivid description of the travels and experiences of the Rev. C. E. S. Rasay during a three months' tour of England and continental countries.

Albany

William Crosswell Doane, D.D., LL.D., Bishop

The Rev. Dr. J. N. Shackelford has met with a painful accident which, though not serious, will lay him up for some time.

St. Mark's, Hoosick Falls

On the evening of Nov. 2d, the Bishop of Albany made his annual visitation, and confirmed a class of 21 persons presented by the rector, the Rev. Alonzo Cushman Stewart.

The Albany and Troy Clericus

Celebrated the 25th anniversary of the Rev. Dr. W. W. Battershall's rectorship of St. Peter's church, Albany, with a reception and luncheon given at St. Paul's parish house in Troy, Nov. 6th. Dr. Battershall was presented with a copy of Temple's Shakespeare, a testimonial of the Clericus to its esteemed member. The set, beautifully bound in morocco, was in an enclosed case, also of morocco, and suitably inscribed. The presentation remarks were made by the Rev. Dr. Enos. Dr. Battershall responded in an eloquent and feeling speech. The annual election resulted in the re-election of the president and vice-president, the Rev. Edward W. Babcock and the Rev. Paul H. Birdsall, the Rev. W. F. Parsons declining a re-election. The Rev. John Mills Gilbert was chosen secretary and treasurer.

Anniversary of the Rev. Dr. Battershall

Festival services commemorating the 25th anniversary of the installation of the Rev. Dr. Walton W. Battershall as rector of St. Peter's church, Albany, were held Nov. 4th, attended by about 25 clergymen and a representative congregation. In the evening a reception was held at the parish house, and besides a massive silver loving cup from the vestry, Dr. Battershall was presented with a check for \$3,500 from about 200 members and former members of the congregation. He was the recipient also of heartiest congratulations from hundreds of friends. The

Bishop officiated at the services at 11 A. M., assisted by Dr. Battershall and Dean Robbins.

Anniversary of the Rev. R. J. Adler

The observance of the 25th anniversary of the Rev. R. J. Adler's rectorship of St. Mark's church, Green Island, took place Oct. 15th. The rector delivered the sermon. Services were also held at 7:30 o'clock Saturday evening. The services of the afternoon were largely attended, many persons from Troy, Albany, Cohoes, and the vicinity being present. The musical programme was unusually interesting. The address was by Bishop Doane. The important improvements and changes in the church were spoken of by the Bishop who said the people of St. Mark's church could not be too thankful to Mr. Adler, or too solicitous for his welfare, as his untiring efforts and persistent work were in a great measure responsible for the success of the parish. The evening service was especially for the societies of the church. The souvenirs distributed among the members of the congregation were of much interest—a number of excellent engravings, including a picture of the building at George and Clinton sts., in which the early Churchmen held their first services on the island. The building was used by Uri Gilbert as a carriage shop, and there on Nov. 23, 1865, an organization of religious people, afterward the congregation of St. Mark's church, was effected. A reception to the rector on Monday evening gave opportunity for hearty congratulations by his parishioners and friends. After Mr. Adler had retired to the rectory near midnight, the members of the choir serenaded him with several songs, and he was presented with a box containing a sum of gold as a token of the good wishes of the choir.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Sixty-Sixth Annual Convention

Met in St. John's church, Detroit, Nov. 15th. The opening service began with a celebration of the Holy Communion, a stately service, largely choral, and exceptionally well rendered by the choir. The sermon was preached by Bishop Davies, in which he spoke with wisdom and earnestness on divorce, advocating a national divorce law; the Church and the family, and the better observance of the Lord's Day. The business sessions of the convention were held in the parish house, and were well attended, about 50 of the clergy and 67 laity being present. The Bishop read his address, noticing the death of two eminent laymen, Col. J. T. Sterling and Frank S. Sill, a long-time member of the vestry of Trinity church, Monroe, the successful work of the general missionary, and giving the number of Confirmations at 107 for four months when the fewest Confirmations are held at any time of the year. The 10th anniversary of the Bishop's consecration occurred on St. Luke's Day. The Rev. Dr. McCarroll, chairman of the then appointed committee, introduced a preamble and resolution highly appreciative of the Bishop personally and of his faithful administration of the diocese, which was adopted unanimously by a standing vote. The Bishop, with evident emotion, responded briefly. The remaining articles of the revised constitution were adopted, and that work, begun several years ago, finished. The Rev. Dr. Prall, chairman of the committee on Constitution and Canons, has devoted much intelligent labor and perseverance to this subject. The missionary meeting in St. John's church, Wednesday evening, was well attended and highly interesting. The first report of the Rev. Wm. S. Sayers, general missionary, gave a full and intelligent account of his active and zealous work during four previous months. It notes opportunity for enlarged and new work. There are 50 towns of 900 or more population in the diocese where the services of our Church have never been held. Mr. Sayers has visited nearly every parish and mission in the diocese, covering nearly 4,000 miles of travel, and sets out again this week. There are 35 clergy of the diocese receiving missionary stipends, amount-

ing in all to \$7,853. At the same meeting Mr. J. B. Haworth, treasurer of the Mission Board, read his report. Before the next convention \$1,000 will be needed in addition to the amount already pledged, and the convention adopted a plan of apportionment and assessment to raise that sum.

The old officers of the convention and diocese were all re-elected, except that Mr. James North Wright was chosen a trustee of the diocese to fill the place left vacant by the death of Mr. Hervey C. Parke. The Rev. S. W. Frisbie's election as secretary of the convention marked the 21st year he has been chosen to that position. The convention expressed its regret at the departure of the Rev. Thos. W. McLean from the diocese, with which he has been connected 17 years. In pursuance of a recommendation in the report of the committee on Christian education, the Rev. Dr. R. W. Clark, chairman, the Bishop appointed a diocesan Sunday school committee: Rev. Messrs. William Gardam, Chas. L. Arnold, C. H. Mockridge, R. M. Chamberlain, and J. A. Chapin; Messrs. John Pound, R. W. Humphill, Jr., Hon. James O'Donnell, and Leonard Reed. The next convention will be held in St. Paul's church, Detroit, in November, 1900.

The Detroit Church Club

Gave its annual banquet at the Russell House, Detroit, Nov. 16th. The Rev. Dr. Briggs was the guest of honor. Hon. Otto Kirchner, president of the club, presided, and the attendance was very large. There were four set speeches; viz: The Rev. Dr. Briggs, on "The present crisis in the Church of England in its relation to Church Unity," read from manuscript; "The Churchman in public life," by Prof. H. B. Hutchins, dean of the Law Faculty of Michigan University; "Religion and the Scientific Spirit," by the Rev. Dr. William D. Maxon, and "Spiritual Expansion," by Rev. Thos. W. Maclean. Prof. Keat and the Rev. Chas. L. Arnold also spoke.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

Parochial Retreat at St. Paul's

Conducted by the Rev. Fr. Field, S. S. J. E., beginning at Evening Prayer, on Nov. 13th, and continuing throughout the next day, closing with the early Celebration on the 15th. The subject of the instruction was "The Christian family."

Choir Festival at Church of the Ascension

The music was well rendered by the vested choir of men and boys. The rector, the Rev. Dr. J. H. Elliot, delivered a discourse on Church music, and prizes were given to several of the boys for punctual attendance and faithful work during the past year.

Michigan City

John Hazen White, D.D., Bishop

First Annual Council

Met in Trinity cathedral, Michigan City, Nov. 13-15th. The first evening was given to the Woman's Auxiliary. An excellent sermon was delivered by the Rev. Ernest M. Stires, of Chicago. The next morning Holy Communion was celebrated at 7 o'clock. At 10 A. M. there was a second Celebration, Bishop Waite being celebrant. The sermon was by Bishop Francis, of Indiana. In the afternoon Bishop White delivered his annual address. The Rev. Walter J. Lockton was elected secretary of the diocese. Much time was taken in considering the report of the Committee on Constitution and Canons. Mr. Walter Vail was elected treasurer of the diocese. *Standing Committee:* The Rev. Messrs. A. W. Seabreeze, John N. McKenzle, Walter Scott, F. M. Banfil, and E. W. Averill. *Delegates to the Missionary Council:* The Rev. W. W. Raymond and H. B. Norris. The Rev. L. W. Applegate, the financial secretary, and the Rev. W. W. Raymond, delegate to the last Missionary Council, gave short addresses. After closing prayer by the Bishop, the council adjourned *sine die*.

Editorials and Contributions

IT is announced that the Rev. Mr. Sheldon, of Topeka, Kas., author of "In His Steps," is about to revise the Apostles' Creed. The ostensible purpose is to render it more intelligible to his people. There is something almost amusing in this. It certainly suggests questions as to the intelligence of the people with whom he is working. It is hard to imagine how great truths could be more simply expressed than in this Creed as it has come down to us from the early ages. We fear some wrong is done to the citizens of a progressive city in a progressive State by the assumption that they are incapable of understanding it. The suspicion arises that something more than simplicity is aimed at in the projected new version.

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Authority in Religion

NO doubt, for the most part, the secular newspaper pursues the line of reflecting the average popular opinion, rather than of endeavoring to rectify it. But now and then shrewd American common sense asserts itself, and a clear-headed editor finds himself impelled to sweep aside the sophistries by which people are being misled, and to bring to light the true relations of things. Thus, in recent numbers of the *Chicago Times-Herald*, we find some pointed remarks on the Congregational Council which met in Boston a short time ago. This paper commented particularly upon the utterances of President Hyde, of Bowdoin, on theological seminaries. President Hyde asserted that "the professor will either be untrue to his conscience because he has signed an agreement to teach according to the Creed, or he will disregard the Creed." It hardly needed the case of Dr. Gregory, the Chicago preacher, with his vilification of the other ministers of orthodox pulpits as not believing what they teach, to prove the position of the *Times-Herald*, that the utterances of Dr. Hyde are in the language of agnosticism. This paper points out that there must be authority in religion, or the issue cannot fail to be complete unbelief. "In every department of our life activities there is authority of some sort. Without it there would be a kaleidoscopic exhibition of ignorance and inefficiency. Man would become simply an undisciplined animal." In the case of the Christian religion, "whose sanctions and restraints are held to be of divine origin," it is least of all possible. An organization must have authority, and if authority goes, the organization must necessarily go with it. The concluding words of the article upon which we are chiefly commenting, are as follows: "The alternative of an authoritative religion is a weak and nerveless substitute of speculative gossip and sweet philanthropy, which encourages the bolder spirits of anarchy and nihilism in their advocacy of pure selfishness and a gross materialism."

WE have had occasion to say heretofore that the conflict of thought which is now going on in the centre of Christian denominations, is a conflict between supernatural religion and natural religion, the latter often tending to pure agnosticism. In Germany, a century ago, a similar agitation began in the bosom of the Lutheran Church.

The position taken was that Christianity is nothing more than a republication or advanced development of natural religion. The effect of this is obvious. Natural religion, in the first place, is nothing but the recognition of the ineffaceable religious instincts of mankind, and the attempt to give them some satisfying outlet. Rudimentary and more or less gross in its earlier stages, this form of religion is capable of refinement and improvement as time goes on and men become more civilized and enlightened. Expressed at first in various idolatrous forms which develop into traditional cults, it is improved or even transformed in the hands of great men, the religious geniuses of their age, such as Confucius, Buddha, and Zoroaster, or the founders of Greek ethical philosophy. But it is evident that in no form or system can this kind of religion possess exclusive or final authority. It is subject to fluctuation or change as often as a new leader arises. It has no fixed basis, and the very foundations are uncertain, inasmuch as the religious instincts and impulses, the presence of which is acknowledged, are subject to varied interpretations. That the tendency of intellectual people, viewing religion in this way, will be toward agnosticism and indifference, must be clear. This was the case in the higher circles of thought in the Roman Empire at the dawn of Christianity, and it is a widespread tendency at the present day.

CHRISTIANITY claims to belong to a different category. It has from the first been preached as a supernatural, not a natural, religion. That is to say, while it recognizes the inherent instincts which make for religion, and the needs which thus arise, it offers for the satisfaction of this department of human nature no system which rests upon the thoughts and guesses of men, however profound in their conception, or however grand and far-reaching in their intellectual and spiritual range. It offers instead of all these, a system which has come from God, and which has, therefore, an unquestionable authority. It comes by direct supernatural revelation which raises it infinitely above the thoughts and conjectures of men, though they may be men of phenomenal genius and intellectual giants. It delivers truths which are imperishable. The facts upon which it rests are facts which have happened once for all, and which can never give way to later facts. The significance of these divine transactions in the sphere of humanity will, moreover, be the same to the end of time.

IT may be true that this significance is not at all times perfectly apprehended, that a new and larger application may appear, according to the needs of successive ages; but this development of meaning is by way of unfolding that which has from the first been taught, not of casting aside the old interpretation and substituting another. The authority which attaches to supernatural religion is seen in this way to belong not simply to the facts but to the significance which from the first they were shown to have. Corollaries or additional inferences may be added, but they are simply the expression of what was already contained in the original propositions. If the articles of

the Creed, for instance, are to be taken as mere statements of facts, with no exclusive significance, the result is to reduce Christianity to the plane of natural religion. The successive statements become merely pegs upon which to hang whatever vagaries of thought any one may choose. The facts themselves are easily referred to the realm of poetic realism. Nothing stable remains as the result of this process, and all claim of authority vanishes away.

AT different periods the same process takes different forms. A century ago the attempt was confessedly to reduce Christianity to the category of natural religion. But at present it is common to meet with a view which is the converse of this. Instead of reducing Christianity to a lower level, it professes to elevate natural religion. It is said that the distinction between the natural and the supernatural is untrue; that, in fact, one thing is as supernatural as another. It is urged that all good thoughts, and all systems which have anything of truth or utility for man, are from God. We hear His voice in the lines of great poets and the utterances of philosophers of antiquity and of all time. His hand is in the various religions which have existed upon the earth. Hence it is argued, while Christianity may be the loftiest and noblest, it is not so because it differs from the rest in its source or in the method of its development. It does not differ from them in kind. It simply exhibits the choicest results of the best thought of all ages. The universal spirit, or, as others would say, the immanent God, brooded over the profound meditations of the wise of every generation, and out of this has been evolved the greatest and most powerful religion so far seen. But disguise it as we may, this process takes away the unique authority of this religion. It is, after all, the thoughts of men with which we have to do, even though we choose to dignify them by another name. There is here nothing absolute or final. The inevitable logic of the position is that Christianity is destined to give way to something more advanced. But Christianity claims to rest, not upon the thoughts of men, even though esteemed to be the promptings of immanent Deity, of the divinity residing in every man; but upon the definite acts and revelations of a Personal God, not God in nature, but God above nature. Christianity is this or it is nothing.

—X—

Criticism and Orthodoxy

A PARAGRAPH from *The Nation*, on the subject of the Church and the higher critics, is quoted in *The Biblical World* for September, and is called an "acute comment." *The Nation* tells us that "Biblical studies are now as well and definitely organized as studies in the department of Greek history or Roman law." It proceeds to state, in a sage and oracular style, that there is in each field a recognized body of authorities, and that their weight consists not in the fact that they have a standing in the Church, but in the soundness of their methods. "We never ask," says *The Nation*, "whether a man is 'orthodox' in his views of the political constitution of Athens, or of

the origin of the *patria potestas*; we only ask if he is abreast of the latest researches touching those subjects. Precisely that is the test which we should apply to the Biblical scholar. Is he in general agreement with the masters of those who know his specialty? If he is not, he may be as orthodox as you please, but he is either belated or eccentric to the extent of making his opinions of no weight."

THIS certainly has an acute sound; but it may be questioned whether it does not rather deserve to be called "smart." It ignores the fact that Biblical critics of the first rank are divided into several "camps," according to their pre-assumptions, and that a scholar's pre-assumptions, no matter whether he is orthodox or not, necessarily affect his methods and his conclusions, and that, too, very frequently, in a radical manner. There is a long list of such critics who deny the supernatural, and even the Personality of God, identifying God with the universe. Is it not evident that this class of scholars will reach quite different conclusions, in a large number of instances, from those who begin with a belief in the supernatural? Will not those who believe that the Bible is inspired in a special manner, so as to become the vehicle of divine truth, reach different conclusions from those who repudiate any such belief? It is vain to persuade the Church that the Bible is simply "like any other book," and that it makes no difference who has the handling of it, provided he is a competent scholar. We make use of the labors of such a scholar, making due allowance for his pre-assumptions and their influence, but it is another thing to recommend his writings in our schools, or admit him to the position of an authorized teacher. We shall desire the best and most advanced scholarship, but we shall insist that its presumptions shall not be foreign to the Christian religion. It is in this way that the question of orthodoxy comes in. It is not that the critic must be required to arrive at conclusions in accord at all points with received opinions, but that his antecedent point of view shall be in harmony with the Christian religion, and that he shall work in the atmosphere of Christian thought.

WE supposed it had now been generally admitted that it is not possible to approach subjects like these with impartiality, or, in other words, without pre-assumptions which must largely govern the process of investigation. Some time ago we quoted the words of David Strauss touching this subject, and they are worth quoting a second time for the frank avowal which they contain: "One often meets," he says, "in the writings of free-thinking theologians the assurance that their researches rest on a purely historical interest. For my part, with all respect to the word of these gentlemen, I regard what they affirm as a thing impossible; and even if the fact were true, I could not regard it as worthy of praise. He who writes on the monarchs of Nineveh, or on the Egyptian Pharaohs" [we might read here, "Greek history or Roman law, the political constitution of Athens, or the origin of the *patria potestas*"] "may indeed obey the purely historical interest. But Christianity is so living a force, and the question, what have been its origins? contains in it such decisive consequences for the immediate present, that one would have

to regard as struck with stupidity the investigator who only brought to the study of this question an historical interest." He then goes on to invite scholars to join with him in "delivering the human mind from the spiritual yoke which has hitherto oppressed it" (i. e., supernatural religion.) Strauss was a great Biblical scholar, "the real thing," we suppose *The Nation* would call him. He was "scientific," no doubt, and so were the other "free-thinking scholars" to whom he appeals. Are we therefore under the obligation to accept him and his fellows as our guides and masters? It really appears that it is only when the scholar's pre-assumptions are Christian and orthodox that we are called upon to suspect him as "belated or eccentric."

—X—

"Stir Up and Get Ready"

"WHAT is the meaning of the name, Stir-up-Sunday, sometimes given to the Sunday next before Advent?" Such was the question asked by a Sunday school teacher of her class of small boys. "Stir up and get ready for Christmas," came the answer from one of the number, a bright, eager-faced lad of nine or ten years. To his mental gaze there were doubtless visions of joys not strictly spiritual associated with the coming of Christmas. Visions of sugar-plums dance through small heads long before slow-footed time brings

"The night before Christmas when all thro' the house Not a creature is stirring, not even a mouse."

"Stir up and get ready for Christmas!" Was there not more in the small lad's answer than he knew? Much stirring up and getting ready for the great day is evident ere Advent dawns. It is a stirring up and getting ready that is to culminate in the giving and receiving of gifts—of parents to children, of children to parents, of brothers and sisters to each other, of friend to friend. Shops are thronged with eager buyers, stirred up to get ready for Christmas. And who would look coldly upon this outward and visible sign of good will, even though it be but the world's semi-conscious recognition of its relation to God's gracious Christmas Gift to man? Only let us keep to the proportion of things. Were it not better to expend less thought upon gifts for the dear ones who already have and abound, and put the more upon how large we may make our offering at the cradle of our King? Is it not pitiable that we find it possible to do so much for them, so little for Him? Is it not true that the offering in the parish church on Christmas Day is quite disproportioned to the lavish bestowal of gifts in the parish homes?

"Stir up and get ready for Christmas!" What lessons are the children learning of Christian giving? Is it not rather one of getting than giving? There should be some way of teaching them the blessedness of giving in the Name and for the sake of God's dear Son. I could never see that this was logically the object lesson of the Christmas tree. Why not leave that—the Christmas tree—to the home, except in mission schools among the very poor?

"Stir up and get ready for Christmas!" Is there not something to be done, something given for the Cause that Jesus loves—the making of His way known upon earth? The weeks that follow Christmas, and the Epiphany, should gladden the hearts of the faithful workers at the Missions' House in New York, by manifold increase of means

for doing their work, and ours. The spirit of giving is too confined, too narrow, if it end within the home, the parish, the diocese; for, the field is the world.

Y. Y. K.

—X—

Some Common Mistakes

BY THE REV. FRED'K S. JEWELL, D. D.

III.

SIXTH. It is a mistake to assume for a moment that those who object to expending money on foreign missions, on the alleged ground that we have so many at home who are practically heathen, are really concerned about the conversion of the latter, and are always ready to contribute to the cause of home missions. Generally, nothing of the kind. They are not pleading for the home work, but are only opposing the work abroad; under an ingenious and plausible subterfuge, making against both. Their course reminds one of the memorable protest and plea of Judas, "Why was not this ointment sold for three hundred pence and given to the poor?" Honest Judas, benevolent Judas! Flimsy mask! How easily it was torn off! This he said not because he cared for the poor, but because he thought of the purse.

SEVENTH. It is a mistake, and very near an impertinence, to ask and expect the Church to give seceders letters of dismission and recommendation to any of the denominations; for she is not in communion with any of them. All that she can give is a formal certificate of enrollment on the parish records, as a communicant, and of exemption from any known cause for discipline up to the time of application for a letter. A certificate of good standing that is of any value cannot well be granted; for consistent good character as a communicant breaks down when the person resolves to abandon the Church for any other religious body. To do this last is at once to commit the sin of unfaithfulness to vows, and schism against the Body of Christ. In Confirmation the communicant entered into the most solemn vows with both God and the Church, and not with any one of a group of denominations. From those vows the Church alone cannot release him, for she is only one of the parties to the covenant, and God gives no sign of His consent to such a retraction and release. Hence, while it may not be counted in the parish report to the diocesan council, the name of a communicant once on the roll of communicants of the Church, remains there, subject only to the appended notes—deceased, removed, suspended, lapsed, or schismatic. In either of the last three cases, the communicant is not, and cannot be, certified as in good standing.

EIGHTH. It is a mistake, characteristic of little learning and large assurance, to suppose that a rambling, off-hand talk, however fluent, is extempore preaching. The free and easy gamboling of the colt in the pasture is a long way off from a proper trot in the harness, or a finished run in the race course. Few minds are full enough, fertile enough, methodical enough, and self-controlled enough—in short every way intellectually and linguistically masterful enough, to speak wisely and well impromptu, or even extempore. He who without a fair share of these pre-requisites, attempts such impromptu speaking, supposing it to be true extempore preaching, should remember that it is nowhere recorded that the Lord ever opened the mouth of more than one ass in apt and effective speech.

Letters to the Editor

THE VOICE OF THE CHURCH

To the Editor of *The Living Church*:

It seems indeed time that the priesthood should become alive to the danger of the people through such imputations as those of the Rev. M. K. Schermerhorn, reprinted from a daily paper in your issue of Nov. 11th, with the Rev. Alban Richey's excellent comments.

There can be nothing more contemptible than to steal the good name of any man, and for one with the outward authority of the priestly office to deliberately impugn the honesty of his fellows in such a vague way, and in the public press, has much the appearance of the traitor.

The reflex effect of such suggestions must be one of extreme danger. The doubt of the leader's faithfulness robs the army of courage and confidence. And these whispers of the few whose acceptance and adoption of ancient error instead of ancient truth have led them to condemn all who prefer to adhere to the tested standard of the Faith, not alone hurt the clergy, but disturb the minds of the people.

Thank God! we of the priesthood can stand in solid ranks and still proclaim our unshaken faith in the Church, and in her familiar forms of devotion.

We can believe, and teach as we believe, and find all that we need for ourselves, all that those committed to our care can need, in the established and inspired Word of God, and in the voice of the Church, guiding us through the Prayer Book.

JOHN MILLS GILBERT.

Waterford, N. Y.

"PRAYER BOOK RIGMAROLE"

To the Editor of *The Living Church*:

When we consider that the author of an article in *THE LIVING CHURCH* of the 11th of November, taken from the New York *Sun*, with the above caption, is the same who has recently sent a prospectus throughout the Church advertising "Renascent Christianity," which claims to foreshadow that of the twentieth century, we need not be surprised at this attack upon the Prayer Book.

In St. Paul's valedictory address at Miletus, which we find written in the 20th chapter of the Acts of the Apostles, are these words: "Take heed therefore unto yourselves, and to the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." These words came unbidden to my lips after reading the article referred to, especially in connection with the prospectus which I had received. For whether St. Paul had in mind the false teachers already in the Christian Church or not, certainly his prediction is abundantly fulfilled in our own day, for the ominous characteristics of the unbelief now are that it is within the Church, in the pulpit, and at the very altars. It is not now the bold and defiant foes of the Faith we have to fear, the Ingersolls who openly reject the Bible and God, but the avowed friends of the Bible and the Gospel, the higher critics, so-called, men in Holy Orders, men who have sworn to defend the Faith, yet who by their rash and irreverent criticism are tearing the Bible to pieces, unsettling the very foundations, and destroying the faith of thousands in this Book as inspired of God in the Holy Ghost.

But we may well be amazed at the audacity of this writer, who though a comparative stranger in the Church, goes back on the Bible and the Prayer Book, and assumes to formulate a new Faith for the twentieth century; who condemns the whole House of Bishops for their indorsement of the Sacred Scriptures as the "Word of God," and stigmatizes the Prayer Book as a "rigmarole" of "traditional errors," and in its lectionary selecting portions to be read that are "inhuman, indecent, and false." We might

well ask who is this man that arraigns the fidelity and wisdom of the whole Anglican Church? What are his credentials? "On what meat does he feed?" From whence is his source of knowledge and inspiration? Is he a second Daniel come to judgment, or is he the echo of the higher critics of the Briggs stamp?

No book agent can equal the conceit and assurance of the author of the prospectus referred to—his audacious criticism of the Bible and Prayer Book, his sweeping assertions as to doctrines and creeds; his reflections on the honesty of those who hold to the old paths or traditional beliefs; his utter disregard of history and authority; his condemnation of men in the Church eminent for learning, for wisdom and piety, and above all, his ambition to originate a new religion, a new theology, and a new Church which will be better adapted to the twentieth century, better than the old Faith, the old Bible, the old Gospel, which were not originated by man, but given to the Church by the Spirit of the living God. Was there ever seen or heard in the Church before such intolerable conceit and presumption as this?

There are numbers of men and women in the Church who do not now pretend to believe what a score of years ago was supposed to be fundamental truth, and multitudes of others who are wavering and uncertain as to what is true or false in religion. What is the cause? Mainly the so-called "Higher Criticism" of the day. The criticism which tears the Bible into fragments; the criticism which relegates a great deal of its history to the region of myths and fables; the criticism, in short, which utterly destroys its authority as a Divine Revelation. I speak what I know. I speak what I hear on all sides. Only the other day one of my most intelligent parishioners who had fallen away from church attendance, speaking of the indifference and unbelief that prevail, said: "The people do not know what to think or believe when ministers themselves are rejecting portions of the Bible, and the critics make everything uncertain. In such a case what can you expect of the common people?" What indeed can we expect when all this unbelief plays right into the hands of corrupt human nature, which wants to follow its own "sweet will," irrespective of judgment or retribution?

As for the Prayer Book, we regard the writer referred to as either ignorant of its contents or incapable of appreciating its transcendent merits. But when a man goes back on the Bible, how can we expect him to appreciate the Prayer Book, which is fairly saturated with the Word of God? Dr. Adam Clark, the distinguished Methodist commentator, said that "next to the translation of the Bible in the English language, the greatest work of the Reformation was the Prayer Book." And only a short time since the Rev. Dr. Parker, of London, the leading Non-conformist preacher of England, speaking of liturgical worship, recommended the Prayer Book as a model, as altogether superior to any other form of service.

We know what the modern critics claim, that they are only trying to get at the truth. This is all well enough. We all want the truth, and none of us are afraid of the light. But we do not want mere speculations, guesses, and assumptions. It is the sheerest nonsense to say that all the learning and scholarship are on the side of the critics. It would indeed be a very sorry showing if such were the case, for new discoveries in the Eastern archaeological researches are proving almost every day that the Bible is right, and the critics wrong. And some have the honesty to acknowledge it, as Harnack, for example, the foremost scholar of the advanced school of critics in Europe, frankly admits that many of his conclusions were wrong which he held ten years ago; about the time, in fact, when nearly all the higher critics claimed that Moses could not have been the author of the Pentateuch, because there was no literature in Egypt at that time; yet it has been demonstrated since that there was a high state of civilization and culture in Egypt at least a thousand years before Moses. But we suppose the "per-

verse things" will continue to be said, and that "wicked men and seducers will wax worse and worse, deceiving and being deceived," for this is precisely what is predicted shall come to pass in the "perilous times" that indicate the last days of this age or dispensation. Still this does not relieve us from bearing witness to the evil, and contending manfully for the "Faith once delivered to the saints." Yes! delivered to the saints of old, and not to theological adventurers and ecclesiastical charlatans of the present day. Do I speak too sharply? If so, I ask pardon. But how can we speak too plainly or too sharply, when the whole Church is arraigned, the Bible virtually rejected, the Prayer Book slandered, and the honesty and sincerity of numbers of the clergy questioned, if not absolutely denied, who are loyal to their vows and faithful to their obligations as ministers and stewards of the mysteries of Almighty God?

GEO. H. MCKNIGHT.

Elmira, Nov., 1899.

THE EVENING SERVICE

To the Editor of *The Living Church*:

It is not a subject of modern concern which your correspondent complains of. I think I may say we have tried here every possible device to get a congregation in the evening. We have the same service as in the morning, and if music would fill a church, it would be crowded, but we have possibly 300 in the congregation.

Some years ago I felt that the Prayer Book was a hindrance to the strangers who form the majority of the evening congregation; therefore, with the Bishop's consent, we printed a form of evening service only, with eight of the selections of Psalms, and a hundred and fifty of the most popular hymns, and this book we have used for some years, but it is of no avail. The best results have been reached, first, when we had a very capable director of St. Andrew's Brotherhood, who was also director of the Young Men's Christian Association, and through him fully one hundred and fifty young men were added to the evening congregation. Then last year we found that by having vespers at five o'clock, which I considered satisfied the Prayer Book requirements, we had in the evening an evangelical service, discarding the Prayer Book altogether, and singing Gospel hymns out of the Hymnal, with our usual choir, expounding the lessons, and preaching a straightforward Gospel sermon on the Epistle and Gospel for the day. This plan possibly added one hundred to the usual three hundred. This is my experience, and the conclusions that I have drawn are these: First, that owing to the servant difficulty, the parents and children have to remain at home at night, that the help may go out. This has had a great deal to do with establishing the habit of non-attendance at the evening service, for the class which composes the bulk of our Church congregations are the employers of help. What we call the middle class are deterred from coming to our churches, first, by the form we use, and then, alas, the formalism which is usually too evident in the pulpit. They do not comprehend the duty of worship; the sermon or instruction does not arouse them, it is not real enough for either one or the other, and therefore forms no attraction.

Secondly, they dislike to go to a church frequented by a class with which they do not socially mix. They feel uncomfortable and strangers; they denounce the Church as cold, and avoid it. The Methodists and the Baptists attract all of the same class, and have large evening congregations, and I am sorry to say they have not hesitated to stoop to cater to the masses by attempting entertainment rather than instruction and "plowing up the fallow ground."

Another serious cause of absence from public worship at this end of the century, is the effect Higher Criticism has had in discrediting the Bible with that "mixed multitude" which follows God's people. These higher critics have done more harm in discrediting the Bible than Tom Paine and Bob Ingersoll, and all the rest of that ilk. They have put opinion for certainty,

and pulled down what was wholesome, and built up nothing. But they have succeeded in leaving upon the popular mind the impression that the Bible is no longer the Word of God, as it professes to be and, therefore, its commands and its warnings they have robbed of their strength. The first step by which the Adversary secured the fall of man, was flinging a doubt upon God's Word. "Yea," said the subtle beast, "Hath God said?" The insinuation opened the door, and sin came.

I see nothing for it, therefore, but personal visiting, direct application to attend, a warm welcome, a hearty, simple service, a practical explanation of God's Word, an earnest appeal, and if that will not secure a congregation, nothing will.

H. MARTYN HART.

A PUZZLING QUESTION

To the Editor of *The Living Church*:

I quote from the current number of your paper (folio 616) as follows: "The Rev. Chas. A. Briggs, D. D., has resumed his work of preparing students for the Presbyterian ministry," etc. I ask you, in all kindness and sincerity, to explain this, to me, paradoxical statement. I confess to much ignorance in ecclesiastical matters, being simply an Episcopalian, but interested sufficiently to ask why an Episcopal divine should be "preparing students for the Presbyterian ministry." C. O. WOODHOUSE.

New York City, Nov. 6, 1899.

[We referred to the fact that Dr. Briggs retains his professorship at the Union Theological Seminary, which, unless we are mistaken, is chiefly devoted to the preparation of students for the Presbyterian ministry. *Why* he should be doing this is a question we are unable to answer. It rests with the Bishop and Standing Committee of the diocese of New York.—ED. L. C.]

Personal Mention

The rector *emeritus* of St. Paul's, Cheltenham, Pa., the Rev. E. W. Appleton, D. D. (address Ashbourne, Pa.), will make his home in Ogontz Park, near Elkins Station, on the Philadelphia & Reading R. R.

The Rev. R. Heber Barnes has resigned the rectorship of St. John's church, Northern Liberties, Philadelphia, and accepted the appointment as one of the assistants at Old Christ church, in the same city.

The Rev. W. H. Barnes who for six years has been priest-in-charge of St. Paul's church, College Point, L. I., has accepted a unanimous call to the rectorship of St. Barnabas church, Brooklyn, and will enter on his duties Dec. 1st.

The Rev. L. C. Birch has resigned the rectorship of St. Jude's church, Brunswick, Ga.

The Ven. Harry Cassil, Archdeacon of Savannah, should be addressed at Brunswick, Ga.

The Rev. Otway Colvin has accepted the rectorship of Christ church, Cape Girardeau, Mo.

The Rev. James G. Cameron, for six years in charge of the church of the Holy Cross, New York, has resigned.

The vestry of St. Paul's church, Cheltenham, Pa., have unanimously elected the former assistant, the Rev. J. Thompson Cole, rector of the parish. His postoffice address is Ogontz, Pa.

The Rev. H. M. Dumbell, rector of St. Paul's, Brooklyn, has accepted a unanimous election to the rectorship of St. James', Great Barrington, Mass.

The Rev. Thomas Duncan, D. D., has accepted the rectorship of St. James' church, Bedford, Pa.

The Rev. James C. Elliott has accepted the charge of St. John's church, Long Island City, N. Y.

The Rev. E. P. Green has *not* accepted work in the diocese of North Carolina, as stated in our issue of Nov. 11th.

The Rev. F. L. Kurtz has accepted charge of work in Phœbus and Morrisons, Va.

The Rev. F. W. Keator has accepted the rectorship of St. John's church, Dubuque, Iowa.

The Rev. D. R. Locke, sometime missionary in China, has become rector of Trinity church, Hudson, Mich.

The Rev. John D. LaMothe has returned from his visit to England.

The postoffice address of the Rev. A. A. McAlister, chaplain U. S. Navy, is Navy Yard, Mare Island, Cal.

The Rev. A. Wallace Pierce, son of the late Bishop Pierce, will continue in charge of Trinity cathedral, Little Rock, Ark.

The Rev. Robert Rogers has resigned the vicarship of Christ church chapel, Brooklyn, and accepted the rectorship of the church of the Good Shepherd in the same city.

The Rev. Dr. W. T. Schepeler, rector of St. Paul's church, Marinette, Wis., has been appointed a member of the Standing Committee by the Rt. Rev. C. C. Grafton, S. T. D., Bishop of Fond du Lac.

Post-Chaplain John S. Seibold, U. S. A., has been retired from active service and placed on the retired list of the army. His address for the present is, 82 Prospect av., Buffalo, N. Y.

The Rev. Pelham Williams, D. D., has accepted the chaplaincy of the House of Mercy, New York. Address, after Dec. 1st, "Ironwood-on-the-Hudson."

The Rev. Chas. Walkley, chaplain U. S. Army, has been detailed for duty with the 47th Regiment, U. S. Volunteer Infantry, in the Philippine Islands.

Official

The Rev. Alexander W. Seabreeze, M. A., Trinity rectory, Fort Wayne, Ind., is president of the Standing Committee, of the diocese of Michigan City.

THE annual meeting of the American Church Missionary Society will be held at the Church Missions House, New York city, N. Y., at 3:30 P. M., on Wednesday, Nov. 22, 1899.

W. DUDLEY POWERS, General Secretary.

ST. MARGARET'S HOME for discharged women prisoners, Chicago, will be open for Thanksgiving donations on Tuesday, Nov. 28th. This house is connected with the City Mission work of the diocese of Chicago.

JOSEPH RUSHTON, Chief of Staff,
19 South Peoria st., Chicago.

APPLICATION blanks for joint annual clergy certificates entitling the holders to the reduced fares accorded to clergymen by the railway lines operating in the territory of the Central Passenger Association, during the year 1900, are in the hands of the various ticket agents.

The card clergy certificate which has been used for three years will be discontinued, and in its stead will be issued a book certificate of convenient size to be carried in the pocket, neatly bound in leather, containing 100 consecutively numbered orders or requests for clergy tickets, one of which the holder of the certificate will be required to sign and deliver to the ticket agent for each ticket purchased.

The principal reason necessitating a change in the form of the certificate is as follows: Under the old system, the lines constituting the Clergy Bureau have no knowledge of the annual certificates issued by this office, while on the other hand, this office has been unable, without great inconvenience and expense, to obtain a record of the passage tickets issued by the agents on the annual certificates. As a result, it has been possible for unscrupulous persons to counterfeit the card certificate by the photographic process with comparatively little fear of detection. It will readily be seen that this will be impossible under the new plan, as the agent will have a signed and numbered slip for each ticket issued, which slip will eventually reach this office, be compared with our reports, and, if spurious, the fraud immediately detected.

The cost of printing and mailing the book certificate will be many times greater than that of issuing and distributing the old-style card, and it will also be necessary to augment the clerical force of the Clergy Bureau. To meet the added expense, it is deemed necessary to increase the fee required from those applying for the certificates from fifty cents to one dollar. The holders of certificates who exhaust the entire 100 requests and desire an additional supply, may obtain same by sending the covers of the original book to the undersigned, accompanied by a remittance of fifty cents, covering the cost of issuing the new credential.

The annual clergy certificate of this Association will be issued on proper application to those coming within the requirements of the Clergy Rules, residing in Illinois, Indiana, Iowa, Kentucky, Michigan, Missouri, Ohio, Wisconsin, W. Virginia, and also in the following cities of New York and Pennsylvania, and points west thereof in the latter States: Allegheny, Pittsburgh, Erie, Suspension Bridge, Niagara Falls, Buffalo, and Salamanca; also at such points in the Province of Ontario as may be authorized by the roads operating therein.

Time clergy certificates, available for a limited period, will be issued to proper beneficiaries residing at any point in the United States or Canada who have occasion to remain more than thirty days in the territory of this association.

Further particulars concerning trip permits may be obtained by application to local railway agents, or to the undersigned,

F. C. DONALD, Commissioner.

Central Passenger Ass'n., Monadnock Building, Chicago

Ordinations

Nov. 9th, Bishop Walker ordained to the diaconate in St. James' church, Buffalo, Mr. C. E. Byram who formerly served as a Methodist minister most acceptably. For the past six months he has been lay-assistant in St. James' parish, and will now succeed the Rev. John S. Littell as curate of St. Paul's. At the ordination the candidate was presented by the Rev. Chas. H. Smith, D. D., and the sermon was preached by Archdeacon Bragdon.

On Sunday, Nov. 12th, in St. Luke's church, Germantown, Philadelphia, the Rev. Archibald Campbell Knowles was elevated to the priesthood by the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, who officiated by consent of the Bishop of Pennsylvania. The candidate was presented by the Rev. Henry R. Gummy, and the sermon preached by the Rev. Dr. Samuel Upjohn; both, with the Rev. Messrs. D. I. Odell and W. C. Emhardt, united in the imposition of hands. A very large congregation was present. The vested choir rendered one of Schubert's Masses, with the *Benedictus* and *Agnus Dei* from Gounod's "St. Cecilia." The Rev. Mr. Knowles is one of the curates of St. Luke's, and will now become priest in-charge of St. Alban's church, Olney, which parish is an off-spring of St. Luke's.

Died

DORR.—On St. Luke's Day, in Pensacola, Fla., Mrs. Clara G. Dorr, widow of the late Eben Dorr, entered the Paradise of God in the communion of the Catholic Church. R. I. P.

STURGES.—Entered into rest, on the evening of Sunday, Oct. 29th, at Guthrie, O. T., the Rev. George B. Sturges, aged 89 years, one month, and 18 days. Interment at Sandusky, Ohio, on All Saints' Day. Ordained sixty years ago, he was the oldest priest of the diocese of Southern Ohio.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

N. B.—The report on domestic missions, together with the bishops' reports of the several missionary districts and the report of the Commission on Colored Work and the report on foreign missions, including the reports of the several bishops abroad, and of the presbyter representing this Church in Mexico, are now ready for distribution. Please send for copies.

AN urgent appeal is made for \$200 for the chapel fund for the church of St. Thomas and St. Denis, Wando, S. C. This amount will make possible preliminary building operations, and \$700 will erect the building. Gene-ous Churchmen are appealed to for aid in this important work. Send contributions to the REV. R. J. WALKER Lock Box 549, Charlestown, S. C.

Church and Parish

WANTED—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

WANTED.—An active Church member to sell the Christian Year Kalendar in every parish. Price 75cts. Liberal commission. Address the CHURCH KALENDAR COMPANY, 2 West 14th st., New York city.

PERIODICALS, magazines, and books sent to the Rector, Trinity rectory, Muscatine, Iowa, will be put to good use. Muscatine is a river town, with its many temptations.

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5, handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage.

WANTED.—Matron for Home for discharged women prisoners. R., LIVING CHURCH office.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

The Editor's Table

Kalendar, November, 1899

1. ALL SAINTS' DAY.
5. 23d Sunday after Trinity.
12. 24th Sunday after Trinity.
19. 25th Sunday after Trinity.
26. Sunday before Advent.
30. ST. ANDREW, Apostle.

White.
Green.
Green.
Green.
Green.
Red.

I Thank Him

BY MRS. FRANK A. BRECK

I thank the Lord for shepherding—
For bounteous table spread,
For joy that can in sorrow sing,
And make me comforted.

For all His many blessings free,—
For love that will not change;—
For sight that can the future see
Beyond my mortal range.

For all the chastening that He sends,
For unfulfilled desire:
For country, freedom, home, and friends,
For clothing, food, and fire.

I thank the Lord for work, for trust,
For every answered prayer;
For love, that knowing I am dust,
Gives strength my cross to bear.

I thank Him for His leading, though
I may not understand
The reason he would have me go
In ways I have not planned.

He knows my heart might often crave
What hides a sting within,
And so denies what if He gave
Would lead my soul to sin.

I thank Him, then, whatever befall,
For good or seeming ill;
Unbounded love runs through it all,
And works His perfect will.

Vineland, N. J.

—X—

Pen-and-Ink-lings

ANOTHER Californian (we gave an anecdote from one last week), the Rev. B. W. R. Tayler, of Los Angeles, tells a good story, which has the merit of being perfectly true: "I was in San Francisco a few days ago, and went to the Occidental Hotel for my lunch. As I took a seat in the dining-room, I overheard two Irish waiters engaged in whispered conversation as to what particular religious body I represented. 'Say, Pat,' said one to the other, 'is he a priest or a minister?' Pat scrutinized me very closely, but apparently was unable to decide. Again came the query: 'Say, Pat, is he a priest or a minister?' 'Ah,' said Pat, 'be aisy now; sure he is an Episcopal gentleman!'"

BLEAK HOUSE is about to be sold by auction. It is among the best known of Dickens's landmarks, for here during several summers the novelist resided, until, in fact, driven away by itinerant minstrelsy on the beach, in 1849. The real name of the curiously ugly building, perched on its windy cliff-top overlooking the town and harbor, is Fort House, but as "Bleak House" it is always known, and still keeps an unwarranted reputation as being the original of the mansion in the novel of that name, despite the fact that Dickens places it at St. Albans, in Hertfordshire.

THE inventor of the Linotype typesetting machine now in general use, Ottmar Mergenthaler, died in Baltimore, recently, at the age of forty-five. He was born in Germany, and after his arrival in this country, was at first employed as a clock maker.

He was never a printer, but had a knowledge of electrical and other machinery when he began, in 1876, to devise a machine which would set type. Ten years later he produced the first successful example of the machine which was to revolutionize the art of printing. He had been a poor man, and his invention gave him a comfortable fortune.

A RATHER curious sign in Grantham is called the "Living Sign." It is a hive of live bees fixed on a post standing on the pavement; between the post and the inn, there is a board fixed, with the following verse of poetry on each side:—

"Stop, traveler, stop; this wondrous sign explore,
And say when thou hast viewed it o'er and o'er,
Grantham, now two good rarities are thine,
A lofty steeple and a living sign."

MAURICE THOMPSON, in *The Independent*, considers it without question that "mere literary art never before was quite as perfect as it now is, unless we must except the highest flowering period of Greek poetry." He says:

Note well, just here, that I confine this statement strictly within the limits of verbal style—diction—the art of writing with the effect that may be called literary symmetry. We have perfected phraseology, raised the paragraph to the highest power, refined and purified word-combinations, until what we may call literary color is rarefied beyond the possibility of further rose-misty diffusion. Moreover, our cleverness as logolepts, as rhythmists, as extractors of word essences, could scarcely be carried to a higher pitch, or more perfect results, and we have a plethora of word-music in both prose and verse.

THE same writer goes on to say that "the fact that the art of poetry is falling into a spurious mood, that poets are becoming on one hand more and more mere strummers of fine verbal chords, and on the other hand, mere 'slingers of slang,' presents to the highest critical conscience a task from which any man or woman who values popularity may well shrink." "The permanent criterion can be satisfied in its imperious demand by nothing short of absolute beauty of form, imbued with absolute beauty of spirit!"

PRESIDENT KRUGER is, by his marriage, actually connected with the great Cardinal Richelieu whose name, as everyone knows, was DuPlessis. Kruger was a young man when he met and married a member of the DuPlessis family, the descendant of a French surgeon (the near relative of the Cardinal) who went to the Cape in the seventeenth century, in the employment of the Dutch East India Company. At her death, he chose a second wife from the same family. It was *apropos* of this marriage that General Joubert made a jest in his imperfect English. The president, he said, was a man of "double duplesity."

ON the exterior of St. Anna's church, New Orleans, there is a marble slab, and on this slab is a quotation from the Apostles' and Nicene Creeds—"I believe in the One Holy Catholic and Apostolic Church." This church being situated in the French Roman Catholic district, the quotation to which we refer has often been the subject of criticism. Its presence, and the criticism it occasions among Romanists, have afforded an oppor-

tunity to make clear the legitimate right of the Church to the title as found in the Apostles' and Nicene Creeds. Lately, two Roman Catholic Sisters found fault with the quotation, as not being applicable to the Protestant Episcopal Church, and voiced their adverse criticism in an argument with the sexton of St. Anna's. The sexton who is a communicant, opened a Prayer Book, pointed to the Apostles' and Nicene Creeds, showed them the Prayer in the Visitation office, in which the petition is offered to die "in the communion of the Catholic Church," and finally opened the Hymnal and pointed to verse 3 of Hymn 492. Whether the Sisters were convinced or not, he does not know; but if they were not, this intelligent sexton is not to blame.

—X—

A Portrait in Mosaic

AT Pompeii has been found a beautiful mosaic pavement which formed the centre of the flooring of a small bedroom, evidently the room of the mistress of the house. The border of the pavement was made of common flags, then came a rectangle of mosaic-work composed of small squares of different kinds of stones. In the centre of this flooring was placed a beautiful little mosaic picture, framed in a narrow border of travertine, and representing the head and bust of a woman. Undoubtedly it is the portrait of the mistress of the house. She is a young woman, of matronly appearance, and wears her black, wavy hair in a large coil at the back of her head, bound around with a wide black ribbon. In her ears are pearl earrings set in gold, and around her neck is a rich, pearl necklace with a gold clasp set with emeralds. Her dark dress is open in the neck, and shows a white veil or fichu embroidered in gold. Deep, black eyes, full of expression and half-veiled, look out from under long eyelashes; the small mouth, half-opened with a smile, shows white teeth between the red lips. All this is done in very small mosaic cubes. The preservation of this important mosaic is almost perfect, the execution is remarkably good, and, what is of especial value, it is a portrait from life.—*Self-Culture Magazine*.

—X—

The Peasants' War in Germany

THE masses against the classes is a modern phrase, but the fact that the phrase implies is by no means modern; through all history we find examples of the rising of the downtrodden masses against the privileged classes. One of the most notable of these examples was the revolt of the peasants of Germany, in the sixteenth century, against the knights and nobles. It was short, fierce, and bloody, and marked by horrible excesses on both sides. Historians and historical essayists have studied this revolt from all sides, and endeavored to fix the blame. Much has been written on the subject, and there are almost as many views as writers.

The latest utterance on this much-discussed historical question is: "The Peasants' War in Germany, 1525-1526," by E. Belfort Bax, published in London by Swan Sonnenschein & Co., and in New York by The Macmillan Company. It is the second volume of a series of three on the social side of the German Reformation, the first being "German Society at the Close of the Middle Ages," and the third (not yet published), "The Rise and Fall of the Anabaptists." Mr. Bax's sympathies are on the side of the peasants, and he gives quite a vivid picture of their

sufferings and oppressions at the hands of the nobility, both upper and lower. He devotes much space to the recital and analysis of the causes that led to the revolt, together with his opinions and deductions therefrom. This leaves him less space for the actual recital of the events than we should have preferred. We care to know more what happened than what Mr. Bax thought about it. Nevertheless, the reader will obtain a very good idea of the course of the revolt up to its final and bloody suppression.

The revolt started in 1524 purely as an agrarian movement, and had it been confined to this, there would have been little but sympathy with it; but, as so often happens, the religious question became involved, so that the struggle finally became one of life or death for the Church. The peasants became divided into two parties, moderates and extremists. The former tried to control the movement, and gain relief from oppressive secular laws and customs for the oppressed peasants, and a number of the lesser nobility joined them with this object; but the extremists defeated this object by their mad attack upon the Church, and, indeed, upon religion in general. Mr. Bax gives numerous examples of the sacking of churches and monasteries, of the murder and robbery of ecclesiastics, and the violent excesses perpetrated by this party of the peasants. Naturally, the better class that had assisted the movement at first, withdrew, and the inevitable result followed. The revolt was put down with cruel certainty. On the side of the classes there were atrocities and reprisals, no less than on the side of the masses. This was inevitable. Mr. Bax makes this perfectly clear, though he tries hard to justify the acts of the insurrectionists while condemning similar acts on the part of the knights and nobles. His account of the horrible siege and massacre at Weinsberg is a good example of his method of treatment. Here eight thousand peasants stormed a walled town, defended by seventy five men, under the command of Count Ludwig von Helfenstein. The latter was a brave young soldier, of twenty-seven years of age, who had already seen fifteen years' service in war. He knew nothing of the refinements of modern warfare, but believed that the first duty of soldiers was to kill the enemy. When the eight thousand had conquered the seventy-five, every one of the latter, including the Count himself, was put to death in the most cruel and degrading manner possible. The Count's wife was held by two peasants so that she had to witness her husband's torture, and one of the peasants flung a knife at her, which struck her two-year-old son in her arms, the blood of the babe spurting up into its mother's face. When the Count fell at last, a peasant woman, known as "Black Hoffman," seized a knife and plunged it into his body, and then smeared the shoes and lances of the peasants with the blood, or "fat," as she called it. Then the town was given up to plunder. Excesses of every kind were indulged in; women carried away the priests' vestments and acolytes' garments, and cut them up for clothes for themselves and their children. This took place on Easter Sunday, 1525.

The result of such excesses as these, was that the forces of law and order took swift and successful measures to suppress the revolt. It fell almost as quickly as it rose, and now the fierce and bloody work was on the other side. Mr. Bax makes much of this, and omits no opportunity to arouse the thrill of horror in the reader, and in reading these horrible details, we are apt to forget the excesses of the other side, until we turn back a few pages and find that the earlier course of the revolt was marked by the same cruelties and ferocities committed by the peasants.

There is an abundance of material in German on this episode in German history, but little in English; Mr. Bax's book is an important contribution to an important subject. It is an interesting book, but the reader must discriminate and bear in mind the point of view from which it was written.

Book Reviews and Notices

Memoir of the Rev. W. Sparrow Simpson, D.D., Rector of St. Vedast's and Sub-Dean of St. Paul's Cathedral, London. Compiled and edited by the Rev. W. J. Sparrow Simpson. New York: Longmans, Green & Co. Pp. 200. Price, \$1.50.

The life of this good man was not an eventful one, but a quiet round of prayer and study, such as many English clergy are permitted to enjoy. Such lives are almost unknown in America. Most of it was lived within the shadow of the great metropolitan cathedral, and in close association with the great men who have made it so tremendous an influence for good in our day. In this biography we see how wisely and patiently he and they worked to revive at St. Paul's the highest type of cathedral life. As librarian, it was his work to gather the materials for the history of St. Paul's, and put them into permanent and readable form. As succentor, he, together with Sir John Stainer, developed the splendid musical services and brought them up to the highest standard of excellence. His was a most useful life, with a character of rare sweetness and light. It would do some of our busy, bustling workers good to read this story of a quiet life.

One of Those Coincidences, and Ten Other Stories. By Julian Hawthorne, Count Leo Tolstoy, Charles C. D. Roberts, Florence M. Kingsley, and others. Illustrated. New York and London: Funk & Wagnalls Company.

A book of readable short stories is always sure of a welcome. The first in this collection is by Julian Hawthorne—a tale of the late Cuban War—and is eminently characteristic of the writer. The reader is assured that, remarkable as it is, "there is more fact than fancy in the narrative." There are other stories, ranging from picnics to fighting; from tales of palmistry and dual existences to love and laundry work. There are eleven stories in all, by as many different authors, and there are eighteen illustrations.

The Tragedy of Dreyfus. By G. W. Steevens. New York: Harper & Brothers. Price, \$1.25.

To the man who has for the past few years struggled conscientiously with column after column of Dreyfus news in the daily papers, only to find himself ever more confused by the mass of conflicting details and the statements and misstatements of incompetent, inconsequent, and perfidious witnesses, this book of Mr. Steevens will be heartily welcome. After a brief review of the case in its entirety, the author gives us a dramatic recital of the proceedings of the court-martial at Rennes, and

concludes with a very able and thoughtful consideration of the effect of the case and of the verdict upon the French nation. To the main body of the book the author has added an appendix wherein he has collated the most significant facts selected from the mass of reports, depositions, and incidents, thereby aiding us largely to an appreciation and understanding of the trial at Rennes. On the whole, a more timely book, or one more thoroughly satisfactory in every detail regarding the *Affaire Dreyfus*, could hardly have appeared.

The House With Sixty Closets. A Christmas Story for Young Folks and Old Children. By Frank Samuel Child. With Illustrations by J. Randolph Brown. Boston: Lee & Shepard. Price, \$1.

This is not a treatise on domestic architecture, designed to allure the housewife with ever an unsatisfied longing for "more closet room." It is all about a fine Colonial home, built a long time ago, by a good judge who lived in a certain old New England town. When he died, childless, the shabby old home was used for a parsonage—or part of it, for never was a minister found whose family was large enough to use it all. Finally there came a parson who had eight children of his own, and had adopted the seven belonging to his sister. We will let the author himself explain his purpose. He says: "I will first describe the house. Then I will tell something about the people that live in it. After that I will speak of the very strange things which happened there the night before Christmas." The "strange things that happened there" had a permanent influence upon the children who were living in what had once been the home of a great and good man. They felt that they must go forth into the world as his manly and womanly representatives.

Saints in Art. By Clara Erskine Clement. Illustrated. Boston: L. C. Page & Co. Price, \$2.

This handsome volume is one of the Art Lovers Series; the other titles being, "The Madonna in Art," "Christ," "Angels," "Child Life," and "Love in Art."—six volumes. The author of the work before us is well known by her handbook of "Legendary and Mythological Art." Her present work is well done, in description and arrangement, and the publishers have made all very attractive by their excellent taste. The illustrations are numerous and good, being half-tone pictures from celebrated paintings by the great masters. Following the introductory chapter, which discusses the general features of the subject, we have the following: "The Evangelists"; "The Apostles"; "The Fathers of the Church"; "Patron Saints"; the

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great Virgins of the Latin Church, and other saints important in art. The appendix gives a helpful explanation of the symbolism proper to representations of the saints. A full index closes a very complete and practical treatise on the subject which never loses its interest to devout readers.

Told Under the Cherry Trees. A Book for the Young. By Grace LeBaron. Illustrated by Amy Brooks. Boston: Lee & Shepard. Price, \$1.

The later chapters of this story will be less enjoyed perhaps than the first, both by younger and older readers. The scene is laid in Cherryvale. Most of the interest centres about an old pump, the valued friend of the village folk who use it for a bulletin board, and daily gather about it. There are a certain directness and quaint simplicity about the book that engage one's interest, but the charm wanes after the ninth chapter. The ten and eleventh, dealing with events twenty years after, were better left unwritten, as a very satisfactory and appropriate ending has been reached with the little hero's departure from Cherryvale. Externally, the book is attractive—bound in green, with a cover design of bright red cherries.

The Poetic and Dramatic Works of Alfred Lord Tennyson. Household Edition. With One Hundred and Twenty-seven Illustrations. Boston and New York: Houghton, Mifflin & Company. Price, \$1.50.

More than a quarter of a century ago, the predecessors of Houghton, Mifflin & Company issued their household edition of Tennyson. It included less than half the present number of poems. From time to time, in later issues, new poems were added to the table of contents. It has now been determined to issue a new household edition, on practically the same lines as the original one, though from the text of the Cambridge edition, and with entirely new plates of larger type. The carefully selected illustrations are by American, English, and French artists, Millais, Rossetti, LaFarge, Vedder, and others. The result is the most thoroughly illustrated Tennyson ever offered to the public, one which in a single volume includes the entire body of the poet's works. There is undoubtedly need of just such an edition as the admirable plan of the publishers has provided for the general reader and student.

Christian Life, A Response, with other Retreat Addresses and Sermons. By the Rev. George Congreve. New York: Longmans, Green & Co. Pp. 278. Price, \$1.50.

Father Congreve is well-known as a cultured and devout member of the Cowley Order. In this volume he has collected some of the fruits of his labors and put them into permanent form. The contents are of the most varied character, ranging all the way from short scraps of advice and instruction, to sermons and addresses of the weightiest sort. Several of the sermons, notably those upon "The Relation of the Human Body, Soul, and Spirit, to the Creator," are of solid value. Many of them are appropriate to the fasts and festivals of the Church. All of them are marked by a high standard of literary and devotional excellence. One of their most noticeable features is the way in which scenes from nature are made to illustrate the movements of divine grace.

Young April. By Egerton Castle. Illustrated by A. B. Wenzell. London and New York: The Macmillan Company. Price, \$1.50.

Seldom has one the pleasure of reading as charming a book as this. Mr. Castle's touch is the perfection of delicacy. Each character stands out as clean cut as a cameo, and after the innumerable stories of the stilted doings of people in high places, Mr. Castle blows us a very spring breeze of freshness and originality. He sings of arms and men as well as love, and all with equal satisfaction to his readers. His book teems with the spirit of action and the beating of hearts, and alas! the breaking of one, and is, withal, a situation so entirely new and of such great dramatic force, that it seems a little green literary oasis in the great sandy desert of the ordinary world of fiction. The illustrations by Wenzell were surely done in his happiest mood,

and serve to impress indelibly on the eye the artistic effect of the word painting.

Mackinac and Lake Stories. By Mary Hartwell Catherwood. With Illustrations. New York and London: Harper & Brothers. Price, \$1.50.

These dozen stories by Mrs. Catherwood are all entertaining in plot, and most attractively told; "The King of Beaver," and "Beaver Lights," are tales of the Mormons. They reveal many facts concerning the Mormon ways of dealing with their own households and those of the Gentiles. "The Mother of Honore" has an enjoyable atmosphere of humor pervading it. "The Blue Man," and "The Indian on the Trail" are far from commonplace in idea and treatment. The book is attractively bound, in two tones of brown and black, and has eleven illustrations.

Deficient Saints. By Marshall Saunders. Boston: L. C. Page & Co. Price, \$1.50.

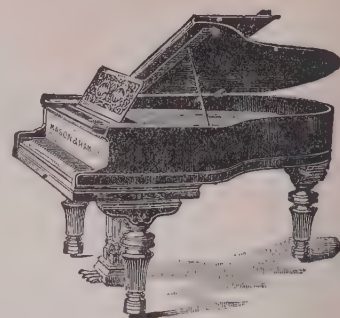
This is a well-told story of Maine and its people. The *fabulae personae* are chiefly members of a fanatical division of the sect of United Brethren, and the story hinges on the marriage of the son of one of the elect women of this sect to a young society girl, and bringing her to live in his mother's house in a small Maine village. Now come in a dissatisfied young minister and a rich old maid. A readable book, written in a lucid and interesting style.

Our Sisters in India. By the Rev. E. Storrow, formerly of the Calcutta Mission of the London Missionary Society. With thirty illustrations. New York and Chicago: Fleming H. Revell Company. Price, \$1.25.

This book is the outcome of much careful labor and study, as well as the result of a personal residence in India. It is a compendium of detailed and valuable information regarding the condition of the native women. There are a large number of illustrations. The closing chapters discuss the remedy, and recount some of the efforts made to benefit these women, and the encouragements thereto. Members of the Woman's Auxiliary should not fail to read this book.

Christmas at Deacon Hackett's. By James Otis. New York and Boston: Thomas Y. Crowell & Co. Price, 50 cents.

Christmas at Deacon Hackett's was spent by three city waifs who had enjoyed an outing there the previous summer, through the aid of the Fresh Air Fund. The pictures of the three, Luke, Gerry, and Tom—as they appeared when on their best behavior—adorn the cover of the book.



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The special editions of the "Evening Prayer Leaflet" adapted for the Sunday School have become very popular.

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THANKSGIVING RATES VIA THE WABASH

On November 29th and 30th, the Wabash will sell Thanksgiving excursion tickets to points within 150 miles of Chicago at a fare and one-third for the round-trip. Return limit December 1st. Ticket Office, 97 Adams st., Chicago.



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Chicago, Ill.: Lyon & Healy, Wabash Avenue and Adams Street.
Boston, Mass.: The M. Steinert & Sons Co., 162 Boylston Street.

Missions in Eden. Glimpses of Life in the Valley of the Euphrates. By Mrs. Crosby H. Wheeler. For forty years a missionary of the American Board in Harpoot, Turkey. New York & Chicago: Fleming H. Revell Company. Price, \$1.

It has been often said that people would become more interested in foreign missionary work if the missionaries told us of their difficulties as well as their successes, and the personal side of their experiences. Here we have a very interesting and graphic picture of travel and life in Turkey amongst the Armenians, and the receptivity of the people, as well as their faith and courage in the time of trial by the massacres. The Congregational missions are particularly connected with the story, but the account will interest all who read it.

The Enchanted Typewriter. By John Kendrick Bangs. Illustrated by Peter Newell. New York and London: Harper & Brothers. Price, \$1.25.

The striking design on the cover of this book, and its straightforward title, prepare the reader for one of Mr. John Kendrick Bangs' whimsicalities. The story is told in the first person, and purports to be an account of the author's experience in holding nocturnal interviews with Xanthippe, Boswell, and other representatives of *The Stygian Gazette*.

The Miracles of Missions. (Third Series.) By Arthur T. Pierson, D.D. Illustrated. New York and London: Funk & Wagnalls Company. 12mo. Pp. 274. Price, cloth, \$1. Paper, 35c.

Authentic records are here given of wonderful results in many fields of mission enterprise. There are stories of thrilling adventure and missionary heroism in the jungles of Africa, and of hardship and danger encountered in the vast forests of British America, each with impressive instances of answered prayer.

"SUNDAY READING FOR THE YOUNG," for the year 1900, comes in good time to take its accustomed place among the Christmas presents. The illustrations and decorations are excellent and abundant. We know of nothing so good in its way as this book, which is intended to furnish attractive and helpful and appropriate entertainment for a Sunday hour every week in the year.

"AMATEUR PHOTOGRAPHY," a practical guide for the beginner, by W. I. Lincoln Adams, has reached its fifth edition, revised and enlarged. It is not only a useful book for young practitioners, but it is also a very pretty book, containing many interesting specimens of the art concerning which it gives much practical and expert advice. The Baker & Taylor Company, New York. Price, \$1.25. Paper cover, 75c.

MESSRS. HARPER & BROS. have published a comprehensive collection of "Favorite Songs and Hymns for School and Home," edited by J. P. McCaskey, compiler of the Franklin Square Song Collection. The name of the editor is an assurance of work well done. Four hundred and fifty of the world's best songs and hymns are brought together here, including national, sentimental, and religious songs. There is added a chapter on the elements of music.

THE latest issue of the Oxford Church Text Books is devoted to a history and explanation of the Thirty-nine Articles, by the Rev. B. J. Kidd, B. D., of Keble College, two volumes, 30 cents each. This series is very convenient, and presents subjects of great importance in a compact form, by writers of the highest ability and standing in the Church of England. It constitutes by itself a valuable theological library at small cost. New York: James Pott & Co.

CHRISTIAN SCIENCE is gathering so many unstable souls to the worship of its delusion, that we are not surprised to see frequent protests and arraignments by those who have studied its theories, and have discovered their inconsistent and absurd propositions. Among recent publications which are inexpensive and worthy of attention, are "Christian Science and other Superstitions," by J. M. Buckley, LL.D., The Century Company, New York; "Christian Sci-

ence Examined," by Henry Varley, and "Searchlights on Christian Science, a Symposium," Fleming H. Revell Company, Chicago.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review

- LITTLE, BROWN & CO., Boston
Behind the Veil. 75c.
HAWAIIAN GAZETTE CO., Honolulu
Makapala By-the-Sea. By Anne M. Prescott.
E. A. LYCETT, Baltimore
Religion Under the Barons of Baltimore. By C. E. Smith, D. D.
LEE & SHEPARD
The Political Economy of Natural Law. By Henry Wood. \$1.25.
A. S. BARNES & CO.
The Mind and Art of Poe's Poetry. By J. P. Fruit. \$1.25.
FUNK & WAGNALLS COMPANY
A Year's Prayer-Meeting Talks. By the Rev. L. A. Banks, D. D.
J. B. LIPPINCOTT & CO.
Miss Vanity. By Amy E. Blanchard. \$1.25.
The Wreck of the Conemaugh. By T. J. Haines. \$1.25.
The Brahmin's Treasure. By G. A. Henty.
The Young Master of Hyson Hall. By Frank R. Stockton.
The Shadow of Quong Lung. By Dr. C. W. Doyle. \$1.25.
Pike and Cutlass. By George Gibbs.
My Lady Frivol. By Rosa N. Carey.
Mother Goose. By F. Oppen.
HARPER & BROS.
The Princess Xenia. Illustrated. By H. B. Marriott Watson. \$1.50.
The Life of James Dwight Dana. By Daniel C. Gilman.
The Expedition to the Philippines. By Frank D. Millet. \$1.50.
Historic Side-Lights. By Howard Payson Arnold. Illustrated. \$1.50.
To-morrow in Cuba. By Charles M. Pepper. Maps. \$2.

Pamphlets Received

- A Letter Respecting the Church in Hawaii. By the Church Defence and Extension Association of Hawaii.
Memorial of the Seventy-Fifth Anniversary of the Laying of the Corner-Stone of St. Anne's Church, Lowell, Mass.

New Music

From the house of Clayton F. Summy Company, Chicago, we have received a well-seeming edition of "Songs and Hymns for the Primary Sunday School," an every way worthy collection for use by the little ones, both as to text selection and choice in musical setting, much of which is by recognized composers fitted for this delicate task; the compilation and arrangement being the work of Frederica Beard; 25c., or \$1.8 per hundred. Also from the same, "Christmas Songs of Many Nations," a musical entertainment for children, originated and compiled by Katherine Wallace Davis. Those familiar with the "Cradle Song of Many Nations" need only be told that this new issue is by the same author, but bears its own decided impress of novelty.

Periodicals

Collier's Weekly for Nov. 18th illustrates the principal news topic of the day—the war be-

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The Saturday Evening Post with you, you should be a pretty enthusiastic and successful subscription agent.

We will allow a liberal commission for every subscription sent in by a duly appointed agent. The sum of \$18,000 to be distributed among 764 agents is simply a premium on success. This premium money will be paid on April 15, 1900. Full particulars will be sent immediately upon receipt of your application.

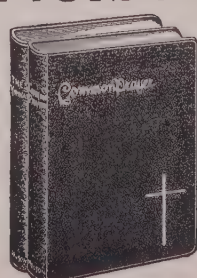
The Curtis Publishing Company, Philadelphia

tween the British and Boers in South Africa. It is a photographic number almost entirely. Portraits of commanding officers appear on the front page, and the double page contains the most interesting places that figured in the war of '81, as well as the theatre of the present—Majuba Hill, the graves of the British on the battlefield of Amajuba, scenes in Kimberley, Pietermaritzburg, and Cape Town. There is a remarkable picture of Table Mountain, taken at one of the rare intervals when the "tablecloth" of clouds does not cover its top.

The Thanksgiving number of *The Saturday Evening Post*, in its stories, poems, pictures, and general articles, is the most attractive number of the magazine yet issued. Robert W. Chambers has a seasonable out-of-door story, entitled "The Hunter"—the romance of a poacher's pretty daughter. Other features are: Edwin Markham's latest poem, "The Lyric Seer"; "An Electrical Transaction,"—a tale of the Transvaal War, by Robert Barr; "At Dawn," by Octave Thanet, and "The Minister's Henhouse," a droll story by C. B. Loomis. Two notable articles in this number are "Lincoln as Candidate and President," by his old friend and political ally, Colonel A. K. McClure, and "Our New Prosperity," by Frank A. Vanderlip, Assistant Secretary of the Treasury.

The leading article, on "The Blue and White Niles," in *The Edinburgh Review* for October, is replete with information, apparently gathered at first hand about the little known Soudan, and the scene of Gen. Kitchener's operations. The article on "The November Meteors" is more luminous than those singular bodies themselves

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have proved to be to American observers. The life and work of the late Prince Bismarck are ably treated in a most interesting paper on some recently published biographies of that great statesman. One of the best articles in this number is that on "St. Vincent de Paul," the founder of the Congregation of the Mission of the Lazarists, and of the Sisters of Charity. His is one of the saintly lives that may be most profitably studied by Churchmen of the present

day, and, to a large extent, imitated. There is a very good political article on "Great Britain and South Africa" closing this number.

The most notable articles in *The Quarterly Review* for October are "The Federation of Australia," "Leonardo da Vinci," "Scott and his French Pupils," "Studies of the 'Forty-five'," "The Future Conclave," and "British Supremacy in South Africa." The article on "The Future Conclave," is a piece of ecclesiastical

gossip, very well told, about the cardinals of the Roman Church, and the possibilities or probabilities of this or that one being elected to succeed the aged Pope Leo XIII. at the next conclave. It is all very interesting speculation, but not very profitable. "Studies of the '45'" is an account, from several newly published sources, of the last Jacobite rising and the ill fortunes of Prince Charles Edward. The old story is very well re-told.



THE DUCHESS OF SUTHERLAND.

NO effort has been spared to make the forthcoming volume of *The Companion* worthier than any that has gone before it. Among the many articles and stories of absorbing interest to appear during 1900 are:

A Highland Industry,	Duchess of Sutherland.
A Long Chase,	Edward W. Thomson.
The Boyhood of Napoleon,	Prof. W. M. Sloane.
A Historic Game of Football,	Walter Camp.
How Rosamond Made Up Her Mind,	Margaret Deland.
Photographing the Stars,	Prof. C. A. Young.
How Jim Went to the War,	Jacob Riis.
Farming in Shakespeare's Day,	Prof. W. J. Rolfe.
Up in the Great Woods,	C. A. Stephens.
Ambitions, True and False,	Bishop Potter.

To give even a tenth part of the titles of contributions already in hand, or to print the names of more than a handful of the famous men and women who will write for the new volume is impossible here. We shall be glad to send to any address, free upon request, our illustrated Announcement Number, containing a full Prospectus of authors and contributions engaged for the 1900 volume.

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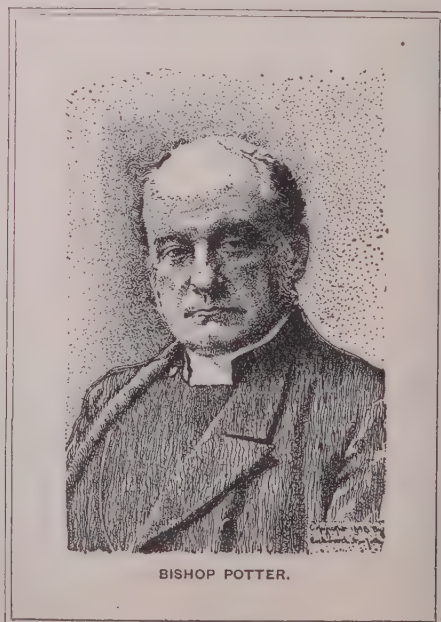
Those who subscribe at once, sending \$1.75 with this slip or the name of this publication, will receive the *Companion* FREE for all the remaining weeks of 1899, and then for a full year, fifty-two weeks, until January 1, 1901. This offer includes the gift of the *New Companion Calendar* for 1900—embellished with figure pieces in 12-lithographed colors from designs painted expressly for *The Companion*.

XY 136

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will be preserved as a beautiful souvenir—the last Calendar of the century—and the most exquisite in the long series of fine *Companion* Calendars. It is given to every one paying the subscription for 1900.

The Youth's Companion, Boston, Mass.



BISHOP POTTER.

The Household

Thanksgiving

BY MRS. R. N. TURNER

Gathered here from o'er the seas,
In this land of light,
Where, with freedom's holy joy,
Every home is bright,
Let us render to our Lord
Grateful songs of praise,
And with all-adoring love
Our thanksgiving raise!

Never have our harvests ceased
Nor destroyed our hope,
Since our fathers long ago,
On this Western slope,
Raised their standard up aloft,
"Home and field for God!"
And the love of truth and right
Planted in the sod!

They are gathered to their rest,
But their voices still
Speak from every harvest field,
Echo from each hill!
While the rugged mountains stand
Staunch and true and strong,
They will join with us and sing
Our Thanksgiving song!

In our own dear native land,
Voices glad and free
Sing from mountain-top and hill,
Valley, stream, and sea!
All the fields with plenty crowned,
Jubilant with song,
Up the radiant hills to God
Send their praise along!

Bristol, R. I.

A Victory Won

BY HOPE DARING

"TO think that such a beautiful, beautiful thing should come to me! It does seem as if it were too good to be true."

Bertha Harris was sitting up in bed. Just in front of her an open window looked out, through a little upper balcony, across the sun-lighted dimpling waters of Little Traverse Bay. The sun was a half-hour high, and the light, low-lying clouds in the east were still flushed with pink and amber.

After a moment more spent in drinking in the beauty of the scene, Bertha rose and went about her toilet.

The young girl was an orphan. Her home was with an aunt—a busy woman burdened with many cares and vexing little economies. Bertha was not dependent upon her aunt, there having been enough of Mr. Harris' property left to care for his daughter and fit her for teaching. Then she must earn her own living.

There was a rich old uncle in the family.

Growing Children

When children are growing they require an excessive amount of food, not only to supply the waste due to their active habits, but to supply constructive material to their growing frames. Cereal foods are among those necessary to the best growth and wheat is the best of the cereals.

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Woman's Best Friend Dirt's Worst Enemy



He was Bertha's great uncle, and had paid little attention to her, so she was much surprised at a letter which reached her a month before that July morning. This letter stated that Mr. Harris owned a cottage at Bay View, in the northern part of Lower Michigan. An excellent assembly and summer university was held there each year. Mr. Harris had rented his cottage, reserving a room for Bertha. She would be nominally under the care of Mrs. Van Tiner, the renter. Uncle Theodore had paid for a full term of vocal lessons for Bertha, bought her railroad ticket, arranged for her to take her meals at a cottage boarding-house, and sent a modest check to replenish her wardrobe.

This was her first day. "The beginning of everything," she said to herself, as a half-hour later she descended the steps.

Bertha's experience was one of the comparatively rare ones in which realization was all, or nearly all, that anticipation had promised. Both Professor Grant, the musical director, and Mrs. Le Vere, Bertha's teacher, were much interested in the young girl who added thorough and conscientious practice to talent of a somewhat remarkable order.

The pleasant intercourse with the girls at the conservatory, the fine lectures and concerts, the waters of the beautiful bay—these were perfect. The only cloud upon Bertha's sky was Mrs. Van Tiner. This lady, notwithstanding that she had consented to it, considered Bertha's presence an intrusion. She wanted the room the girl occupied.

One day, Mrs. Van Tiner's niece, Helene, came from Boston. The ladies were sitting on the porch, when Bertha came down the street. Helene's dull blue eyes scanned the slender figure and piquant dark face. "Who is that?" she asked.

Mrs. Van Tiner explained. Then the conversation drifted to other subjects.

A queer intimacy grew up between the two girls. It was of Helene's seeking. She had no maid, and often asked for the service of Bertha's deft fingers. This service the younger girl was too generous to refuse. Then Helene had received excellent musical training, and had heard many of the best musicians. Bertha was so eager to hear of these things that she was willing to bear Helene's airs of patronage.

The third week of the assembly, the oratorio, "The Messiah," was to be given, with a chorus of two hundred voices. Bertha was to be in the chorus.

"I am glad I have the white organdy," she said to herself, as she was walking from

the conservatory to the cottage one morning. "Oh, it is all so delightful. I can never be grateful enough to Uncle Theodore. Mrs. Le Vere said to day that I ought to make music my life work. I wonder if I could earn money enough teaching school to carry on my studies."

She had stopped in the shade of a pine tree, and stood looking thoughtfully across the shining expanse of water that spread out before her. Something of the earnestness of life and labor thrilled the heart of the girl of sixteen.

"I believe I can," slowly. "I will try." Then a sudden light came into her clear brown eyes. "I don't need to worry. I will improve every chance, and if music is the best thing for me, He," with a reverent glance up at the calm blue sky which arched over the smooth water, "will open the way."

She walked on. When she ascended the steps leading to the veranda, Mrs. Van Tiner called out: "Come here, Bertha. Helene wants to know about the 'Messiah.' I think it very strange you have not told her."

Bertha let the implied rebuke pass, and began an enthusiastic account of the coming event. Helene interrupted her pettishly.

"Stupid. As if you could tell me anything about music. I just want to know to whom I shall go to see about entering the chorus. Don't look so surprised. I sang in the chorus

Of old, the author, the thinker, the teacher, were, like the merchant, Slaves of the Pen.

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WYCKOFF, SEAMANS & BENEDICT,
327 Broadway, New York.

last winter in Boston, and my dress was beautiful. I've sent home for it."

Bertha was surprised. Helene went quietly on with the violet she was embroidering on a lunch cloth, as if the whole matter was settled.

"But the places are filled, and—"

"Well," Helene again interrupted, "a place will have to be made for me. Auntie and I will go over after lunch and see about it."

That evening Mrs. Van Tiner called Bertha into the dining-room. "Bertha," she began, a little nervously, as she arranged the oranges and bananas for dessert in a pretty wicker basket, "Professor Grant says there is no place for Helene in the chorus."

"I knew that," Bertha said, adding: "I am sorry."

"Helene feels dreadfully about it. Professor Grant was a little gruff, although he finally said if she could get any one to give her place to Helene, it would be all right."

She paused, but Bertha did not speak.

"I told Helene I knew you would do it. It will be one way you can repay me for all I have done for you," Mrs. Van Tiner went on, polishing an orange.

What had Mrs. Van Tiner done for her? Bertha compressed her lips. "I cannot do it, Mrs. Van Tiner. I—"

She stopped. Mrs. Van Tiner's face was flushed with anger. "Bertha Harris, I didn't think it of you! You ought to be ashamed! I shall report your rudeness to your uncle."

Bertha hurried up to the shelter of her own room. Here she had a good cry, and then tried to forget all about it.

The next day was Sunday. Bertha was depressed. The glory and brightness of the summer day was blotted out for her.

"It was horrid in Mrs. Van Tiner," she kept saying. "Helene has everything; and I never had anything before. I won't give it up." She thought it was settled. Both Mrs. Van Tiner and her niece made Bertha feel that they were displeased with her.

At service that evening, the preacher referred to Christ's statement that He came not only to give life, but to give it more abundantly. "The crying need of the world to-day," the speaker went on, his rugged Scotch face aglow, "is not the need of money, or even the need of charity and philanthropy. It is the need of abundant living. That would solve the problem of the needy. Why should we doubt? Why should we withhold anything that can minister to the happiness of another? Give as freely as you expect. Live abundantly. All the resources of God, material and—best of all—spiritual, are yours."

Doctor Colledge will never know, on earth, what his words meant to one soul. Bertha watched the golden sunlight, which filtered down through the leaves and fell at her feet, grow dim and fade away. All her nature seemed suddenly attuned to the quiet beauty of the scene about her.

Upon again reaching the cottage, Bertha went to the parlor where Mrs. Van Tiner and Helene were sitting.

"Miss Van Tiner, I have changed my mind. You can have my place in the chorus."

"All right," was Helene's reply. "I don't see why you couldn't have said so in the beginning."

"Oh, she wanted to be coaxed," Mrs. Van Tiner said. "It's better for you, Bertha. Your organdy would have looked cheap. Helene's dress is white satin."

Bertha's lips quivered as she passed up the

stairs. It was hard to be misunderstood, especially when she had sacrificed so much. All at once a new thought came to her, and at its coming her face cleared. She would still live and give abundantly. She would give charity—the charity that "thinketh no evil."

Professor Grant scowled, and even scolded a little, when he learned of the change made. To Mrs. Le Vere, Bertha told the whole story, and the sweet, womanly sympathy of the teacher was very helpful to the girl.

The morning before the rendering of the oratorio, Professor Grant asked Bertha to remain after her practice hour, as he wished to speak with her. "Miss Harris," he began abruptly, "Miss Gray, our soprano, is ill. I have arranged for all of her parts, save the aria, 'He was despised and rejected of men.' Mrs. Le Vere says you have had much practice upon it, and can sing it to-night."

Bertha gasped. It ended, though, in her doing Professor Grant's bidding. The nervous fear that had at first taken possession of her, died away when Mrs. Le Vere showed her that in cheerfully complying with the Professor's request, she would be again living and giving abundantly.

It was not until she was returning to her place after singing, that she chanced to see her uncle in the audience. Mr. Harris was wiping his eyes. "I hope he was not disappointed in me," Bertha thought.

She did not know that her singing had stirred the old man's heart. The next morning he had a conference with Professor Grant. "I'll do it," Mr. Harris said in conclusion, bringing down his gold-headed cane emphatically. "I'll give that girl's voice the very best training money can provide. She is a genuine Harris, is little Bertha, and I'll take her under my care."

The future is widening before Bertha. Best of all, she is still living abundantly.

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"They are always complaining and taking medicine. I determined to give them Postum Food Coffee instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoons to the pint of water, and let it boil twenty minutes, stirring down occasionally.

"Before the meal was half over, each one passed up the cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup, and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say awhile before that she didn't like Postum Food Coffee unless it was more than half old-fashioned coffee.

"After breakfast I told her that the coffee she liked so well at breakfast was pure Postum Food Coffee, and the reason she liked it was because it was properly made; that is, it was boiled long enough to bring out the flavor. I have been brought up from a nervous, wretched invalid to a fine condition of physical health by leaving off coffee and using Postum Food Coffee.

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all druggists. 50c. and \$1.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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CHAPTER IV.

PROBABLY the only disinterested creature at that moment was Benjamin Franklin, guarded by Jerry at the head of the race course. The boys were to skate as far as the curve of the river where it met the lake, turn, and come back to the starting point. There was no wind, but those on the ice-boats had to face a wind of their own making, and bent their heads before its sting.

"I can't see a thing," Madge exclaimed, laughingly holding her Tam o' Shanter closely on her head, to keep it from sailing away.

"Make telescopes out of your hands, and hold them to your eyes," Mollie called from where she crouched. "They're just going to turn, and Howard and Hoyt King are leading."

"Where's Bobbie?" asked Virginia.

"I don't see him at all," Mollie replied, "unless he's behind Howard."

The line of fleeing forms swept in a splendidly even curve around the bend, and formed for the return. There were only six ahead now, and of these Howard Irving and Hoyt King were a trifle ahead of the rest. All at once a short, dark shadow shot forward from the ranks and started towards the leaders with swift, unswerving strokes.

"That's Bobbie!" Madge cried, bending forward over Virginia's shoulder, and no one spoke after that, but held their breaths and watched.

Howard was nineteen and a college boy. Small wonder that he dreaded the humiliation of being conquered by a four by two "kid," as he had dubbed Bobbie. The latter was not strictly true. He was not quite four feet tall, and certainly not two feet broad; but at all events, he was not old enough to win the race, and when Howard saw him close in, he glanced at Hoyt, and they united forces against a common enemy.

"They won't let him pass," Tony exclaimed to Art, as they skated along where they had a clear view. "Every time he makes a break to get ahead they dodge and get in his way."

Art nodded. His breath was coming fast between his set teeth, not from indignation, but from over-exertion.

Mollie saw the trick too, and was frantic, but Madge clasped Virginia's hand tightly and was silent. She loved fair play, and this was hard.

Nearer they drew to the line, and Howard made a sudden spurt forward, when all at once Bobbie gathered himself together as it were, and bent his head low. In a moment he had caught up with the other's flying heels, just as Howard thought he was safe, and was taking a long slide.

"Well, forevermore—" began Mollie, and

Madge was waving her tam wildly, as suddenly Bobbie threw himself forward, doubled over as if he were half tumbling, and before Howard knew what had happened, something shot under him, gliding between his knees in the easiest manner possible, and making a bee line to where Mr. Hardy and Dr. Sanford were standing.

It was a wonderfully hearty cheer that rang out when the red-faced hero halted, and even Howard and Hoyt had a laugh over their defeat; but when the purse was handed to Bobbie with a pleasant little complimentary speech, he put his hands in his pockets and laughed.

"Only want the turkey, Mr. Hardy," he said. "It wasn't exactly fair the way I slipped under Howard, and he ought to have the money. But I want Benjamin."

Mr. Hardy looked at the doctor, and the doctor looked at Bobbie over the rims of his glasses, while he stroked his beard thoughtfully.

So the end of it was, Howard was given the purse, and Bobbie received Benjamin, shawl and all.

"Whatever are you going to do with it?" asked Madge, as she and Tony came up to see the trophy.

"Never you mind," answered Bobbie serenely. "Jerry you go tell all the boys. If I tell Madge and Mollie, everybody else will know in about two minutes. I know how Mollie keeps a secret."

Jerry obediently played herald, and passing from group to group, he spread the news that at 6:30 sharp a sleigh would be in front of the Edsall home, and every Excelsior boy, and every S. D. S. girl were to put in a prompt appearance, and join a sleighing party given by Mr. Bobbie Chertritt.

"Shall we have roast turkey, Bobbie?" asked Tony, but Bobbie only smiled mysteriously as he answered:

"Benjamin will be there with the rest."

With the assurance that the sleigh would call for them, the dwellers on the bluff drove home with Mr. Hardy, and he laughed contentedly as he pinched Virginia's cheeks, flushed rosily by her ice-boat ride.

"Happy, daughter?" he asked gaily, and Virginia was about to answer, when a boy's figure on the ice caught her eye, and she gave a quick cry of surprise.

"What is it?" said Madge, turning to look too.

"Why, I thought"—Virginia's hand closed tightly over her father's and she bent towards him eagerly. "I thought it was—papa, did you see him?"

The bright, easy smile had vanished from Mr. Hardy's face as he gathered up the reins in his firm grasp.

(CONTINUED ON NEXT PAGE)

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This remarkable increase in exportations is the more surprising because of the absence of the excessive demand abroad for our breadstuffs which characterized the year 1898. In that year the short crops abroad and plentiful supplies of breadstuffs of all kinds in the United States resulted in an abnormally large exportation of breadstuffs, so that the exportation of agricultural products in the present year naturally falls about 35 million dollars below that of the corresponding period of last year. Yet the total exportations for the ten months are, as already indicated, more than 40 million dollars in excess of those of last year.

It is easy, however, to find the cause of this remarkable growth in our total exportations which occurs in the face of the reduction in our exportation of breadstuffs. An examination of the detailed figures of the nine months of the year already accessible, shows that the exports of manufactures in that period were 50 million dollars in excess of those of the corresponding months of the preceding year, and 65 million dollars greater than those of the same months in 1897, while the products of the mine were four million dollars greater than those of the corresponding months of last year, and those of the forest six million dollars in excess of the corresponding months of the preceding year. Thus the year's exportation of agricultural productions will be quite up to the normal, while those of manufacture, mining, and forestry will exceed those of last year, and indeed of any year in our history.

Imports have increased more than exports, for they were unusually low in 1898, while exports were unusually high in that year. The total importation in the ten months ending with October, 1899, is \$658,375,000, against \$527,734,000 in the corresponding months of last year. This large increase in importations is chiefly in supplies for the manufacturers, whose increased exports are already noted, and in foodstuffs which cannot be produced at home. The increase in importations of material for use of manufacturers, including crude and partially manufactured, was in the nine months ending with September, 50 million dollars, a sum just equaling the increase in exportations of manufactures during that time. In foodstuffs, the increase in importations during the nine months was in round terms 38 million dollars, of which nearly 30 millions was in sugar, the increase in importations of manufactures ready for consumption being eight million dollars, and articles of voluntary use, luxuries, etc., 15 million dollars.

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A Dainty little Christmas gift which would be most useful in a sick room, can be made at home by any woman who is at all clever with her needle. It is simply a cover for the medicine glass, but beside its usefulness, it can be made a thing of beauty. Have a piece of ordinary thin glass cut perfectly round in shape, and a trifle larger than the top of a tumbler. Have bored in the centre two tiny holes. Now get a round fine linen doiley a little larger than the glass, and embroider it in any pretty design. An unconventional wreath of small pansies would be appropriate, for every one knows that pansies are for thoughts; or the doily, as it is to be given for a Christmas gift, may be decorated with bright sprigs of holly. In order to fasten the doily to the glass cover, be careful to neatly work in its centre a small buttonhole. This buttonhole must hold a tiny silk-wound ring. Through the two holes in the glass, baby ribbon is run. This ribbon is then tied to the ring and is finished with little bows, and as the ring is fastened securely in the buttonhole, the doily and the glass are thus held close together.

AMONG the attractions for children is a large book, of perhaps eight or ten leaves, each leaf or two leaves opening from each other so decorated as to imitate the inside of a house, and the imitation is done by means of pictures of articles of furniture, women, and children cut from the papers or illustrated magazines. The groundwork is heavy white paper, and pasted across the lower half of every leaf is a strip of wall paper, simulating carpet, and affording an appearance of perspective. The kitchen contained a picture of a gas range, a chef with a poised spoon in his hand, tables, chairs, and other requisites of a kitchen—all being from advertisements. The dining-room has a handsomely appointed table, sideboard, chairs, pictures, and draped windows, as have all the rooms, and a white capped maid in attendance. The drawing room is beautifully furnished, with well-dressed people grouped around. The bedrooms and halls are equally exact, and the whole is a totally furnished house, a delight for grown people to prepare and for children to enjoy. Care is needed to group the figures and furniture naturally and artistically. The cover in red brown tinted paper, represents the outside of the house, with a fence, over which a boy is looking, outside windows, plants, and a front or entrance door. The house will furnish to better advantage if the book is not less than fifteen inches long.

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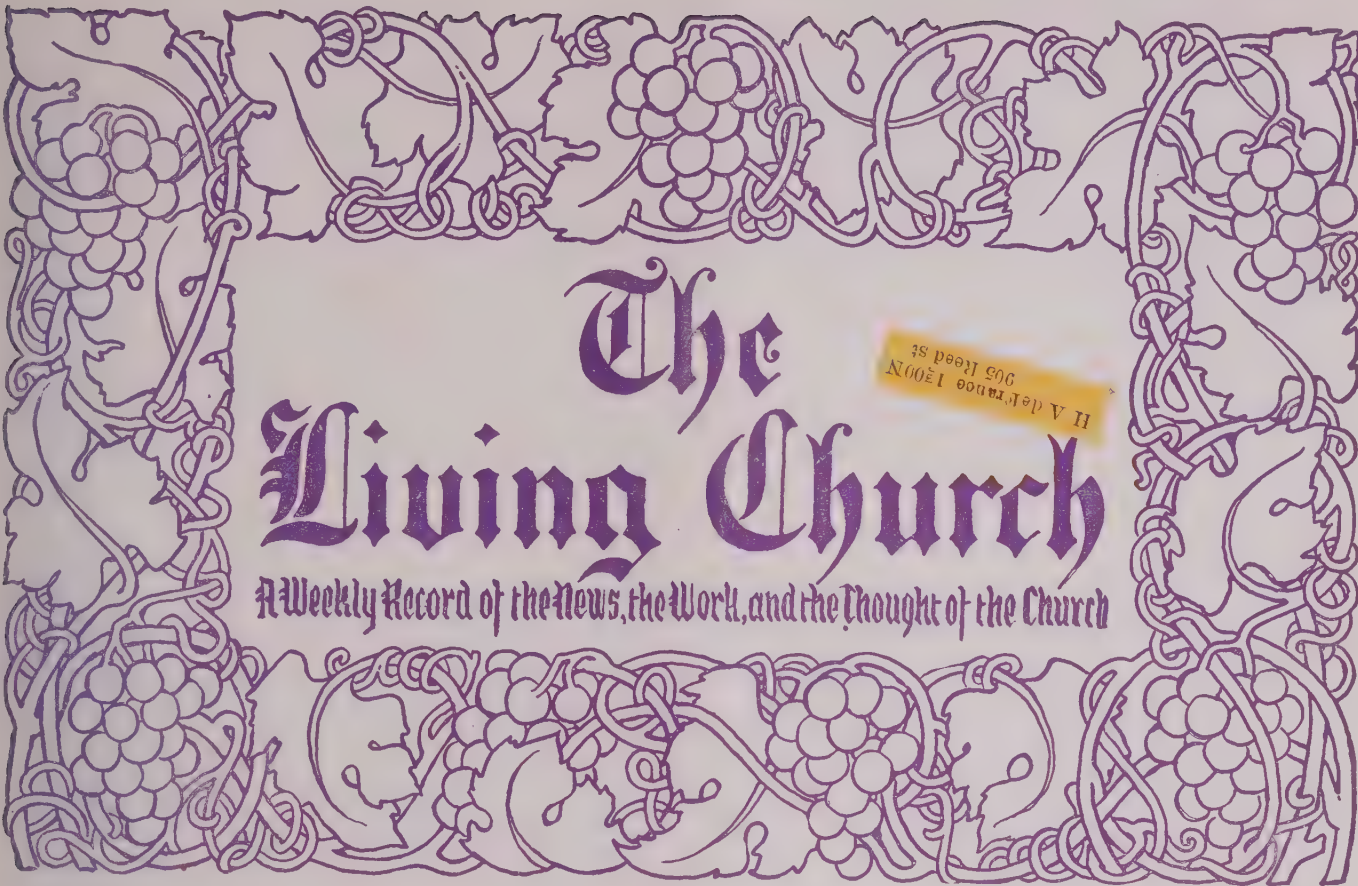
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Admiral Dewey

ADMIRAL DEWEY is a member of the Church, and the son of a devoted Churchman who was one of the largest contributors to building the church which he attended in Vermont, and on the future Admiral's remarking to him that he must be a very rich man to have given so large a sum, he answered that he was not wealthy, but felt that he owed a very large part of whatever was good in his character to Church influences. The Admiral himself was baptized as a boy, and was afterwards confirmed when on duty at the Naval Academy at Annapolis, by the late Bishop Whittingham, of Maryland. This statement is made on his own authority. During his long sojourn in Washington he was an attendant at the services of St. John's church, a parish which has embraced among its members a very large number of distinguished officers, both in the army and navy. In fact, before his departure to assume his duties as commodore of the Asiatic squadron two years ago, the Admiral is said to have remarked laughingly to a friend, that his ambition was, after his duty in the East had been performed, to return to Washington and pass the plate at St. John's.

The Admiral, having expressed a wish to the rector, the Rev. Dr. Mackay-Smith, to render publicly his thanks to Almighty God for the success that had crowned his arms and for his safe return from sea, came to the morning service at the church for that purpose on Sunday, Oct. 8th. His intention had not been mentioned by the rector to any one, lest it might attract a crowd actuated by no higher impulse than curiosity. The prayers used were the one for thanksgiving for victory in the Form of Prayer to be Used at Sea in the Prayer Book, and also the usual thanksgiving for safe return from sea. One or two slight alterations were made in the first prayer, the words "victories and deliverances which have crowned the past two years," being employed in place of the phrase, "this happy victory," and also expression being given to the fact that it was at the personal request of the petitioner that the prayer was offered. In accordance with the spirit of the Church, no further allusion was made in the sermon or elsewhere to the Admiral's presence. He sat in the front pew, and afterward expressed to the rector the very deep and grateful feeling which had filled his heart as he heard the prayers read.

Allusion has been made to the fact that a long line of eminent officers in the army and navy has been connected with St. John's church in the past. It is an interesting fact that one of the historical occurrences in the history of the parish, suggested by this visit of thanksgiving, connects itself with the name of an illustrious naval officer. On a Sunday morning in the spring of 1862, our service was being read by the rector, the late Dr. Smith Pyne. A messenger came hastily into the church, and summoned the Secretary of the Navy, Gideon Welles, the Secretary of State, William H. Seward, and Admiral Melancthon Smith to leave the church; and, on reaching the door, they were informed of the attack of the "Merrimac" on the American fleet at Hampton Roads. When Admiral Smith, whose son was an officer on one of the ill-fated ships sunk by the Confederate ram, asked whether his son's ship had gone down, and the answer was that it was among the number of those destroyed, the Admiral at once replied, "Then my boy is dead," feeling sure that he would never have deserted his post; and so it was. Both Admiral Smith and Lieutenant Worden, the commander of the "Monitor," were members of St. John's parish, and were buried from its chancel. Vice-Admiral Rowan, the only vice-admiral in the navy, was also a devout communicant, and the parish rolls are never without names well-known in either hemisphere of numbers of gallant officers of both army and navy.

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Notes of the World's Progress

THE SUCCESS OF BRITISH ARMS last week in the Soudan, in which the Khalifa, as a disturbing element, was forever eliminated, marks the end of aggressive resistance to the march of civilization in Central Africa. The Khalifa, successor to El Mahdi who defeated and executed Gordon, was a power amongst the fanatical Dervishes, continually exciting them to war upon their enemies, the English. His escape after the decisive victory of General Kitchener was the incomplete feature of British success, and his final removal, with the complete rout of his forces, leaves the English in undisputed and peaceful possession of a vast expanse of territory which will now be placed under modern influences. Parts of the Soudan have inexhaustible agricultural resources, which can now be developed. Possession of the territory will also in a measure aid in the projection of the Cape to Cairo railway project.

—X—

BROOKLYN IS THE SCENE OF THE bursting of a financial bubble, the majority of sufferers being people not in position to lose any amount of money. The plan, worked by one William F. Miller, under the name of the Franklin Syndicate, offered small investors ten per cent. interest weekly, and operated something after the chain-letter abomination. It is said that an amount estimated at \$4,000,000 is involved in the swindle, and the manager, Miller, succeeded in getting away with about \$1,250,000, a greater portion of the balance having been returned to investors in interest payments. To those unacquainted with financial operations, the statement of Miller that his ability to earn excessive interest was through private information as to coming movements of grain and stocks, was credible. The only lesson to be deduced from the operation and collapse of the Franklin Syndicate, is that any plan promising more than legitimate returns from investments is in the nature of a gold brick.

—X—

TIME WAS, BEFORE THE ADVENT OF the foreign correspondent, when the visit of one monarch to another did not have especial significance. But recent events serve to show the progress of modern daily journalism. Emperor William of Germany chose to pay a visit to his grandmother, Queen Victoria, and correspondence at once unearthed deep political significance. The visit is entirely unofficial, and not marked by official dinners or other demonstrations; yet, according to correspondents whose occult powers are singularly developed, the object is to settle matters in connection with the Transvaal war. While a guest of the Queen, Emperor William, accompanied by the Prince of Wales, spent a day with the Duke and Duchess of Marlborough, at historic Blenheim. As the Duchess was an American girl, we are advised that this call is significant, as indicating a desire

on the part of the Emperor for an alliance between America, England, and Germany. Great are the strides of modern journalism.

—X—

LAATEST ADVICES FROM THE PHILIPPINES indicate a further weakening of resistance, and a probability that submission to American authority will soon be complete. While the movement to surround the principle body of Filipinos, headed by Aguinaldo, was not entirely successful, since the leader and the majority of his followers escaped through the meshes of the net, it served to demonstrate to the natives the power of the American forces, and will thus have a salutary effect. Statements of prominent native leaders and former officials of the so-called Aguinaldo cabinet, now within the American lines, are in effect that disintegration is at work, and that the opposing forces are broken into small bands, unable to offer united resistance. The son and mother of Aguinaldo have fallen into the hands of the American forces, which is proof of the thorough demoralization of the Filipino army.

—X—

FROM BEING A POPULAR IDOL, Admiral Dewey dropped in a day, in the minds of many, to a subject for severe denunciation, and was quickly reinstated to popular favor. The action of a few unthinking and unreasoning writers in hastily denouncing the Admiral for transferring the gift home to Mrs. Dewey, was responsible for a storm of criticism, but subsequent events, of course, exonerated him completely. Critics were hasty, first, in speaking of the home as a gift of the nation, when the reverse was the case. The real gift of the nation was the thanks of Congress, and a handsome sword; the home was the gift or expression of a few thousand individuals. During the process of his transformation into a "hero," Admiral Dewey in no wise relinquished his rights as a private citizen, and whatever his action in regard to his home, there can be no just ground for criticism so long as it is retained for his use.

—X—

THAT THE LIFE OF A "HERO" IS not altogether pleasant, albeit of desirable flavor, is no better illustrated than in the case of Brigadier General Funston. His experience as Colonel of the Twentieth Kansas afforded the opportunity for the man, and universal acclamation followed, as well as an appointment as Brigadier. Now envious friends and politicians spread tales regarding his career which on their face bear the stamp of untruth.

—X—

INTERNAL AFFAIRS OF SPAIN ARE drifting toward a climax which may result in civil war. The signing of the treaty of peace in Paris left Spain most impoverished in resources, as well as available cash,

and the only alternative was excessive taxation. Catalonia is already in a state approaching revolution. At the close of the war the commercial classes of that province petitioned the government for radical financial reform, and the adjustment of taxation which is now injurious to commercial and financial interests. Commercial bodies throughout Spain endorsed this petition. The Catalonians demand complete self-government and self-taxation, paying a fixed quota into the imperial treasury. At present forty per cent. of the revenue raised in Catalonia goes to sustain a swarm of incompetent and unnecessary officials. Failing to secure the reforms asked, merchants of Barcelona refused to pay taxes, whereupon the government adopted stringent measures, suspending constitutional rights, and proclaiming military law.

—X—

CAPTAIN LEARY, NAVAL GOVERNOR of the Island of Guam, one of the least of our newly acquired colonial possessions, is inaugurating an order of things which may well be emulated by those officials who may later be placed in charge of more important stations. The natives of Guam, while docile if tactfully handled, do not possess a high moral code; neither are they characterized by habits of industry. In order to raise the tone of the island, and elevate his subjects to a better appreciation of the benefits they are to derive from becoming an American possession, Governor Leary has issued an important proclamation. Every inhabitant without a trade or habitual occupation is ordered to engage in agricultural pursuits and poultry raising, and those who have no land will be allotted a plot by the government. Polygamy will no longer be tolerated, and to enforce proper marriage relations, a civil officer is detailed to perform the marriage rite, to which the natives willingly submit.

—X—

FROM TIME TO TIME, REPORTS have come from Finland of distress and dissatisfaction caused by the Russianizing of the country. From present happenings, it does not appear that Russia is pursuing the most honorable course with respect to the Finnish people. Rather than submit to Russian government, and in a measure sink their nationality into that of Russia, many inhabitants of the country, particularly young men, are moving to establish themselves where greater liberty can be enjoyed. To this end a delegation recently visited Canada, and being satisfied that the country is ready with a hospitable welcome, have arranged for the settlement in a rich, but thinly populated, agricultural section, of a colony which will eventually number many thousands. Canadian officials have shown a disposition to make whatever concessions are necessary for the welfare of the immigrants.

The News of the Church

The Sunday School

Public Lectures in New York

The course of lectures on "Christian Knowledge," under the auspices of the Sunday School Commission, has been extended to include a number of additional lectures. President G. Stanley Hall, of Clark University, lectured Nov. 18th, on "The religious content of a child's mind," and on Nov. 25th, Prof. F. M. McMurray, of Teacher's College, Columbia University, took for his theme, "The use of biography in religious instruction." Subsequent lectures will be delivered as follows: On Dec. 2nd, Prof. Chas. Foster Kent, of Brown University, on "The use of geography in religious instruction"; Dec. 9th, the Rev. Dr. Geo. Hodges, dean of the Episcopal Divinity School, Cambridge, Mass., on "The content of religious instruction," and Dec. 16th, Bishop Doane, of Albany, on "The educational work of the Christian Church." The chairman of the commission is the Rev. Pascal Harrower; the secretary, the Rev. Dr. W. Walter Smith, and the treasurer, Mr. Harry H. Pike.

The Woman's Auxiliary of the Board of Missions

Eight branches have been established in South Carolina. The work of these amounted last year to about \$407.

The Iowa Branch

Under arrangements with the Bishop and the Board of Missions, the diocesan president has just completed a tour of 23 of the parishes and missions, the journey consuming between five and six weeks. Everywhere the outlook was found encouraging, the attendance at all the 23 meetings being at least double, and the interest three times what it would have been some years ago. The work of the Junior Auxiliary in the Sunday schools also received, it is believed, a decided impetus. New work was inaugurated at Albia, Boone, Chariton, East Des Moines, Moorar, Mt. Pleasant, and Oskaloosa, and the branch at Iowa City revived. Dyersville and Grace church, Council Bluffs, have also come into the ranks within the last few months, so that the Auxiliary is now organized in 44 of the parishes and missions of the diocese. The work of visitation and organization will be vigorously carried on through the remainder of the convention year. The influence of Bishop Morrison's missionary zeal is felt and recognized in every part of the diocese.

The Daughters of the King

The 7th annual convention was held in Atlanta, Ga., Nov. 15th-17th. On Nov. 15th, Quiet Hours were held in St. Luke's church from 3 to 5 P.M., conducted by the Rev. Wyllis Rede, D.D. The subject of the addresses were "The King," "The Kingdom," "The Daughters of the King;" silent prayer, meditation, and the singing of hymns between each one, concluding with a consecration to the service of the King. The service was a very solemn and impressive one, and was largely attended.

Nov. 16th, the convention opened with Morning Prayer and a corporate celebration of the Holy Communion. The Rt. Rev. Cleland Kinloch Nelson, D.D., delivered the charge to the convention. He said that this was the first national body of our Church people ever met in the far South, and spoke of the gratification felt by the people of Atlanta in having the convention in their midst. He said "the Order was an inner circle within the Church, whose work was only spiritual, and thus filled a place that no other organization occupies."

At 11:30 the delegates repaired to the Symphony Club House. The roll call showed 14 States represented, with large delegations from all the important cities of the country. Mrs. E. A. Bradley, of New York city, president of the

Order, made the opening address, reviewing the work of the past year. She stated that a movement had been started looking toward the organization of a junior branch of the Order, to be composed of young girls who have not been confirmed, with the purpose of fitting them to become members of the older Order. Mrs. Bradley also spoke of St. Luke's chapter in Atlanta, as having furnished a missionary from the Order, Miss Charley Warnock who is now doing missionary work among the girls and women of St. Peter's and Our Saviour parishes in Shanghai, China.

The secretary, Miss E. L. Ryerson, of New York, reported the work done during the past year: 44 new chapters have been organized, and a membership of over 1,000 gained. The Order has now 15,000 members, and flourishes in the United States, Canada, England, Australia, and the West Indies. In England the Archbishop of Canterbury is the patron of the Order, and the Bishop of London is the visitor, and organizes the new chapters that come in. Committees were appointed and reports made. Addresses of welcome were made by the rector of St. Luke's, the Rev. Charles A. Jessup, and Mrs. E. G. Warner, of the Incarnation chapter, Atlanta. The Bishop remained through the entire meeting. Members of the clergy also were present. A delightful luncheon was served in the basement of St. Luke's church.

In the afternoon the subjects discussed were: "The motive of the work," Mrs. Leslie Pell Clarke, Orlando, Fla.; "The method of the work," Mrs. Wyllis Rede, Atlanta, Ga.; "The results of the work," Mrs. John Moncure, Philadelphia. From 5 P. M. to 6:30, an informal reception was tendered the delegates at the episcopal residence, by Bishop and Mrs. Nelson, assisted by the St. Luke's chapter and some of the leading Church people of Atlanta. Refreshments were served. At night there was a public meeting at St. Luke's. The church was crowded. Bishop Nelson presided. In the chancel, besides the rector of St. Luke's and dean of the cathedral, there were eight clergymen. Addresses were to have been made by the Bishops of Florida and South Carolina, but they were delayed in reaching the convention, and their subjects were taken by the Rev. T. C. A. Pise who spoke on "The motive of prayer," and the Rev. Wyllis Rede, on "The coming kingdom." The last speaker was the Rev. Albion W. Knight, dean of the cathedral, whose subject was "The life of prayer and service." The music was beautifully rendered by the full vested choir.

On Friday, the 17th, Holy Communion was celebrated in St. Luke's church at 7 A.M., Morning Prayer with litany at 10 A.M.; at 10:30 convention met in the Symphony Club House. The Rev. Mr. Jessup opened the meeting with prayer, after which the Daughters' hymn was sung. The subject for discussion was: "Our difficulties;" "In country," was presented by Miss Minnie D. Ryerson, of New York city; "In town," by Mrs. William Barnes, of College Point, L. I., and "In city," by Miss Irene R. Smiley, of Atlanta. This was followed by a conference on details of the work, closing with a question box. At 2 P.M., the following officers were elected: Mrs. E. A. Bradley, of New York city, president; Mrs. J. W. Peck, of New Haven, Conn., and Mrs. E. J. Warner, of Morrisania, N. Y., vice-presidents; Miss Elizabeth L. Ryerson, New York, secretary; Mrs. J. H. Kahrs, of New York, treasurer. The council: Mrs. Thomas A. Dudley, Kentucky; Mrs. Thomas L. Jones, Seymour, Conn.; Mrs. David Sisson, New Orleans, La.; Mrs. John B. Falkner, Germantown, Pa.; Mrs. John Moncure, Philadelphia; Mrs. F. P. Wells, Minneapolis; Mrs. W. L. Davenport, Anacostia, D. C.; Mrs. Still, cathedral church, Atlanta; Mrs. Denmead, Baltimore; Miss Minnie Ryerson, New York. Invitations were received asking that Minneapolis and Pittsburgh be candidates for the next convention, Bishop Whitehead

writing a personal letter, which was read during the session. A vote was given in favor of Pittsburgh. Addresses by Mrs. W. G. Davenport, of Anacostia, D. C., on "The work for girls," and by Miss Julia P. Morand, of New York city, on "Mission work," closed the convention which was one of the most successful in the history of the Order.

Canada

At the semi-annual meeting in October of the Domestic and Foreign Missionary Board of Canada, the important step of organizing as an independent foreign missionary society was taken, severing connection with the old English Society for the Propagation of the Gospel; after much consultation, both with the S. P. G., and Bishop Awdrey, of Tokio, Japan.

Diocese of Quebec

A very interesting service was held in the cathedral, Quebec, on the Sunday before the Canadian troops sailed for the Transvaal. They left Quebec in the steamship "Sardinian," on the following Tuesday. Of the 1,000 men, 600 belonged to the Anglican Church. At the morning celebration of the Holy Communion 800 of the soldiers participated, and by special order of the General, none of the men left the church till the Celebration was concluded. The congregation remained also. The sermon was preached by the Rev. G. F. Scott. By order of the General, 500 copies of the sermon were placed on the "Sardinian" for use among the men. The Rev. John Almond, a young man who has been doing good mission work on the Labrador coast, volunteered to go as Church of England chaplain to the Canadian contingent. Mr. Almond graduated at Bishop's College, Lenoxville. The Bishop has given his clergy a choice of prayers for use during the war. He held several Confirmations in the township during the latter part of November, and arranged to consecrate the church at Kinnear's Mills, on St. Andrew's Day. A handsome brass altar cross has been placed in St. Barnabas' church, North Hatley, by Miss Jennie Daves, of Baltimore, Md., as a memorial of her father. The Rev. H. R. Sargent, of the Order of the Holy Cross, Westminster, Md., has been conducting a series of services in St. Matthew's church, Quebec, in connection with its dedication festival.

Diocese of Montreal

The Bishop held a Confirmation in Christ church cathedral, Montreal, on the 23d Sunday after Trinity. Land has been given for a new church in the south-eastern suburb of Montreal, which it is hoped will be erected next spring, to be called the Belcher memorial, in memory of the late Canon Belcher, who labored long in that district. There was a large attendance at the meeting of the Sunday School Institute at Shawville, for the county of Pontiac, lately. A number of the clergy were present.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

It is pleasant news to the diocese to learn that, during the past week, Bishop McLaren has been feeling more like himself than for two months past.

Announcement is made that the annual meeting of the North-eastern deanery will take place on Monday, Dec. 5th, a month later than usual.

On Nov. 18th, the Rev. Dr. Wilson, rector of St. Mark's, read a paper before the Western Society of the Army of the Potomac, entitled, "The associations of the Potomac River." Under the auspices of the local Brotherhood chapter, he is now delivering a course of lectures, in the parish house, on Church history.

The Rev. G. B. Wright was called away to Michigan early last week by the serious illness of his mother.

The Rev. E. M. Thompson has been appointed to St. John's, Naperville; in connection with which is St. Andrew's, Downer's Grove.

A series of talks on the Book of Common Prayer is being given in the parish house of the church of the Redeemer, South Park, on Thursday evenings, under the auspices of the Brotherhood of St. Andrew, by Mr. E. A. Bernays, M. A., of Oxford University, England.

A Greek Church

An event of interest to Churchmen is the recent recording of a deed conveying the property at Johnson and 12th sts., 43 by 100 ft., to the Greek Church; the consideration named being \$10,000. The Greeks on the West Side who have now a settled priest, have renamed the chapel *Hagia Trias*, or Holy Trinity. It will be remembered that the closing of St. Stephen's mission, three years ago, was necessitated by the removal of Church people, the neighborhood becoming a residence district of Greeks and Israelites.

Offering for St. Luke's Hospital

On Sunday last, as directed by the canon. Inasmuch as that taken up in Grace church amounted to \$1,300, or almost as much as all the churches of the diocese gave collectively last year, there is ground for expecting a handsome total this year.

The Clerica

The monthly meeting met at the Hotel Metropole, on Monday, Nov. 14th, on the invitation of Mrs. Stires, of Grace church. The gathering was almost the largest in the life of this association which has done so much in bringing together and making known to each other the clergymen's wives. There was a certain fitness in having this first anniversary at the residence of the rector of Grace; for the very first meeting at which the Clerica was inaugurated, was held at Mrs. Clinton Locke's house, then chosen president, whose husband, the esteemed dean, had been for two thirds of a century rector of Grace church.

The Choir Festival

Held on the evening of St. Cecilia's Day in the three churches, and very well attended. In St. James', eight choirs were represented by an aggregate of 300 choristers from Ascension, Atonement, St. Mark's, Evanston; All Saints', Ravenswood; Our Saviour's, St. Chrysostom's, St. Peter's, and St. James'. The combined choirs were under the direction of Mr. William Smedley, with Elias A. Breden as organist. The Rev. T. A. Snively, president of the Diocesan Choir Association, gave an address on the threefold aspect of Church music, as appealing to the senses, as an aid to devotion, and as an accompaniment to worship. At Grace church the Rev. E. M. Stires made a short address; here most of the South-side choirs were represented, the choristers numbering about 300; Harrison Wild presiding at the organ, Gerald F. Stewart acting as choirmaster *pro tem*. At the cathedral the choirs represented, besides that of SS. Peter and Paul, were Emmanuel, La Grange; St. Barnabas', St. Luke's, Calvary, and St. Andrew's, about 200 representatives in all, with Arthur E. Fischer as choirmaster, and Ellis E. Cham as organist. The dean, the Rev. L. Pardee, gave a short address. This eighth annual choir festival, while not so imposing a spectacle as when some years ago nearly 1,400 choristers sang on the stage of the Auditorium, yields to none of its seven predecessors in the elevating character of its music, or in the solemnity surrounding its rendition.

Conference of the Clergy

Thirty-two of the clergy attended the fortnightly conference in the library of the clergy house at the cathedral, on Monday morning, when the Rev. C. P. Anderson presided, and the Rev. Dr. Little, chairman of the committee on subjects, introduced "Scriptural difficulties," as the topic for discussion, in which several present participated.

Death of Mr. Calkins of Trinity Parish

In the death of Mr. Calkins, Trinity church

loses one of its oldest members, for many years a vestryman, the diocese at large a venerable Churchman, and the community a highly respected citizen. Mr. Calkins, who was 76 years of age, was taken ill a few days ago at his summer residence, Lake Geneva. He leaves a widow, one daughter, and four sons.

New York

Henry Codman Potter, D.D., LL.D., Bishop

St. Margaret's church is contemplating the erection of a church building.

Improvements have been made to the property of St. Stephen's church, Melrose, Greater New York.

Bishop Hare, of South Dakota, will continue to act for Bishop Potter till about the middle of December.

The Church Temperance Society is moving for improved arrangements for the care and reform of inebriates, through means of a State reformatory.

St. Mark's Parish

Has undertaken a new work for women of the East side, to be centred at St. Mark's chapel, under the direction of Deaconess Von Brockdorf. A society known as St. Mark's Society for Work Among Women, has been organized to co operate, with the following officers; President, Mrs. Cornelius B. Mitchell; vice-president, Mrs. Howland Davis; secretary, Miss S. M. Shipper; treasurer, Mrs. Chas. E. Goodhue.

Church Periodical Club

At the 12th annual meeting just held at the Church Missions House, the Rev. Morgan Dix, D. D., D. C. L., occupied the chair. A plan for association with the Woman's Auxiliary of the Board of Missions, was considered. Officers were chosen for the ensuing year as follows: President, Miss Florence Taylor; vice-presidents, Mrs. D. T. Hoag, Mrs. B. W. Strong, Mrs. John Avery, Mrs. A. M. Sawyer, Miss A. H. Laight, Mrs. C. G. Lee, Miss E. P. Getty, Miss E. W. Fanning; general secretary, Mrs. J. L. Chapin; recording secretary, Mrs. George M. Christian; treasurer, Mrs. E. P. Johnson; treasurer of the endowment fund, Mrs. D. T. Hoag. Additional members of the executive committee, Mrs. Frank Shepperd, Miss Agnes Lathers.

Girls' Friendly Society

At the annual meeting of the council of the diocese, just held at Calvary parish house, the following officers were elected: President, Miss E. H. Wesner; vice-presidents, Miss C. E. Marshall, Mrs. G. W. Murdoch, and Miss Ford; chairman of the immigration committee, Mrs. J. S. Day; chairman on the committee on education, Mrs. J. S. Day; members of the council for three years, Mrs. W. L. Bull, Miss J. Du B. Roberts, Miss E. T. Agnew, Miss Campbell, and Miss Amy Rayson. The purchase of the summer house of the society, at Huntington, N. Y., has been secured, and \$5,000 is to be raised for alterations and the essential outlays involved. A conference was held at night, at which papers were read on "How should a girl's religion affect her home life?" "What are advantages and objections to domestic service?" "Should reading novels be encouraged or discouraged?"

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

An amateur performance of the "Mikado" was given on Thursday evening, 23d ult., at the parish house of the South Memorial church of the Advocate, for the benefit of the embroidery guild.

Bishop Whitaker, on Nov. 20th, opened the exercises in celebration of "Philadelphia Day," at the National Export Exposition, with prayer, and invoked the Divine blessing upon American labor and commercial activity. There were about 2,000 present in the auditorium.

A Woman's Exchange

St. Mary's Aid of St. Mary's church, Hamilton Village, has organized a Woman's Exchange. Every one is invited to become a consignor.

Sales will be held in the parish building, Locust st. below 40th, every Saturday morning.

St. Paul's Church, Cheltenham

On the 1st ult., the vestry unanimously elected the Rev. J. Thompson Cole, rector, in succession to the Rev. Dr. Edward W. Appleton who now becomes rector *emeritus*. On Sunday, 19th ult., the new rector conducted his first "Children's Church service."

Italian Church Anniversary

The 17th anniversary of the Italian mission church, L'Emmanuello, was celebrated on Sunday afternoon, 19th ult., in Holy Trinity church, Philadelphia, with appropriate services. The Rev. F. W. Tomkins who preached the anniversary sermon, took as his text, "The stranger that is within thy gates" (Exodus xx: 10), and dwelt on the duty which we owe the foreign element in our country. The Rev. M. Zara who is in charge of the mission, made a brief statement of its activity during the past year, and reported its affairs as being in a very flourishing condition.

The Northwest Convocation

Is endeavoring to erect a parish house for its new mission, at 25th st. and Lehigh ave., Philadelphia, and has about \$3,500 on hand for the purpose. The plans were prepared early last summer, but until the balance needed (\$2,500) is supplied, the building will not be begun. The Sunday School Association of the diocese has promised one half of its Advent offering, and it is hoped that other funds may be contributed early in the coming year, so that this much-needed building can be erected. The mission is now located in a small rented house, but it needs more room for its work. The neighborhood is rapidly building up, and the site selected is just the place for a thriving church. The Rev. Dr. J. N. Blanchard is now dean of the convocation, in succession to the late Rev. Dr. Benjamin Watson.

St. Clement's Patronal Festival

Was celebrated with great dignity on the 23d ult. There were four celebrations of the Holy Eucharist in the early morning, and the fifth was at 11 A. M., sung by the Rev. A. W. Doran, assisted by the Rev. Messrs. C. C. Quinn and F. D. Ward. The sermon was preached by the Rev. H. H. Oberly, of Elizabeth, N. J. The music was Stainer in A, which was well rendered, the quartet of basses adding greatly to the effectiveness. The service was preceded by a solemn procession around the church, during which the choir sang the triumphal "And O Zion, Blest City," from Gade's "The Crusaders." In the evening, the parish tea was held in St. Clement's Hall.

St. Timothy's Club Anniversary

St. Timothy's Workingmen's Club and Institute, of Roxboro, on Sunday evening, 19th ult., began the celebration of its 26th anniversary by attending services in the parish church. The anniversary sermon was preached by the Rev. Dr. Elwood Worcester. On Monday evening, at the club house, the Rev. R. E. Dennison, rector of St. Timothy's, and president of the organization, offered prayer, and subsequently addressed the members. He was followed by Messrs. J. Vaughan Merrick, G. W. Bromley, Wm. Johnston, and others. James Christie, on behalf of Henry Manger, a member, presented the club with life-sized water-color portraits of J. Vaughan and Wm. H. Merrick. The secretary reported that the organization had doubled its membership during the last year, and that it is in a more prosperous condition financially and otherwise than at any time in its history. The treasurer reported receipts, \$858.22; expenditures, \$674.77. Music was furnished by the Primrose Quartette, an orchestra, and by Mrs. Bert Christie on the piano.

Annual Dinner of the Church Club

Was given on Thursday evening, 23d ult., at the Stratford Hotel, Philadelphia. About 160 members and guests were in attendance. The rooms were decorated with chrysanthemums,

and the table was arranged in the shape of a gridiron. George C. Thomas, president of the club, acted as toast master. On his right was Bishop Whitaker, and on his left, Bishop Satterlee. A number of prominent city rectors were present. Mr. Thomas delivered the opening address, referring briefly to the work accomplished in Kensington, during the past year, by the Boys' club. Bishop Satterlee followed with a powerful address on missions, and gave some interesting statistics of the Anglican Church. John H. Cole, president of the Church club of New York, spoke of "Indifference." The Rev. Dr. J. Lewis Parks, of New York, made a long address on "The theological situation," both past and present, and was loudly applauded. The Rev. Dr. S. D. McConnell, of Brooklyn, N. Y., followed with an address on much the same lines; and Geo. Wharton Pepper concluded with a discourse on "The ethics of controversy."

Iowa

Theodore Nevil Morrison, D.D., Bishop

Trinity Parish, Muscatine

Nov. 8th, the Bishop visited this parish, the Rev. W. Parry-Thomas, rector, and preached to a crowded congregation. A class of seven received the rite of Confirmation; this is the second class during the year. The Bishop addressed earnest words to the newly confirmed. The new girls' vested choir did their part well. In answer to a fervent appeal from the head of the diocese for funds for diocesan missions, there was a liberal response.

Hope Church, Fort Madison

The Bishop, on the 7th inst., held his second Confirmation in the past year, when a class of 10 was presented, making a total of 26 in 12 months. The Bishop preached an impressive sermon. The music was of a high order, even for this well-known choir. Simper's "Honor the Lord with thy substance," was the anthem, and the *Sanctus* and *Benedictus* from Gounod's *Messe Solennelle* were effectively rendered for the offertory, which was for diocesan missions. The guild of the Royal Cross tendered the Bishop a very pleasant reception in the rectory at the conclusion of the services, which was largely attended. In addition to the offering, pledges were given for about \$50 a year to diocesan missions.

St. Paul's Church, Des Moines

During the summer this church was thoroughly cleaned, repaired, and newly frescoed, by direction of the vestry, and a costly velvet carpet for the entire church was presented by the Helping Hand society, the cost of the carpet and frescoing amounting to about \$1,200. On the first Sunday of October the annual parish choir festival took place, and \$250 was awarded in prizes to the choir boys. The vested choir numbers 75 voices of men, women, and boys, under the general direction of the rector, the Rev. J. Everist Cathell, S.T.D., Mr. James Farmer, organist, and Mrs. H. R. Reynolds, choir director. It is one of the very best choirs of the Middle West, and reflects great credit upon Mrs. Reynolds. On Sunday, Oct. 12th, Bishop Morrison inaugurated in St. Paul's parish a series of diocesan missionary services, to be held throughout the diocese. Addresses were made at the morning service by Bishop Edsall, of North Dakota, Mr. Arthur Ryerson, of Chicago, Bishop Morrison, and Dr. Cathell. At the close young men distributed blank pledge cards, with the result that \$1,200 was pledged for the missions of the diocese, payable before May, 1900. It would have been difficult to determine who was made most happy by the result, the Bishop, the rector, or the congregation. At 3 P. M. there was a large gathering of the Sunday schools of the city—St. Paul's, St. Luke's, and the Good Shepherd, led by the choir of St. Paul's. Bishops Morrison and Edsall made addresses full of inspiration. At the evening service Bishop Edsall preached to another large congregation. On the evening before, the men of St. Paul's parish gave a banquet at the Kirkwood House, in honor of Bishops Morrison and

Edsall and Mr. Ryerson. This parish has two candidates for Holy Orders, and two postulants, four lay readers, and a large and flourishing Sunday school, of which Mr. Henry S. Nollen is superintendent.

Ohio

Wm. Andrew Leonard, D.D., Bishop
St. Mark's Church, Cleveland

The Oriental opera, "Egypta," under the auspices of the Men's Club, was given at Gray's Armory for three successive nights, to large and appreciative audiences. Over 200 singers are in the cast of the production, besides a chorus of 170 little children. The opera tells the story of the life of Moses, and the music, as well as the costumes and scenery, is beautiful. The proceeds of the entertainment are to go towards paying for the fine organ which has just been placed in St. Mark's church.

Massachusetts

William Lawrence, D.D., Bishop

The debt upon the church of the Good Shepherd, Clinton, has been reduced to \$796 from \$1,910.

Mr. C. B. B. Bowser, a Congregational minister, has come into the Church, and as lay-reader will have charge of Christ church, Rockdale.

St. John's church, East Boston, is now roofed, but some time will elapse before the consecration, as more money is needed.

Bishop's Appointments

DECEMBER

1. Evening, St. Luke's, Linden.
- 3 A.M., church of Our Saviour, Middleboro; P. M. Trinity church, Bridgewater.
5. Evening, Trinity church, Weymouth.
9. Evening, St. John's, Fall River.
10. Fall River: A. M., church of the Ascension; P. M., St. James' and St. Stephen's; evening, St. Mark's.
13. Evening, Grace church, North Attleboro'.
15. Evening, St. Paul's, Dedham.
17. Taunton: A. M., St. Thomas'; evening, St. John's.
20. Evening, St. John's, Franklin.
22. Evening, St. John's, Saugus.
24. A. M., St. Michael's, Milton.
31. A. M., St. Mary's church for Sailors, East Boston; evening, St. Mary's, Dorchester.

A Nurse Honored

A picture of Miss R. H. Walworth, one of the nurses in the Spanish-American war, and a true heroine of that event, has been hung in All Saints' parish rooms, Attleborough, after a short service to her memory, conducted by the rector, the Rev. J. L. Tryon. She was graduated from Vassar College in the class of 1896.

Mission for Seamen

Mr. Stanton H. King, the efficient superintendent of this mission in Charlestown, is carrying on a large work among that class, and keeping them from the many temptations that surround the docks. The mission is open daily from 8 A. M. to 10 P. M., and every sailor is welcome to make the place his temporary home.

The Boston Clericus

Edward Atkinson read a paper on "The fourth dimension in political economy," before the Monday Clericus Nov. 20th. In the paper he took occasion to deny dogma and creed, and scouted the idea of man working out his salvation in this world. He said he could not be an Episcopalian, because of the fallen nature of man taught in the Book of Common Prayer.

Brotherhood of St. Andrew

A conference was held in the church of the Good Shepherd, Boston, Nov. 23d. The service was conducted by the Rev. George J. Prescott, the rector. Mr. Jas. L. Houghteling, of Chicago, made an address, and said he had a message of cheer and courage. There never was a time, when the spirit of good was working more mightily in the hearts of men than it is to day. The mission of the Order was to spread righteousness, and this could be done by a spirit of loyalty to the Brotherhood. The need of com-

radeship was urged. It never followed that because a man simply belonged to the Brotherhood, he was safe. Loyalty to the Church represented and encouraged loyalty to the Brotherhood. A social time was spent afterwards with Mr. Houghteling in the parish rooms.

Girls' Friendly Society

There was a diocesan conference in St. Paul's chapel, Nov. 23d. Representatives were present from all over the State. Miss McIntosh presided. "Some of women's opportunities," were discussed by Miss Olive Dodge, of St. Paul's, Malden. Miss Amelia Bennett, of St. Anne's, Lowell, read a paper on the same topic. "Aesthetic opportunities" were talked about by Mrs. W. E. Gardner, of Swampscott, followed by Miss Mary Ryder of Beverly. Miss Annie B. Ellison, of North Andover, read the first paper on "Educational opportunities," followed by Miss Ethel Preble of Boston. Miss Edith M. Howes spoke on "Economic opportunities," defining the word, opportunity, as a chance to work with God. Miss Elizabeth H. Houghton, of Cambridge, spoke on "Political opportunities" of women, showing what splendid work they are doing in various municipalities "without making any fuss about it."

North Dakota

Samuel C. Edsall, D.D., Bishop

A beautiful little church has just been completed for St. John's church, St. Thomas, the Rev. D. H. Clarkson, priest-in-charge. As the building has been entirely paid for, it is expected that Bishop Edsall will consecrate it in a few weeks.

St. George's church, Bismarck, the Rev. A. A. Joss, rector, has been removed from its hitherto inaccessible location to a more centrally located lot, and is undergoing enlargement.

Gethsemane Church, Fargo

Work has been commenced on the new church building. A fine brown stone foundation has been in place for a year past, and it has now been determined to complete the structure in wood, in order to avoid the burdensome debt which would have been incurred had the original plans been carried out.

Visitations by the Bishop

Bishop Edsall has just returned from a visitation in the extreme western part of the State. He visited St. John's church, Dickinson, of which the Rev. J. P. Lytton recently resigned the charge, and Medora, in the famed "Bad Lands," where he succeeded in establishing a weekly lay service and Sunday school. No other religious body holds service in Medora. Bishop Edsall is anxious to obtain three or four priests at once for various points in his jurisdiction, where a minimum stipend of from \$600 to \$800 can be guaranteed to an earnest and tactful clergyman.

Nebraska

George Worthington S.T.D., LL.D., Bishop

The Annual Convocation

Held in Grace church, Columbus, on Nov. 13th-16th. On Monday evening, Evensong was followed by a paper on "The differences between the Episcopal and Roman Churches," by the Rev. W. R. McKim. During the session Holy Communion was celebrated every morning at 7 A. M., Morning Prayer was said at 8.45 A. M., Evensong at 7.30 P. M. Papers were delivered as follows: Three on "Casuistry," by the Rev. J. Williams; one on "Parochial assessments," by the Rev. W. A. Mulligan; "Marriage and divorce," by the Rev. C. H. Young; "Is not the Church too worldly and too formal?" by the Rev. I. P. Johnson; "Differences between the Episcopal Church and the denominations," by the Rev. Dr. Reilly; three papers on "Bible instruction," by the Very Rev. Dean Fair; "Need of a diocesan house for educating candidates for the sacred ministry," by the Rev. Canon Silver; "Printers' ink in parish work," by the Rev. A. T. Young. Wednesday night after Evensong, the Bishop-coadjutor delivered a powerful ad-

dress on "Missionary work." A reception was tendered the Bishop and clergy at the home of Mr. and Mrs. Stires. Thursday afternoon some of the clergy accompanied Bishop Williams to Genoa, where the Indian school was visited. Evensong was said in St. Andrew's church, which was dedicated at that time. Confirmation was administered, and a number of Indians were confirmed and received crosses, given by Bishop Hare of South Dakota, and presented by Bishop Williams. The next annual convocation is to be held at Blair.

Vermont

Arthur C. A. Hall, D. D., Bishop

St. Margaret's Chapel, Middletown Springs

The formal opening of the new chapel occurred on Monday evening, Oct. 9th, the consecration being deferred until its cost shall be fully paid. Bishop Hall officiated, assisted by the present rector, the Rev. G. O. B. Clarke, and the late rector, the Rev. E. H. Randall. This neat and commodious chapel was built by the Ripley Lumber Co., of Poultney, and the architect was Mr. G. H. Ingraham, of Boston, who gave his services; the windows and stained glass being furnished by R. Geissler, of New York. It is a frame edifice, finished with Georgia pine, ceiled, and with a large cellar. Its cost, with the site, was \$1,200; the debt still remaining on it being less than \$100; the grounds are graded, and the whole is a very ornamental as well as useful addition to the village. At the opening service, the Bishop congratulated the people on the laudable work done, and also expressed his gratitude to those of the denominations who had so kindly and fully sympathized with, and helped it on. At the service, the volunteer choir was re-enforced by two Baptist ministers, and one Congregationalist. Among the gifts, besides those in money, for the chapel, we note the following: A memorial window for a son, by Mr. and Mrs. A. A. Clark; also one for her father, the Rev. John Randall, formerly of Arlington, Vt., by Mrs. Dr. A. C. Norton; brass vases, for her mother, by Miss Roe, of Albany, N. Y.; altar linen, by the present rector; Eucharistic vestments and cotta, by St. Margaret's Sisters, of Boston, Mass.; a cabinet organ, by the Rev. E. H. Randall; a marble font, by Colonel Proctor, of Proctor; an oak lectern, by Mrs. Hickok. Chief credit for the success of this enterprise is due to Mrs. Dr. A. C. Norton, who has worked early and late for it during many years. She has been ably assisted by Mrs. A. A. Clark, and Mrs. Knapp, and others. But for the rector's energy and zeal, as said the Bishop, the chapel could not have been built this year. Under his auspices, some \$500 has been raised during the year; in addition to frequent services here, he is in charge also at Poultney (two churches), and at Wells—four stations in all, involving much travel and labor.

Maryland

William Paret, D. D., LL. D., Bishop

A new pulpit has been presented to the church of the Holy Innocents', Baltimore, by the vestry and the Rev. Wm. M. Dame, of Memorial church. The pulpit is octagonal in shape, and is made of walnut, and beautifully carved. It has been placed in front of the column on the left side of the chancel, and adds much to the appearance of the chancel, which was recently improved. The cost of the pulpit was about \$400.

All Saints' Parish, Calvert Co.

Miss Elise Chew, of Chicago, has presented handsome brass altar vases in memory of Mrs. Jane Benson Chew, her grandmother. The congregation of the church has decided to build a small parish hall, which is much needed, and work on same will be begun as soon as sufficient funds are raised.

Associated Missions

The Rev. Frank B. Randall, deacon, is doing excellent work under the direction of the Archdeacon of Annapolis. He holds weekly services at Curtis Bay, Jessups, and Glen Burrie, and at

each point results are encouraging. In the near future in his visiting, Mr. Randall will take in Annapolis Junction, where the archdeacon is able to give only Sunday services, and where the people need a rector. Mr. Richard C. Norris, lay reader, will take two of the services at Curtis Bay each month, enabling Mr. Randall to add two Sunday services at Savage to the fortnightly services which have been maintained by Mr. Daniel M. Murray, lay-reader. The work of the Associated Missions up to the present time is as encouraging as could be expected.

Springfield

Gen. F. Seymour, S. T. D., LL. D., Bishop
Chas. K. Hale, D. D., Bishop-coadjutor

The Bishop has gone East, to take his duty at Cornell University from Nov. 19th to Nov. 26th, as lecturer on the Sage Foundation.

The Rev. Dewitt L. Pelton, pastor of the First Presbyterian church, of Bloomington, at the conclusion of his review of his three years' pastorate, tendered his resignation, to take effect as soon as it can be accomplished. Mr. Pelton further announced that it is his intention, as soon as possible, to enter the priesthood of the Church. Mr. Pelton has been in the Presbyterian ministry seven years, during four of which he was in charge of a church at Adams, N. Y., and three in the Bloomington church. His congregation is one of the largest and most influential in the State, and his work has been most successful.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

The Northern Convocation

Met in Trinity memorial church, Warren, Nov. 21st and 22d, beginning with Evening Prayer and sermon by the Rev. J. H. B. Brooks. Wednesday morning, celebration of the Holy Eucharist at 7:30, a short business session, after which the Rev. Dr. H. M. Clarke read an exegesis of St. Luke xxii: 19. A review of "Richard Carvel," by the Rev. James McLaughlin drew a number of ladies to this session. An essay on "Christian Socialism" by the Rev. A. R. Kiefer, brought to the floor a number of speakers in the general discussion. At the closing session in the evening Dr. Morris S. Guth, a layman of the parish, read a critical essay from an expert's point of view, on the "Relation of religion to mental aberration." Dr. Guth is chief of the medical staff at the State Hospital for the Insane at Warren. He disproved the popular fallacy that religion was in any great degree responsible for mental affections, contending that in most cases some prior cause could be found; but inasmuch as religion—the relation of man to his God, the Hereafter, sin, and its consequences—formed so large a part of man's life, it was but natural that such themes should become more or less pronounced after insanity of certain kinds had set in. Dr. Guth's paper was listened to with more than usual interest, and drew forth an enthusiastic discussion.

Bequests to Missions

On Nov. 15th, there was admitted to probate the will of Mrs. Mary Ann Hogg Brunot, widow of the late Hon. Felix R. Brunot, of Allegheny City, who entered into rest on Nov. 2d, in her 78th year. The following are some of the bequests to institutions and missions: St. James' church, Penn. ave., Pittsburgh, \$5,000; Allegheny branch of Church Army, \$1,000; St. Thomas' church, Oakmont, \$2,000; All Saints' mission, Allegheny, \$1,000; American Church Missionary Society, endowment for salary of a missionary in diocese of Spokane, \$10,000; missions in China, Japan, and Africa, \$5,000 each; missions in Cuba and Hayti, \$2,000 each; in Mexico, \$5,000; Indian mission at Greenwood, S. D., \$5,000; Indian missions in South Dakota, at Bishop Hare's discretion, \$5,000; missions in Utah and Nevada under Bishop Leonard, \$3,000; in Oklahoma and Indian Territory, under Bishop Brooke, \$1,000; in Montana, under Bishop Brewer, \$2,000; at Defiance, under Miss Thackera, \$1,000; in Southern Flori-

da, under Bishop Gray, \$1,000; in Laramie, under Bishop Graves, \$2,000; in Western Texas, under Bishop Johnston, \$1,000; in Alaska, under Bishop Rowe, \$2,000; in Kansas, under Bishop Millsbaugh, \$1,000; St. Paul's School, Lawrenceville, Va., \$3,000; St. Augustine's School, Raleigh, N. C., \$3,000; Fund for Aged and Infirm Clergymen, \$3,000; Leper's School in China, \$8,000; American Church Missionary Society, for Miss Roff's salary for six years, \$3,000; Miss Sybil Carter's work among Indians, \$2,000; missions in New Mexico and Arizona, under Bishop Kendrick, \$1,000; Colored Commission, \$5,000. In addition to her bequests to missions and charities, aggregating \$123,000, by the death of Mrs. Brunot the will of her husband, Felix R. Brunot, becomes operative, which leaves large sums to charitable institutions in the two cities of Pittsburgh and Allegheny, as well as numerous and generous gifts to the several departments of the Church's work.

A New Church at Braddock

Trinity parish has been worshipping the last few years in a temporary edifice, but is now looking forward to a new church building, to be presented by Mrs. M. E. Kinsey, one of the faithful parishioners, its cost being a gift to her from her son-in-law, Mr. C. M. Schwab, president of the Carnegie Steel Co. Bishop Whitehead is superintending all the arrangements.

Washington

Henry Yates Satterlee, D. D., LL. D., Bishop

St. Monica's League

The first meeting for the winter was held in St. John's parish hall, Nov. 14th. There was a good attendance of members. The Rev. Dr. Mapp who has recently been assigned by the Bishop to the charge of a new mission among the colored people in Southeast Washington, showed the need of such work in that part of the city, and the kind of aid required in the beginning. A house has been selected in which to hold services and Sunday school, for which furniture is needed, and some help for heating and lighting. A grant of money was voted from the treasury, and other gifts added by members of the league which will have a special interest in this mission from the name, St. Monica, having been given it by the Bishop. The Rev. Mr. Pollard, archdeacon of North Carolina, spoke of the work of the Church in his jurisdiction. A grant of \$50 was voted, half to be devoted to the work at Littleton, N. C., and the rest to be used at the archdeacon's discretion.

Church of St. Michael and All Angels

On Sunday, Nov. 19th, was consecrated by the Bishop who also celebrated the Holy Communion and preached the sermon. The church was formerly St. John's chapel, till in 1893, a separate parish was formed, and the Rev. Clarence W. Bispham became its first rector. The Rev. W. R. Turner, formerly assistant at the Epiphany, took charge in 1897, and at Easter of last year, the indebtedness on the edifice was paid. The building has been much improved since its erection.

Western Michigan

George De Normandie Gillespie, D. D., Bishop

Arrangements are being made for the celebration of the 25th anniversary of the organization of the diocese in December next.

The Bishop has vacancies in small parishes and in the mission field, with salaries ranging from \$600 to \$700 per annum.

Church improvements at Traverse City

Grace church has been the recipient during the past summer of several articles of use and beauty. In July, Mrs. James Morgan, of Chicago, placed a fine vocalion in the church, adding a transept and a new window. In addition, she has recently presented the church with an imposing carved oak lectern, and a prayer desk and stall of the same material. Through her generosity, also, a new carpet has been provided for the vestry room. Through the kindness

of Messrs. F. Garland and Perry Hannah, the grounds have been sodded and much improved. The church has also been painted. Since the Rev. C. T. Stout has taken charge, nearly \$800 has been expended in improvements.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

The Petersburg Convocation

The fall meeting began its sessions in the church of the Good Shepherd, Guns' Hill, Dinwiddie Co., Oct. 31st, and continued three days. The attendance was exceedingly good. Officers were elected for the ensuing year, the Rev. Frank Mezik taking the place of the Rev. Reuben Meredith as secretary, the latter having removed to Nelson Co. All Saints' Day there was a celebration of the Holy Communion. The evening was devoted to a Brotherhood service, the Rev. H. L. Derby and the Rev. John Rideout making interesting and helpful addresses. On Thursday in the afternoon, the usual missionary service was held, when stirring addresses were made by the Rev. John Rideout and the Rev. O. S. Bunting.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

Advent Services

At a meeting presided over by the Bishop, and held in the rooms of the Church Club on the 13th inst., arrangements were made for holding special services during Advent in the centrally located churches. Those designated are All Saints', St. Ann's, St. Peter's, Christ church, Clinton st., and Christ church, Bedford ave. At these churches services with address are to be held daily, the Bishop to name the preacher.

Fiftieth Anniversary of St. James, Newtown

This anniversary of its consecration was celebrated on Sunday, Nov. 19th. An interesting historical address from the rector, the Rev. Edward M. McGuffey, extended back to the organization of the parish, nearly two hundred years ago. In 1704 the Rev. William Urquhart was sent from London by the Society for the Propagation of the Gospel. He officiated alternately at Jamaica, Flushing, and Newtown, the two latter being regarded as parts of the Jamaica parish. After five years of extremely hard work owing to prejudice against the Church of England, Mr. Urquhart died. A memorial of him was erected in the porch added to St. James' church last spring, which bears on its walls in bronze, this inscription: "This porch is erected to commemorate the labors of the Rev. William Urquhart, who laid the foundation of St. James church, Newtown, in 1704, thereby opening the doors of the Church of God to this community." Mr. Urquhart was succeeded by the Rev. Thomas Poyer, in 1710, who was sent from London by the same society. He found that the rectory had been seized by dissenters. Undaunted, he began his labors, distributing books, papers, and tracts, and giving many house-to-house lectures. He was unable, however, to break down prejudice, and in 1718 wrote to the society that the shop keepers refused to sell him provisions, and that the miller sent back his grain unground. In 1731 he obtained permission to return to England, but as he was preparing to depart, was seized with small pox and died. In 1733 the Rev. Thomas Colgan became rector of the three parishes. He had been assistant at Trinity church, New York. His private means, his amiable wife, and his force of character, gave him an advantage over his persecuted predecessors. His congregations increased, and in 1733 he secured a grant of land for a church. It was signed by 100 free holders, and to-day is in a state of perfect preservation. In 1735 a church was erected which is now used for Sunday school purposes. In 1848 the present edifice was built, and also a church in Jamaica, and one in Flushing. Mr. Colgan died in 1755, having conquered in a great degree colonial prejudice against the Church. In 1755 the Rev.

Samuel Seabury, Jr., afterward first Bishop of Connecticut, became rector, and was succeeded by the Rev. Joshua Bloomer. In 1772 he conducted a lottery for the purchase of a church glebe for the Jamaica parish. He died after 20 years of rectorship. After several changes at St. James', the Rev. Samuel Cox, D. D., dean of the cathedral, Garden City, became rector. Under his administration the church was enlarged and beautified. Dr. Cox, in 1888, was succeeded by the Rev. W. H. Burr, who remained until Easter, 1890, and then the present rector took charge. Since then the church has been repaired, and there have been erected an organ, reredos, font, lectern, and church porch. The building has been recarpeted and recushioned. Two memorial windows have been placed. In 1904, St. James' will celebrate her 200th anniversary.

St. James' Church, Brooklyn

The corner-stone of the building which is to replace the old edifice, was laid Nov. 19th. Shortly after four o'clock the procession of clergy, vestry and choir left the little wooden building now being used as a place of worship, and marched to the new site. The service was read by the Rev. Chas. W. Homer, rector of St. James. The stone having been placed in position, and an announcement of the inscription and contents having been read, the Rev. Dr. S. D. McConnell addressed the congregation. Appropriate music was rendered by the vested choir. The church promises to be one of the handsomest in the city, and will cost about \$70,000.

Los Angeles

Joseph Horsfall Johnson, D.D., Bishop

There are several vacancies in the missions of this diocese, and one important parish is without a rector.

The mission of the Messiah in Santa Ana, the county seat of Orange Co., has been for the past eight years under the charge of the Rev. W. B. Burrows who has ministered also to congregations at Tustin, El Toro, and one or two other places. Mr. Burrows had a serious illness some months ago, and for change of air spent the summer at Denver. He returned recently much better, but will give his throat a prolonged rest. He will make his residence in Los Angeles. Mr. Burrows has discharged the duties of secretary of the Board of Missions with great interest and efficiency, from the time of the organization of the diocese in 1895, and he will doubtless retain that office.

The Rev. J. H. McCrackan, of the mission of the Ascension, Sierra Madre, has gone to Germany, on account of the death of a relation who had resided there for several years. He will probably be absent about a year.

The parish of Christ church, Los Angeles, has been vacant since the beginning of June, by the resignation of the Rev. Alfred S. Clark. The Rev. George T. Dowling, D. D., is at present engaged temporarily to officiate and preach on Sundays.

Southern Ohio

Thomas A. Jaggard, D.D., Bishop
Boyd Vincent, D.D., Bishop Coadjutor

St. Paul's Church, Columbus

Narrowly escaped total destruction by fire on the night of Nov. 11th. Sparks from a defective smoke-stack fell upon the roof and ignited the shingles. The roof of the west side of the chancel was burned off, and the flames made their way through the south end of the nave to the yellow-pine ceiling, which was so damaged that it will have to be replaced by a new one. The chancel furniture, the pews, and the carpets were seriously damaged by water. The entire loss is covered by insurance. Repairs on the church had just been completed, at a cost of about \$2,000. The official boards of neighboring Methodist, Presbyterian, and Baptist Churches offered the use of their chapels, but St. Paul's parish house will accommodate the congregation until the church can be repaired.

The Columbus Deanery

The autumn meeting was held in St. Luke's church, Marietta, Nov. 13th and 14th. The subject for discussion after Evening Prayer on Monday was, "The essentials of missionary effort"; subdivided, the Rev. W. H. Hampton urged the importance of "The missionary spirit"; the Rev. J. D. Herron spoke of "Knowledge"; the Rev. F. W. Bope, of "Prayer"; and the Rev. John Hewitt, of "Giving." On Tuesday morning occurred the ordination recorded elsewhere. At the afternoon session the Rev. Dr. S. N. Watson read an able paper on the subject, "Who shall confer jurisdiction on the clergy, the Bishop or the vestry?" Dr. Watson argued for the conferring of jurisdiction by the Bishop, under certain statutory limitations. The subject was quite generally discussed by those present, since it had a bearing upon a canon proposed by the Bishop at the last annual convention of the diocese, and which will come up for action at the next convention. A committee appointed at the preceding meeting of convocation, reported a canon which looks to the re-organization of the missionary work of the diocese on a plan which gives each deanery the power to disburse its own funds, and also confers increased powers upon the deans of convocations. This canon, after full debate, was adopted and ordered printed for general distribution in the diocese, as it will be presented to the next convention. A special committee reported resolutions of regret on parting with the dean, the Rev. Geo. P. Torrence, who goes on Dec. 1st to begin duty as archdeacon in the diocese of Michigan City, with headquarters at Marion, Ind. The Rev. Dr. Watson was recommended to the mission committee of the diocese to fill the vacancy created there by the resignation of Mr. Torrence. The Rev. John Hewitt was elected to succeed Mr. Torrence as dean.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

The Charlotte Convocation

The regular meeting was held Oct. 24th and 25th, in St. Paul's church, Monroe. Reports were made of the work in the various parishes. The Rev. Charles Fetter spoke on "The mission work of the convocation, and its support." "At the night service the dean held a conference on "The spiritual life." Addresses were made by Messrs. Hoffman, Fetter, and Parkman. There were celebrations of the Holy Communion each day, and sermons.

Arkansas

Henry Niles Pierce, D.D., LL.D., Bishop
Wm. M. Brown, D.D., Bishop-Coadjutor

Board of Missions

An important meeting was held at Little Rock, on the 7th inst., in the parlor of the Capital Hotel. Bishop Brown presided, and made the important announcement that he made application to the Domestic and Foreign Missionary Society, at its October meeting, for an increased appropriation of \$3,000, which was granted. This, with the \$1,500 which the diocese has been already receiving from the general Board of Missions, would make a total of \$4,500 from that source. In order to secure so large an appropriation, the Bishop was obliged to undertake the raising of \$4,500 from this diocese, and from his friends North and East. In this connection, the Bishop announced his intention of placing two general missionaries, with the title of archdeacon, in the field at once. One of these will reside at Little Rock, and the other at Fort Smith. The Rev. Charles H. Lockwood and the Rev. R. W. Rhames have been offered the appointments, respectively. In addition to the two archdeacons, a general missionary will be placed in the field in the near future.

First Services at Atkins

The missionary at Morrilton, the Rev. I. M. Merlinjones, held the first services of the Church a few weeks ago at Atkins, a town on the Fort Smith branch of the Iron Mountain railroad.

and a very important cotton centre. Services were held in the Methodist church, and were well attended. At the morning service, an infant was baptized. This was the first time that dozens of those present saw either a Baptism or a clergyman in robes. The first services have left good impressions, and some of the people are thinking. Services will be held once a month.

Michigan City

John Hazen White, D.D., Bishop

Under the auspices of St. Andrew's Brotherhood (lately organized), the rector of St. Paul's, Hammond, has arranged a course of lectures on "The Church." The Diocesan delivered the opening address Nov. 8th, on "The Authority, Origin, and Development of the Church." It was a clear, yet simple exposition. The next address will be delivered in December.

Virginia

Francis M. Whittle, D.D., LL.D., Bishop
Robert A. Gibson, D.D. Bishop-Coadjutor

Bishop Gibson, assisted by the Rev. Messrs. Meade, Jones, and Ellis, recently consecrated the Green Springs chapel, near old St. John's church, Louisa Co., which was begun a number of years ago, during the rectorship of the Rev. Robb White. The sermon was preached by the Bishop.

The anniversary of all the Sunday schools comprised within Henrico county, was held in Richmond on Sunday afternoon, Nov. 12th. As no one church in the city of Richmond can hold all, Holy Trinity and St. Paul's were crowded from chance to doors. Addresses were made in Holy Trinity by the Rev. H. M. Dohring, of Philadelphia, and in St. Paul's, by the Rev. Dr. Niles, of Sing Sing, N. Y.

The Davis Memorial Tablets

Nov. 8th, the tablets placed in St. Paul's church, Richmond, by Mrs. Jefferson Davis, to the memory of her daughter, and by her daughter, Mrs. Hayes, to the memory of her four brothers, were unveiled with simple, yet impressive, ceremony. A fine address was made by the Bishop of West Virginia. The organist, Prof. Reinhardt, played the funeral march composed by him and first played when the remains of Mr. Davis were brought from Mississippi for re-interment in Hollywood cemetery, Richmond.

Brotherhood of St. Andrew

Nov. 16th, the Richmond Local Assembly gathered in large force in the Sunday school room of Grace church. The Rev. Dr. Niles, of Sing Sing, N. Y., made a splendid address. The assembly discussed the subject, "What are the needs of the Brotherhood for better work in 1900?" There were a number of speakers, and in the course of their remarks, changes in the rule of service were proposed and discussed at some length. Mr. John W. Wood, the general secretary, announced that at a special meeting of the National Council, held in Philadelphia on the 15th, it was unanimously decided that the National Council for 1900 should be held in Richmond. The announcement was received with a tumult of applause.

Tennessee

Thomas Frank Gallor, D.D., Bishop

Church of the Advent, Nashville

Evensong was solemnly sung by the vested choir, with a solemn procession, for the first time in the history of the parish, on All Saints' Day. Bishop Gallor visited the parish Nov. 12th, and held a conference with the congregation relative to filling the existing vacancy in the rectorship. The rite of Confirmation was administered to three persons, presented by the Rev. E. J. Batty, an English priest occupying a chair in the city High School, who has been conducting the services for the past five months. This parish, which has always been noted for its strong Churchmanship, is a struggling one, and

if any parish has any old "ornaments of the Church, or of the ministers thereof," to dispose of, they will be most acceptable; violet Eucharistic vestments being just now especially desirable for the coming season of Advent.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Rev. C. H. Mockridge, D. D., rector of St. Paul's church, Watertown, N. Y., has been appointed acting dean of the First District, in the absence of the Rev. Dr. Herrick, who has gone for a prolonged visit to California on account of illness.

Bishop's Appointments for December

5. P. M., Forestport.
6. A. M., Oriskany Falls.
8. P. M., Fulton.
13. P. M., Aurora or Cayuga.
15. P. M., Cleveland.
17. East Syracuse.
19. Evening, Auburn.
20. A. M., Moravia.
24. A. M. Manlius; P. M., Fayetteville.
27. Evening, Baldwinsville.
28. P. M., Pulaski.

St. Paul's Church, Watertown

Under the guiding hand of its rector, the Rev. C. H. Mockridge, D. D., is increasing largely in membership and financial power. A circular was issued recently by the vestry to the congregation, setting forth the improved financial condition of the church, and its encouraging outlook for the future.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

St. James' Mission, Tonawanda

A lot has been bought on the corner of Delaware and Minerva sts. by the members. A temporary structure is being erected, which it is expected would be ready for occupancy early in November. The mission is in charge of the Rev. L. F. Scofield and the Laymen's League.

Church to be Built at Perry

Steps have been taken towards its immediate erection. Plans have been submitted by Mr. F. W. Brown, architect, of Buffalo, and a suitable lot has been secured. The building will be part of stone and part of wood, and will present a very attractive appearance when completed. The services are in charge of the archdeacon.

Albany

William Crosswell Doane, D.D., LL.D., Bishop

Anniversary of Christ Church, Herkimer

The 10th anniversary of the consecration of Christ church was celebrated Nov. 7th. An early Communion service was conducted by the Rev. C. C. Edmunds, former rector of the church, and at 10:30 and 7:30 services were held with elaborate musical programmes. At the 10 o'clock service the Bishop preached a sermon on Christian citizenship, and in the evening, the Rev. Mr. Edmunds preached the anniversary sermon. The following are interesting figures of the work done in the parish since 1855: Total number baptized, 881; confirmed, 491; marriages, 242; burials, 352. The record for the past ten years follows: Baptized, 210; confirmed, 159; marriages, 69; burials, 105. The present strength of the parish is 126 families, or a total of 505 persons, of whom 204 are communicants. During the past ten years, offerings have been given amounting to \$31,345 80, which includes \$8,000 of the cost of Church property, and \$800 for diocesan missions. After the evening service an informal reception was tendered to Mr. Edmunds at the parsonage. The offerings at the anniversary service amounted to over \$700.

Memorial to Rev. J. Livingston Reese

At St. Paul's church, Albany, at the morning service, Sunday, Nov. 12th, the handsome new window erected in memory of the Rev. John Livingston Reese, D.D., was unveiled. Dr. Reese had been rector of the parish

for 27 years, and when his death occurred last year his friends in this city thought it befitting that a window should be erected to his memory. The subject is "The Good Shepherd." In its construction over 3,000 pieces of glass are used.

St. Stephen's Church, Schuylerville

A beautiful brass pulpit was dedicated on Sunday, Oct. 29th, presented by Mrs. Avonia A. Tilford. The memorial tablet bears this inscription:

To the glory of God and in thankful remembrance of His inestimable blessing vouchsafed through His Church to His servant, Herbert W. Tilford, born 1859 died 1899.

Mr. Tilford entered the Church in this parish, and for a number of years was one of its most devoted members and a working member of the vestry.

Oklahoma and Indian Territory

Francis Key Brooke, D.D., Missionary Bishop

St. Philip's Church, Ardmore, I. T.

The parish school opened its second term Oct. 16th, with a good attendance. Most of the pupils are poor white children who have no free school advantages, and pay very little for tuition or books. It is doing good work among a class of people who know absolutely nothing about the Church and her ways.

St. Mary's, Paul's Valley

The first services in the new church were held Sunday, Nov. 5th. Choral Morning Prayer was sung at 10:30, by the Rev. H. B. Smith, of Ardmore, minister-in-charge, assisted by the Rev. Frank C. Smith, of Shawnee, Okla., and a vested choir of 20 voices. A Sunday school was organized in the afternoon with 25 members. Choral Evensong was beautifully rendered by the large choir, at 7:30. This church is the result of a year's work by the Rev. Henry Smith, being ably assisted by the hard-working Church people of the place. This bids fair to become one of the best missions in this section of the missionary jurisdiction.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

The ladies of St. Clement's church, St. Paul, cleared \$150 by the sale of their Recipe Cook Book.

The St. Paul Clericus met at St. Clement's church. After the celebration of the Holy Eucharist, several papers of an interesting nature were read.

Board of City Missions

Closed its fiscal year with all outstanding debts paid off, and a small surplus in the treasury to begin afresh. Reports from the outlying missions show they are doing good work, and are in a flourishing condition. Several new missions will, in all probability, be opened up this coming year.

St. Paul's, Winona

The new guild house, presented by Mr. and Mrs. A. B. Youmans, is completed, and will soon be formally dedicated. Mr. Youmans has expended about \$18,000 in the erection of this building. It is constructed of Winona stone; is located in the rear of the church, and corresponds to it in architecture. The first floor is given up to the auditorium and chapel which are so arranged that they can be thrown into each other, the former being 54x40 ft. in size. A class room and kitchen and serving rooms are also on this floor. In the basement there is a large drill hall, game room for the children, and a choir room. On the third floor is the rector's study, a room exclusively for the use of the men of the parish, kindergarten room, ladies' room, and two class rooms. The whole building is very complete, and the generous gift is greatly appreciated by the members of the parish.

Editorials and Contributions

WHEN the Life of Cardinal Manning, by Mr. Purcell, was published, it caused a good deal of agitation in Roman Catholic circles. It was not contended that the writer was not true to the facts, but rather that it was highly indecorous, not to say reprehensible, to expose the inner workings of various transactions with such unvarnished frankness. Mr. Purcell, however, seems to have stood ready to defend the positions of his book against all comers. It is well known that he was afterwards entrusted with the work of preparing a life of Cardinal Newman. Unfortunately, as he was completing this labor, Mr. Purcell became ill, and shortly after, passed away. It was announced that the biography was ready for publication, and it has for some time been eagerly looked for. Now it leaks out that it has been withdrawn. Such is the method of the Roman authorities. But it is a policy which in a large measure defeats itself, for the suspicion immediately arises that there are strong reasons for such a suppression—that there are facts which will not bear the light. The policy of suppression arouses distrust rather than allays it.

AT the recent synod of the diocese of Dublin a debate took place upon a matter which, in the Irish Church, comes under the head of "Ritualism," and is regarded as one of solemn importance. It appears that a certain Mr. Hunt, in examining the tablet erected in Christ church cathedral to the memory of the late Archbishop Plunket, was startled and shocked to observe that the deceased prelate was represented as wearing a "ritualistic and illegal vestment." Accordingly, he introduced into the synod a resolution requesting the alteration of the monument. So far as can be discovered from the discussion which ensued, the offensive vestment consisted of a stole with crosses carved upon it! There is nothing remarkable in the fact that a member of the Irish Church should feel called upon to object to the cross under any circumstances, but considering the character and weight of the assemblage on this occasion, one could hardly look for the kind of reception accorded to Mr. Hunt's complaint. Instead of a burst of laughter, he was listened to with the most solemn gravity. Every one concerned acknowledged the seriousness of such facts, and from the Archbishop and dean, down to the canons and other clergy, regret was expressed that such a thing should have happened. Though the design (drawn precisely after that of Archbishop Trench's monument) had been submitted to them, none had noticed those dreadful crosses. The dean promised to have them erased, if it could be done without injury to the tablet, and that henceforth the greatest care should be taken to guard against the introduction of such superstitious emblems. The wonder is what becomes of the Irish sense of humor on such occasions?

MR. CARROLL D. WRIGHT, United States Commissioner of Labor, finds the problem with which he has to deal a very embarrassing one. He considers the various solutions which have been offered, and the experiments which have been tried, and dismisses them all as inadequate. While he has faith to believe that sometime and

somehow a solution will arrive, he confesses his failure to discern on what lines a settlement will be accomplished. Meanwhile, he is of opinion that the nearest approach to a panacea is the "decent treatment of employes." Perhaps it will be found that this is not only a "near approach," but that it is the panacea. It is only necessary that "decent treatment" should be defined—scientifically defined, to use the language of the period. We think it is indisputable that in the majority of cases, where trouble occurs, apart from outside interference, between employers and their men, it is owing fully as much to the arrogant and overbearing attitude of the former, or their representatives, as to grievances arising from the wage scale or the conditions of work. Men do not want "charity," in the ordinary sense of that word, but they do want to be regarded as men and not as beasts of burden or as mere machines; that is, they want, as Mr. Wright says, "decent treatment." This is, in reality, to come back to the Christian standpoint and the golden rule. It appears, then, that the wisest investigators of the evils of society, after many experiments, are forced back to the old fundamental principles for which religion stands, human sympathy and consideration. Those who have the destinies of others in their hands are bound to endeavor to understand what it means to "put yourself in his place," and to act upon the principle of human brotherhood. The Christian preacher may take courage. After all that has been said, and in spite of the temptation to which he has, perhaps, sometimes yielded, to hail some new scheme as a universal panacea, he finds himself brought back to the simple teaching of our Blessed Lord.

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Adopting the Church's Methods

WE have been much interested by a letter in a diocesan paper from the rector of a prominent parish in a Southern city. He informs his brethren that he had been accustomed to administer the sacrament of Holy Baptism after the congregation had dispersed, and only in the presence of the interested few who remained for the occasion. But not long since, moved by some weighty remarks of his bishop on the dignity of this great sacrament, and the obligation under which the minister lies to administer it in the face of the congregation either at Morning or Evening Prayer, after the second lesson, he "finally made up his mind to follow the Church's directions." He administered Holy Baptism at Morning Prayer, presumably on a Sunday, for "as the day was remarkably fine, the church was well filled." The result must be told in his own words:

The congregation, to my surprise, not only rose in a body as soon as the first word of the Exhortation was uttered, but joined most heartily in the entire service.

But greater still was my surprise when members called upon me for the special purpose of expressing their gratification. One wished me to understand "that it was most instructive." Another came to tell me "that it was the first Baptisms he had attended for ten years," and so on. The result was a revelation to me, and came as a further refreshing proof that he who follows the rubric will ever be found on the right side and in true sympathy with the large majority of his congregation.

This must have been as gratifying as it was surprising to the priest who had at last conformed to the Prayer Book in this particular matter. But the good pastor proceeds to give a bit of advice to his brethren of the clergy, and says, with delightful naivete, "I volunteer this experience for what it is worth. If any of my brethren of the clergy who may read this statement, have not yet adopted the Church's method in this matter, I respectfully suggest that they give it a trial."

WE are not criticising our reverend brother personally, or his action or advice, when we say that unconsciously he uncovers the secret of much of the weakness of the Church. How can any priest, we venture to ask, be satisfied with himself or his position ecclesiastically and morally, if he has not "adopted the Church's methods" in this and other matters pertaining to his priestly ministrations? He may possibly be not quite well-informed in regard to the Church's methods, through defective instruction, or prejudice, or carelessness; but if his ordination vows mean anything, and if he esteems his commission as a bishop, priest, or deacon as a reality, he must know that he is sent forth by authority, as an officer of the Church, to do his work as a minister of Christ, and "so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God; so that he may teach the people committed to his care and charge with all diligence to keep and observe the same."

WE venture to say that most of the criticism—not always gentle—that has been inflicted upon clergy who were strict observers of the rubrics of the Prayer Book, and who earnestly endeavored to ascertain their legal and historical interpretation, would never have been uttered if their critics had themselves tried to "adopt the Church's methods." The manly acknowledgment of the clergyman to whose letter we have referred, will lead many others, we earnestly hope, not only to make the successful experiment of "adopting the Church's methods," but of going a long step further, that of reaching the conscientious conclusion that they are not, and never have been, at liberty to adopt any but the Church's methods, wheresoever she has definitely prescribed them, as good Churchmen surely ought to do.

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Some Common Mistakes

BY THE REV. FRED'K S. JEWELL, D. D.

IV.

NINTH. It is a mistake for a Churchman to call himself, or allow himself to be called, an Episcopalian. The Church gives him no warrant for the use of the term, and there is, in fact, no Episcopalian Church. Besides this, to call one an Episcopalian, is to class him as a sectarian, and treat the Church as a mere sect. Like a score of other religious denominations in the Protestant world, it is sectarian in both form and designation. What is more than this, like those sectarian names, it is altogether partial in its differential force. For example,

so-called churches are Congregational or Presbyterian, according to their peculiar tenets as to Church government. The Church is neither solely nor chiefly differentiated from these other bodies by its form of government. She is One, Catholic, and Apostolic, and Episcopal only as she is Apostolic. In short, her grand distinction is that she is the Church. The only proper name, then, for those belonging to her communion is Churchman. Only that will her intelligent and loyal members call themselves.

TENTH. It is another of these both Church and self-belittling mistakes to make use of the term, "this Church of ours." This is again to reduce the Church to the level of a mere sect or denomination. "This Church of ours," and "that Church of theirs," run quite parallel as only different species of the same general kind. The use of these possessive terms is consistent enough where a body of people frame a Church according to their own notions or choose its connection because it suits their prejudices or preferences. But the Church does not belong to us, we belong to it. We neither made it, chose it, nor became possessed of it. We have no proprietary rights in it, and may neither alter, barter away, nor abandon what belongs to it. Neither have we any right to make our connection with it, nor our continuance in it, a matter of mere personal preference or convenience. As divinely instituted by our Lord, set in order by the Apostles, and by God Himself providentially kept to our times, it is simply our duty to accept it, conform to it, and maintain it, whether we altogether like it or not.

Sunday Observance

FROM THE CONVENTION ADDRESS OF THE
RT. REV. WM. N. McVICKAR, D. D.

I BELIEVE that no earnest, faithful Christian can observe the drift and tendency of the times without the most anxious apprehension as to results in the growing non-observance of this holy day. That there is this drift there can be no doubt. One has but to recall the situation of thirty, twenty, or even ten years back, to be sadly convinced of it. And the saddest thing about it is that this drift is not confined again to the world around us, but is as marked, nay, one might almost say, more marked within the Christian Church itself. The tendency to curtail the time devoted to God's worship, to compromise on a single service, and that of the shortest and most meagre character, and often not even this, while the rest of the day is given over to selfishness and festivity, suggests an awful contrast to the quiet and happy Sundays that our childhood's memories bring back to us, with their precious opportunities of spiritual growth, and the cultivation of the cognate graces of family life.

"Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky."

How it stands out among the sweetest memories and influences of our lives! And if all did not prize alike its proffered privileges—at least a sense of decency and propriety prevented the open violation of its holy hours. It was considered a piece of vulgarity for people to show in any way a public disregard for what others held so sacred. How changed all that is now! When the very members of the Church themselves not only neglect their opportunities, but lead the way for others who cannot be supposed

to care as they should for them, in the day's secularization. We are not Puritans, we do not plead for a negative Jewish Sabbath, albeit we recite at God's altar its Jewish demands, and pray that "our hearts may be inclined to keep" them. We recognize the blessed liberty with which Christ has made us free; but it is not a liberty to be used as an excuse simply for self-indulgence, or to strike at the dearest and most precious of God's gifts to man. One thing is certain—that with this day and its keeping in some sense sacred and apart, is bound up not only the interests of religion, but the very life of man's highest nature. Secularize it, give it over to mere enjoyment, make it simply a holiday in place of a holy day, and it will not be long before the spiritual nature to which that day is the supreme opportunity, will grow feeble and die. Every other faculty has its chance of exercise and growth through the long week, and hence is strong. The higher nature and its capacity demand one day at least, that it may live and not die. The reason, I am sure, why in the most critical hours of life men find their spiritual powers, their faith, their hopes, their grasp on God, so weak and unavailing, is due to the paralysis which comes from non-use and exercise. And can there be a more fatal calamity for any one than this? Whatever excuse there may be for the poor, tired men and women whose week-day life is one long, unbroken grind, to take part of Sunday for free exercise and fresh air in the country,—and I would not deny them—surely it is mere wanton indulgence on the part of others who are masters of their time, to snatch that right for themselves. More than that, it is a piece of pure selfishness, when their pleasure necessarily binds extra burdens for those who must serve them. Here again there is a call for Christians, and I urge it with all love and sincerity, to take their stand and lift their ideals before the world. Make Sunday again what it was a quarter of a century ago, as we once knew it, a happy, bright, lovely day, because first of all a holy day, devoted primarily to thoughts of higher things, to communion with God, and then to the cultivation of the simple enjoyments of family life.

Advent and Epiphany Appeal

BELOVED BRETHREN OF THE CLERGY AND LAITY:—The plea and the appeal to the Church this year for a quickened and deepened interest in her missionary work, have in them the two great facts—ability and opportunity—out of which comes, as never came before, the plain and positive call of duty. Never has wealth poured into the places where men store their treasures on the earth, with more startling abundance than in this year. "The floors are full of wheat," and "the vats overflow with wine and oil." The ventures and enterprises of business find millions of money poured into them, to swell the increasing accumulations of gain. The ingenuity of men is well nigh exhausted in the effort to find channels for the almost endless expenditures of money, in investments, in amusements, in luxury, in display. And even the insatiate greed of covetousness is content and satisfied. Is it not time for us to pray that God "will pour out His Spirit upon all flesh"; "upon the servants, and the handmaidens," upon "the old men, and the young men," upon "the sons, and the daughters," that they may "dream the dreams" of higher spiritual possibilities, and see the visions of the splendid opportunities that lie before them?

First of all, are the open doors into which we have already entered. There can be no withdrawal of support, no lessening of energy, no

lowering of interest, as to any one of all the undertakings for which this Church is responsible to God. Africa and China and Japan, with their teeming populations, touched with the new life of a civilization which must be evangelized if we would win these nations to Christ, have so far only centres, here and there, of Christian influence, which cry out for the increase and extension and enlargement of their life. It is no longer merely the call to make haste to save the souls of men; no longer the plea to bring to humanity, everywhere, the news of that blessed power of the Incarnation which lifts all human nature up toward God. It has become now, especially in the great Empire of Japan, the simple question whether we shall allow a mere veneer of pagan polish to call itself civilization, or whether we shall teach them the ethics of the Gospel and the religion of the Cross. In our own land, Ethiopia lifts up pleading hands to God, asking, in the name of humanity and of the closer brotherhood in Christ, that we shall care for the enormous number of colored people (one-tenth of our whole population) whom we have endowed with the responsibility of freedom, and whom we must set free from ignorance and superstition, lest they become or remain "the servants of sin." The ever-extending population, crowding to the farthest Territories, has its close claim upon us, to take to those stray sheep the folding and the feeding which the Good Shepherd charges us to give to all His flock.

There is no city without its slums. There is no diocese without its mission stations. There is no lessening demand of duty to the Indians. We have made ventures, that must be maintained in Mexico and Brazil. And now, with a sudden surprise, we are compelled to deal with what are well called "The Increased Responsibilities;" since Puerto Rico is our very own, and Cuba in close relation to us as a people, and since our gold has bought, and our armies are occupying parts of, the Philippine Islands. It sounds like Isaiah's prophecy fulfilled: "Pathros and Cush and Elam and Shinar and the islands of the sea."

What shall we do? The spies bring back, as of old, the double story of great opportunities and great difficulties. Shall we side with the brave men or the cowards? Taking faint-hearted counsel with our fears is not the way of Christian men. The very difficulties are but encouragements to greater energy. Aiming at the farthest point, reaching for the remotest places, so, and so only, can we accomplish our undertakings and achieve success.

They struck two keynotes in the Missionary Council in St. Louis, which ring clear and true as the voice that cried in the wilderness: "Every opportunity for the spread of Christ's kingdom means the duty of immediately taking up the work." "Every new work undertaken by the Board of Managers will be supported by the Church." Not now, then, the missions in twenty-two missionary districts, and in the forty-two home dioceses; not now the Indians and the colored people; not now Africa and Japan and Mexico and Haiti and Brazil; not now the twenty-two bishops and 1,600 other missionary workers, the hospitals and orphanages and schools—not these only now, but, besides these, and in order to rouse ourselves to care for these the better the broader outlook, and the farther reach and the fuller effort to do our duty as preachers of a pure Faith and teachers of a pure morality, in the countries where the decay of morals has followed upon a corruption of the Faith. Our armies of occupation will not fulfill their mission if they open the way only to trade, only to power, only to wealth. We are not in these new places by God's will, unless we are there to "make known His way upon earth, His saving health among all nations."

The Board is pleading for more money and more men. It is pleading still more earnestly for the high motive behind these gifts. Pitiably disproportionate as are the men that give themselves and the money that men give to the

needs and demands, pitifully disproportionate as both are to the men that give themselves to earthly aims and ambitions and the money that is spent on the perishing and passing interests of time, still more pitiable is the disproportion between the eagerness of our devotion to selfish concerns and our feeble indifference to the cause of missions, which is the spirit of the Church's breath and the blood of her life. We are as blind men, with clay upon our eyes, sealing their sightlessness into total blindness, until we go and wash in that "pool of Siloam, which is by interpretation, Sent." "Let us go, therefore"—for this is the type of the Messias—to Christ; "let us go, therefore, and wash, and come, seeing."

By order and in behalf of the Board of Managers.

WM. CROSWELL DOANE,
J. H. ECCLESTON,
JOHN I. THOMPSON,
JOSHUA KIMBER, } Special Com.

Church Missions House, Advent, 1899.



Letters to the Editor

BASELESS AND INJURIOUS ASPERSIONS

To the Editor of *The Living Church*:

The imputation so wantonly cast by the Rev. M. K. Schermerhorn upon the honesty and good faith of the rank and file of the clergy of the Church, merits an indignant rebuke. A story told of Bishop Wilmer, of Alabama, I think, seems *apropos*. On one occasion while traveling, his train was wrecked. As the good Bishop extricated himself from the car, a drummer who was doing likewise, exclaimed: "We all came mighty near going to the devil that time!" Quick as a flash the Bishop retorted: "Speak for yourself, sir! Speak for yourself!" Comment is unnecessary.

F. W. T.

"IRREFUTABLE" CRITICS

To the Editor of *The Living Church*:

"The Protestant Episcopal Prayer Book is cumbered from beginning to end with words and phrases which bind it to the biblical and traditional errors which Dr. Briggs and his fellow-critics are so irrefutably pointing out." So writes the Rev. M. K. Schermerhorn, a clergyman of the Protestant Episcopal Church, and a member of the American Unitarian Association. Now, Mr. Editor, I take strong exception to the affirmation of the above writer as to biblical and traditional errors "which Dr. Briggs and his fellow-critics are so irrefutably pointing out." The higher critics (so-called) with Dr. Briggs, etc., have not yet, so far as I have read, "irrefutably" pointed out any errors in the Scriptures. They claim to have done so, but they have so far failed to substantiate that claim. They, like the late Mr. Ingersoll, have used the word of God deceitfully; they misquote their opponents of the conservative school, and then with a flourish of trumpets tell the religious world they have irrefutably pointed out errors in the Holy Scriptures, and some clergymen believe them. Let me give you a case in point: A recent writer of the Dr. Briggs' school of interpreters states, quoting Prof. Green from *Hebraica*, 1889, vol. x, p. 140, "The critical partitions of Genesis have been gradually elaborated during more than a century by a succession of scholars of the greatest eminence, who have expended upon it an immense amount of learning, ingenuity, and patient toil, until they have at length brought it into a shape in which it is accepted with substantial unanimity by European critics of widely different schools of thought and very various grades of belief and unbelief." Such is the quotation from Prof. Green, seemingly on the side of the higher critics; but the vital part of Dr. Green's statement is purposely left out by the writer very ingeniously. I give here Prof. Green's concluding words from same paragraph: "Nevertheless, it is not the weight of authority, but the force of the arguments, which is decisive. And the fluctuations of critical opinion in the past, and particularly the rapid and extensive changes

which have taken place in the most recent times, caution us not to regard its present state as one of permanent equilibrium." He adds elsewhere: "Able scholars in Germany, France, Holland, and Great Britain are lifting their voices in opposition to the general critical drift, and it would seem as though a reaction had already begun." This Dr. Green wrote me, Jan. 3, 1897.

In view of such an authority, I respectfully ask my clerical brother where the word "irrefutably" comes in? The data from which the higher critics work is arbitrary and imperfect, and the conclusions false. I would urge my good brother to look up a recent issue of *THE LIVING CHURCH*, and he will find a very able article applying the principles of interpretation used by the higher critics to a well-known short poem of Burns, which principles give to that poem three authors. An argument that proves such an absurdity with one of Burns' poems, cannot very much affect the Holy Scriptures. With our late lamented Bishop Neely, of Maine, I believe that "the Bible is the Word of God."

J. C. QUINN.

Winn, Me.

WE DO STAND IN SOLID RANK

To the Editor of *The Living Church*:

I suppose there is not a priest in the Church who read the article headed "Prayer Book Rigmarole," in your issue of Nov. 11th, but was highly indignant, and readily repudiated this Rev. M. K. Schermerhorn and his statements. Your issue of Nov. 25th is before me, and it is with a feeling of considerable comfort that I have glanced through the articles of the Rev. Mr. Gilbert, and the Rev. Dr. McKnight. Permit me to add my voice of approval to these, and to repeat the refrain of my brother, John Mills Gilbert, "Thank God, we of the priesthood can stand in solid ranks and still proclaim our unshaken faith in the Church, and in her familiar forms of devotion."

NORMAND B. HARRIS.

Hammond, La., Nov. 26, '99.

Personal Mention

The Rev. James B. Avirett, rector of St. James' church, Kittrell, has been appointed by Bishop Horner as missionary at Murphy.

The Rev. Waldo Burnett, after a honored ministry of many years, has resigned St. Mark's, Southborough, Mass.

The Rev. John Davis, D. D., has resigned the chair of Church History, Trinity Divinity School, Tokyo, Japan, and accepted a call to St. Paul's church, Evansville, Ind. Address accordingly.

The Rev. P. B. Eversden has resigned the charge of St. Paul's, Marysville, Kan., and accepted a call to St. Paul's, Coffeyville, Kan.

The Rev. Dr. J. B. Falkner, of Germantown, Pa., with Mrs. Falkner and Miss Grace Falkner, who have passed the summer in Derbyshire, England, have gone to Italy for the winter.

The address of the Rev. Warren C. Hubbard is changed to 144 Halsey st., Brooklyn, N. Y.

The Rev. Jesse Higgins has resigned the rectorship of Calvary Monumental church, Philadelphia, Pa.

The Rev. J. S. Jewett, Jr., has resigned the rectorship of St. Paul's church, Albany, N. Y.

The Rev. Arthur Mason should be addressed at 119 E 57th st., New York city.

The Rev. George Nattress has become the assistant at Emmanuel church, Boston.

The Rev. Robert G. Quennell is to be addressed at 133 W. 11th st., New York city.

The Rev. Edward S. Stone, of the diocese of Vermont, has taken charge of the church of the Good Shepherd, Rocky Mount, for six months from Oct. 1st.

The Rev. E. R. Sweetland has charge of St. John's church, Millville, Mass.

The Ven. Archdeacon Tiffany, D. D., should be addressed at 37 E 39th st., New York city.

The Rev. Chas. H. Vandyne should be addressed at 1473 Amsterdam av., New York city.

The Rev. Thomas Worrall has accepted the curacy of St. Paul's church, Burlington, Vt.

To Correspondents

W. L. H.—Will the writer of the letter on the subject of "Federation of Churches," send us his address. A letter is waiting for him.

Ordinations

On Sunday, Oct. 15th, Bishop Morrison ordained the Rev. Milton Sherk Runkle to the priesthood, the rector presenting the candidate and the Bishop preaching the sermon. The Rev. Messrs. A. C. Stillson and George Gibson assisted in the ordination. Mr. Runkle is rector of the church of the Good Shepherd, Des Moines, Iowa.

The Rev. F. C. Walton, recently a minister in the Reformed Episcopal Church, was ordered deacon, Nov. 14th, in St. Luke's, Marietta, S. Ohio, by Bishop Jaggard, to whom he was presented by the Rev. Dr. J. F. Ohl. The Bishop preached the sermon which was a plea for the revival of the diaconate of the Primitive Church, and was assisted in the service by visiting clergymen.

On Sunday, Nov. 19th, in Trinity cathedral, Cleveland, Ohio, Raymond H. Edwards, formerly a Presbyterian minister, was ordained deacon by the Rt. Rev. William A. Leonard, Bishop of Ohio. The candidate was presented by the Rev. Canon Watson. The Preface to the Ordinal and the Epistle were read by the Rev. Canon Hall. The sermon was preached by the Rev. George H. McGrew, D. D., and the service was directed by the Rev. H. L. Gaylord, curate. Mr. Edwards is appointed to serve at the missions of the Redeemer and the Atonement, in Cleveland.

Died

DAY.—In Newington, Conn., Aug. 19, 1899, Edward T. Day, for many years senior warden of Grace church, aged 81 years. Also, on Nov. 6, 1899, A. Louisa Day, wife of the late Edward T. Day, and daughter of the late David Woodruff, of Newark, N. J.

ROBERTS.—The Rev. Stephen C. Roberts, D. D., rector of Emmanuel church, Chestertown, Md., in the diocese of Easton, at the Church Home and Infirmary in Baltimore, Wednesday, Nov. 15, 1899, aged 68 years.

WRAGG.—Entered into the rest of Paradise, Thursday morning, Nov. 16th, at the home of her nephew, Mr. E. O. Sheftale, Quincy, Fla., Mrs. Josephine Lewis Wragg, in the 51st year of her age.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

N. B.—The report on domestic missions, together with the bishops' reports of the several missionary districts and the report of the Commission on Colored Work and the report on foreign missions, including the reports of the several bishops abroad, and of the presbyter representing this Church in Mexico, are now ready for distribution. Please send for copies.

AN urgent appeal is made for \$200 for the chapel fund of the church of St. Thomas and St. Denis, Wando, S. C. This amount will make possible preliminary building operations, and \$700 will erect the building. Generous Churchmen are appealed to for aid in this important work. Send contributions to the REV. R. J. WALKER, Lock Box 549, Charlestown, S. C.

Church and Parish

WANTED—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

WANTED.—An active Church member to sell the Christian Year Kalendar in every parish. Price 75cts. Liberal commission. Address the CHURCH KALENDAR COMPANY, 2 West 14th st., New York city.

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5, handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to *THE LIVING CHURCH*, plus 20 cents for carriage.

WANTED—Matron for Home for discharged women prisoners. R. LIVING CHURCH office.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

A LADY of experience and culture, wishes a position in a school or as governess in a family. Makes a speciality of history and literature and English. Address H. H., LIVING CHURCH.

The Editor's Table

Kalendar, December, 1899

3.	1st Sunday in Advent.	Violet.
10.	2d Sunday in Advent.	Violet.
17.	3d Sunday in Advent.	Violet.
20.	EMBER DAY.	Violet. (Red at Evensong.)
21.	ST. THOMAS, Apostle.	Red.
22.	EMBER DAY.	Violet.
23.	EMBER DAY.	Violet.
24.	4th Sunday in Advent.	Violet. (White at Evensong.)
25.	CHRISTMAS DAY.	White.
26.	ST. STEPHEN, Martyr.	Red.
27.	ST. JOHN, Evangelist.	White.
28.	THE INNOCENTS.	Violet.
31.	Sunday after Christmas.	White.

The Judgment

BY C. N. HALL

The pride of wealth must come to naught,
The pride of place must fall,
When God shall ask, "What have ye wrought?"
On that last day of all.

Then he who, rich, had haughty grown,
And he with pride of birth,
Their souls must come before the Throne
To tell their deeds of earth.

"The wealth, the place, I gave in fee,
But did ye feed My poor;
And did no debtor go away
Despairing from your door?

"The helpless, friendless and alone,
Oppressed by the strong;
And did ye make their cause your own,
And toll to right their wrong?

"And were ye strong with gentleness,
Was Justice still your guide;
And did ye honor Truth no less,
When by the world denied?

"Were there no children poor on earth,
To whom your wealth could bring
A childish laugh, an hour of mirth,
Relief from suffering?

"Go hence! The wealth was only Mine;
The place, by Me bestowed.
Ye should have made them gifts divine.
Ye did make them your God."

The Benedictus

EXCEPT *Magnificat*, we have nothing so beautiful and appropriate for daily use in the daily offices, as *Benedictus*. The tremendous and entrancing theme of the Incarnation, as foreshadowed "by the mouth of His holy prophets," as shown forth in the light that lightened the Gentiles, is nowhere else so grandly treated. One might be glad to attend Matins at some inconvenience every day in the year, if only to join with two or three met together, to sing or say this magnificent hymn, yet the American Church, for a hundred years out of it all but four verses, while it cast out the *Magnificat* altogether (the explanation was weak enough: "All generations shall call me blessed," could not apply to us, and we could not say it with sincerity!). Now we have both these grand Gospel anthems; but permission is given to cut the *Benedictus* as before, except on four days in the year. A letter in *The Churchman*, from Mr. F. M. Burgess, states the case admirably:

The fact that the Church seems to allow this mutilation, and prints it with a break after the fourth verse, which I could never understand, ought not to weigh for an instant with any one who appreciates the blessed significance of the Incarnation. That one is not obliged to do a thing is a mighty poor reason for leaving it undone. We are not required by the Church to make our Communion but three times a year, yet what earnest Christian would be satisfied with that? The "*Benedictus*" is not long enough to offer

any excuse for omitting more than half of it, and that the most beautiful and helpful part. Why not break up the *Te Deum* and the *Benedicite*? They are much longer, and in point of inspiration and Scriptural authority, there is no comparison with the *Benedictus*. But what right have we, anyway, habitually to cut to pieces such an inspired hymn? Besides, what a poor and ineffective climax is made by the words, "from the hand of all that hate us," when compared with these: "To give knowledge of salvation unto His people for the remission of their sins, through the tender mercy of our God, whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace." If it is too much effort for the choir to sing it, let it be read. I cannot feel that this is a matter of indifference.

Pen-and-Ink-lings

OUT of 2,186,800,000 letters that passed through the British post-office last year, there were as many as 8,500,000 which the officials managed not to deliver. In those opened at the dead letter office, property of the value of \$3,600,000 was found.

THE *Lutheran World* is credited with the following: "When a man goes after an astute editor, he should be sure to have his spelling-book along. Recently, in one of the papers I read, the editor was addressed thus by some well-meaning brother of the pulpit, whose exegesis, it is to be hoped, is better than his orthography: 'Doctor Editor, allow me, with all due deference, to ask whether it is the mule or the ass or the fool or the nave that is in you.' In true architectural invective, the editor comes back at his assailant, and tells him that he is a transept, denounces him as a cathedral, and, to make certain that he has got even, says that he is St. Peter's piled on top of St. Paul's."

ECCLESIASTICAL reporters have lately distinguished themselves by the following statements: "The services opened with the requiem chant, followed by other lauds and matins for the dead. Then came the pontifical high mass for the soul of the departed." And again, in describing a new church, one of the ornaments was "a brass relief of the Lord's Supper."

VISITORS in the Presbyterian Cemetery at Dover, Del., found in a distant section of the cemetery, some forty feet apart, graves of three young women. They are the wives of Alexander McClyment, a former assemblyman and well-known citizen of the early part of this century. On the slab of Sarah who died in 1811, aged twenty-one, is inscribed: "O Monster! My heart is torn asunder by this ghastly wound." In 1816, Elizabeth, the second wife, died, aged twenty-two, and her tomb contains words even stronger: "Insatiate Archer! Would not one suffice?" But in 1825, when Elizabeth, the third wife, died at the age of twenty-five, the sorrow-stricken husband wrote: "Thy shaft fell thrice; and thrice my peace was slain."—*Philadelphia Inquirer*.

"WOMEN, as well as men, can ride on the cars"—such is the translation of paragraph number two in the rules, or notice

to the public, prepared by the Korean president of the Seoul Electric Railway Company. The introduction of this trolley line is "the first step towards civilization in the 'Hermit Kingdom.'" Formerly women were not allowed on the streets in the daytime, but a curfew-bell was rung at eight o'clock in the evening, after which hour the men were required to remain in-doors, while the women took their exercise.

THE work of building an electric railway from the Governor's residence, outside the West Gate, through the heart of Seoul to the new tomb of Empress Min, beyond the East Gate, was begun last year, and completed in May of the present year. Japanese were employed as motormen, and native Koreans as conductors. For several days in May the cars ran over a portion of the route; the service was liberally patronized, and the enterprise appeared to be well established. On the 26th, however, when the president of the company and a few guests were en route to the imperial tomb, the first accident occurred—the child of a native was caught under the wheels and killed. But it so happened that the population of Seoul had for weeks been indulging in somewhat unscientific speculations as to the cause of a drought which afflicted the land, and now they either thought or pretended that the cause had been discovered. To quote from the *Korean Repository*: "The electric wires, some say, cut off the influence of Heaven; others affirm that as the power-house is built on a sacred spot, there can be no rain until the obstruction is removed." The people lost their self-control, stoned the company's employes, battered the car to pieces, and threatened to destroy the power-house; but the authorities gained control, and order was restored.

GOD'S ANSWER

The cry of man's anguish went up unto God,
"Lord, take away pain!
The shadow that darkens the world thou hast made,
The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain from the world thou hast made,
That it love thee the more!"

Then answered the Lord to the cry of His world,
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb unto mine
The Christ on His cross?"
—Julia Larned, in *The Independent*.

An Athletic Papyrus

BY WILLIAM C. WINSLOW, D. D., LL. D.

MUSCULAR Christianity will be glad to learn that one of the papyri discovered by the Egypt Exploration Fund, and but just pronounced upon by our experts, is a detailed list of the winners in all the thirteen events which formed the Olympian games for a series of about seven years. Its essential value is, that no complete list of all the events for even a single Olympiad has hitherto been found, or is known to be extant.

But this fact is enhanced by the circumstance that the papyrus covers the time when Pindar and Bacchylides were composing odes, yet extant, in honor of the Olympian victors, and that it furnishes independent testimony for assigning accurate dates to these famous compositions. Thus, Odes IX, X, XI, of Pindar are now shown to have had wrong dates. It will be remembered that some twenty of the poems of Bacchylides were obtained in 1897 from a unique papyrus and edited by Dr. Kenyon who has been of service to our scholars in their critical study of papyri. By this papyrus of the Olympian victors, Bacchylides receives an extension of sixteen years of literary activity.

Nor is this all. Chronology in Greek plastic art is aided. Pausanias, the topographer, states that near the close of our second century, many statues at Olympia bore the names of victors and sculptors, which the German explorers at the site confirm. Our papyrus fixes the year of a victory, and consequently of the sculptor whose plastic art commemorated it. To illustrate this point: Polycleitus, of Argos, is now shown to have flourished only a little later than Phidias, and Pythagoras appears to have continued his work down to about the same period.

—X—

The American Negro*

IT is no exaggeration to say that Booker T. Washington to-day is the best-known Negro in the world, and one of the greatest workers for the uplifting of the black people. A man born in slavery, without any advantages of birth, position, or wealth, who in eighteen years can from nothing build up a Normal Industrial School of a thousand students, with property to the value of \$300,000, with influence felt throughout the whole South, is an inspiration to all, whether white or black. The man who has done this, and more, is the author of this book—"The Future of the American Negro." Such a man deserves to be heard, and his ideas are worthy of serious attention.

Mr. Washington's book is in part a collection of papers on the Negro problem, written at various times for the magazines. Naturally, perhaps, there is repetition, and we also fault his style at times. These are minor defects. We have here a book which ought to be read by every student of this problem, and by every worker in the field. Mr. Washington passes in quick review the history of the Negro, from the introduction of slavery in 1619. From fourteen slaves then brought to this country, the number has grown to nearly ten millions—almost, if not quite, one-tenth of the whole population. This fact alone compels us to realize the seriousness of the problem, for "for better, for worse," these people are with us, and must influence the whole of our American life. In the State, as in the Church, it is true that we are all members one of another.

The author dwells with pleasure on the fidelity of his race, both during the civil war and in the Spanish-American. It is with pardonable pride also that he points to the progress the Negro has made in the thirty-five years since the war ended. Mr. Washington is large-minded, a man of wide experience, and is consequently able to look at the subject fairly. He is not blind to the faults and weaknesses of his people, which he rightly ascribes in large measure to 250 years of slavery. Neither does he shut his eyes to the fact that the white people are influenced for good or ill by the presence of this multitude of blacks. "I know that wherever Negro life touches the life of the nation, it helps or hinders; that wherever the life of the white race touches the black, it makes it stronger or weaker. . . . I know that only

a few centuries ago they went into slavery in this country pagans, that they came our Christians; they went into slavery as so much property, they came out American citizens; . . . they went into slavery with the chains clanking about their wrists, they came out with the American ballot in their hands."

The Negro problem is one that must be solved—for the sake of whites as well as blacks. There can be no peace until it is settled; something must be done. Some have thought that education would do it, and large sums of money have been spent in teaching Negroes Latin, Greek, Hebrew, philosophy, history, etc., etc., and the results in many cases have been disastrous. A race just out of slavery had not the capacity for such education; there was no foundation on which to build. It is not strange, therefore, that a disinclination and dislike for manual labor were begotten, and that ability to commit crime was increased. For while the intellect was cultivated, heart and conscience were but slightly touched.

Others again have advocated the removal of the black people to Africa, that there they might work out their own salvation apart from whites. But, aside from the enormous difficulty of transporting ten millions of people to a foreign country, Mr. Washington points out this insuperable objection—there is no place in Africa for them! That country either belongs to, or is under the influence of, the various European Powers, who would not permit such an occupation. In the opinion of the author, and others, the place for the Negro is in the South. He knows the South, and the people there know him, and have more sympathy with him than others. Mr. Washington thinks that the salva-

tion of the Negro lies in his being rightly educated. He would therefore have the Negro educated industrially, religiously, mentally. The schools should teach him in many cases the very simplest elements of cleanliness of person and home; how to work, and to the best advantage; to be saving, and so learn the value and power of property. With this, his religion should become more rational and less emotional—more practical. The intellect would not be neglected; and so being truly educated, the Negro would take his place in the South, and show what was in him. Not politics, but character, will enable him to make his way with the whites. As a race, the Negro is in his infancy, and possesses the weaknesses and faults of such a people, consequently he must not expect to be received at once as one of the favored race. It is Mr. Washington's judgment that "during the next half century, and more, the Negro must continue passing through the severe American crucible. He is to be tested in his patience, his forbearance, his perseverance, his power to endure wrong,—to withstand temptations, to economize, to acquire and use skill,—his ability to compete, to succeed in commerce, to disregard the superficial for the real, the appearance for the substance; to be great and yet small, learned and yet simple, high and yet the servant of all. This,—this is the passport to all that is best in the life of our Republic; and the Negro must possess it or be barred out."

The book ought to produce good results. With the knowledge of that which is being done at Hampton, Tuskegee, and other places, workers in this field everywhere should be encouraged, and feel that their efforts are being crowned with success.

The Delicious Fragrance

from a hot
Royal Baking
Powder biscuit
whets the
appetite. The
taste of such
a biscuit—
sweet, creamy,
delicate and
crispy—is a joy
to the most
fastidious.

ROYAL Baking Powder improves the flavor and adds to the healthfulness of all risen flour-foods. It renders the biscuit, bread and cake more digestible and nutritious.

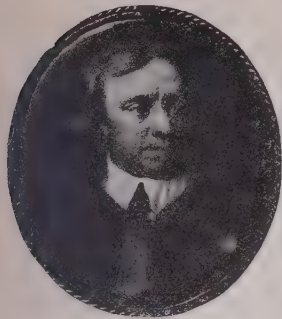
Royal Baking Powder makes hot breads wholesome. Food raised with Royal will not distress persons of delicate or enfeebled digestion, though eaten warm and fresh.

Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

*The Future of the American Negro. By Booker T. Washington. Boston: Small, Maynard & Co.

SCRIBNER'S MAGAZINE

for 1900



OLIVER CROMWELL
From the Miniature by Cooper.
Published by permission of Sir
Charles Hartopp, Bart.

THE YEAR NOW ENDING HAS PROVED EVEN MORE SUCCESSFUL FOR SCRIBNER'S THAN WAS '98. THIS MEANS THE MOST SUCCESSFUL TWELVE-MONTH IN THE HISTORY OF THE MAGAZINE. . . . FOR 1900, THE CLOSING YEAR OF THE CENTURY, HAS BEEN SECURED THE MOST VALUABLE PROGRAM THE MAGAZINE EVER OFFERED. SOME OF THE PREPARATIONS HAVE BEEN UNDER WAY FOR THREE YEARS. . . . RECENT SUCCESSSES HAVE STIMULATED NEW UNDERTAKINGS, AND ADDITIONAL PLANS HAVE BEEN INCLUDED—THE RESULT MAY BE JUDGED FROM THE FOLLOWING, ALTHOUGH BUT A PARTIAL ANNOUNCEMENT FOR 1900.*

*The prospectus for 1900, in small book form, with illustrations in color (cover by Maxfield Parrish), sent upon application.



GOVERNOR
THEODORE ROOSEVELT
From a Photograph. Copyright
by Pach Bros., New York.

TOMMY AND GRIZEL, J. M. BARRIE'S new work, has finally been completed, and will be published in *Scribner's Magazine*. It will begin with the new volume (January number) and will run throughout the year—illustrated by BERNARD PARTRIDGE. It is safe to assert of the story that it is not only Barrie's masterpiece, but one of the greatest works of fiction of recent years.



HENRY NORMAN
From a Photograph.
Copyright by Elliott &
Fry, London.

OLIVER CROMWELL, by THEODORE ROOSEVELT, will not be the history of a mere student, compiled with much research, but with little experience of affairs. It will show a man of action in history as viewed by a younger man of action to-day. It begins in the *January Scribner*, and will be completed in six numbers. THE ILLUSTRATORS

include F. C. Yohn, E. C. Peixotto, and Henry McCarter, also Seymour Lucas, R. A., the well-known authority upon the Cromwellian period, and two other well-known English illustrators, Frank Craig and Claude E. Shepperson. There will also be portraits reproduced from the famous English collection.



ERNEST SETON-THOMPSON
From a Photograph by
Miss Zaida Ben Yusuf.

RICHARD HARDING DAVIS will continue to be a prominent and frequent contributor both of fiction and of special articles. More specific announcement will be made from time to time.

THE RUSSIA OF TO-DAY, by HENRY NORMAN, author of "The Real Japan," "The Far East," etc., and the expert on foreign politics and colonial policies. Six articles, all illustrated.

OMDURMAN AND THE SUDAN, by Capt. W. ELLIOT CAIRNES, the well-known English military critic. The first inside view of the actual state of things along the borders of the Sudan—the system by which this district is being reclaimed from savagery, the life in the Egyptian army, etc., illustrated by Captain Cairnes's own photographs.



WALTER A. WYCKOFF

A TRIP TO GREENLAND, AND OTHER ARTICLES, by WALTER A. WYCKOFF, author of "The Workers."

THE CHARM OF PARIS, by IDA M. TARBELL, illustrated by an extraordinary group of artists, including Lepere, Marchetti, Jeannot, Steinen, Huard, and McCarter.



J. M. BARRIE
From a Photograph by Hollier, London

THE BOER WAR will be dealt with in *Scribner's* (like the Spanish War) with vivid, complete descriptions by eye-witnesses—accompanied with the best photographs. The first articles will be by H. J. Whigham, who has already reached the front.

SENATOR HOAR: "Harvard Fifty Years Ago," and paper on the Massachusetts Bar in the days of Choate and the other historic legal giants.

ERNEST SETON-THOMPSON, author of "Wild Animals I Have Known," will contribute to early numbers of the Magazine a notable group of stories—all illustrated by himself.



HENRY VAN DYKE
From a Photograph by
L. A. man, New York.

HENRY VAN DYKE is writing stories of wilderness types—full of the charm of outdoor nature. WALTER APPLETON CLARK will continue to be his illustrator.

"O'CONNOR," William Maynadier Browne's famous Irishman, will appear in several more stories.

LOUIS C. SENDER will contribute a group of Railroad stories, "Train Fourteen," "Without Orders," "In Time of Need."

OCTAVE THANET: stories dealing somewhat with questions in regard to modern woman's sphere.



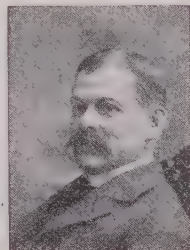
RICHARD HARDING
DAVIS
From a Photograph.
Copyright by W. & D.
Downey, London.

WILLIAM ALLEN WHITE: several more of his stories of picturesque phases of Western public life.

THOMAS NELSON PAGE, Henry James, Maarten Maartens, Edith Wharton

are among those who have already written short fiction for the forthcoming numbers.

ART FEATURES include, beside the uncommon illustrations for "Cromwell" and the other pictorial plans mentioned, special articles on art and artists, such as "Puis de Chavannes," by John La Farge, to be illustrated, in color, from the great artist's work; special illustrative schemes by E. C. Peixotto, the young American illustrator, who is making a pilgrimage through France for the magazine; and by Walter Appleton Clark, Dwight L. Elmendorf, and others. Also color-printing and colored covers.



Thos. Nelson Page
From a Photograph
by Davis & Sanford,
New York.

Subscription Price, \$3.00 a Year, Postage Prepaid. 25 cents a Number. Charles Scribner's Sons, 153-155 Fifth Avenue, New York.

The Christmas Scribner (December Number) includes Six Notable Short Stories—Two 8-page Color Schemes—C. D. Gibson's "The Seven Ages of American Woman" (16 Pages with Tint)—Antarctic Exploration, by Dr. F. A. Cook and Albert White Vorse (illustrated)—An Essay by Augustine Birrell—and a Discussion of the Dewey Arch by Russell Sturgis, illustrated by Elmendorf with Telephotographs.

It is issued Nov. 24, with a rich Christmas cover by Maxfield Parrish.

The Youth's Companion

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The contributions engaged for the new volume are suited to the most varied tastes. Among those which both old and young will read with keen interest are:

The Habit of Thrift,

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My War-Horses,

By GENERAL "JOE" WHEELER.

Country Boys Who Come to New York,

By S. A. NELSON.

Taste in Music,

By REGINALD De KOVEN.

The Modern Girl's Ambitions,

By MARGARET DELAND.

Can We Prolong Our Lives?

By DR. CYRUS EDSON.

These are but a handful out of more than 200 Stories and Articles that will be published in The Companion during 1900.

Every Week to 1901 for \$1.75.

THOSE who send \$1.75 now with this slip, or the name of this paper, will receive The Companion every week from the time of subscription to January, 1901. This includes all the good things to be published during the remaining weeks of 1899, comprising the Double Holiday Numbers. And in addition every new subscriber will receive the Companion Calendar for 1900, the most exquisite piece of color-work ever published by The Companion.

SS 186

THE YOUTH'S COMPANION, 201 Columbus Avenue, BOSTON, MASS.

Opinions of the Press

Christian Work

THE SOUTH AFRICAN WAR — One encouraging sign, at least, is the prevalence of amenities in the interchange and care of prisoners. Such a fact emphasizes the regrettable nature of this war from a religious and racial point of view.

Indeed, a splendid confluence of historic sympathies is seen represented by the men who fought at Dundee and Elandslaagte. The ancestors of each dealt heavy blows to the power of Spain, and the Huguenot strain in the Boer blood stands for religious liberty perhaps even more impressively than either British or Boer. Here the parallel ends. Fighting is going on now because in this off shoot of the Dutch race these sym-

thies have been made powerless by arrested development, and so the chasm remains unbridged.

FROM TENNESSEE:—"I do believe THE LIVING CHURCH grows better and better every week. Nos. 26 and 27 seem to me the best I have ever read. The accounts of the Brotherhood of St. Andrew's convention, and of the Missionary Council, are so very, very interesting. I wish I could circulate a thousand copies among people who are of the Church, but not for her."

Book Reviews and Notices

SOME CHRISTMAS BOOKS

MESSRS. FREDERICK A. STOKES COMPANY lead the procession of gift bearers for the holiday time. To their taste, enterprise, and skill the public is indebted, every year, for some of the choicest specimens of illustrated and richly-bound holiday books. The following are among the attractions they offer for the present season:

"CUPID AND THE FOOTLIGHTS," by James L. Ford, is a unique production, in which the course of true love is traced in reproductions of autograph letters attached to alternate pages, and faced by spirited pen sketches by Archie Gunn. We are not quite sure of the relation the "footlights" sustained to Cupid, but we can see that the mischievous urchin is busy on every page. Price, \$1.50.

"THE GOLF GIRL" has her innings in these days, and a prettier tribute to her grace and skill can nowhere be found than this book, with its colored illustrations by Maud Humphrey, and verses by Samuel Minturn Peck. Price, \$1.25.

"SOLDIERS AND SAILORS" is a book which will be most interesting for the little boys and girls who like to play going to war, fighting battles, and nursing soldiers. There are numerous full-page, colored plates, after paintings in water color, by Maud Humphrey, and illustrations in black and white, with stories and verses by Mabel Humphrey. Price, \$1.25.

The best of all seems to us "LITTLE INDIAN FOLKS," with numerous full-page color plates, and other illustrations, by Edwin Willard Deming, and stories by Therese O. Deming. It takes one into the every day life of the Indian family. We play with the children, and become familiar with the scenes and stories of their strange world. The illustrations are striking and good. We have not seen anything in the way of bright books, in a long time, better than this. Price, \$1.25.

MESSRS. E. P. DUTTON & Co. have brought out a choice holiday book, bound in blue, with silver decorations, entitled "Outside of Things. A Sky Book." Verses by Alice Ward Bailey; pictures by Annita Lyman Paine. Verses and illustrations are pretty and striking. The "Sky Book" is a book for all seasons, and all phases of weather. It breathes the poetry and charm which come out of the sky in sunshine and in storm, in summer and winter, in the glimmer of moon and stars. Through it all is a vein of cheerful humor. Price, \$2.

"LITTLE FOLKS AT BROOKSIDE" is another publication of Messrs. E. P. Dutton & Co., not especially a gift book, but intended for easy reading for the little ones in all seasons. It is written by Mrs. D. P. Sanford. Illustrated by Harriett Roosevelt Richards. Price, \$1.25.

"AMONG THE FARMYARD PEOPLE," by the same publishers, is a story well adapted for boys and girls, giving both entertainment and instruction. A charming book, from the design on the outside of the cover to the last chapter, which tell how "the oxen talk with the calves." Clara Dillingham Pierson is the author, and the illustrations are by F. C. Gordon. Price, \$1.25.

Now that we are speaking of Messrs. Dutton & Co.'s recent books, we should note "THE LIFE SAVERS," a story of the United States Life Saving Service, by James Otis. This is one of the best books of this season, or any season, well illustrated by half-tones from photographs. The cover design is striking. The book is well made, and the subject is one of intense interest. The life-saving service to which it relates is a great and noble work, the extent and value of which, perhaps, few understand.

MESSRS. J. P. LIPPINCOTT COMPANY, Philadelphia, make their contribution to the enjoyable books of the season, in a notable edition of MOTHER GOOSE'S NURSERY RHYMES, with 250 pictures by Frederick Burr Oppen. It may be described as Mother Goose adapted to grown folks. Mr. Oppen calls it "the eighty-year

plan," and thinks it will furnish diversion to anybody not much past that age. We pity the man who has outgrown the capacity to enjoy his droll sketches. It should be kept within reach for hours of depression, and where it will also be handy for the amusement of the young ones during the children's hour.

MESSRS. HARPER & BROS. issue a handsome volume of PETER NEWELL'S PICTURES AND RHYMES. Perhaps the artist is best known by his illustrations of "The House-Boat on the Styx." His style is original and unique. He imitates no one. It is a queer blending of caricature, realism, and fancy. His rhymes are as piquant as his pictures, and the combination is irresistible. Yet, perhaps the best thing in the book is Mr. Bangs' introduction, which is very forceful and funny.

The Fun and Fighting of the Rough Riders. By Tom Hall. New York: Frederick A. Stokes Company.

Lieutenant Hall has told the story of the Rough Riders from a rather different standpoint than that of other writers who have found the subject attractive. After reading the book we have a less clear idea of the individual characteristics of the men who composed that now famous regiment, than we gain from Governor Roosevelt's work, but we know perhaps better the organization as a whole and its outside relations. The author is one of those fortunate individuals who can see the humorous side of things, and this quality, always in evidence, together with his excellent literary style, has aided in producing a most readable book. The author has endeavored to present to his readers the brighter side of the shield, not dwelling upon the more sad and pathetic incidents, yet in many instances we are led to read between the lines, and our impressions of the sufferings of the regiment are not the less strong that they are not more emphasized. Altogether, the book stands well to the front in the literature of the recent war.

The Marble Faun; or The Romance of Monte Beni. By Nathaniel Hawthorne. With Forty-eight illustrations. Boston and New York: Houghton, Mifflin & Co. Price, \$3 a set.

There is but one criticism to be brought against these two beautiful volumes—that the print is finer than the edition otherwise warrants. It is in all other respects admirable. The books are bound in white and gold, with a loose, protecting paper cover of brilliant red, and they are enclosed in a neat case of the same color. There are twenty-three illustrations in the first volume, the frontispiece being one of the most satisfactory portraits of Hawthorne. The second volume contains twenty-five fine illustrations. All of them are reproductions of famous buildings or groups of sculpture associated with the

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Write for full particulars.

The Curtis Publishing Company, Philadelphia

story. As is well known, Hawthorne introduces in this romance extensive descriptions of various Italian objects, antique, pictorial, and statuesque. That is one reason, besides its immortal charm, why in choosing books for the young, this old favorite should not be overlooked.

The Lively Adventures of Gavin Hamilton. By Molly Elliott Seawell. Illustrated by H. C. Edwards. New York and London: Harper & Brothers. Price, \$1.50.

Well may the adventures of Gavin Hamilton be termed "lively." A dashing figure is the hero, and the reader follows him through his many and varied experiences with breathless interest. The author states, in an introductory note, that she has taken few or no liberties with history or chronology. Relieved from this apprehension, even the most conscientious young person will readily surrender to the charm of this story of world-famous camps and courts. The exterior of the book is as gay and dashing as the incidents within are picturesque.

Camping on the St. Lawrence; or On the Trail of the Early Discoverers. By Everett T. Tomlinson. Boston: Lee & Shepard. Price, \$1.50.

When Dr. Tomlinson's name appears upon a title page, the book is assured a hearty welcome from boy readers throughout the land. The present volume sustains the author's reputation,

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The Golliwogg in War. Pictures by Florence K. Upton. Verses by Bertha Upton. New York: Longmans, Green & Co. Pp. 65. Price, \$1.

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Historic Americans. By Elbridge S. Brooks. New York and Boston: Thomas Y. Crowell & Co. Price, \$1.50.

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A General Survey of American Literature. By Mary Fisher. Chicago: A. C. McClurg & Co. Price, \$1.50.

In this admirable general survey of the field of American polite literature, the author has done the reader and the student real service. It is a fascinating as well as a stimulating piece of work. The aim has been to give a critical and biographical estimate of our national literature as a whole, and at the same time to teach the young student, especially, the principles of good taste in literature.

The Madonna in Legend and History. By Elizabeth C. Vincent. With an Introduction by the Rt. Rev. Boyd Vincent, Bishop-coadjutor of Southern Ohio. New York: Thomas Whittaker. Pp. 104. Price, \$1.50.

This handsome volume is sure to be a favored selection for the Nativity season. Its ten illustrations are of a high order: The Virgin and Child with Angels (frontispiece), after Filippino; the Angel Appears to Anna and Joachim, Bernardino Luini; the Education of the Virgin, Murillo; the Presentation of the Virgin, Titian; the Marriage of the Virgin, Raphael; the Repose in Egypt, Merson; the Death of the Virgin, German School. The volume's typography is old-fashioned, fine, and dainty.

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A Year Book of Colonial Times. Compiled by the Rev. Frederick S. Sill, D.D. New York: E. P. Dutton & Co. Price, \$1.25.

The compiler of this handy book has spent a great deal of time in getting together the facts noted. The book is a calendar of the year, giving some prominent colonial event on each day, accompanied by an apt quotation. Only one side of the page is printed, leaving the opposite page for notes. The book would make a capital compendium of dates and facts for the student of colonial history. It will be found useful by many others as well. It is neatly gotten up and is attractive in form.

The Martyrs' Idyl, and Shorter Poems. By Louise Imogen Guiney. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

Besides the first long poem, which gives its name to the volume, a dramatic narrative of the imprisonment and death of St. Didymus and St. Theodora, there are twenty-three shorter ones included. The collection is really a reprint from the various magazines, *Harper's*, *The Century*, and others, in which they first appeared. The longest poem was published in 1898, in the Christmas numbers of *Harper's*; the others are all of earlier date.

The Young Master of Hyson Hall. By Frank R. Stockton. Philadelphia: J. B. Lippincott Company. Price, \$1.25.

A good story for boys, which was published as a serial some time ago in one of the papers. It is now issued in revised form, with a changed title. There is a lost uncle, a sunken wreck, a

steam-boat fire, a wicked cousin who plays the part of the villain, and a final clearing up of all difficulties, even of the wreck. The story ought to have a new lease of life in this revised form, as it is the kind of story that boys generally like.

The Sowers. By Henry Seton Merriman. With illustrations by Charles Mente. New York and London: Harper & Brothers. Price, \$1.50.

A new edition of Henry Seton Merriman's intensely dramatic story of Russian life has been recently issued. Upon its first appearance, several years ago, it speedily won the approval of readers, through its cleverness of incident and its epigrammatic style. One has but to open the book at random, to be amused by some repartee or caustic bit of worldly wisdom. There are some good folk, too, among all the clever worldlings who help to make brilliant the pages of this very entertaining novel. Chief among these is the hero himself—a man of unselfish purpose and lofty ideals.

The Bishop's Shadow. By I. T. Thurston. New York and Chicago: Fleming H. Revell Company. Price, \$1.25.

It would be difficult to find a book for boys more appropriate than this. The hero is a Boston newsboy, homeless and friendless, beginning life as a criminal, but by the good influence of a girl and a baby, led to a better course of conduct. His struggles to master his faults and to earn an honest living, his noble attempts to uplift those of his class, and his self-sacrifice, are told by the author in a charming way. There is no cant in the religious tone of the book, but a strong, vigorous manliness. The boy receives his title of the Bishop's Shadow from Phillips Brooks. Injured by a runaway, the boy was carried by the Bishop himself into his own house and nursed till he recovered. He saw some of the secret kindness of the good Bishop, and determined to imitate him. The book is very finely illustrated, and attractive in appearance. It is just the book for a birthday or holiday present, and it will delight all its readers.

Loveliness. By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

"Loveliness was a little dog; a silver Yorkshire, blue of blood and delicately reared—a tiny creature, the essence of tenderness." Between the lame, lovely little daughter of the Professor and her pet, there existed an attachment so strong that it was recognized as one of the higher facts in the family life. The little dog is stolen, and falls into the hands of those, in the Professor's own college, who inflict torments upon dumb animals, in the name of science. Mrs. Ward has made her passionate appeal against vivisection effective, by infusing into it the warmth and the feeling for which all her stories are remarkable.

Cleared For Action. A Story of the Spanish-American War. By Willis Boyd Allen. New York: E. P. Dutton & Co. Price, \$1.50.

Mr. Allen has written several very popular stories for boys—his best, dealing with the life of the cadets at Annapolis, was "Navy Blue." This book is a sequel, following the young ensigns through our war with Spain. Some of the cadets go to Cuba, and others are with Admiral Dewey at Manila. They have varied and interesting experiences, and finally get home in time to keep Christmas with their dear ones. The story is well told, and, though it jumps about somewhat, it is a pleasant way in which to fix the events of the late war.

The Wreck of the Conemaugh. By T. Jenkins Hains. Philadelphia: J. B. Lippincott Company. Price, \$1.25.

A sea tale which introduces several wrecks, and, incidentally, the Spanish-American war. The story is a copy of the hero's diary, which is picked up at sea after he has considerably put himself in the way of removal from a combination where he was very much of a nuisance.

The House of the Wizard. By M. Imley Taylor. Chicago: A. C. McClurg & Co. Price, \$1.25.

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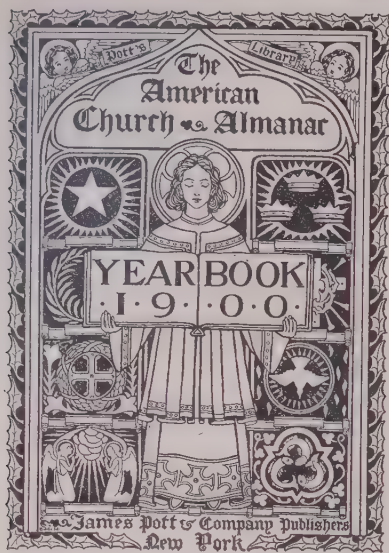
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Periodicals

The Christmas number of *Scribner's* appears in a very richly colored cover, and within are other illustrations in elaborate color printing, from four to nine impressions being required to complete the effect desired. The result is very fine. One of Chas. Dana Gibson's characteristic series of pictures appears in this number, entitled "The Seven Ages of American Woman." Short stories form the principal part of the reading matter.

Literature, a weekly international gazette of criticism, published by Harper Brothers, maintains its high standard of excellence. It addresses only a limited class of readers, so limited that we feel sure the periodical cannot be a source of profit. The number for Nov. 17th contains a spirited article on style, entitled "Ars Prosaica," a perfectly delightful French paper by Coubertin, a short but pointed study of Erasmus, and very many pungent reviews of current books. We are thankful to find the usually poor short story omitted; \$4 00 a year, or 10 cents a copy.

The Thanksgiving number, American edition, of *The Quiver* has for the frontispiece a bright colored plate, "Choosing the Wedding Gown," from the painting by Wm. Mulready, R. A. Another full-page picture is the "Sistine Madonna." The first of the "Stories of the Abbey Precincts," by Agnes Gilberne, gives promise of a very interesting series. Another serial is begun, "The Lady of the Manor." There is a story also of Thanksgiving Day. All these, and others, are handsomely illustrated. "Children's Memorials" gives description and illustration of interesting monuments to the young. A complete story by Lilian Quiller-Couch, is short and sweet and touching. Scripture Illustrations, etc., furnish serious and helpful reading. [Caswell & Co., New York. \$1 50 a year.]

A recent issue of *The Living Age* quotes from *Nineteenth Century* a reply to the criticism on the Woman's Congress, a portion of which was re published in our columns. It is written by the president of the National Council of Women of the United States, and deals briefly but forcibly with some of the points made by the critic. We cannot, however, concede that it is a satisfactory answer, on the whole. The same issue of *The Living Age* contains the first chapter of a story by Rene Bazin, translated from the French: "The White Man's Burden in China" (contemporary review); "The Country Parson of 1799 1899" (Macmillan); "China Bowl" (Temple Bar), and as many more fine papers, besides the new department of "Readings from New books." [The Living Age Company, Boston].

The *Nineteenth Century* for November contains only two articles on the South African conflict, but one of them, "After the Present War," by Edward Dicey, C. B., is based upon the assumption of that sweeping British victory which has not yet begun to be very discernible. "The Battle of Trafalgar; an Unpublished Narration," is a most interesting account of that famous action, by an officer who was then lieutenant, or first officer on the "Bellerophon," and afterwards, captain. "The Intellectual Future of Catholicism" (meaning Romanism as distinctly papal), by W. H. Mallock, strikes us as the shallowest article we ever happen to have read on the subject of the relation of Rome to its religious opponents. An article that ought to attract wide attention, is that on "The Plague in Oporto," by A. Shadwell.

Our English cousins have a sublime assurance which compels a sort of admiration, not to say respect. In the leading article in *The Fortnightly Review* for November, as in *The Nineteenth Century*, the political future of South Africa is settled before the British troops have achieved one important victory—in fact, before they have

Four Helpful Hints

1 The Vestry and Guild Room of every Church, and the home of every Churchman, ought to have a *Church Calendar* hung up for reference and instruction. Here is one that is beautifully gotten up at moderate cost. It contains the proper lessons for every day in the year, gives the liturgical colors for the various seasons, and has a selection of reading matter relating to the history, doctrine, and ritual of the Church, making it a valuable educator and reminder for Church people. Single copy, fifty cents (send postage stamps in payment.)

2 Another annual of an indispensable character is *Whittaker's Churchman's Almanac* for 1899. It contains full Parish and Clergy Lists, the Table of Lessons for the entire year, information respecting the Institutional Work of our Church in every Diocese, Complete Statistics, and much other useful information for communicants. It does not contain gratuitous judgments on controversial matters, nor is it filled with minute details respecting things non-essential. It is the old reliable Churchman's Almanac, familiar and well-known for forty-six years. Send 25 cents in stamps for a copy.

3 A third hint suggests your looking up Mrs. Elizabeth C. Vincent's beautiful new book entitled *The Madonna in Legend and History*, with an Introduction by the Bishop-Coadjutor for Southern Ohio. It is an unusually appropriate volume for the Christmas season, being in beautiful binding, and having a number of famous pictures reproduced in fine half-tone style. Our hint is to order the book early, as the edition is sure to be sold out early in December and remain out of stock for several months. Price, \$1.50

4 The last hint is to send for Whittaker's Book Catalogue, a suggestive price-list for those wishing to save as much as possible on their Christmas purchases, either personal or for others. Books at prices that will attract attention. Calendars, Cards, Toy Books, Current Literature, Standard Works, Bibles, Prayer Books and Hymnals, and many other suggestive things for Holiday Gifts. Send a postal card request and a catalogue will be promptly mailed to your address.

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fairly begun to extricate Gen. White's beleaguered forces from their difficulties at Lady Smith. There are three articles on the war in this number. "John Donne," by Arthur Symonds, is a fine review of Mr. Gorse's "Life and Letters," of that famous dean of St. Paul's. "France Since 1814," is continued, and this series of really valuable papers will be an important contribution to the history of France during the nineteenth century. "The Venezuelan Award," is an extended glorification of British diplomacy, with a liberal number of thrusts at ex-president Cleveland, and of flings at Venezuela. But the fact remains that the controversy was submitted to arbitration, which is a fact of some importance to us, anyway.

Books Received

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The Ceremonial of the English Church. By Vernon Staley. \$1.50.

Outlines of Old Testament Theology. By Rev. C. F. Burney. 30 cts.

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The Romance of Our Ancient Churches. By S. Wilson. \$2.

GEORGE W. JACOBS & Co., Philadelphia

Historical Memorials of Canterbury. By Arthur Penrhyn Stanley, D. D., late Dean of Westminster and former Canon of Canterbury. Second American, from eleventh London, edition, with illustrations. \$3.

Historical Memorials of Westminster Abbey. By Dean Stanley. Illustrated. Two volumes. \$6.

A Life of St. Paul, for the Young. By George Ludington Weed. Illustrations and maps. 50c.

The Temple Opened: A Guide to the Book. By William Hugh Gill, D. D. Third edition. \$1.25.

A Group of Old Authors. By Clyde Furst. \$1.

The Story of the Prayer Book: Its Origin, Sources, and Growth. By the Rev. A. Allerton Murch. 60c. net.

Esther: A Drama of Jewish History, being the Story of the Book of Esther elucidated by Interpretation for Popular Use. By William Hugh Gill, D. D. Cloth, 30c.

A Half-Year in the Prayer Book: For Sunday Schools. By H. W. Jones, D. D. Paper-board, 25c. net.

Master Martin. By Emma Marshall. With Illustrations. 50c.

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The Future of the American Negro. By Booker T. Washington. \$1.50.

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A Memorial of A True Life. By R. E. Speer. \$1.

Three Times Three. By Mrs. G. R. Alden. 50c.

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Calendars

The Candidates' Calendar. The Girls' Calendar. Published by the G. F. S. Mrs. H. M. Tracy, 9 Florence st., Boston. 10 cents each.

A Church Calendar. By the Church Publication Company, Boston.

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From the house of Novello, Ewer & Co., New York, there have come to us the following late compositions, by well known writers of the Church of England, for use at the approaching Feast of the Nativity: "The Word is Made Incarnate," a carol-anthem for Christmastide, by Thomas Adams, to the exquisite words of the late Dr. John Mason Neale, which the music fits with an interpretative charm. [4 pp., 8 cts.] "It Came Upon the Midnight Clear," by Sir John Stainer, in F, opens with bass solo, followed by soprano and alto chorus, very soft, as in the distance, the lines to "Peace on earth, good will to men, etc.," and there is a pleasing variant distribution amongst the voices, that lightens and brightens the work on to its close. [8 pp., 6 cts.] "Christians, Awake!" the unfailing favorite from age to age, is very cleverly set to music in pastoral anthem form, by Mr. H. M. Higgs. [10 pp., 15 cts.]

"Behold, all the Earth Sitteth Still," is an attractive, although rather lengthy, anthem for the season. The message of the angel, "Fear not, for behold," is assigned to a soprano voice in solo, and followed by the *Gloria in Excelsis* of the heavenly host, arranged in chorus for three parts, two trebles and alto, the invitation of the shepherd succeeding, "Let us now go," by tenors and basses. Then comes "Lo, This is Our God!" to be taken *religioso*, set for the same voices in four parts, and succeeded by full chorus, "Sing, O Daughter of Zion!" etc., the theme being precented by sopranos, in *tempo allegretto*, and the whole composition, which is striking in effects, closing with "The Lord hath taken away thy judgments," etc., "Sing, O Zion!" [16 pp., 15 cts.] Mr. John King, of Melbourne, contributes this year a melodious composition which will please and interest the choirs, "While All Things Were in Quiet Silence"; it is happily conceived. [16 pp., 15 cts.]



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The Household

Little Saint Perpetua

BY ELIZABETH L. STURGES

I CALLED her so at first because she bore the name of that eager young martyr; then as I came to know her better, I saw the halo round her faded hair, and recognized her for the saint she was. She, too, middle-aged and weary, prayed the prayer of the young Perpetua, a prayer for "patience under corporal pain." How often she prayed it none knew, for her face was as serene as a summer sky, and she did not talk of the vagaries of her vertabræ, as she brightly expressed it, but out of her mouth proceeded words of the sweetest submission and bird-like notes of gentlest joy.

She sat at her window above the noise and dust of the city street, and watched the world from this point of vantage. That there are advantages in a "sick" view of things, a rudely healthy person will probably most stoutly deny. I am one of these, and Miss Perpetua rebuked me times without number for my murmurings on her account.

"Do you not remember," she said to me once, "what Emerson tells us? 'For everything you have missed,' he says, 'you have gained something else.' Dear, nothing is truer. You see in me a little chair-ridden invalid, denied the delights of the story book of out-door nature 'thy Father has written for thee,' and for all the upright ones of earth. You look at me with pity. 'Oh, the monotony of her days!' you exclaim. 'No walks or riding, no golf, wheeling, or tennis, no full breaths of pure, keen air, no bounding joy of life. Yes, I miss much, but this I have gained, and I believe God gives the knowledge more fully to His shut-in children because they need it the more—I am learning how should be read the human chapters in the nature book. What you read in stones and running brooks, I get from the postman and the newspaper boy. Epictetus says that a lover of wisdom should train himself to become a spectator of God and His works. We stay-at-homes are better prepared than you to philosophize thus."

"Yes, dear saint," I said, "but the reaching the point where one can philosophize."

Miss Perpetua smiled a trifle sadly.

"Ay, there's the rub," she answered.

"I know I could never do it."

"Oh, yes you could. God does not require of us the impossible. I was very impatient at first, very rebellious, I am so ill at times. This is one way I take to cure myself." She took from the table a fat little manuscript book. "Here is where I think on my marcies," she laughed. "Sweetheart, if you ever become a shut-in, you will understand the comfort of a book like this. The first pages of mine are not fit to read, they are so bitter and rebellious. That was when I first became ill, and had not learned that there were any mercies to reward. I have not destroyed them, for they are my stepping stones, and it does me good to look back and see what progress I have made. Now I am accustomed to the quiet of my days. I find interest in everything. This outer world you tread on is my most fascinating study. I love to look from my window at the hurrying swarm in the street below, and observe from this eminence the ways of the busy hive."

"Of the wasp's nest, you mean." Oh, little

petticoated Teufelsdröckh, what seest thou from thy high watch tower?"

"Sweetheart," Miss Perpetua loved to use the dear Southern pet names, "the world is not a wasp's nest. That is one thing I have discovered. There is far more of honey making than of poison brewing, if you could but see it. Don't be cynical, dear. It is a silly habit young people think themselves bound to acquire. The older one grows the more that verse from the Psalms appeals to one: 'Whereas the goodness of God endureth yet daily.' Oh, no, there is no room for cynicism in God's world. There now, 'if I philosophize any more, may I be hanged.' Play me my Goetz Sonata, and then we will read the 121st Psalm together. They will put us both in excellent tune I think."

Miss Perpetua was more than fond of music, it was to her God's voice. A small piano stood in one corner of her sitting-room, and on it she would have me play all the sweet low sonatas and andante movements that I knew. Mendelssohn, Haydn, and many of the lesser German masters were more to her than all the sermons that ever were written or preached. She loved books, too, and read much, for she was learned in the "Humanities." She seldom let a day pass without a quiet hour with Shakespeare, and middle-aged woman as she was, always read her Iliad in the original. She studied the Greek and Roman philosophers a good deal, but would put them down with a sigh.

"Oh, my dear, so near, so near to the eternal truths; only a little more light. What a pity they had to spend their lives in groping and almost touching."

Of the moderns, Robert Louis Stevenson was her favorite. She would pat his books with a friendly hand, and say: "A good man and a brave. He was sick and continually in the prison of his bodily pains, yet he knew it not, or regarded it not, so hopeful, true, and buoyant was his soul."

There were many pictures on Miss Perpetua's walls, prints of the old masters, most of them, with an occasional water-color of some hauntingly lovely bit of nature's soul. I asked her one day which of her treasures helped her most. She pointed to Guido's Mater Dolorosa. "She knew what sorrow and suffering was, and bore them without faltering. What are we that we should grumble at our petty ills?"

This is only a glimpse of my dear little saint. I wish that a larger part of the world could have known and loved her. "I am such a weakling, such a cumberer of the ground, I can do so little for my fellows," was her constant cry. But indeed I think she accomplished much more than she knew, for when she slipped away, there were many in her street who missed the pale face at the window, which used to smile so cheerfully down upon them all. Miss Perpetua always made me think of a bunch of English vio-

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lets, so modest and small to look at, yet so far-reaching in their fragrance. Ah, dear saint, you can see now, can you not, that you left our dingy street the sweeter and holier for your presence among us? Surely, no ignoble life's work; surely sheaves enough for you to take to the Master of the vineyard.

We miss her sorely, but could not bid her linger, since all her spirit longed to be away. Sweet saint, she too had her vision of the golden ladder. And then I think her pure and violet shining was seen by God, and that He needed her, and so she was "tae'en by Him to deck His Paradise."

After Miss Perpetua left us her little Book of Mercies was given to me. Here are a few extracts from it. If they are of help to any, I know my little saint will be glad of heart.

This is written towards the front of the book:

"'Tis all men's office to speak patience.' How their senseless babblings anger me. If they were scourged as I am, would they cry peace, peace, when there is no peace, no, nor never can be for such as I. Why God, if there is a God, permits this pain-racked, useless thing I know not, unless he be a God of blood and sacrifice, and I supply another victim for His altar. 'A cripple for life!' What would you say my snug patience preachers, an that knell were rung in your ears? Kill yourself, perchance, if you did not fear a worse beyond."

This next is selected at random from about the middle of the book, and is one of many such.

"A warm, sun-flooded autumn day. What a joy to merely be alive! In the fields and woods I know the golden-rod is beckoning with its feathery arms. Oh, to respond to its sweet invitation, to gather great armfuls, to crush it to me, and smell of its spicy breath. And the purple iron weed standing so royally beside its golden neighbor, it too would bow its plumed head and welcome me. Ah, well, what use to sigh for nature's gaudy ornaments when there are the perfect flowers of holiness and love to strive for? And by and by I hope that God will let me see the purple and gold of His royal palaces for autumns without end."

"Remember your mercies, Perpetua, for they are many. How good of God to give me books and pictures and music to help my quiet life. And my friends, the people in the street below, I wish they knew how fond of them I am. There is the morning sunshine on my floor, and the little sparrow sitting on the housetop yonder. How kind of Him to place that tree just where its swaying branches can tap, tap on my window pane. Its gentle fingers take away half the loneliness of my wakeful nights. But this is the best and greatest and most wonderful of all my mercies, that God, through Christ, is teaching me and leading me to a wider knowledge and a deeper faith in Him."

"A sunny garden flower, with no room for its roots, and too much sunshine for its head. This is what I would have become in the old life, the life of ease and careless, rosy health. How much faster I am growing in the quiet shade, how clearly can I sometimes hear God's voice walking in my garden in the cool of the day."

"March 7th, St. Perpetua's Day. I her namesake hold it in grateful remembrance for this one thought of hers, and it is all the excuse for being that she will ever need. It has helped, and is helping, me more than I can say. 'Nothing will happen,' she said,

'but what pleases God, for we are not at our own disposal.'"

These are the last words written in the book, written with a tremulous, feeble hand the day before God took her:

"I think the spring is long in coming this year. My little birdie and his mates are here full soon for sunshine and swaying leafy boughs. Oh me, I am tired, tired! I too 'wait my springtime and am cold like these.'"

A CHICAGO hotel manager employed a handy man, going by the name of "Bill," to do his window washing. One morning Bill, instead of doing his work, was amusing himself by reading the paper, and, as bad luck would have it, the manager looked in. "What's this?" he said. Bill was dumb-founded. "Pack up your things and go," said the manager.

So poor Bill went to the office, drew the money which was owing to him, and then went upstairs and put on his good clothes. Coming down, he went to say "good-by" to some of the other servants, and there he happened to run across the manager who did not recognize him in his black coat.

"Do you want a job?" asked the manager.

"Yes, sir," said Bill.

"Can you clean windows?"

"Yes, sir."

"You look a handy sort of fellow. I only gave the last man five dollars, but I'll give you seven."

"Thank you, sir," said Bill; and in half an hour he was back in the same old room—cleaning the windows this time, and not reading the paper.

"THE doctor said he'd put me on my feet again in two weeks." "Well, didn't he do it?" "He did, indeed. I had to sell my horse and carriage to pay his bill."

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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CHAPTER V.

IT was a splendid sleigh. Back in the autumn days it had been a hay wagon, and rumbled back and forth with its sweet-scented loads from field to barn, but now instead of wheels it had broad, smooth runners, and rows of seats on top, with warm blankets, and straw and Buffalo robes in plenty. Virginia was given a place of honor between Eleanor Edsall and Mollie Gray, while Madge sat beside Tony up in front. There were four horses, the old white Cher-ritt team, and Mr. Edsall's bays, and they started off through the moonlit town with steady, even trot, keeping time to the jingle of the bells.

"Where are we going, Bobbie?" asked Madge, her eyes brightening as she sleigh whirled through the main street, and around the corner that led to the railroad bridge.

"Going to have some fun," shouted Bobbie, standing up on his seat and waving his cap. "Keep your feet off the baskets underneath the seats, girls, and Jerry, don't squeeze Benjamin too tight."

Jerry sat on the front seat with the driver, holding something carefully in his lap, and all he did was nod and wave one disengaged hand.

The horses drew near to a little, low house down by the marsh, and Madge's eyes filled with happy tears as a great cheering and blowing of horns went up in honor of the little green house that had been her home for so long, and then they hurried on down to the bridge, and over to the bay shore road.

When this was reached, Mollie gave a quick cry.

"Oh, now I know!" but a well-aimed snowball from Bobbie checked further utterance.

"Just keep your information to yourself," he said sternly, or you may go sit on the edge with Jerry and hold Benjamin."

By the time the solitary light in Miss Pugsley's window came in view, more than Mollie had guessed Bobbie's mission, and when the steaming horses drew up before the little white gate, it did not need his urgent injunction to make them keep quiet. In front marched Bobbie and Jerry, carrying the turkey between them, and when Miss Pugsley's tremulous voice asked, in response to their knock, who was there, the former replied promptly:

"Benjamin Franklin."

The door was opened cautiously, and Miss Pugsley peered out over the lamp she held, one hand shading the light, and her face was anxious and puzzled. The boys raised the bundle in the shawl, and Benjamin stuck his long neck out and blinked sleepily.

"We've brought him home," said Bobbie cheerfully, "and there's a whole lot of us, and we've brought some things to eat, and if you don't mind, we'd like to have a surprise party on you."

"If she didn't mind" The old lady's

cheeks flushed happily as she set down the lamp and threw open her door and heart for the merry crowd to enter.

After it had all been explained by Bobbie, and Jerry had made the presentation speech, and Benjamin Franklin had been received back into the bosom of his family, the girls helped Miss Pugsley unpack the baskets of good things to eat, and there was a feast fit for a king, and far better and happier than many a king has enjoyed.

Towards the end of it Bobbie was seen to approach their hostess, and talk to her privately. She demurred, but he persisted, and finally turned and rapped on the floor for silence, with a pine stick from the wood-box.

"Ladies and gentlemen," he began. "Boys and girls, and Benjamin, Miss Pugsley is going to make a speech."

"Speech! Speech!" called Tony and Art, and Miss Pugsley smiled nervously, and took off her spectacles.

"I haven't anything special to say," she said softly, "only I want to thank you all, and to tell you what dear boys and girls you are, for my own sake and for Benjamin's sake, too; for when you're old and all alone, dears, sometimes even a turkey may be precious to you."

"Rah for Benjamin!" cried Tony, and the girls joined in the shout, too, until the little house rang with the merry echoes.

"It's the best thing we've done for a long time," said Dave emphatically, on the homeward journey. "Bobbie, you're a brick. I'm afraid since it got too cold to meet in the barn, that the Excelsiors are a back number."

"But you musn't be this spring," Mollie added hastily. "The older we are the more we can do, you know. And I think that this year we ought to combine forces, and do something really great; not just be good, but do something!"

"Hear! Hear!" came a fervid response from the corner where Jerry and Bobbie sat. "You girls think up a scheme and we'll help, if its starting an orphan asylum, as long as you behave yourselves and do as we say."

It was a careless word said in jest, but Eleanor caught it, and her eyes looked thoughtful and happy the rest of the way home. When the sleigh stopped at the Edsall home, she stood in the snow-covered pathway, and said:

"I've got an idea!"

"Stick a pin in it," advised Bobbie, calmly. "They die easy that way."

"Now, don't, Bobbie," replied Eleanor seriously. "This is earnest. When the Sisterhood meets on Monday afternoon we will talk it over, and if it can be done this

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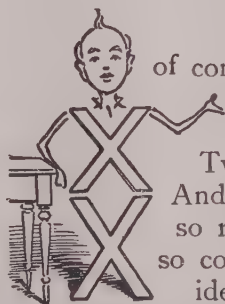
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summer, then we'll send Tony after you boys, and let you into the secret, too."

"What is it, Nell?" called Mollie, her curiosity fully aroused.

"Something like Bobbie's orphan asylum, without the orphans," answered Eleanor laughingly, and not another word would she say, but said good night, and ran up the path with Jerry.

"I wonder what it is," said Madge, later, when she and Virginia paused a few minutes in the nest to get thawed out before going to bed.

"Something good. Nell's ideas are always good," replied Virginia decidedly. "Only I don't see how she is going to start anything really great here in Ottawa."

Madge seated herself on the rug, her hands clasping her knees. The book which she had been reading aloud that morning was open on the floor beside her, and she was looking at the inscription on the flyleaf, written in a large, firm hand:

"Dick Hardy, Christmas, 1898."

"Who was he, Virgine?" she asked suddenly, and a change came in the tired, listless face above her.

"He was my brother," Virginia said proudly, her eyes bright, but with a half-sorrowful expression in their gray depths. "Older than Tony, almost seventeen now, and he is so strong and brave."

"Why, I never knew you had a brother," exclaimed Madge in surprise. "No one knows here, do they?"

"Not one," said Virginia, slowly; "papa does not wish it known. Dick has not been home for a year, not since we left Chicago."

There was silence for a few minutes, and then Madge broke it.

"Is he at college?" she asked interestedly, but Virginia's eyes were full of tears, and she shook her head.

"I do not know where he is," she said unsteadily. "You must not tell any one, or mention his name before papa. It is late, and I hear mamma's step in the hall. Good-night, and don't think of me or my trouble. You have had enough of your own to bear."

And Madge kissed her and went to her room, but it was long before her wide, brown eyes closed that night, and she wondered why the world was so queer, and even wealth could not bring happiness.

(To be continued.)

Meteors of 1833

MRS. SARAH P. HALE has a distinct remembrance of the great meteoric display of 1833, and a reference in these columns to that wonderful phenomenon recalled it to her mind. She says that at the time she was a little girl, and was living with her family in Pennsylvania. At 4 o'clock, the hired man who had a room upstairs, alarmed the family by shouting that the whole heavens were coming down. The scene, Mrs. Hale says, was a most impressive and beautiful one. The meteors were coming down as thick as snowflakes. They did not shoot across the heavens like the ordinary meteor, but appeared to come straight down, and not to stop until within a foot or two of the earth, when they disappeared. They descended on all sides about the house. Many thought that the world was actually coming to an end. The Second Adventists had predicted the universal cataclysm for about that time, and they were averring that this was the beginning of the end. Of course, one who witnessed that shower would never forget it.

Everybody Has One Slow Foot

YOU may think this a very silly question to raise, but is it? There is no catch about it. It is a simple, demonstrable fact which you can prove to your own satisfaction in a very few minutes.

If you will take any pavement that is clear of other pedestrians, so that there shall be no interference, and walk briskly in the centre, you will find that before you have gone a hundred yards you will have veered very much to one side. You must not make any conscious effort, of course, to keep to the centre, or you may do it, but if you will think of something, and endeavor to walk naturally, it is a hundred to one you cannot keep a direct line.

The explanation of this lies in the peculiarity of one foot to walk faster than the other. Or, to be more correct, perhaps it should be said that one leg takes a longer stride than the other.

It is well known, for instance, that if one is lost in the woods, the tendency is to walk in a circle and eventually to return to the starting-point. This demonstrates the fact, also, that one foot walks faster than the other.

You can try an interesting experiment in this way if you will place two stakes in the lawn, about eight feet apart, and then stand off about sixty feet, allow yourself to be blindfolded, and endeavor to walk between them. You will find it an almost impossible task, because one foot will go a bit faster than the other, either to the right or left. Now, which one of your feet walks faster than the other?—*Pearson's Weekly*.

A TEACHER in a north of England boarding school was recently examining a class of small boys in mental arithmetic. She said: "If your father gave your mother thirty shillings to-day, and two pounds to-morrow, what would she have?" And a small boy near the bottom of the class replied: "She would have a fit."—*Woman's Journal*.



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Suggestions for Christmas

A BOOT-BUTTON bag is always a great convenience, and one made from a baby's shoe is an entirely new idea. Select a little bronze shoe with gilt buttons. To the top of the little shoe, when buttoned, sew a little bag of yellow silk, three inches deep, with draw-strings of yellow baby ribbon. Right in the shoe, on the heel, stand a big spool of linen thread. Puncture a hole through the back of the shoe, and pass the end of the thread through it. Pulling this end revolves the spool, and lets out the thread as it is needed. This big spool should exactly fit the little boot top, and comes nearly to the yellow bag, for which the top of the spool forms a bottom. Pour into the bag a dozen or more loose shoe buttons, and draw up the strings. For the needle-case, cut a piece of white eider-down, or plain white flannel if preferred, just the size of the sole of the shoe, and buttonhole it with yellow floss. Fasten this flannel before the spool is put into the shoe, just around the heel of the sole, leaving the front loose. Two needles of the proper size are stuck through the flannel. This makes a particularly appropriate little shoe button bag. The colors can be varied as desired, of course. A pale blue shoe and blue silk bag is very dainty, and a pink one is always charming. The bronze ones, however, are the most serviceable.

AMONG the things that are thrown away are a variety of baskets, varying in shape from the under-sized strawberry basket to the more generous one capable of holding two or three dozen of eggs. A strawberry basket held under running water and scrubbed lightly with a brush may be freed from fruit stains. Having received the freshening, paint the outside with blue, white, or pink enamel, or with any of the metallic paints, applying the latter with their own special medium or with French glue, or thin with mucilage. Line it with silesia, sateen, or India silk. The baskets in which grapes are bought may also be so treated. Various uses for these baskets will suggest themselves, to hold silver, etc. Enamel may be bought in pound cans and applied by almost anybody.

TO MAKE a pillow for the crib or carriage, select two handkerchiefs of the same pattern which will admit of a line of feather-stitching being worked immediately below the scalloped edge. Buy a small down pillow, twelve inches square, also a piece of Italian Valenciennes about three-quarters of an inch wide—the kind which is sold at twenty-five or thirty cents for a piece of ten yards. Sew the lace all around the edge of one handkerchief under the scallops, putting it straight across the scallops rather than following them, as it sets better if plenty of fullness is allowed at the corners. Then feather-stitch the two handkerchiefs together with fine white cotton along three sides, leaving the fourth side open to slip the pillow in. Continue the feather stitching on the fourth side of the handkerchief on which the lace was sewed. Slip the pillow in, baste the two sides together under the line of feather-stitching, and you will have a pillow-slip that can be easily put on and taken off.

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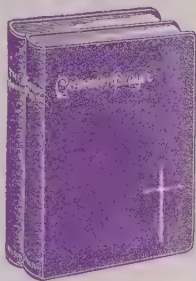
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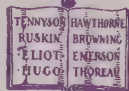
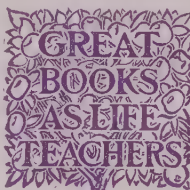
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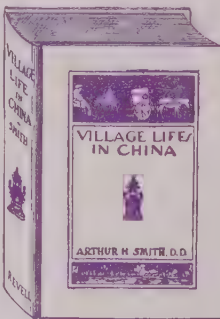
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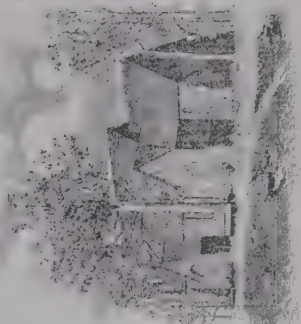
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"Biography of a Grizzly."

Cover Design, The Christmas Angel Henry Hutt
In six printings.

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A Poem, with frontispiece by Louis Loeb, and decorations by Edward Edwards. Printed in tints.

The Christmas Dancers Edith Thomas
A legend of Saxony. With three full-page pictures and decorations by Henry Hutt. Printed in tints.

The Kid Hangs Up His Stocking Jacob A. Riis
A Christmas story of a newsboys' lodging-house. "Fellers, what d' ye t'ink? I'm blamed if de Kid ain't gone an' hung up his sock fer Chris'mas!" And how the boys broke "de bank" and filled the "sock." Illustrated by C. M. Relyca.

King Christmas and Master New Year .. Dr. S. Weir Mitchell
A Poem.

A Provençal Christmas Postscript Thomas A. Janvier
Christmas in Southern France—the Yule Log—the Great Supper—Noëls—Mistral's Story, etc. Illustrated by Louis Loeb.

The Art of Seeing Things John Burroughs
"Some people seem born with eyes in their heads, and others with buttons or painted marbles, and no amount of science can make the one equal to the other in the art of seeing things."

A Hill Prayer Marian Warner Wildman
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The Biography of a Grizzly Ernest Seton-Thompson
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A story, the action taking place on an ocean steamer.

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A story. "I used to be a great hand for making matches. . . . I believe what opened my eyes was the way I labored over that Maria Pratt."

"I Believe" Margaret Sutton Briscoe
A brief essay on the heroism of self-confidence.

The Christmas Tree J. Alden Weir
A Picture, engraved on wood by Henry Wolf. Printed in tints.

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A novelette, with illustrations by Arthur J. Keller.
"A story that from the very start promises to develop into a splendid story of adventure in modern life—a novel of the nineteenth century Ishmael."—*Mail and Express, N. Y.*

French's Washington.
An engraving of the head of the new equestrian statue by Daniel Chester French.

THE CROMWELL HISTORY.

By JOHN MORLEY.

"It is good to find writing like this in a monthly magazine.
The illustrations are superb." New York Tribune.

Mr. Morley's papers on Oliver Cromwell, of which this is the second, will be richly illustrated with original pictures and with reproductions of many of the most famous paintings in the great collections of Europe. The present instalment contains chapters on Puritanism and the Double Issue, the Short Parliament, the Long Parliament, the Fall of Strafford, etc.



OLD WHITEHALL PALACE AND WHITEHALL STAIRS.
From the *Cromwell History*.

One of Two Millions in East London Sir Walter Besant
Illustrated by Joseph Pennell and Phil May. The first of a series of papers on life in the East End of London, by the author of "All Sorts and Conditions of Men," the book that made possible the famous People's Palace. In this article Sir Walter Besant takes a single creature out of the millions and follows her from babyhood to marriage—in her childhood on the street, in the board school and the factory, her work-days and her holidays. The next article in the series will describe the life of the water side above London Bridge.

Zionism Richard Gottheil
"It is not in vainglorious pride, but in courage born of a strong hope, that I repeat the words which Disraeli, the great Jewish Zionist, when quite spent in years, said to a Jewish boy, 'Never forget that you and I belong to a race which can do everything but fail.'"

McCribben Sues the City Harry Stillwell Edwards
With illustrations by Frederic Dorr Steele. One of the most amusing stories ever printed in *The Century*. Mr. McCribben sues for \$5000 damages on account of falling into a sewer, which was built in front of his house—"an' it wor iliven fate dape, an' two fate av wather standin' knay-dape in the same."

Glass Houses Gelett Burgess
A psychological comedy, in which there is a love story.

Put Up the Sword James Jeffrey Roche
A stirring poem by the author of "Ballads of Blue Water."

The Judgment of Peter and Paul on Olympus By the Author of "Quo Vadis"
A "poem in prose," by Henryk Sienkiewicz, author of "Quo Vadis," "With Fire and Sword," etc. It has not yet been published in Polish, and this translation, by Jeremiah Curtin, is the only one that has been made. In the story the heathen gods appear before Peter and Paul for judgment.

Fear and Death R. R. Bowker
A Poem.

Fakes and Fakirs Gustav Kobbé
An account of the exhibition of burlesque pictures that is held yearly by the Art Student's League of New York; reproducing some of the most amusing examples.

The Automobile Dray Virginia Frazer Doyle
With other bits of fun in the "Lighter Vein" department.

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THE CENTURY CO., Union Square, New York.

The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

CONGRESS HAS CONVENED AND taken up the task of disposing of much legislation of importance. The Hon. Thomas B. Reed, whose long rule as speaker, made his position desirable or undesirable as the wishes of members were furthered or thwarted, is conspicuous by his absence. It is significant however that the famous rules of the "czar" will govern the Fifty-sixth Congress. His able successor, Congressman Henderson, of Iowa, will consequently wield a great power, provided he be possessed of a personality sufficiently strong to stand against the shafts of opponents. New phases of the colonial question have developed since the last session, and it will be within the province of the present body to determine upon a future policy. As the question of expansion and "imperialism" is likely to be a leading issue in the forthcoming presidential campaign, it will be approached cautiously, and handled with more care than would likely be the case were it divested of political significance.

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THE RECENT APPOINTMENT OF COL. G. B. M. Harvey, proprietor of *The North American Review*, to the presidency of the Harper & Bros. corporation, and subsequent steps taken to place the house upon a firm financial foundation, will, it is to be hoped, perpetuate a business name closely interwoven with the literary progress and growth of the country. It had been surmised that the immense strides of cheaper publications were having an effect of cutting, in a measure, into the revenue of the company. With new life and vigor infused, and a change of policies which have been proven unwise, friends throughout the world of books and literature bespeak for the house of Harper a period of greater prosperity. Condolences are due the J. B. Lippincott Company whose valuable plant in Philadelphia was destroyed by fire last week. The actual loss is incalculable, as the disaster is on the eve of the holiday trade, the harvest time of the year for publishers.

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LIEUTENANT MONROE, NOW DOING duty in the Philippines, has in him the making of a great general and a diplomat, as he succeeded in accomplishing by strategy and without casualty that which force could not have accomplished. Lieutenant Monroe, with a force of fifty men, approached Bayombong wherein were gathered 800 armed Filipinos, and entering the place under a flag of truce, asked of the commander the surrender of the garrison, stating that he was the advance guard of an army. The insurgent general promptly capitulated, whereupon Lieutenant Monroe dispatched a messenger to his imaginary army, stating its services would not be needed. The question now is whether his exploit will earn official recognition and promotion. In the report of General Otis, the action does not come under a head similar to that of an admiral who reported: "The fleet under my command," etc.

AN OPPORTUNITY IS AFFORDED the Consumers League to apply its beneficial operations in Missouri and contiguous territory. Girls, to the number of 300, employed by a Kansas City concern engaged in the manufacture of overalls, are on strike, demanding that they be paid more than four cents per pair for making, which is the price allowed by their generous and munificent employers. The girls are cleverly arraying public sentiment on their side, and have secured the influence of the Kansas City church organizations. As the present year is one of unrivaled prosperity, marked by an unprecedented demand for the product of lines of industry in which overalled men are engaged, it would seem that the young women are entitled to full support in their struggle.

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AS A MARK OF RESPECT AND ESTEEM for the memory of Captain Gridley who commanded the flagship "Olympia" in the Manila engagement, the President and Admiral Dewey will assist financially a son of the deceased officer in preparing for an examination for appointment as lieutenant of marines, and every opportunity will be afforded him to achieve the result for which he is striving. It having become known that the widow of Captain Gridley is not in comfortable financial circumstances, Congress will be asked to increase her pension to an amount which will enable her to live in comfort. In these days when large pensions are in so many instances unworthily bestowed, it will be a pleasure for Congress to act in a case where there can be no question as to merits.

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VOLATILE EUROPEANS DO NOT ACCEPT with American composure either the utterances of public men or newspapers. In America such utterances are considered merely the expression of individual opinion, not as indicative of public policy. Recently Mr. Joseph Chamberlain delivered a speech in which he suggested the benefits to be gained by an alliance for the furtherance of American, British, and German interests, and immediately Europe is thrown into a state of fermentation. A few days later Mr. Joseph Choate, our ambassador to the Court of St. James, delivered an address at a Thanksgiving banquet, in which to a certain extent he followed the lead of Mr. Chamberlain, discussing what to his mind constituted sound policy, whereat the European press promptly goes into hysteria, extremists declaring a belief that a secret agreement exists between the three governments in question, a conclusion which is more than ridiculous. Fortunately no harm can arise from these continental outbreaks.

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A GREAT DEAL IS BEING PUBLISHED concerning dissatisfaction said to exist in Cuba over the proposed appointment of a civil governor. If reports are to be believed, the populace is divided into factions, holding sentiments varying from one ex-

treme to the other. Some would forcibly resist an attempt of the United States to institute a civil government, others would recognize such action as a preliminary step towards complete Cuban independence. Still others hold that annexation is the logical and most desirable outcome of the present situation. Until Congress deliberates and decides definitely what plans shall be adopted and put into effect, nothing will be done. At the present time, it is stated officially, the President does not intend to appoint a civil governor, therefore much Cuban dissatisfaction is unnecessary, and argument superfluous.

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POSTMASTER GENERAL CHARLES Emory Smith in his annual report, presents matters for the careful consideration of Congress. The business of the department which is an accurate reflection of the general prosperity of the country, shows a great increase in matter handled, and a corresponding decrease in the annual deficit. Radical reforms are recommended, with a view to making this branch of public service not only self-supporting, but a source of revenue. Had the reforms been in effect during the past fiscal year, it is estimated the net revenue would have exceeded fifteen millions of dollars. The subject to which the attention of Congress is directed, is "Abuses in Second-class Matter," and deals with the wrongs which have grown out of what was designed to be a privilege extended to legitimate newspapers and periodicals. More than one-fourth of the entire weight and volume of matter carried is rated as second-class, when, according to Mr. Smith, it should be rated as third-class. This involved an actual loss to the government of an amount exceeding twelve millions.

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THE PANAMA CANAL COMPANY, of Paris, which will be prominently before Congress when the isthmian project is up for discussion, has made public its annual report, and from figures presented, the amount required for completion of the waterway is in excess of that estimated as the cost of construction by the Nicaraguan route. Apparently the report is prepared with a view to undermining the latter project, for comparisons are given of the two plans, and comment as to their feasibility. According to the views of Panama officials, the Nicaraguan route is impracticable, owing to earthquakes, which would have a disastrous effect upon stone and concrete work. The multiplicity of projects and routes proposed may have an effect of creating confusion in the minds of some congressmen, and thereby cause delay, and it is presumed the railroad lobby will not be averse to extending such assistance as may be necessary to conserve the interests of employers. It is a safe assumption however, that until the appropriation for surveys and commissions is exhausted, there will be no definite action.

The News of the Church

The Cathedral of Washington

One hundred years ago, plans for the laying out of "The Federal City," as it was to be called, were much under discussion. At the appointment of General Washington, Major L'Enfant, of the French army, a man of no ordinary ability, assisted in laying out plans for the streets and more prominent buildings. Among other things, he urged the erection of a church for national purposes, such as public prayer and thanksgiving, funeral orations over public men, and other public religious functions. "It will be likewise," he added, "a shelter for such monuments as were voted by the last Continental Congress for those heroes who fell in the cause of liberty, and for such other monuments as may hereafter be decreed by the voice of a grateful nation." Assigned to the use of no particular sect or denomination, this church was to be the cathedral of the nation.

The project was abandoned, and abandoned wisely, for Church and State in America must of necessity be separate, and the purpose of a great national cathedral could not be fulfilled by the ministrations of any distinctively Protestant denomination.

The various Christian bodies, however, have long since recognized that the capital of the country is destined to be the centre of a great national religious influence. Accordingly, the Methodists have established in Washington their American University, and the Baptists their "Columbian University"; while the Church of Rome has her so-called "Catholic University," and in the other powerful institutions which surround it, all under the direct and supreme charge of a personal ambassador of the Pope, has laid the foundation of what has been well called a "Dual Vatican."

Our own Church is the last in the field. True to its instincts of worship, it aims to establish in the capital, not a university, but a House of Prayer, for all people. Among English-speaking peoples, no book, next to the Bible itself, brings to human hearts such an overwhelming consciousness of the communion of saints, as that Book of Common Prayer which will be used at all the services of this cathedral. Again, all true Protestant and Catholic tendencies find a united and adequate expression in the life of the Anglican Communion. And just as she herself resists, as by a divine instinct, every attempt, whether from the Catholic side or the Protestant side, to limit her comprehensiveness, so a national cathedral of our branch of the Catholic Church will stand in the capital of the whole country, not as a monument of the spirit of sectarianism, but as a witness for Christian unity, with that Anglican basis for the re-union of Christendom inscribed over its doorway: "Holy Scriptures and Apostolic Creed; Holy Sacrament and Apostolic Order."

A year ago a rare opportunity presented itself of securing for a cathedral a site, not only the best adapted for the purpose within the limits of the District of Columbia, but also one which has been strikingly set apart by its peculiar history, for such a use. On this site stands the little church of St. Alban, giving its name to the surrounding property. Free and without debt from its first founding, consecrated by unceasing services for more than fifty years, it has stood like a sentinel guarding the land from secular and worldly uses. Though the cathedral trustees have in hand less than half the price asked for the land, the chance of securing this site for a great national cathedral could not be lost. Under the conviction that the Church at large will sooner or later not only realize the importance of this Church institution, but give it adequate support, the venture of faith was made, the land was bought, and the first cathedral service held upon the site was the unveiling of the Peace Cross in the presence of the President of the United States and the members of our last General Convention. This at once

gave a national character to the cathedral of Washington, and that influence, as all experience proves, is bound to grow. The cathedrals of Europe, which stand with open doors, with daily services of prayer to God, and Eucharistic celebrations each Lord's Day, have ever wielded a mysterious power, increasing with the increment of years and the development of history. It is so in all Christian lands. No other type of building combines so much religious sentiment, national and local, none so warms the heart of the emigrant with the love of home.

The greater the commercial prosperity and the political power of our nation, the greater will be the danger that our heart be lifted up to say: "My power and the might of mine hand hath gotten me all this wealth"; and correspondingly the greater becomes the need of those broad religious influences which centre in a national cathedral in the capital of the country, lest we forget the Lord our God, "*lest we forget.*"

Daughters of the King

The Bishop of Kansas has received lately \$173 from the Daughters of the King of the diocese, which is placed at his disposal for missions. Each year they raise a certain amount by free-will offerings, which is called the Bishop Thomas Memorial Fund.

The annual meeting of the Pennsylvania diocesan council was held on Tuesday afternoon, 28th ult., in the parish building of the church of the Incarnation, Philadelphia. In the absence of Mrs. J. B. Falkner, president, Mrs. M. E. Stockton, vice-president, took the chair. The Rev. Dr. J. D. Newlin conducted a brief devotional service. After the roll call, which showed 18 chapters to be represented, some by as many as eight delegates, the treasurer's report was read; balance on hand, \$100.63. Reports were received from several chapters, all of which told of progress. The Rev. Mr. Robinson criticised the prayer of the Order, beginning "O Eternal Father," and there was some discussion over it. Mrs. John Moncure saying that the prayer had been frequently criticised before; but that it had become so familiar and so dear to the 16,000 Daughters of the King that it could not be changed very well now. The election for officers resulted as follows: President and diocesan secretary, Mrs. John Moncure; vice-president, Mrs. M. E. Stockton; recording secretary, Mrs. Joseph Wood; treasurer, Miss C. M. Loveaire. In the evening, services were held in the church, the rector, the Rev. Dr. J. D. Newlin, presided, and the Daughters of the King attended in a body. The report of the diocesan secretary was read, and consisted of a full report of the convention of the Order recently held at Atlanta. Addresses were made by the Rev. Messrs. Arthur Rogers, F. M. Taitt, and Leverett Bradley.

Brotherhood of St. Andrew

A service was held in Grace church, Petersburg, S. Va., Nov. 25th, preparatory to an early corporate Communion of the Brotherhood of St. Andrew in that city. The Rev. O. S. Bunting conducted this service, and was the celebrant.

Meeting in Pittsburgh

An immense gathering in Carnegie Music Hall, on the evening of St. Andrew's Day, took part in the anniversary exercises of the Brotherhood, under the auspices of the Local Assembly of the diocese. The general subject was: "Our responsibility as Christian men in the life of the nation." The Bishop presided. The service began with the Brotherhood Hymn, followed by the recitation of the Apostles' Creed, and prayers by the chaplain, the Rev. H. E. Thompson. The first address was an introductory one, by the Bishop of Pittsburgh. John W. Wood, corresponding secretary of the Domestic and

Foreign Missionary Society of the Church, made a strong and pleasing address, on the topic for the evening. The closing address was by the Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee, who spoke with great power and eloquence on "Personal responsibility." In closing, the Bishop said: "Let us try to make our religion a consecration of everything in life. Let men see that the best Christian is the best patriot. Let us hate and despise the blunder of a selfish life. Give labor its due reward. Let us have the Eternal God for our refuge, and underneath us the Everlasting Arms. And let us have, an unconquerable patriotism in the fear of God."

Washington Local Council

The regular bi-monthly meeting was held in the Epiphany parish rooms on the evening of Nov. 27th. There were 120 men present, being the largest and most enthusiastic gathering ever held by the council. The president, Mr. Frank M. Evans, was in the chair, and after a short business session, introduced Col. Cecil Clay, the newly elected member of the General Council from this diocese, who made a very happy and telling address, on "What is the matter with the Brotherhood?" The Bishop followed, with a strong appeal for self-sacrifice on the part of Brotherhood men. The next address, by Mr. John W. Wood, aroused much enthusiasm, as it touched upon many points of Brotherhood duty and service. There were also brief speeches by the Rev. Mr. Aspinwall, Rev. Dr. McKim, and others. The singing was one of the inspiring features of the occasion.

Corporate Communion at Hollis, N. Y.

On St. Andrew's Day, at 7:45 A. M., there was a corporate Communion of the Brotherhood chapters of Richmond Hill, Ozone Park, Hollis, and Queens, at St. Gabriel's church, Hollis, the priest-in charge, the Rev. R. D. Pope, being celebrant, assisted by the Rev. G. Wharton McMullin, of St. Joseph's, Queens. About 80 men made their Communion, and three boys were admitted to the junior chapter of this thriving mission.

Philadelphia Local Assembly

The 12th annual meeting was held on the 29th ult., in the parish house of Holy Trinity church, Mr. Ewing L. Miller presiding. The Rev. L. N. Caley, chaplain of the Brotherhood, offered prayer, and an address of welcome was made by the rector, the Rev. F. W. Tomkins. The report of the executive committee stated that 10 new junior chapters have been chartered. The active roll in the district now numbers 29 chapters, with a membership of 402 boys. Three new senior chapters were chartered in the past year, and eight dormant or dead chapters revived. The present roll shows 76 active chapters in the diocese of Pennsylvania, with 1,018 men, a net increase of three chapters and 17 men; 27 chapters report condition better, as compared with last year; 46, about the same, and three not as good. The nine sectional conferences held 28 meetings, with attendance varying between 20 and 70. The election resulted as follows: President, Ewing L. Miller; vice-president, J. Lee Patton; secretary, F. H. Longshore; treasurer, C. L. S. Tingley; chaplain, the Rev. Robert W. Forsyth; and an executive committee of 14. A resolution was adopted requesting the executive committee to provide, if possible, a corps of men for work among college students. A conference ensued, John E. Baird in the chair. The question, "What does the rule of service mean? Shall it be re-tated?" was discussed by Messrs. J. L. Patton, E. H. Bonsall, G. Harry Davis, the Rev. Messrs. C. L. Fulforth, J. P. Tyler, and others. Discussion of the topic, "The spiritual side of the chapter meeting," was opened by E. H. Bonsall. A resolution of regret was adopted relative to the resignation of John W. Wood as general secretary. At 8 P. M. the anniversary service was held in the church. The sermon was preached by the Rev. F. W. Tomkins. At

7:30 A. M., on St. Andrew's Day, the corporate Communion of the Brotherhood took place in the assembly room of the Church House, Philadelphia, the Rev. L. N. Caley, chaplain, being celebrant.

Canada

Diocese of Huron

The Bishop made a Confirmation tour in the county of Grey, in the beginning of November. He arranged to hold a Quiet Day in London, on the 30th, for the clergy of Middlesex, that day being the anniversary of his consecration to the episcopate. A large number of delegates were present at the quarterly deanery meeting of Middlesex, on the 7th. There was a very large attendance at the re-opening service of the church at Highgate, on the last Sunday in October. The building has been much beautified and improved. The new Sunday school house in connection with All Saints' church, Windsor, was opened recently. The new building is a very fine one. A service of prayer is held every day at noon in Memorial church, London, to ask for success to the British army in South Africa. The organ of St. James' church, South London, is to be operated by water power. The 18th anniversary of St. George's church, Owen Sound, was observed on the 22nd Sunday after Trinity with appropriate services. The Ven. Archdeacon Davis, of London, preached both morning and evening to very large congregations. The Rev. Arthur Murphy, Huron diocesan missionary, who has spent the last year in England assisting the Rev. Hay-Aitken in carrying on Mission services, has returned to Canada with his family, and started from Halifax, as soon as he landed, on a tour through the Lower Provinces. Among the last Missions he conducted while in England, was one at the second largest barracks in the country, from which many soldiers have since left for South Africa. His first work on his return was a 15 days' Mission at St. James' church, Lower Cove, Fredericton.

Diocese of Ontario

The plan of rebuilding St. George's church, Kingston, by day labor, is apparently resulting in a very high class of work. No inferior material will be found in the new church. The only parts not done by day labor are some masonry work and the manufacture of the steel used in the structure.

Diocese of Niagara

At the semi-annual meeting of the rural deanery of Wellington, it was arranged that the missionary meetings throughout the diocese should be held on the 2d Sunday in November. Bishop Du Moulin wishes that the clergy of the diocese should use the prayer, "In Time of War and Tumult," during the present war. St. Thomas' church, Hamilton, celebrated the 43d anniversary of the parish, and 27th of the building, by special services, Nov. 5th. The Brotherhood of St. Andrew arranged for a meeting for men on St. Andrew's Day in Christ church cathedral, Hamilton. Bishop Du Moulin was to preach.

Diocese of Ottawa

Bishop Hamilton was present at the deanery conference at Hawkesbury, in October. The subscriptions to the Mission Fund, of which the list is lately closed, show an advance over last year's contributions throughout the diocese. The offerings at the cathedral, Ottawa, on Thanksgiving Day, were devoted to the Children's Hospital.

Diocese of Toronto

St. James' cathedral, Toronto, was filled to overflowing, many standing outside throughout the service, on the occasion of the solemn service for commending to the Almighty Care the Canadian troops who sailed that day, Oct. 31st, for South Africa, to take their share in the defence of the empire. The mayor and corporation of the city were present. The service lasted about 40 minutes. A special hymn was sung, composed for the occasion. The reports read at the council

of the Church Boys' Brigade, at their autumn meeting in the Synod office, Toronto, were very satisfactory. Three ex members of the brigade have gone to South Africa with the Canadian contingent, and more are ready when needed. The 52d anniversary of Holy Trinity church, Toronto, was celebrated recently. The new building of St. Hilda's College, in connection with Trinity University, Toronto, was opened at the annual meeting of convocation, in the end of October. The Rev. Dr. Body, of New York, preached the sermon in the college chapel. At the quarterly meetings of the committees of the diocesan synod, in November, the Widow and Orphans', the Mission, and the Alcoma funds were all declared to be in a very bad condition. There are in Toronto, according to the city directory, 84 Anglican churches, though the Synod journal gives the number of 44. Foremost among these is St. James' cathedral which has existed in some shape for nearly 100 years. The present building was begun in 1853.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

On the last Sunday of the Church's year, the offering at St. James' realized over \$1,000 for St. Luke's Hospital.

The sale of programmes of the music used at the recent choir festivals, produced a sum that met the expenses of printing, etc.

Most of the city clergy were invited to act as a reception committee to the Very Rev. C. W. Stubbs, D. D., Dean of Ely, on the occasion of his lecture on "Shakespeare as a religious teacher," Thursday, Dec. 7th.

On the committee of 100 citizens named by the executive of the Civic Federation, "to study the educational system of Chicago, and recommend remedies for defects should any be found," the Rev. T. D. Philipps has been placed. Thus the clerical as well as the lay element of the Church is represented on this committee which met for organization last Saturday.

The Bishop's Anniversary

Bishop McLaren, the 25th anniversary of whose episcopate occurs Dec. 8th, went to Waterman Hall, Sycamore, on Saturday last, accompanied by Mrs. McLaren, for a week's rest. They will be the guests of the Rev. Dr. and Mrs. Fleetwood. Of the eight consecrators of the Bishop only three are alive: Whipple, of Minnesota, Spalding, of Colorado, and Gillespie, of West Michigan. Bishop McLaren stands 114 in the list of 195, beginning with Seabury, and ending with Gravatt, of West Virginia. Of the 57 bishops consecrated prior to Dec. 8th, 1875, and then living, only 22 are alive to day; while of the seven consecrated in that year, only Bishop Brown, of Fond du Lac, consecrated a week later than the Bishop of Chicago, is dead.

New Rector for Christ Church

The Rev. S. B. Pond, of St. Matthew's church, Norfolk, Conn., has accepted a call to Christ church, Chicago, and will enter upon his duties the first Sunday in January. Mr. Pond is a graduate of Columbia University, and of the General Theological Seminary.

Death of Voluntine C. Turner

On Saturday last there passed away suddenly, at the age of 76, Voluntine C. Turner, for many years a parishioner of St. James. A resident of this city for over half a century, his name is intimately associated with the street railway system of Chicago, which he organized on the North side 40 years ago. His surviving sisters are Mrs. J. S. Rumsey and Mrs. E. J. Whitney, members of St. James, from which church he was buried by the Rev. Dr. Stone and the Rev. T. A. Snively on Tuesday last.

St. Peter's Parish

The Rev. J. S. Stone preached on Sunday evening last, in St. Peter's, the first of a special course of Advent sermons. The other preachers will be the Rev. Messrs. W. C. Richardson, C. P. Anderson, and Charles Scadding. In this parish the local chapter of the Brother-

hood is a very live one, as is evidenced by the considerable attendance of young people at all services. At the annual meeting on Monday evening, the following officers were elected: Director, H. T. Young; vice-director, C. B. Roden; secretary, W. Mason; treasurer, Frederick Ludle; member of local assembly, H. H. Thompson. In announcing the annual sale last Sunday morning, the rector, the Rev. F. Du Moulin, notified his people that on no future occasion would any such announcement of a purely secular character be made by him from the chancel, but that the vestibule might be utilized for such notifications.

Church Home for Aged Persons

The annual reception to friends, on the afternoon of Nov. 28th, was well attended. The visitors were so generous in their contributions, both of money and supplies, that ample provision of creature comforts was made for all in the Home on Thanksgiving Day, and for many weeks beyond; indeed, of some necessary articles no further need will cause anxiety during the winter. The congregations of St. Mark's and Transfiguration set examples of generosity which, if contagious, would soon place the Home on a firmer basis of security.

St. Luke's, Western ave., Chicago

An improvement recently made is expected to contribute very materially towards meeting the annual interest on the mortgage debt of the mission property. This is the conversion of the store which adjoins the chapel into a fine hall to be rented for lectures, etc. The ladies are inaugurating it this week by holding in it the annual sale which is so regular a feature of so many of our city parishes just before Christmas.

25th Anniversary of Emmanuel, La Grange

Was fittingly observed on the evening of Dec. 1st. A large congregation assembled at 7:45, the rector, the Rev. Chas. Scadding, saying the shortened Evensong, and the Rev. W. R. Cross, of Hinsdale, reading the lesson. The choir was assisted by 22 members of that of St. Andrew's, Chicago, whose rector, the Rev. W. C. DeWitt, preached the anniversary sermon. The offering for the building fund having been taken, the Rev. Dr. Clinton Locke pronounced the benediction. Before the sermon a congratulatory telegram from the late rector, the Rev. Morton Stone, was read. An adjournment having been made to the capacious parish rooms adjoining, Mr. D. B. Lyman, in a brief address, spoke of the early struggles of the parish, and of the preacher as Emmanuel's first offering to the priestly office, and then introduced Miss Jennings who entertained the large audience in song, prior to the serving of refreshments. The life of this strongest of suburban parishes is a telling exponent of marvellous western growth in Churchly as in secular affairs. The Church has always been first in this community, not simply because first on the ground, but because of the sound financial principles of its leading laity; always ready to feel their missionary responsibility, and alive to the importance of continued advance. The Church was planted in La Grange by five communicants who met regularly for nine months, with lay-reading of the services. The first church was commenced in 1875 from plans by Bishop Whitehouse, almost his last act. On Dec. 14, 1874, the first rector, the Rev. F. M. Luson, who died about 1891, was called, and remained for five years. The first organization comprised D. B. Lyman and J. Kemper Philo (son of a Canadian clergyman), as wardens, with vestrymen W. Charnley, Franklin D. Cossitt (a Chicago pioneer, and present at last Friday night's service), Otis S. Lyman (still living in La Grange), and A. W. Mitchell. The Rev. E. B. Taylor was priest-in-charge for nearly a year. Then came the Rev. William Fisher Lewis, now rector of St. Peter's church, Peekskill, N. Y., who was rector for about three and one-half years. He was succeeded by the Rev. Morton Stone, now rector of St. Thomas, Taunton, Mass., who remained 11 years. The present rector, the Rev. Chas. Scadding, came to the diocese from Toledo nearly four years ago. The

first church, though commenced in 1875, was not roofed till 1878, and then opened uncarpeted, but without debt, having cost between \$8,000 and \$10,000. The people previously worshiped for two years in the basement. The fine stone rectory was acquired in 1886 at a cost of \$6,800, exclusive of price of the land. The corner-stone of the new church was laid in 1894, and was occupied in Dec., 1895, completely furnished, at a cost of \$40,000, including the addition of a sacristy and a choir-room, making connection with the old church now converted into a very commodious parish house, and the furnishing of a useful gymnasium. The whole plant, one of the most complete in the diocese, and covering half a block, or 10 lots, with a frontage on three streets of 50 ft. each, in all 250 ft. by 270, has an estimated value of \$75,000. All this has been done in a community that boasts no great wealth in its membership, but which has been noted for the hearty co-operation accorded by all to the rector and vestry.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At St. Matthew's church, arrangements are being made for classes for mothers and teachers.

The American Church Missionary Society held its annual meeting at the Church Missions House, Nov. 29th.

A pulpit and rood screen are being erected as memorials at the church of the Beloved Disciple, at a cost of about \$2,000.

The work of Bishop Potter will be taken up and temporarily carried forward by Bishop Talbot, of Central Pennsylvania, after Dec. 10th.

The Church Club and the local assembly of St. Andrew's Brotherhood partook of the Holy Communion in a body at Calvary church, on St. Andrew's Day.

Church of St. Mary the Virgin

The 29th choir anniversary was held Sunday, Nov. 26th. The choir was assisted for the occasion with orchestral instruments.

Service for Hospital Inmates

In addition to ministering to the congregation of the church of the Archangel, now worshipping in the crypt of the cathedral of St. John the Divine, the rector, the Rev. Geo. S. Pratt, is holding Sunday afternoon services at the chapel of St. Elizabeth, for inmates of the General Memorial Hospital.

Confirmations by Bishop Hare

Acting for Bishop Potter, Bishop Hare administered the rite of Confirmation at the church of the Holy Communion, Liberty, Nov. 29th; at the church of the Messiah, Rhinebeck, and the church of the Ascension, Rhinecliff, Dec. 1st, and at St. Paul's church, Spring Valley, and St. John's church, New City, Sunday, Dec. 8d.

Consecration of Chapel at Nyack

Bishop Coleman, of Delaware, acting for Bishop Potter, has just consecrated the new edifice of the chapel of the Holy Angels, Nyack, which has been erected as a memorial of the late Isaac Bell, for the use of inmates of the Bell Home, supported by his wife. The structure, which has a seating capacity of 50, is Gothic, and built of Indiana limestone.

Home for Indigent Christian Females

The new building for St. Luke's Home, at 114th st., just dedicated, has provision for 92 inmates, the present number under care being 68. The edifice has a frontage and depth of 100 feet, and rises six stories. It is substantially constructed of neutral-toned brick, with stone trimmings. An enlarged income will be needed to maintain it. The cost of the building has been \$375,000.

St. Simon's, Borough of Richmond

Has taken another step forward, and built a rectory. It adjoins the parish hall, erected 18 months ago, and is close to the church. The triangle of ground upon which three buildings stand is being laid out attractively, making a pleasant sight upon what a few years ago was a

dismal swamp and dumping ground. The rectory is from the design of Mr. Henry Otto, architect, of Stapleton, and is much admired both for its external appearance and internal convenience. The Rev. H. Newman Lawrence, the priest-in-charge, under whose care both the parish hall and the rectory have been erected, assisted by his wife and family, gave a housewarming reception on Nov. 28th, when a large and merry party gathered and exchanged mutual congratulations.

Advent Services

At Trinity church, daily n on Advent services for business men began Dec. 4th, the preachers during the week being the Rev. Drs. Geo. R. Van De Water, Geo. M. Christian, Morgan Dix, C. N. Niles, J. N. Steele, and the Rev. Arthur Ritchie. At St. Paul's chapel, Broadway and Fulton st., there are noon-day services for business men, with litany, hymns, and address, on the Fridays in Advent.

Mr. Pierpont Morgan's Generous Gift

Mr. J. Pierpont Morgan has added \$350,000 to the \$1,000,000 previously given by him to the Society of the Lying-In Hospital, and has also presented the society with two houses adjoining its property in East 18th st., so as to enlarge its site. The new building being erected through his liberality, and already described in the columns of THE LIVING CHURCH, is being pressed toward completion, the pressure of applicants being very great. During the past year the society cared for 2,848 cases at their homes, in addition to those under treatment at the institution. It is remarkable that 2,033 were cases of foreigners. The diet kitchen of the society relieved 681 families. There were 45,340 medical visits made to tenement houses. The cost of maintaining the charity was \$32,447 35.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Dean Stubbs, of Ely cathedral, addressed the students of the collegiate department of the University of Pennsylvania at the chapel service, on Tuesday, 28th ult.

The Advent Offerings

Of the Sunday schools of the diocese will be devoted to Bishop Wells, of Spokane, and to the building fund of the new parish house of the mission of the North-west convocation.

The Theatre Services

Heretofore held in Philadelphia during the winter months, under the direction of the Rev. J. Edgar Johnson, will not be resumed until after the Christmas holidays, when their 19th season will begin. Bishops Doane, Talbot, and McVickar, the Rev. Drs. McConnell, Worcester, and others are among the preachers selected.

The Society of Colonial Wars

At their sixth annual service on Sunday afternoon, 26th ult., at old Christ church, Philadelphia, celebrated the 141st anniversary of the capture of Fort Duquesne by Colonel George Washington. The invited guests included members of 12 patriotic societies, and completely filled the building. The service was under the direction of the rector, the Rev. Dr. C. Ellis Stevens, chaplain-general of the General Society. The sermon was preached by the Rev. Floyd W. Tomkins.

Zion Church, Philadelphia

Which has been closed several months for renovation and repairs, was formally re-opened on the 1st Sunday in Advent, and the Rev. Edmund Burk who has accepted the rectorship entered upon his duties. Under the rectorship of the Rev. C. C. Walker, the vestry entered upon extensive preparations for improvements in its interior. The whole building has been re-carpeted, notably the church, which occupies the second story. Finely finished walnut pews have been introduced, and a new set of choir stalls have been arranged in front of the organ. The walls have been richly frescoed and wainscoted in walnut. Eight new stained glass

windows light the body of the church, while, on either side of the chancel fine memorial windows have been erected to the memory of former rectors.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

The Church Club of Rochester

A large and representative meeting was held at Powers' Hotel on Friday evening, Nov. 24th. Among those present, as guests of the club, were several of our clergy, two of the leading Presbyterian ministers of the city, and others not Churchmen. The speaker of the evening was Mr. John Howe Peyton, army secretary of the Brotherhood of St. Andrew. The subject of his address was, "Moral and religious conditions and prospects in the Philippines," and it made a great impression on all who heard it. A local paper speaks of it as "able, authoritative, instructive."

Consecration of Trinity, Rochester

The season of thanksgiving was the time chosen for the consecration of this house of worship. There was ripe corn on the altar, and about the church were arranged the ripened fruit and grain. White altar cloths and white chrysanthemums were used in tribute to the festal character of the day, which was one of thanksgiving and rejoicing for Trinity church. A large representation of the parishioners gathered at 9 A. M. for the celebration of the Holy Communion, the Rev. Dr. Webbe, of Irvington, N. J., celebrant, the rector, the Rev. Warren C. Hubbard, assisting. The consecration service was at 10:30. The procession was led by the Bishop who was followed by all the clergy of the city, and many from out of town. Mr. H. W. Davis, senior warden, read the request for consecration, and the Bishop laid the keys of the church on the altar, and offered the prayer of consecration. Morning Prayer followed, the music being appropriate and rendered by a special choir. "Unfold, ye portals" was particularly beautiful, in four solo parts, with chorus of 16 voices. The Bishop preached. A luncheon was given in the parish house at 1 o'clock, in compliment to the Bishop and the visiting clergy. The tables were set in the form of a cross, and the decorations were white chrysanthemums. The Bishop presided. There was no formal speech making. Trinity parish is 54 years old, having been organized Oct. 27, 1845. It is the third parish of the city in point of age. During the rectorship of Dr. Whitehouse, of St. Luke's, afterwards the Bishop of Illinois, a mission Sunday school work had been carried on in a stone schoolhouse. Three thousand dollars had been raised, and the lot upon which this schoolhouse stood had been bought. In 1846 the parish sold the lot on Brown st., and bought one on the corner of Frank and Center sts. A brick church was built, at a cost of about \$4,000, the corner-stone being laid on June 14, 1846. The first service was held on Christmas eve of that year. On Feb. 15, 1848, the church was consecrated by Bishop De Lancey. On June 23, 1880, ground was broken for the erection of the present church, and on July 29th the corner-stone was laid by Bishop Cox. The first service was held in the new church just one year later, July 29, 1881. The cost of the church was \$22,500. On Dec. 5, 1883, ground was broken for the erection of a parish building in the rear of the church, at the cost of \$1,360.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

Annual Meeting of the S. H. S. H. S. and C. H.

The 16th annual meeting of the Society for the Home Study of Holy Scripture and Church History, was held at the library, 1316 W. st., N. W., Nov. 23rd. The president, the Bishop of Washington, presided, making a brief address, in which he expressed appreciation of the able manner in which the work is being conducted, but regretted that the upper room of the library could not be used, for lack of funds to put it in

order, and also that there is not more general use both of the courses of study and of the thoroughly equipped reading-room and library of the society. A report of the work of the past year was read by the director, Miss Sarah F. Smiley. Testimonials were awarded to the 45 students who passed the June examination. Of the 11 graduates, nine will receive the Jerusalem Cross as students of Holy Scripture; two, the Triquetra Knot as students of Church history, and one, having completed eight years of study in both courses, the Canterbury Cross. Few of the successful students were present, the work being done chiefly by correspondence, and the students resident in various dioceses.

Iowa

Theodore Nevin Morrison, D.D., Bishop

Christ Church, Waterloo

Nov. 28d the whole parish surprised the rector and Mrs. Madeira, thronging the rectory, and bearing a feast of good things. The evening was spent in games and singing. Before leaving, Mr. Ansel Humphreys, on behalf of the parish, presented to Mrs. Madeira a superb set of silk damask table linen, saying that it was given with the love of the whole parish, and many were the wishes for the long continuance of the present rectorate. The Rev. E. E. Madeira has been rector of this parish for a little over three years, in which time about 80 have been added to the communicant list.

Alabama

Richard Hooker Wilmer, D.D., LL.D., Bishop
H. Melville Jackson, D.D., Bishop-coadjutor

Trinity Church, Mobile

Of the 12 windows which are to add so much to its beauty, six are in place, the last having recently been erected in memory of John Y. Thompson, a former vestryman of the parish, by a legacy given by the late Miss Philpot. They are of the heaviest opalescent glass, set in copper-plated zinc in steel frames, and built to withstand the ravages of both climate and time. All six of the windows were made in Chicago.

Actors' Church Alliance

The Rev. O. P. Fitzsimmons has been appointed chaplain for the Birmingham theatrical district. It is part of the chaplain's duties to get the local managers of theatres to take an interest in the work of the Alliance, and obtain permission to post in the theatres notices containing a list of the churches and services, and stating that any member of a company can be visited, and any sick who may be left in the town will be looked after and cared for.

Nebraska

George Worthington S.T.D., LL.D., Bishop
Arthur L. Williams, Bishop-Coadjutor

St. Andrew's Church, Genoa

The United States government has a large industrial school for the Indians at this place. The average attendance is about 300. A large number of these Indians are baptized members of the Church, coming, as many of them do, from the jurisdiction of Bishop Hare and Bishop Whipple. A number of them have also been confirmed. But until now we have had no Church building at this place, and only irregular services. Last spring the Rev. C. A. Weed, of Columbus, took steps toward the building of a church at this point. Through the liberality of the Bishop and other friends of the Indians, a lot was secured near the Indian school, in a splendid location, and about \$1,200 was secured for a Church building. The contract was let, and work began. The pastor of the Presbyterian body very kindly offered to rent his church to us, at a nominal price, which was gladly accepted. Since the first of last March, the Rev. Thomas Hines, rector of Trinity church, Cedar Rapids, has held service there every two weeks on a week night. The attendance has been good. The number of Indians attending the services has been from 100 to 150, and a few of the white residents of the town have also been present.

On Nov. 16th, the Bishop-coadjutor, in company with the Rev. Messrs. Weed, Marsh, and Tripp, visited Genoa, and administered the rite of Confirmation to 15 persons in the unfinished Church building. Ten of the class were Indians, and five white people. Four of these are connected with the school, two of them being the wife and daughter of the superintendent, and one a white resident of the town. The Bishop's address to the class was very earnest and impressive. After the service Mr. Ross, the superintendent of the government school, and Mrs. Ross, entertained the Bishop and the clergy at their rooms in the school building. Mr. Ross, though not a Churchman, has taken a deep interest in the work and in the building of the church, and has been a great help in many ways. As soon as the church is completed and furnished, an occasional service will be held there on Sunday by the clergyman from Cedar Rapids. The building is paid for, but funds are needed with which to buy furniture.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Rev. W. DeL. Wilson succeeds the late Rev. P. N. Meade as dean of the Fourth District.

Arrangements are under way for parochial Missions this winter in the parishes of Zion church, Greene, the Rev. H. E. Hubbard, rector, the Rev. Mr. Lowe, of Canada, missionary; and in St. John's, Oneida, the Rev. John Arthur, rector, the Rev. Dr. C. H. Mockridge, missionary.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

In the church of the Incarnation, Brooklyn, the Rev. John G. Bacchus, rector, an interesting feature at the morning service on Thanksgiving, was the offering by the Sunday school of 25 baskets, representing the number of classes, each containing a dinner for a family unable to provide for itself.

On Thanksgiving night, the Trinity Club and the Girls' Friendly Society of Holy Trinity church, Brooklyn, tendered a joint reception to the people of the parish at the Hall Memorial House; 200 young men and women, members of the organizations, acted as hosts. A musical programme was rendered, prepared under the direction of Mr. Dudley Buck. The rector, the Rev. Dr. McConnell, and the Rev. D. M. Steele made brief remarks. In the club rooms upstairs, a fine collation was served.

A Quiet Day, in preparation for the Advent services announced in these columns last week, was held in Holy Trinity church, on Monday morning, Dec. 4th.

St. Jude's Church, Brooklyn

The Bishop confirmed a class on Dec. 1st, presented by the rector, the Rev. R. B. Snowden. A junior branch of the Brotherhood of St. Andrew is being organized in the parish. The St. Jude's cadets have resumed their weekly drill, and the organizations are all doing good work.

St. Elizabeth's, Babylon, Consecrated

The handsome Gothic chapel recently erected by Mr. August Belmont, at the Nursery Farm at North Babylon, was consecrated by Bishop Littlejohn, Nov. 26th. The sermon was delivered by the Rev. George D. Sparks, of West Islip. The chapel, which has been already described in THE LIVING CHURCH, is located in the rear of the Belmont villa, and occupies a site overlooking the lake. Services will be conducted as regularly as the attendance warrants, by Mr. Sparks. The chapel has a seating capacity of about 100.

Church of the Ascension, Rockville Centre

A parish house, to cost \$3,000, is in course of construction. With other modern accessories, there will be a gymnasium. The church has a plot of ground, 150 by 200 ft., and the new structure will stand at the rear. The Rev. Wm. E. Nies has been in charge eight years, and in that time there has been an important growth.

The amount of \$19,000 has been expended in the acquisition and improvement of the present property, and the life of the parish has similarly advanced.

Massachusetts

William Lawrence, D.D., Bishop

Bishop Lawrence preached before the prisoners at the House of Correction, South Boston, on Thanksgiving Day.

The expenses of the general work of the City Board of Missions from April to November, are \$14,732.23; receipts, \$7,812.03; deficit, \$6,922.22.

St. Andrew's, Edgartown

Since the laying of the corner stone of the new church, on Sept. 7th, the work has advanced rapidly, and now begins to present an attractive appearance. The church, which is of brick, consists of porch, nave, baptistry, chancel, and vestry. The mason work (walls, gables, and chimney) is completed, and the first floor has been laid. The work is done thoroughly and well, under the careful supervision of the Rev. Dr. Gray, priest-in-charge, who has had considerable experience in this way. Arrangements are now being made to put on a neat open-timber roof. The building, when completed, will be an ornament in the town.

The Episcopalian Club

"Religion in the country" was the interesting topic discussed at the dinner Nov. 27th. Bishop Hall, of Vermont, the first speaker, said large portions of the country districts in New England are spiritually destitute. He thought the establishment of fixed mission stations one remedy for this condition of affairs. He did not advise the multiplying of itinerant diocesan missionaries, on account of the expense of the system. Parochial centres of fixed influence, to which people from round about would repair from time to time for religious services, was a good expedient. The Rev. F. Palmer spoke of the ignorance abounding in some parts of the country, and termed it astonishing. Present conditions could only be improved by pastoral work. The pastor must go into the homes of the people and be one of them. He advocated the organized work of laymen. Professor Mills told of his experience in sending circulars to country clergymen, asking for information; some of the replies were most encouraging. To carry religious influences where now there are none, required brains and money.

Los Angeles

Joseph Horsfall Johnson, D.D., Bishop

San Buena Ventura County

Nowhere in the whole domestic missionary field is better work being done than in this county. The Rev. Uriel H. Spencer is dotting the country with mission stations. He has an efficient coadjutor in Mrs. Spencer who accompanies him in his long missionary drives, and acts as organist and choir leader. St. Paul's church, Ventura, is the mother congregation. For a long time, Ventura, with a population of about 2,500, and the county seat, was the only important town; but in the rapid growth of some new places, its relative importance has decreased. Oxnard is a new town which has grown up rapidly in the neighborhood of an immense beet sugar factory—one of the largest in the United States. Hueneme is a shipping port for a very large part of the great agricultural and mineral productions of the county. Somis is a new town on the great Rancho Las Posas, through which the Southern Pacific railway is building a new line, a part of what will be its main overland line between the Atlantic and Pacific Coasts. In all these places vigorous congregations have been organized, and Mr. Spencer holds service as frequently as possible. His Sunday work begins with Holy Communion at 7 o'clock, Morning Prayer at 11, both at Ventura; then, driving 14 or 20 miles, he has afternoon service at one of the mission stations; and after that he drives back to Ventura for evening service. A good lot has just been given

to the church at Somis by Mr. Thomas Bard, a generous Presbyterian; and the congregation are building a guild hall. Hitherto the services have been held in a school house. A handsome stone font has recently been placed in St. Paul's church, Ventura, a memorial of Mary Bernard Snyder.

South Carolina

Ellison Capers, D.D., Bishop

The Rev. Andrew E. Cornish, of St. John's chapel, Charleston, is endeavoring to arrange a plan whereby the older boys from the Orphanage and the Sheltering Arms, and the mothers of older girls, may learn how to work for themselves. He proposes to rent a farm on James Island, and under the guidance of an experienced farmer, raise vegetables for the Charleston market. To carry out the plan will require about \$1,000. Mr. Cornish's plan has been endorsed by several of the best and most successful planters on James Island, as entirely practicable.

Good Physician Hospital, Columbia

It is feared that this hospital will at last have to be abandoned for lack of means, Archdeacon Joyner having now on hand only sufficient means to support it another month, and also because the railroads coming into Columbia are about to build a large union station so near the hospital that it will be ruined for hospital purposes. It seems a pity that this work, the only thing of the kind for the colored poor in a densely crowded colored district, should die for want of means, when, as compared with the maintenance of hospitals elsewhere, the cost is so comparatively small.

Louisiana

Davis Sessums, D.D., Bishop

For some while St. Nathaniel's church, Melville, has been sadly in need of some pews. These have lately been furnished by generous friends.

Chimes for St. George's Church, New Orleans

They are the gift of Mrs. John A. Morris, and are to be of the same type as form the popular Westminster or "Cambridge Quarters," which in origin are attributed to England.

A Veteran Lay Reader

Mr. Jonas W. Bailey, Sr., the senior warden of St. John's church, Washington, was licensed to read in 1871 by the Rt. Rev. J. T. B. Wilmer, the second Bishop of Louisiana. A missionary priest, the Rev. W. S. Slack, visits Washington as often as he has opportunity, and in the interim Mr. Bailey acts as lay-reader. In this way Sunday services are continuous, and the life of the parish greatly fostered.

Arkansas

Wm. M. Brown, D.D., Bishop-Coadjutor

The Rev. Mr. Lockwood and his Parish

The Rev. Charles H. Lockwood, rector of Helena, has declined the archdiocese of Little Rock, offered him by Bishop Brown. Mr. Lockwood is one of the best-known priests of the diocese, and for years has been president of the Standing Committee. His parochial ties are many, tender, and binding. The wardens and vestry of St. John's, upon hearing of his call to be archdeacon, unanimously passed resolutions stating that "for ten years he had served faithfully and well as a pastor. Finding a parish with about 92 communicants, his success is established by the fact that there are now over 250 communicants, and a church has been built.

While we rejoice in the merited honor conferred upon our rector in thus being tendered such a position, we must, in behalf of the vestry and congregation, respectfully request him not, at this time, to leave our parish, where his services are so much needed, and where his efforts have met with such gratifying results."

On Sunday, the 19th inst., in a brief but feeling talk, Mr. Lockwood told his people that the ties that held him there were too strong to be easily broken, and he could not give up his par-

ish, even for the larger field of missionary work offered him. This decision is very gratifying to the many friends of the rector, not only in his own congregation, but in the community generally.

Pulaski Heights

Bishop Brown spent Sunday, Nov. 12th, at this suburb of Little Rock, and conducted morning and evening service in the new public school building. There was a conference, at which it was decided to organize a Sunday school and provide for occasional services by a clergyman. The first session of the Sunday school was held on the 19th inst., when the Rev. G. Gordon Smeade, rector of Christ church, Little Rock, was present, who afterwards read Evening Prayer and preached. The Bishop's services were the first ever held on the Heights.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Rev. H. E. Gilchrist has resigned the care of the church of the Holy Cross, North East, and hereafter that place will be coupled with, and served by, the missionary in charge of Union City. Waterford will be served by the clergyman at Miles Grove, and Conneautville will be connected with Greenville. The Rev. Mr. Gilchrist, on Dec. 1st, entered upon his duties as priest-in-charge of St. Laurence, Osceola; Holy Trinity, Houtzdale; Good Shepherd, Ashcroft; and Our Saviour, Decatur, with residence at Osceola.

On Friday evening, at the Hotel Schenley, a reception was tendered Bishop Gailor and Mr. and Mrs. Wood, by the Church Club of the diocese, giving them opportunity to meet, in a social way, the Church people of the city.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

The contract is let for a rectory for St. Mark's church, Dalton.

The initial steps have been taken for the building of a church in Douglas, the county seat of Coffee Co., where there is a good nucleus of Church people.

The new St. Cyprian's church, Darien, to replace the building destroyed by a cyclone, is progressing nicely. At least \$700 is needed to bring it to completion.

Additions to Atlanta Clergy

The Rev. John H. Simons, formerly of Wilmington, Del., who has been in charge of St. Stephen's church, Savannah, during the summer, has been placed in charge of the colored work in Atlanta, and will conduct the services at St. Paul's church and St. Gabriel's chapel.

The Rev. Francis W. Ambler and the Rev. G. R. Micou, deacons, have been added to the staff of clergy in Atlanta. Mr. Micou will be employed in the city missions, and Mr. Ambler will look after the churches along the Western & Atlantic railroad. These, with the Rev. O. R. Bourne who is spending the winter here, make nine clergy now resident in Atlanta, besides the Bishop.

Church Hall for Girls

Mrs. Dodge, the widow of the late rector of St. Simon's Island, has followed the many benefactions of her noble husband, by opening a Church hall for girls in connection with the well equipped and admirably managed Georgia Normal and Industrial College at Milledgeville. This plan is in accord with the earnest request made by the Bishop at the convention of 1898.

Vermont

Arthur C. A. Hall, D.D., Bishop

Bishop Hall went, Nov. 17th, on a two weeks' visitation to Maine, where the Church has been left for a time without a diocesan, through the death of the Rt. Rev. Henry A. Neely. On Wednesday evenings in Advent, the Bishop will, as in past years, give a series of Scripture expositions at St. Paul's, Burlington, taking this year the beginning of St. Matthew's Gospel.

Virginia

Francis M. Whittle, D.D., LL.D., Bishop
Robert A. Gibson, D.D. Bishop-Coadjutor

Dr. R. B. Teusler, of Richmond, who was recently appointed by the Board of Missions to take charge of St. Luke's Hospital, Tokio, Japan, will leave for that country about Jan. 1st. He was graduated in 1894 from the Medical College of Virginia, in which he has been a professor since. His wife, who will accompany him, is a sister of Dr. Edmund Lee Woodward who was lately appointed by the Board of Missions as a medical missionary to China.

St. Paul's Church, Richmond

Has recently instituted the holding of regular meetings monthly, for the congregation to get together and discuss the various branches of Church work, and other matters of special interest. They have been found very helpful in causing unity of action and feeling. At the last meeting fully 700 people were present. Brief reports and suggestions were had upon the Sunday school, the St. Andrew's Brotherhood, the Home for Aged Women, the Home for Children, the Woman's Auxiliary, Domestic and Foreign Missions, the choir, and other of the parish organizations. The Sunday school of St. Paul's mission on the canal, and the erection of a new and commodious chapel, in place of the one not long since destroyed by fire, occasioned much discussion and interest. A more eligible lot has been secured, upon which will be begun at once the erection of a new building, at a cost of about \$3,000, of which \$1,000 has been raised.

Monumental Church, Richmond

A similar congregational meeting was held Nov. 24th, in the Sunday school room of the Monumental church. Reports were read from the Woman's Auxiliary, Junior Branch, Daughters of the King, and other parish organizations, and also by the superintendent of the Sunday school and the treasurer of the church. These reports were much in detail, and informed those present of the exact condition of the activities of the church, and were very encouraging. Dr. Powers, of the American Church Missionary Society, read selections from his own writings.

Rappahannock Valley Convocation

The fall meeting was begun Nov. 14th, in St. Peter's church, Oak Grove. The Rev. S. S. Ware was elected treasurer. At 7 p. m. a missionary service was held, with an address by the Rev. Preston Nash on diocesan missions. Nov. 15th, after a devotional service, the Rev. W. D. Smith addressed the convocation on the subject of Dr. Gordon's book, "How Jesus Went to church"; later, Morning Prayer was said, followed by a celebration of the Holy Communion, after which the Rev. S. S. Ware delivered an address on "Preparing candidates for Confirmation." The subject, "What can be done to crush the tendency towards Sunday desecration," was selected as the essay for the spring meeting, with the Rev. B. T. Turner as essayist. After a business session, the convocation adjourned.

Kansas

Frank Rosebrook Millsap, D.D., Bishop

The parish of St. George, Wakefield, are to build a rectory for their new rector, the Rev. John C. Anderson, who has just come to them from Maryland. They have already half of the amount in hand.

The church building in Eureka is nearly finished, and when complete will be out of debt.

Medora and Burton, two new missions, have been opened up by the Rev. Arthur Chard, rector of Hutchinson. The Bishop makes a visitation there soon.

Church of the Holy Apostles, Ellsworth

Has in hand the first payment and interest for the church building fund. This leaves only \$400 on an exceedingly pretty stone church, built under the direction of Archdeacon Watkins. This is his headquarters, and the Bishop has put him in charge of the work there.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

A Missionary Loan Exhibit

Nov. 24th, the clergy and representative women of the various parishes met in Gethsemane parish house, Minneapolis, for the purpose of considering the advisability of holding a Missionary Loan Exhibit, such as was held in Philadelphia about one year ago. After some discussion, it was decided to hold such an exhibit on Jan. 9th, 10th, and 11th, in Gethsemane parish house. The Rev. Dr. Webb, the Rev. George H. Thomas, and Mrs. Hector Baxter were appointed a publicity committee, and a committee of five ladies on management. The various mission fields will be represented, and assignments were made as follows: Philippine booth, St. Andrew's; Minnesota booth, which will illustrate the Indian work, All Saints'; Mexican booth, Gethsemane; Chinese, St. Paul's; Japanese, St. Mark's; Turkish booth, Holy Trinity, and Puerto Rican or Alaskan booth, St. Matthew's. Prior to the opening of the exhibit each evening, a missionary rally will be held, when addresses will be made along the lines of missionary work represented. Church people are taking hold of the work with interest and energy, and its success is assured.

St. Mark's Church, Minneapolis

The Rev. Thomas W. MacLean who has accepted a unanimous call from the vestry, will preach for the first time on the 3d Sunday in Advent, Dec. 17th. Mr. MacLean comes from a field where he was much beloved, to a people known for their loyalty and love for their rectors, and much spiritual good must follow the coming together of such a priest and such a people.

St. Stephen's Mission, St. Paul

The prospect for a new church looks very encouraging. Something like \$900 has been subscribed within the past few months, \$700 of which came from the East. The little band of faithful colored people connected with this mission are making heroic sacrifices for this object.

Springfield

Geo. F. Seymour, S.T.D., LL.D., Bishop
Chas. R. Hale, D.D., Bishop-coadjutor

St. Mary's, E. St. Louis

The ladies have organized a sewing circle in the Woman's Guild, which meets every Wednesday afternoon at the home of one of the members of the circle. Considerable interest has been taken in the plan, and already a large amount of work has been turned out. The ladies have asked their friends to send their sewing, such as children's and infants' outfits, and table linen for hemstitching. They make a reasonable charge for their services, and the proceeds are placed in the treasury of the church. The parish at present has no home, and the members are forced to meet in a hall in the Lovington Building, East St. Louis, for their regular Sunday services. The ladies determined to assist in procuring a new home for the church, and also a guild room, and for this reason organized the sewing circle. The Rev. J. A. Antrim is in charge of this mission.

Western Michigan

George De Normandie Gillespie, D.D., Bishop
Epiphany Church, South Haven

The members tendered the Rev. and Mrs. Woodford P. Law a reception at Literary Hall, soon after their removal from Grand Rapids. The Congregational minister made an address of welcome. The missionary holds a morning service in the village, and rides out to one of the country school houses Sunday afternoon. The warden of the mission, now in the South, sent a cash donation to the ladies at the time of their annual sale and supper, which has been put at interest as the nucleus of a building fund. Chicago Churchmen who spend the summer at South Haven, will be pleased to learn that, for the first time, South Haven now has a resident

minister. The Rev. Mr. Law also holds service in Paw Paw.

Grace Church, Lyons

The Bishop recently opened the new church, assisted in the service by the Rev. Messrs. W. H. Thomas, D. D., and Cyrus Mendenhall. The building, which formerly belonged to the Methodists at Muir, was moved across Grand River to the Church property at Lyons, refitted for our services, and, when about to be opened, was burned. The generous people of Lyons rallied around Dr. Thomas, however, and now have a handsome church. Bishop Gillespie's sermon was a strong plea for reverence in God's holy temple, and for holiness in the individual Christian life.

St. Paul's, Greenville

Under the guidance of the Rev. Thos. Beeson, has been much improved by the placing of stained glass windows and new chancel furniture. Some \$300 has been raised by a very few workers to beautify God's house. New pews are needed, but cannot be purchased at present.

Connecticut

Chauncey B. Brewster, D.D., Bishop

Arrangements have been made and are making for addresses on the general subject of Missions, to be given in Advent and Lent by members of the Board of Managers and others, who will speak in the cities and larger towns of the diocese. The Bishop of Albany, vice-president of the Board, and the Rev. Dr. Abbott, of Cambridge, will begin this course of addresses in Advent.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

St. John's church, Petersburg, has paid off its total floating debt amounting to \$1,000.

Emmanuel Church, Staunton

A series of Mission services were begun on Nov. 23d. Each forenoon there were practical talks; in the afternoon, Bible studies; and at the night services, addresses on the Gospels. An address to men only on the subject of personal purity, was made on Sunday afternoon, Nov. 26th. The Rev. Dr. Clappett, of Baltimore, was the missionary.

Southern Ohio

Thomas A. Jaggard, D.D., Bishop
Boyd Vincent, D.D., Bishop Coadjutor

Anniversary of Rev. J. W. Atwood

A special service commemorating the 5th anniversary of the rectorship of the Rev. J. W. Atwood, of Trinity church, Columbus, was held Nov. 19th. He gave an address showing the advance made during the last five years, after which there was a song service. Among other things, Mr. Atwood said the parish had been founded 82 years, while the church building was erected 30 years ago. During the five years there have been 172 Baptisms, 167 Confirmations, 94 marriages, and 117 burials. For all purposes there have been contributed \$56,667. The church has two prosperous missions and 15 societies.

Children's Hospital, Cincinnati

The donation day exercises were held Nov. 23d, at the church of Our Saviour, instead of at the hospital, as it was feared one of the children had contracted scarlet fever. Bishop Vincent presided, and congratulated all connected with the management of the hospital on the fine showing made during the past year. The finance committee reported that the endowment had grown to \$81,901.38. It is hoped soon to make it \$100,000. The treasurer's report showed: Balance from last year, \$3 345; receipts, \$9,407.20; expenditures, \$9,099.83; balance, \$807.37. The report of the Board of Lady Manager, showed that at the beginning of the year there were 47 patients, and that during the year 211 had been admitted; 199 discharged, of whom 41 were much improved and 142 went forth cured. Action was taken that will soon secure a much-needed elevator for the hospital. The building of a ward for contagious cases, on

the same lot with the hospital, was discussed, and action taken. The offerings in money amounted to \$800.

New Jersey

John Scarborough, D.D., Bishop

Pipe Organ in St. Paul's, Bound Brook

On Nov. 22d a special service was held, and a pipe organ, recently placed in the church, was set apart by the Bishop to the glory and worship of God. There were special anthems by the vested choir, with two solo parts. At the close of the service, several selections were played upon the organ. The church has been enlarged, and is greatly improved by this addition.

North Dakota

Samuel C. Edsall, D.D., Bishop

Bishop Edsall is anxious to secure at once some earnest and capable priests for several vacant fields in this district. The best kind of men, full of zeal tempered by tact, are needed for this Western field. The salaries are not large, but are sure.

Bishop Edsall has sent the "cathedral car" to New Rockford, where a special track has been built, and the car will be used as a church during the coming winter, by the Rev. H. J. Sheridan, the missionary-in-charge. Mr. Sheridan will also hold occasional services in the car at other neighboring points in his field.

Visitations by the Bishop

On Sunday, Nov. 19th, Bishop Edsall visited the missions under the care of the Rev. E. W. Burleson, at Larimore and Northwood, confirming a class of five at the former place. On Monday the Bishop accompanied Mr. Burleson to Mayville, preaching in the evening and addressing the students of the Normal School on Tuesday morning. This was a difficult field, but Mr. Burleson's untiring energy is already accomplishing encouraging results. He has been holding services in the three places every Sunday, which necessitated a bicycle ride of 22 miles. On Nov. 12th Bishop Edsall visited St. John's church, Dickinson, a field now vacated by the resignation of the Rev. J. P. Lytton. The debt on this church was reduced \$50 by offerings at the services on the occasion of the Bishop's visit. On Nov. 14th, the Bishop and Mr. Lytton visited Medora, a place near the western border of the State, where no religious services of any kind are held. They arranged for starting a Sunday school and lay services.

The Episcopal Residence

The Bishop hopes to be able to occupy at an early date the new episcopal residence which has been built in Fargo with the proceeds of the fund turned over to him by Bishop Walker. The house is a commodious and handsome structure in the Colonial style, and has cost \$8,000. The Bishop is in need of further funds, however, to aid in paying for the house, as he has been compelled to make large advances from his private means, in order to provide the district with this much-needed centre for its work.

Park River, Valley City, and Wahpeton

The Rev. C. E. Dobson has begun encouraging work on the Park River branch of the Great Northern Railway. The Baptist place of worship at Park River has been rented, and there Mr. Dobson holds services on three Sundays in every month. On the fourth Sunday he visits Milton, where a large congregation has thus far greeted him. He also holds week-night services at Langdon and Inkster. The Rev. L. G. Moultrie is meeting with excellent success in reviving the life of All Saints' mission, Valley City. A large normal school is located there, and Mr. Moultrie has already won the hearts of the students by his interest in their athletic sports. He has been organizing and coaching their football team, a game in which he is an adept. At Wahpeton the Rev. Henry B. Easworth is holding regular services, and has inaugurated a promising Sunday school. A class of goodly number is awaiting Confirmation.

Editorials and Contributions

IT is announced that Dr. De Costa has sought a haven of rest by giving in his adhesion to the Church of Rome. Reports from New York intimate that such a step was no surprise to his friends. It represents, however, a very complete revolution, when the fact is recalled that Dr. De Costa formerly belonged to the old Evangelical or Low Church party, and has never definitely owned himself a High Churchman. For the "Ritualists," who are popularly regarded as next door to Rome, he has always professed a strong dislike. Dr. De Costa has been best known in the past for his literary work, especially in connection with American Church history. His edition of the *Memoirs of Bishop White* has been the standard for many years. Though we regard his recent sweeping attack upon the Church as unjustifiable, applying as it did tests which no working theory of a visible Church could stand in the light of history, nevertheless the secession of a man of such learning and scholarship is a real loss to the Church, and one which we cannot regard as balanced by the accession of quite a different type of scholar at the opposite extreme. It is to be hoped Dr. De Costa will find in his new relations freedom from the difficulties which have troubled him. But if all accounts are true, Higher Criticism has its advocates even in the bosom of Rome. In fact, it originated in that Communion. Every scholar knows that it was Richard Simon, a priest of the Oratory, 1678 to 1689, from whose works the Germans of the 18th century drew the weapons of their critical warfare. So far as we are aware, his works were not condemned, at least when they appeared. It was the French Catholic, Astruc, also, who began the criticism of the Pentateuch. Dr. Briggs has asserted that his work on the Bible which has been received with so much question among ourselves, was warmly endorsed by certain Roman professors.

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Mission Schools in Japan

NOTWITHSTANDING the hopes expressed some weeks ago that the action of the Japanese government in reference to education would not affect the mission schools, it now appears only too evident that it has affected them very seriously, and, as the *Japan Mail* pointed out last summer, such was its intention. By the present regulations, children under ten years of age are not permitted to attend any schools except such as have a government license, and of which the course of study is regulated by law. And now the decree has gone forth that no religious exercises or instruction shall be given in schools holding such license, even though they are private schools and entirely supported by private funds. This inevitably shuts out the mission schools from having anything to do with the training of young children. If such schools retain the State license, they cannot teach the Christian religion, which is the purpose for which they have been founded and supported. If they give up their license, they lose the children. Even in the case of those over ten years of age, such disabilities are imposed as must tend to discourage any but the most devoted converts from sending their children to schools where religion is taught. The whole plan is an ingenious method of stem-

ming the tide of Christian conversions. Though Christianity is not mentioned, it is, nevertheless, the sole object aimed at in these decrees. The non-Christian religions care nothing for schools.

IN some instances an attempt has been made to evade the law by adopting a sort of compromise. Some of the mission schools have undertaken to acquiesce in the government regulations so far as to drop religious training from the curriculum and omit any exercises of a devotional character as a part of the school life, while both are retained as a voluntary matter, and in connection with the house life of the pupils who are in residence as boarders. It is clearly an evasion, for the law appears to be as explicit as it is harsh. It prohibits these religious elements "even outside the regular course of instruction." The mission schools, therefore, which undertake, while holding the government license, to carry on religious instruction as a part of their system, however indirectly or privately, are liable to bring upon themselves at any time the penalties of the law. Moreover, as they hold their license subject to the conditions imposed in it, they lay themselves open to the charge of violating a moral obligation, an accusation sure to be made by such a quick-witted people as the Japanese, and which must be more injurious to the Christian cause than any disabilities which can be inflicted from without.

WE observe that our own school in Tokyo has temporarily had recourse to the expedient above described, and we regret to see that the Board of Managers of our missions, to which the matter was referred at their late meeting, did not see its way to a firm decision. We should think it must be clear that a moral principle is involved. If our schools hold a license from the government, they are pledged to give up religion. But if the schools are to be maintained, religion must be taught in them. Not to carry them on as Christian schools would involve a breach of faith with those who have given the funds to carry them on. There seems to be only two possible courses—either to close the schools altogether, which must imperil the whole mission work; or, surrendering the government license, to struggle on, doing the best work possible under the circumstances, until better times.

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The Situation in England

ECCLESIASTICAL affairs in England do not seem to be in the way of assuming a more peaceful attitude. The air, in fact, seems charged with electricity. The tone of the Archbishop of York, in his recent address to his clergy, was so harsh as to have aroused a great deal of feeling. He was understood to threaten severe measures against any of the clergy who would not obey the Lambeth Opinion. This appears to signify a return to the policy of prosecutions which flourished in the '70's. It is reported that the Bishop of London has already taken steps in this direction, by summoning the vicar of St. Peter's, London Docks, and some others, to answer to charges of disobedience. The parishes affected are some of those working among the poorest and most wretched of the people, and long

noted for the self-denying character of their work. The particulars have not yet come to hand of the meeting of bishops which was to be held at Lambeth recently, but it was expected that the policy of forcible suppression would be urged by some of the most influential of them. The *Church Times* lifts up a warning voice, and declares that if this policy is adopted, the bishops will not find it a short and easy method. The archbishops at their sitting claimed to be ruling only by an appeal to conscience. They explicitly disclaimed the character of a court. In their pastoral character they appealed to the clergy to accept their decision. And on this ground a very large degree of conformity has been secured. But if, leaving the softer arts of counsel and persuasion, they have recourse to compulsion, the situation will be entirely changed. In this case, *The Church Times*, claiming to speak from knowledge, declares that those who have submitted, not because they were convinced that the decision was just, but for the sake of peace, will reconsider their position. If these matters are, after all, to be tried in the courts, then it will be said, "Let us all fare alike."

IT is true *The Church Times* is classed as a "ritualistic" organ, though no one who has followed its course of late years could accuse it of favoring extremes. *The Guardian*, on the other hand, is supposed to be representative of the great mass of High Churchmen as distinguished from "Ritualists." But that paper also takes much the same ground with *The Church Times* on this particular question. The opinion or decision, it says, has been obeyed beyond all expectation, notwithstanding the fact that the grounds on which it rested were widely disputed. "In the great diocese of London, all the clergy but three have obeyed, and in other dioceses the percentage, we believe, is not less." The steady pressure of episcopal counsel would in time diminish still further the number of the disobedient. But if the bishops take up legal proceedings against this minority, it is to be expected that many of those who yielded at first, and, as was generally the case, yielded very reluctantly, will feel that if their brethren whose convictions on the matters in question are the same as their own, have got to face the prospect of suspension or deprivation, they must take their places beside them, and share whatever is in store. This, says, *The Guardian*, will "usher in a long period of strife and confusion in the Church." And for this, it continues, the bishops will be directly responsible.

SAD it is to think of the contrast all this presents to the state of things which seemed to have established itself since the closing days of Archbishop Tait. He had tried the policy of force, and found it useless for any desirable end. It neither brought about peace nor put an end to the practices which he opposed. On the contrary, the movement which they represented grew and prospered. At last, as his life drew to an end, he gave the word, and that policy gave way to another better befitting the Church of God. There was a nearer approach in the way of sympathy and understanding between the bishops and clergy. The bishops began to try the methods of

counsel and persuasion. The old sores were healing. The office of a bishop gained more and more the respect and veneration of the clergy in proportion as its purely spiritual side became more prominent. The effect of this was seen last year when the retrenchment of the additional services which had come into use in many churches was ordered by the bishops. There was very little difficulty. On all hands the clergy hastened to accede to the requirements of their fathers in God. The state of things was full of hope, if only this relation could be maintained.

IT is not necessary to rehearse the steps by which these conditions have been so suddenly changed. That they have changed seems only too certain, and the outlook is far from encouraging. The worst feature of the case is the one-sidedness of the whole business. As *The Guardian* says, there is "an unfortunate disproportion between the violations of ecclesiastical law which are forbidden, and the far graver violations of ecclesiastical law which are condoned, or left untouched. It is this disproportion more than anything else that has led to the soreness and sense of injustice that prevails among the clergy who have obeyed the archbishops' decision." It calls the things singled out for prohibition, "trifles," which it is proposed to treat as "more heinous than things which involve the essentials of faith or morals."

THE whole situation is curiously similar to that of twenty-five years ago, and certain comments of Dean Church, one of the greatest men the Church of England has produced in this century, upon the events of that time, have a striking application to present affairs. He says, for instance, that the mischief is "that while all sorts of liberties are allowed to parties in the Church, which the public opinion of the hour sanctions, a tight screw is put on one unpopular one, and a grotesquely one-sided and stiff conformity to minute legal interpretations of rubrics . . . is preached and paraded as the crucial test of loyalty to the Church and honest obedience to the law." The great dean characterized this as in his opinion, "unjust, unconstitutional, and oppressive," and "certainly exasperating and impolitic." He declares in one of his letters, that while "the Church is threatened by many things, not the least fatal mischief will be the continuance of this system of vexatious and worrying prosecutions and appeals to law."

DEAN CHURCH was accustomed to face facts as he saw them, without flinching. He contemplated the possibility of the Church of England having "to go forth into the wilderness," and even that there might be a serious "break up." Yet his faith never wavered. Even while he was discussing the dangers which were so threatening in his day, he could still write: "Nothing that has happened has shaken, and I do not think that anything of the same sort could shake, my belief in the present English Church. It has defects and anomalies in plenty, but so has every Church that I know of, or that I ever heard of. And there is a vigor in it, a power of recovery, and an increasing value for what is good and true, which I see nowhere else." And again, "The perplexity is great, and yet there is no more glorious Church in Christendom than this in-

consistent English Church, nor one which has shown such wonderful proofs of Christian life."

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The Authority of the Scriptures

FROM CONVENTION ADDRESS OF THE
RT. REV. WM. CROSWELL DOANE, D. D., LL. D.

WHAT shall we say of the authority of the Scriptures? The bold rashness of a certain class of students and of critics seems to be bent upon gradually reducing the Bible to the level of many other books, by denying its inspiration, by questioning its age and authenticity, by flinging doubts, yet unsettled, like dragon's teeth, broadcast before the popular mind which has neither time nor ability to solve or settle them; by vulgarizing the very volume itself, until it looks like a county map, with color blotches to distinguish, as though they were defined by absolutely ascertained facts, one author from another in separate paragraphs of the same book. Mr. Moody's protest to a distinguished critic—not one of the absolutely certain kind—is, to say the least of it, suggestive. "Why talk about two Isaiahs," he said, "to people who have not yet found out that there is one!" There is a certain irritation about the dogmatic positiveness of these men who assume, as proven, things that are still *sub judice*, which provokes harsh language in return. On the other hand, it is easy enough to mistake, in ourselves, what really is bad temper, for a righteous zeal. The quiet assurance of composure and calmness is the right attitude of the confident believer, recognizing and accepting, when they are actually proved, facts that may go against our traditions and prejudices; and sure that, through them all, what we lose is only something in which we were mistaken; and that through them all, God's revelation of His will to men stands clear and sure and true.

What is called commonly conservatism, which means cheerful and indolent indifference to study and observation, is an easy virtue. The old Tory farmer who accused the great English Prime Minister of vacillation and inconsistency, saying: "I haven't budged for fifty years," was fairly answered by Mr. Gladstone: "Neither has this gatepost." So also the Athenian love of the last new thing, which makes men radicals and lovers of change, is easy and convenient, because it helps men to drift without effort, and to assume that false mask of intellectuality whose only evidence is denial or doubt. But the position of the true student, believing and studying, needs more courage and more faith. It is the safety of the anchored ship, fast with a strong cable, to a safe anchorage, with room enough to swing and move. As between the dull determination to change nothing, and the keen relish for something new, there is little to choose in the matter of intelligence.

I believe it is true, too, of the great movements of events in the world, of discoveries in science, of results of criticism, that we must carefully distinguish between principles and fundamental truths, and their varying aspects and relations to present conditions. So there is no lowering of the Church's steadfast maintenance of the impregnable and unapproachable finality of the appeal to Holy Scriptures, if we recognize that some adjustment as to age and authorship may have to be made, some substituted translations may change the bearing of certain texts, and some reconciliations may be de-

manded between the apparent statements of Holy Scripture and the apparent discoveries in nature, or in the monuments, or in the variant manuscripts of the written Word. Thank God the Catholic Church is uncommitted to any defined or hard and fast theory of inspiration. We are not held and bound, as Rome and certain other sects are, to the confusion between plenary inspiration and mechanical or verbal inspiration. Only we hold that, as in no other written or spoken utterance in the world, "the Holy Ghost spake by the prophets"; that the Church, as witness and keeper of the Word, gives us the canon of Scripture, in which these prophets or teachers "spake as they were borne along by the Holy Ghost." And so we stand, content and confident, between the dogmatists who deny, and the dogmatists who assert, their own personal views; content and confident, I say, that as in the past, so in the future, the sacred volume will pass unscathed through the searching light and scorching flame of all criticisms and attacks, as the final and sufficient revelation to mankind of God's will, as to the faith of God and the duty of man. "The Holy Ghost spake by the prophets."

We are too apt, it seems to me, to be alarmists; to take it for granted that if certain supposed discoveries of criticism are true, then the whole Bible is untrustworthy and false; from which the fairly logical conclusion forces itself upon the indolent man and takes the place of fair-minded study, that because the Bible is and must be true and trustworthy, therefore the critics must be all and altogether wrong; whereas, there may turn out to be no real contradiction between revelation and discovery, but only between traditional and modern interpretations. The thing to be deprecated is the impatience of unthinking denial or the violence of wholesale denunciation. Philip thought himself perfectly within the bounds of traditional Jewish understanding of the Holy Scripture, when he said: "Can any good thing come out of Nazareth?" And the Pharisees of our Lord's time had reason in their plea: "Search and look, for out of Galilee arises no prophet." And yet the fairer view in fuller light reconciled the discrepancies.

We ought to be more sympathetic with the different temperaments and mental constitutions of men. What is called destructive criticism is more or less dangerous, according to the hands in which it is. A boy's curiosity or an idiot's fury to pull a watch to pieces, spoils the watch; but in the hands of a watch-maker who, having adjusted what was wrong, puts back the pieces wheel by wheel, and screw by screw, the timepiece is benefited by the handling. I plead for the confidence of our convictions, for the maintenance of our principles, for the careful distinction between the fundamental and essential things, and the opinions and theories built on them; above all, for the avoidance of railing accusation; for plain, positive teaching, instead of acrimonious attacks and controversies; for recognition and acknowledgment of the peculiarities of mental make-up, by which faith, which is easy to some men to the very verge of credulity, is difficult to others until they have pursued it along some pathway of discussion and solution, which seems at first to leave, when they have found it, no living substance and no living semblance of the revealed truth.

I cannot look with alarm upon the future and final decision of the leading points of

discussion in our modern study of the Old Testament Scriptures. The great desideratum is patience. The great deficiency is the lack of moderation. The assumptions and assurances of the so-called higher critics who, in spite of yesterday's mistakes, are sure to-day of what some of them will disprove to-morrow, have by the principle of counter irritation begotten an undue positiveness and tenacity on our part, who hold to the old positions. I believe that while we "stand in the old ways," we ought also to "walk in the old paths." That is to say, while maintaining the antiquity and authority of the canon of the oracles of God committed to us, we ought not to sit still in mere dogged determination to deny any variation that may disturb the traditional theory of authorship or age or text or interpretation. This was the trouble with the Jews of our Lord's time, who would not let the roll of prophecy unroll itself into the light of its fulfillment. Surely we have no need to fear.

The complete collapse of that old school in Germany which set itself to destroy the value of the fourth Gospel, the constant contradictions and contentions among the critics themselves, the correction to-day of yesterday's most positive conclusions; and the absolute fact that all the research of the revisers failed to find or to suggest a single change that touched one article of the Christian Faith—surely these facts ought to quiet the alarm and moderate the violence, alike of the critics and of the criticisers of the critics, and fill us with the spirit of "returning and rest," of "quietness and confidence." "Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." If we will read the Scriptures, and preach the Scriptures, and urge and encourage our people to read and study them, not to find mistakes in Moses, or a Jehovistic or an Elohist author of the Pentateuch, or two Isaiahs, or which are the post-exilic Psalms, but to find the patience and the comfort and the hope of the Scriptures, to find the unfolding of God's providence, the manifestation of His love, the revelation of His will, to find Christ in them, we shall be built up, and shall build others up, in our most holy Faith, and so all things will minister to edifying.

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Some Common Mistakes

BY THE REV. FRED'K S. JEWELL, D. D.

ELEVENTH. It is a mistake as mischievous as it is common, to take a mere feeling of sorrow for sin for true repentance. Feeling bad about a wrong is by no means either making things right or securing them against the repetition of the wrong. Regret, sorrow, and even contrition, are mere feelings, and are ethically nothing except as they impulsively lead to reparation and right actions. Even as thus impulsive, they are like all feeling, fleeting and uncertain at best, and, more likely than otherwise, shallow and deceptive. Allowed to take the place of true repentance, they gradually cloud the reason and stupify the conscience; veil the guilt of sin, and bemire the soul in condoned impenitence. Real sorrow for sin may be its precursor, its preparative, its participator; but it is not repentance. Repentance is an act. It is a revolt against sin. It is a return to righteousness. It is the beginning of a reformation of the heart and life.

TWELFTH. Again, it is a great mistake, and unfortunately that of some Christian bodies, to make highly excited feelings a basis for conversion, and to take the noisy utterances of such feelings as evidences of real piety. Conversion, as the holy transformation of the heart and life, and true piety as its pure, deep, and steadfast result, are far from being a natural and consistent product or concomitant of any ethical or religious spasm. If there is anything in human character or conduct which requires the most intelligent, well-considered, and calmly determined action of the mind and heart, it is the undertaking of the "godly, righteous, and sober life." Of any such rational, righteous, and holy resolution and action, these emotional outbursts are, for the time being, absolutely prohibitory. Cultivated and relied upon, they are only productive of self-deception, instability, and religious impatience and demoralization. No religion is either rational or revealed which is not ethically, as well as spiritually, sound and consistent. But a religion of dominant emotion is necessarily unethical. True morality rests upon, prospers under, and is rightly tested by, principles, purposes, and persistent conduct alone. So far, then, as the promotion of true religion is concerned, violent excitements and effusive emotions are the mere crackling of thorns under a pot.

—X—

Personal Mention

The Rev. Jas. A. Brown has accepted the rectorship of Emmanuel church, Hastings, Mich.

The Rev. Forest H. Blunt has accepted the rectorship of St. Philip's church, Crampton, R. I.

The Rev. John E. Bryan has accepted the rectorship of St. Andrew's church, Cripple Creek, Col.

The Rev. A. W. Cornell has accepted the rectorship of Grace church, Linden, N. J., and entered upon his duties.

The Rev. Marcus H. Carroll has resigned the position of assistant at Emmanuel church, Anacostia, D. C., to accept the charge of St. Paul's church, Lancaster, N. H., and enters upon his duties on Dec. 1st.

The Rev. James Ferrier, of Michigan, has accepted the call to Trinity, Arkansas City, Kan.

The Rev. S. E. Hanger, in charge of Trinity mission, Monroe, Wis., has accepted a call as rector of St. John's church, Mason City, Iowa.

The Rev. Henry P. Horton has resigned the curacy of St. Andrew's church, Ann Arbor, Mich., and accepted the rectorship of St. John's church, Moorehead, Minn.

The address of the Rev. Frederick Hall is changed from Niles, Mich., to Dryden, Mich.

The Rev. John F. von Herrlich has accepted the call to St. Paul's, Kansas City, Kas. He also takes charge of St. Alban's, Argentine, where a pretty little church is building.

The Rev. John Tilton Marley has accepted the curacy of Calvary church, Germantown, Philadelphia.

The Rev. Roger Hanson Peters has been appointed by Bishop Francis, dean of Grace cathedral. His address is changed from New Albany, to 1501 Central avenue, Indianapolis, Ind.

The Rev. R. W. Rhames has resigned the rectorship of St. Paul's church, Newport, to accept the archdiaconate of Fort Smith, Ark. Mr. Rhames will enter on his new work Jan. 1st.

The Rev. F. Welham has accepted the charge of St. Paul's church, St. Joseph, Mich.

The Rev. Edmund A. Wasson, Ph. D., has resigned the rectorship of the church of the Incarnation, Great Falls, Mont., to accept that of St. Stephen's church, Newark, N. J.

The Rev. Robert R. Windby, of Wilmington, N. C., has become an assistant minister of St. Simeon's memorial church, Philadelphia.

Official

THE annual meeting of the Association for Promoting the Interests of Church Schools, Colleges, and Seminaries will be held at 240 West 81st st., New York city, on Monday, Dec. 11th, at 11 A. M. The annual service of the association will be held in All Angels'

church, West End ave. and 81st st., New York city, on Dec. 10th, at 11 A. M. The preacher will be the Rev. David H. Greer, D. D.

S. DE LANCEY TOWNSEND, Secretary.

Married

LEWIS-MALLORY.—At St. John's church, Bridgeport, Conn., on Thursday, Nov. 23d, at 6:30 P. M., by the Rev. Dr. W. H. Lewis, Robert Edwards Lewis, son of the rector, and grandson of the late Rev. Dr. W. H. Lewis, of Holy Trinity church, Brooklyn, to Maude Wynan Mallory, daughter of Mrs. W. H. Mallory and the late Major Mallory, and granddaughter of the late Hon. George Mallory.

Died

CLARKE.—Entered into life eternal, on St. Andrew's Day, Nov. 30, 1899, at his home, 112 Comstock ave., Syracuse, N. Y., the Rev. Joseph Morison Clarke, S. T. D., chaplain to the Bishop of Central New York, aged 72 years. He leaves a wife, one son, the Rev. H. M. Clarke, Ph. D., and four daughters.

"We also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear."

COWMAN.—On the Sunday before Advent, Nov. 26th, 1899, at the residence of his brother-in-law, the Rev. George G. Carter, S. T. D., Hudson, N. Y., Edward Donaldson Cowman, Esq., of New York city, son of the late Augustus T. Cowman, Esq., of Hyde Park, in the 53rd year of his age.

A faithful and wise steward. Grant him, O Lord, eternal rest, and may light perpetual shine upon him.

HYDE.—Entered into rest, on Saturday, Nov. 18, 1899, at Trinity rectory, Warsaw, N. Y., the Rev. M. Cleveland Hyde.

MANN.—At East Orange, N. J., on Nov. 25, 1899, Donald Cameron, son of the Rev. Alexander and Nellie G. K. Mann, aged 17 days. Funeral private. Interment at Watkins, N. Y.

OWEN.—Entered into the rest of Paradise, on Nov. 19th, 1899, at her home near Lake Providence, La., Mrs. Eliza Rootes Owen, widow of the late Jacob Owen. "In the communion of the Catholic Church, in the comfort of a reasonable, religious, and holy hope."

PRICE.—At Waverly, Baltimore, Md., early Sunday morning, Nov. 26th, John Sanderson Price, aged 70 years. He was the son of Joseph Tatnall Price, and the husband of Mary Emory. He was a devout communicant of St. John's church. May he rest in peace.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

N. B.—The report on domestic missions, together with the bishops' reports of the several missionary districts and the report of the Commission on Colored Work and the report on foreign missions, including the reports of the several bishops abroad, and of the presbyter representing this Church in Mexico, are now ready for distribution. Please send for copies.

AN urgent appeal is made for \$200 for the chapel fund of the church of St. Thomas and St. Denis, Wando, S. C. This amount will make possible preliminary building operations, and \$700 will erect the building. Generous Churchmen are appealed to for aid in this important work. Send contributions to the REV. R. J. WALKER, Lock Box 549, Charlestown, S. C.

Church and Parish

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

WANTED.—An active Church member to sell the Christian Year Calendar in every parish. Price 75cts. Liberal commission. Address the CHURCH KALENDAR COMPANY, 2 West 14th st., New York city.

WHAT can be more appropriate as a Christmas gift than a year's subscription to THE LIVING CHURCH? The cost is but \$2, and in addition we will send a handsome reproduction of the famous painting, "The Defence of Champigny," or "The Horse Fair." Send remittance to THE LIVING CHURCH.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery

The Editor's Table

Kalendar, December, 1899

3. 1st Sunday in Advent.	Violet.
10. 2d Sunday in Advent.	Violet.
17. 3d Sunday in Advent.	Violet.
20. EMBER DAY.	Violet. (Red at Evensong.)
21. ST. THOMAS, Apostle.	Red.
22. EMBER DAY.	Violet.
23. EMBER DAY.	Violet.
24. 4th Sunday in Advent.	Violet. (White at Evensong.)
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.
31. Sunday after Christmas.	White.

A Rhyme of "Christian Science"

BY HERBERT M. CLARKE, PH. D.

Dear Christian Science people,
You are a funny folk;
The funniest things you tell us,
And swear they are no joke.

A discovery you've made
Astounding all creation;
Diseases don't exist,
They are just imagination!

Oh what good news you bring,
How much it ought to please us,
That neither ache nor pain
Can any longer tease us!

And yet it's very queer,
And this in you I'm blaming,
That, when there's no disease,
To heal disease you're claiming.

—X—

Pen-and-Ink-lings

OUR attention is called to the following very remarkable quotation in Dr. Donald's article in *Church Militant* for November: "Behold an Israelite indeed in whom is no Jacob." It is manifestly a printer's error, but in quoting the words of Christ, such a blunder is inexcusable.

A COMPOSITE photograph of all the greatest Madonnas painted by the old masters during 300 years, has just been made by Joseph Gray Kitchell, of Indianapolis, after many months' work. The face is marvelously beautiful—perhaps the highest type idealized by man, combining, as it does, all that is supreme in the conceptions of such painters as Raphael, Murillo, etc. As a scientific contribution to art the result is also significant. The first copy has been ordered for the Congressional Library.

MR. THOMAS KANE, in *The Interior*, takes the stand that any work given merely for the sake of paying wages speedily destroys the manhood of those who accept it. He cites by way of illustration the case of a company of iron miners who were suddenly thrown out of employment and given temporary relief by the city of Chicago in return for cleaning the streets. He says:

The effect upon the men was a lesson in sociology never to be forgotten by those who witnessed it. Most of them were Scandinavians, strong of limb, blue-eyed, clean, manly-looking men; honesty was plainly written all over their open countenances. Day after day on the street cars and sidewalks, I passed through the long line of men at their work. I do not think I ever saw one of them look up or speak to a fellow-worker. Shame and a sense of degradation were

clearly visible on every face. "Ashamed of the character of their work?" No, it was not that. "Dissatisfied with their wages?" Not that either. Their reason for shame was that they were doing exactly what our socialistic friends are urging that the State shall undertake as a solution of the labor problem. They were advertising to the world their poverty and personal helplessness by accepting work which they knew was given for the sake of paying wages. True, it was work that needed to be done, but that did not take away the sting and disgrace; it never will. Those men did not remain in Chicago. They went where work is always to be had—to the country. Until they found it doubtless many of them often had to ask for something to eat, and a place to sleep, but private acceptance of food and shelter entails no such loss of self respect and manhood as public employment given for the purpose of paying wages.

WE quote further:

No man can retain his manhood while proclaiming to the world by his employment that he is imbecile; that though possessed of health and strength, he can not take care of himself; that he can not sell the fruits of the labor of his hands or brain in the open market for enough to make a living. The character of the work furnished for the purpose of paying wages would not make a particle of difference. No matter what it is, if the employment is given for the purpose of paying wages, the brand of disgrace will very soon rest both upon the work and the worker. Men may disgrace work and render particular kinds odious; work, *per se*, if honest and useful, never disgraces men.

MANDELL CREIGHTON, the Bishop of London, has a horror of lending his favorite books, says a London correspondent. The Bishop is a charming wit as well as a great scholar. A fellow-clergyman once visited the Bishop and took a fancy to an old edition of Shakespeare. He borrowed the volume, and did not think to return it for several months. Finally he returned it with a letter saying: "My Dear Bishop:—I have great joy in returning the volume you loaned me." The Bishop answered: "My Dear Brother:—All the joy is mine."

AT the village of Dunmow, England, recently, the ancient custom was observed of presenting a flitch of bacon to each married couple who can swear that "for twelve months and a day they have not repented in thought or any way" of their married state. Several couples were able to pass the ordeal which was strictly enforced. There was a jury of six maids and six bachelors, a judge in scarlet robe and full-bottomed wig, and counsel, both for the couples and for the donors of the bacon. The trial took place in a large tent, and after a searching inquiry as to the verity of their matrimonial harmony, the bacon was awarded to a man and wife "of a marked disparity of age." The rarity of the phenomenon thus celebrated was supposed to be enhanced by the disparity of age.

LADY BROOME in her "Colonial Memories," gives the following amusing instance of the regard for dress and fashion prevalent among West Indian negroes: "I once offered a comely young black housemaid leave of absence to go to her brother's marriage, but she declined, on the score of

expense. Now I had seen this girl a week or two before very smartly dressed for friend's wedding, so I said: 'But surely you have still got that beautiful hat and frock you wore at Melanie's marriage the other day?' Aurelia gave me a shocked glance as she answered: 'Oh, lady, me can't wear *that*!' 'Why not?' I asked. 'All peoples very much offended if I wear same dress to their wedding, must be quite new every things!'" Regard for Mrs. Grundy's opinion seems to be as powerful with these West Indians as in the centres of fashionable society.

IN a brochure issued by the committee on education of the Georgia State Federation of Women's Clubs, it is recommended earnestly to teachers that they should make humor a part of their temperaments, and encourage it in their pupils. This does not mean flippancy and frivolity, but the sense of humor that keeps the spirit cheerful. It is pointed out that the capacity to be merry needs development and training, like any other capacity. The cultivation of humor, says *The N. Y. Evening Post*, is certainly to be endorsed. It is a gift that may be used every day and all day. It laughs at poverty; it lightens care and worry, and best of all, it presupposes cheerfulness and serenity of temper. To learn to laugh and to see the funny side of things is one of the best of helps towards wholesome and enjoyable living.

THE PARSON'S LIMIT

He'd been preaching and exhorting
For a score of years or so
In a portion of the vineyard
Where the harvesting was slow;
Where the temporal inducement
For his ceaseless diligence
Was a promise of four hundred
For his yearly recompense.

Unrelenting was the ardor
He devoted to the cause,
And though slowly came the dollars,
Still he labored without pause,
Till one day they came and told him,
As he kicked against the pricks,
That they'd raised his offered stipend
From four hundred up to six.

Then the good man sank exhausted,
As he feebly made reply:
"Don't, I pray you, men and brethren,
Thus my patience overture;
For to glean the four you've promised
Hath so warped my vital store,
That 'twould kill me if you taxed me
To collect two hundred more."

—Boston Courier.

—X—

Boston Correspondence

NEARLY every Christian denomination in Boston is now reconciled to a liturgical form of worship. By this I mean they have not really adopted it, but they take occasion to praise it, and the old policy of criticising it has been abandoned. At the late Universalist convention in this city, a sermon was preached urging that body to adopt a uniform liturgy and order of public worship. The system of a Church year was also urged. This is all very pleasant, and in contrast to a former disposition which prevailed a hundred years ago, of putting a person into prison for using a liturgical form of worship.

Dr. Edward Everett Hale has been delivering lectures in the Lowell Institute course

which have clearly set forth the early voyages and settlements about New England. His listeners were much pleased to hear from him a quotation taken from an entry in an old note of the treasurer of an English king, which reads: "To him who found the New World, £10." But no one knows who earned this reward, and it is still open for claimants.

The curate of a certain Episcopal church in Boston was recently married in a Congregational church, by a Congregational pastor. He has broken the record, and is the first Church clergyman for over a hundred and fifty years who has this distinction.

The Monday clericus is becoming an interesting forum. The discussions this year have been largely secular, but Dr. Abbott's address on his journeys around the world was not merely the observations of a well-disciplined traveler who knows what to see, and how to see it, but was an address which the American Churchman should hear and ponder over. Dr. Edward Abbott is the "Rollo" of his father's famous books, and certainly what he said on Nov. 6th, at the Monday meeting of the clergy, is deserving of wider popularity. One may expect to hear queer things at these gatherings, as after a paper is read every listener has three minutes to assent to it or play battledore or shuttle-cock with the opinions expressed. One ardent thinker made the remark that the State founded the Church!

Summer street has now become a strong business centre for the retail trade. This change must carry back the old Bostonian to the time when Trinity church occupied the upper corner of Hawley and Summer streets. It was a very imposing structure, a basilica of undressed granite. Bishop Eastburn was the rector for some time, and bishop of the diocese as well, and for a neighbor had Captain W. V. Hutchins whose three-story brick mansion adjoined the church. The monument of this worthy man is still on the common, with this inscription (Pope's): "An honest man is the noblest work of God."

In speaking of Bishop Eastburn, one cannot forbear quoting his love for the Church, "which in some degree," says Bishop Clark, "was attributable to its having been imported from England." He was born there, and to the end of his days always drank Her Majesty's health on the recurrence of the Queen's birthday. The early home of Bishop Brooks was not far away from this locality, being on Rowe street, now called Chauncey street. All this neighborhood has changed, and the rattle of traffic over "Church Green" and by the home of Daniel Webster, bears a strange contrast to what was seen fifty years ago.

The return of the Rev. Dr. Frisby to the church of the Advent, after an absence of a year, was an occasion of happiness and renewed interest in the work of this large and flourishing parish. There is no church more true to the teachings of the early Christian doctrine than this parish, not only in its methods of divine worship, but also in its Gospel sermons. Its quiet, regular work, and its unselfish manifestations of interest in weaker parishes striving to emphasize the same teachings in other localities, are no inferior witnesses of its deserved popularity.

The Rev. Dr. Donald made an admirable address at the annual gathering of the Woman's Auxillary in Trinity church. He

made a sensible criticism of the methods pursued by not a few mission boards which take great delight in parading, every month, a column of statistics, believing that to be the best way to make a fair show in the flesh. Besides defending missions from the careless remarks of business men, he showed wherein these were not failures in any sense of the term, and altogether made an original and helpful address upon a well-worn topic.

The Brotherhood of St. Andrew in this city enjoys good activity under the leadership of Mr. Robert H. Gardiner who is alive to all the opportunities that this organization should have. Lately, through his advice and co-operation, an attempt has been made to increase the spiritual side of the work, which so far has been successful. In one quarter of the city, meetings for men are held every Sunday afternoon in several churches. Mr. Hugh Mulholland, formerly of the Church Army, has shown adaptability in making such gatherings profitable and successful. He is a good organizer, and a consecrated man in every way. But, if one may venture an opinion, the Brotherhood at times shows a secular aspect in many of its projects. This is unavoidable, but with its secular aspect comes its social distinctions and absence of true brotherhood. The Boston local council, so admirably conducted, loses more than it gains in being held regularly in certain parishes without extending its usefulness by meeting in localities where the presence of the council would do much good. This is the opinion of many of its members, and as it is an easy matter to correct, it is hoped that arrangements of this kind may soon be made.

BOSTONIAN

— x —

Handwriting of Great Men

THINKING of hand writing as I handled these sermons of Newman, I could not but remark how very beautiful that of the greatest writers usually is. Generally it is small, but not always. At Trinity College, Cambridge, they have the original of Milton's *Lycidas*; it is like copperplate, small, and the

letters perfectly formed. Walter Scott's, as I have already said, was like Newman's; and another hand which I know very well is like these; namely, that of the late J. R. Green, but it is a little larger. Dean Church wrote the same kind of delicate, beautiful calligraphy. Macaulay's was a loose, untidy hand; Kingsley's was something like it, but rather better. Deans Milman and Stanley *could* write very well, but they didn't. Milman's was almost microscopic in its smallness—at least, in all the specimens I have seen; I believe, in earlier years, he wrote very beautifully. Stanley's was illegible till you got used to it. Thackeray's writing was also very small, and also very pretty and easy to read. Few men wrote a more beautiful hand than Dickens in the ordinary way, but in his late years he took to insert and scratch out to such an extent as must have driven printers half mad. The visitor to South Kensington Museum will be struck with the contrast between the MSS. of his earlier works, like "Martin Chuzzlewit" and his latest, "Edwin Drood." I do not remember to have seen any of Gibbon's "copy," but his biographer states that he used to walk about his room making up his sentences, and when he had done so, he sat down and wrote them, so that there were very few corrections. Dr. Johnson's is a very clear and fine hand. The present and three preceding Archbishops of Canterbury are all to be noted for excellent handwriting. Archbishop Sumner's was wretchedly niggling and difficult to read. The late Bishop Jackson's was worse. I never found any so difficult to read as that. The present Bishop's is very good, and what may be designated as scholarly. It is a good deal like Dean Church's. When Lord Palmerston became Home Secretary in the Aberdeen Government of 1852, he characteristically began his work by addressing a letter to school inspectors, urging them to impress upon teachers that there was of late years a terrible falling-off in the way of handwriting, and the need of reform. Palmerston's own hand was very neat and good. Gladstone's and Sir Robert Peel's were both good and not unlike.—*Peter Lombard in Church Times.*

ROYAL

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Book Reviews and Notices

Life of the Rev. James de Koven, D.D., Sometime Warden of Racine College. By William C. Pope, M. A. New York: James Pott & Co. 1899. Pp. 102.

It was on March 19, 1879, that the Church was thrilled by the announcement of the sudden death of Dr. de Koven, warden of Racine College. He died at his post. He put aside many temptations which came to him from sympathizing friends, in the shape of brilliant offers of place and dignity in other fields of usefulness in the Church. For twenty years he has lain in his quiet grave beside the walls of Racine College chapel, with silence resting upon himself and his brilliant and splendid life. At last that silence has been broken by this memoir, written by an earnest friend. It is not for us to criticize the work of such a friend, but one closes the thin volume with a feeling of disappointment that the genius of de Koven has not had a more proportionate setting than here given. For de Koven in his life-time filled the whole horizon of the American Church. He gave life and motion to the dogma of the theoretical High Churchmen. His vision of the Catholic Church was so vivid that he inspired other souls with a consciousness of what he himself saw.

In all the energy of his youth and the restrained force of gentlemanly training and inherited culture, he ventured into the then almost wilderness of Wisconsin. Around him were men vastly beyond him in learning and scholarship, men of the type of Dr. Adams, of Nashotah, of Hugh Miller Thompson, and others; but they were as children in all that pertains to the art of catching souls, especially of the young, when compared to de Koven. To this company of scholarly ecclesiastics, we must add the laity of the West, men to whom this youthful newcomer must have seemed but a sentimental dreamer.

In these surroundings de Koven's whole clerical life was spent, and it was one of many battles which brought him into conflict with giants. Surely there was ample room for pen portraits of all the actors during this memorable epoch of American Church history. Some of the best men the Church has yet seen, and some of the most important movements for the Church, such as the see system, the cathedral development, the provincial idea, liturgical advance, and the practical realization of the visibility of the Church, had in Wisconsin their inception, their bold development, and their apology.

But in the clash of conflict there were many and cruel blows and heart burnings; and feelings which smoldered long like hidden fires, burst forth from their concealment when de Koven was made a shining mark by his election to the episcopate of Illinois. All this story ought to have been dramatically told, and the actors therein drawn out in line.

The whole life of de Koven was a tragedy, with a fate begotten of early jealousy and struggles, which followed him through his whole life, not daring to strike while he lavished his fortune on Racine, and while his work for the education of youth was such a praise in the land; but which struck, indeed like fate, when, in the helplessness of his lofty silence as a bishop-elect, he could but wait and endure. But in his grave at the Racine he loved he has conquered; and some day possibly the story in all its fullness will be told for the enlightenment of generations to come. Meanwhile, we are thankful for this brief memoir by a friend of one who should never be forgotten by the American Church, James de Koven, warden of Racine, whose very name brings tears now to the eyes of those who knew him twenty years ago.

John Selden and His Table Talk. By Robert Waters. New York: Eaton & Mains. Price, \$1.

There are very few people now who have any clear idea of John Selden, though his witty words are often quoted. He left no lasting literary work, though the "Table Talk" shows how great his powers were. Coleridge who was

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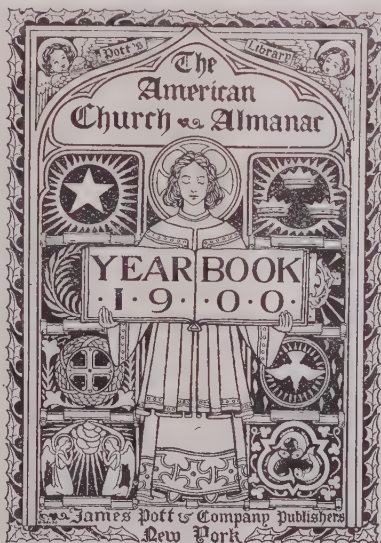
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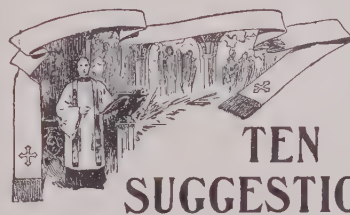
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a renowned "Table Talker" himself, says of Selden's little book: "There is more weighty bullion in that book than I ever found in the same number of pages of any uninspired writer." Selden lived in the times of Elizabeth, James I., Charles I., and even Cromwell. He was a conservative Churchman and a loyal subject, but with no absurd views of the divine right of kings. He played a prominent part in the much troubled political arena of his day, and was ever the champion of the oppressed by any party. His learning was immense, and it was lighted up by the most brilliant wit. Once when some Puritan divines were discussing the distance from Jerusalem to Jericho, they settled on seven miles, for the reason that fish from Jericho were sold in Jerusalem. Selden rather upset this conclusion by saying: "Perhaps it was salt fish!" Lord Clarendon, certainly no mean authority, said of Selden: "He was the most clear discusser and had the best faculty of making hard things easy and presenting them clearly to the understanding of any man, that hath been known." This volume contains not only the "Table Talk," so pungent and weighty that we wish there were more of it, but notes on the whole subject of "Ana" and Table Talk, and a rambling life of Selden.

Laos Folk-Lore of Farther India. By Katherine Neville Fleeson. New York, Chicago: Fleming H. Revell Company. Price, 75c.

To everything to which, in the kingdom of youth, the name "fairy tale" may be applied, there is a fascination, both for the inhabitants of the kingdom, and for many whom time has driven beyond its barriers. This little book of folk-lore will, therefore, be welcomed, especially as it claims for itself, in addition to the intrinsic merit of the tales, the charm of complete novelty. The Laos country is a part of the kingdom of Siam, and its literature is as yet unwritten, save for a few scattered manuscripts. Until the translator collected the stories of this volume, they had been only orally preserved in the provinces of the Laos country, just as they had been handed down from generations of ancestors. The translator who, as a missionary, has lived intimately among the Laos people for years, has given us the tales just as they are told to day around the camp-fires and in the primitive houses. The book is interestingly illustrated from photographs taken by Dr. Briggs.

Pioneering in the San Juan. By the Rev. George M. Darley, D.D. Chicago, New York: Fleming H. Revell Company. Price, \$1.50.

The Rev. Mr. Darley's brief preface states that his book is "an attempt to state in simple words the reminiscences of work performed by a Presbyterian missionary in Southwestern Colorado during the great San Juan excitement, with the sincere desire to awaken a deeper interest in home missions. 'Content to fill a little place, if God be glorified.'" After reading, we are driven to doubt whether the quotation be well chosen, for to us the book appears to do service rather as the screen of a stereopticon, whereon the author shows, by the aid of strong light and powerful lenses, many magnified pictures of the doings of the Rev. Dr. Darley. The title of the book is misleading, particularly as many of the chapters are simply sermons delivered by Mr. Darley at various points in the West.

The Boys of Scrooby. By Ruth Hall. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Had the author used her abundant material for the production of two or three books, instead of endeavoring to condense it to fit within the covers of a single volume, the result would have been more satisfactory to us. In introducing so many scenes and so many different sets of characters, Miss Hall has failed to do herself justice. The characters are well drawn, and the scenes interestingly depicted, but the jumping from the Old World to the New, from Virginia to Massachusetts, in the effort to keep pace with the tale, is confusing to the reader. It would require a Dickens to run the stage for such a story. In spite of this fault, there is

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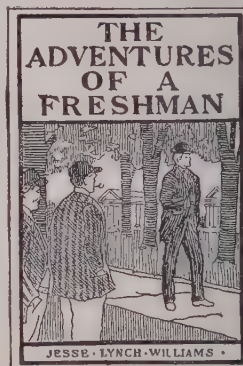
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much that is admirable in the book. The writer is thoroughly familiar with her subject, and she has drawn for us pictures of the early days of our country that could not fail to be of interest, even though they appeared as individual sketches.

The Half-Back. A Story of School Football and Golf. By Ralph Henry Barbour. Illustrated by B. West Clineinst. New York: D. Appleton & Co. Price, \$1.50.

Here is a book that will find its way straight into the hearts of boy readers everywhere, and which even rather old boys will find difficult to lay aside. It is the best school story that has been published in years, and by far the most satisfactory addition to football literature that has ever appeared. Mr. Barbour knows golf and football, he knows school and college, and best of all does he understand boys. It is a simple story of school and college life, strong through its very simplicity; and while athletic sports are made very prominent, we cannot fail to see that they hold their proper sphere. The author appreciates the relation between campus and study, and shows how a football may help to the gaining of a scholarship medal, or a golf club aid its owner to "hole out" first in his class in the study hall.

The Young Boss. A Book for Boys. By Edward William Thomason. New York: Thomas Y. Crowell & Co. Price, 50c.

This little tale is of a self-reliant, but modest and upright, young man who took hold of an engineering contract which an accident had prevented his father from finishing, and carried it through successfully. He has all sorts of trials, all of which he surmounts by his tact, energy, and perseverance. It is a very natural and stimulating story, and excellently told.

Dorsey the Young Inventor. By Edward S. Ellis. New York: Fords, Howard & Hurlburt. Price, \$1.25.

Mr. Ellis is well-known as the author of boy-books that, by their vivacity and interest, lure the young folk to unconscious absorption of the useful and the earnest. Dorsey, the hero of the present story, is frank, generous, and manly in character, and in his various adventures he always retains the reader's sympathy and interest. The amount of information the author contrives to impart regarding the realm of invention, will appeal to the lad of ingenious turn of mind, and may arouse new ideas in many a careless head. The book is attractively made, and well illustrated.

Concerning the Kingdom of God. By Hugh Miller Thompson, Bishop of Mississippi. New York: Thomas Whittaker. Small octavo. Pp. 48. Paper. Price, 12c.

A brief, direct, and most reasonable argument from Holy Scripture, in defence of the time-long position of the Catholic Church concerning the three orders in the sacred ministry, and their historical relation each to the other, onward from Apostolic days. Our eminent dialectician of the American Church writes here, as always, in popular and clear style, with the simplicity of a true scholar, and his present little work is cleverly adapted to convince ordinary readers.

Reflected Lights From "The Face of the Deep." By Christina Rossetti. Selected and arranged by W. M. L. Jay. New York: E. P. Dutton & Co. Price, \$1.25.

The compiler of these exquisite thoughts has conferred a great favor on all those who, in the midst of a busy life, desire to have a handy book for perusal in odd moments. One may open the book anywhere and find a gem of thought that will fasten itself on the mind at once and be useful for constant meditation. The book is handsomely illustrated and attractive in appearance.

For Love's Sweet Sake. Selected Poems of Love in all Moods. Edited by G. Hembert Westley. Boston: Lee & Shepard. Price, \$1.50.

This charming collection of love poems attracts the eye by its dainty and suggestive dress. It is bound in white, with a design of golden love-knots and blue forget-me-nots. Unless exceptionally widely read in this phase of litera-

ture, the reader will find some unfamiliar poems, as the author, in a previous volume, had included the best known ones. It is a very beautiful gift for an intimate friend or a lover, as all moods of friendship and love are represented.

The Herd Boy and His Hermit. By Charlotte M. Yonge, with five full-page illustrations by W. L. Stacey. New York: Thomas Whittaker. Pp. 158. Price, \$1.25.

The bare mention of a new issue from the ever delighting and instructive pen of Charlotte M. Yonge, is enough to fill the hearts of all reading youth with pleasurable anticipations, which are certain of fulfillment here.

Historical Memorials of Canterbury. The Landing of Augustine, the Murder of Becket, Edward the Black Prince, Becket's Shrine. By Arthur Penrhyn Stanley, D.D., formerly Canon of Canterbury. Second American, from the Eleventh London, Edition. With Illustrations. Pp. 361. Price, \$3.

Historical Memorials of Westminster Abbey. By Arthur Penrhyn Stanley, D.D., late Dean of Westminster. Illustrated Edition. Two Volumes. Price, \$3 each.

Philadelphia: George W. Jacobs & Co.

These two magnificent productions of pen, press, and pencil will notably mark the closing holiday season of the nineteenth century. The heart of the Anglo-Saxon race throughout the world is sensible to some thrill of common devotion at mention of Canterbury and Westminster, Americans make their pilgrimage to the world-famed shrines of their old land fathers, and Churchmen stand before them hushed and reverent. The text of these rich volumes in their entirety being written by that full and cautious scholar, Dean Stanley, is the sure guaranty of accuracy at each point, as well as all necessary completeness in the unfolding of whatever ought to be known regarding it in particulars. Every part is full of interest. Each volume is enriched with illustrations in full page, and of the highest reach in the graver's art to-day, over fifty in number. The lowness of cost for each volume of the three, so sumptuous in form, puts them easily within the reach of all tasteful book lovers, and the gift of both or either of the sets will be "a gift indeed" at the holidays.

The Prince's Story Book. Edited by George Laurence Gomme. New York: Longmans, Green & Co. Pp. 392. Price, \$2.

We advise all those who are looking for Christmas gifts for the young to put this book upon their list. It belongs to the highest order of literature, and consists of well-chosen selections from the best historical novels, illustrating the reigns of the English kings, from Harold down to Victoria. They are taken from a wide range of authors, but naturally Scott contributes

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the lion's share. They are elegantly illustrated, and the book making is of the highest order.

The Red Book of Animal Stories. Selected and edited by Andrew Lang. New York: Longmans, Green & Co. Pp. 379. Price, \$2.

This is an altogether delightful book, handsomely bound and printed, beautifully illustrated, ably edited, with widely varied contents of a highly interesting character. Its literary style, though not even, is of a high order, and there is nothing in it which could offend. The young people will be fascinated by it, and it will find many readers amongst children of a larger growth. We confess to having read it through with extreme interest. It would make a most welcome Christmas gift. Happy the household into which it finds its way.

Young Robin Hood. By G. Manville Fenn. Illustrated by Victor Venner. London: Ernest Nister; New York: E. P. Dutton & Co.

The author of this dainty and beautifully illustrated story ranks among the chief writers of children's books. He has lost none of his skill in the work before us. The little hero was the son of the sheriff of Nottingham. He was accompanying his father's servants on a journey from his aunt's house, in Nottingham, when he was captured by the famous Robin Hood's men and kept by them at their retreat

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"THE HONEY MAKERS," by Margaret Warner Morley, not only gives an account of the structure and habits of bees, but also goes into the literature of the subject, under such heads as "Honey," "Mead," "In Hindoo Literature," "In Egypt and the East," "In Greece and Italy," "In Christian and Mediæval Times," "Curious Customs and Beliefs." The practical phase of the subject is given in a chapter entitled, "Bee Culture at Present." The Appendix is full of interesting points and explanations. [A. C. McClurg & Co., Chicago. Price, \$1.50.]

"LITTLE BEASTS OF FIELD AND WOOD," by William Everet Cram, is not only pretty, but also practical. It is a story of personal observation of the characteristics and habits of many small animals, under the divisions of "Little Beasts and How to Find Them; Foxes, Weasels, Swimmers, Squirrels." The author says in his preface: "I have watched the daily life of the wild creatures, having spent as much time in the woods in mid-winter as at any other season." It is a great privilege to go with him in his rambles, as we are permitted to do in these excellent sketches, which are accompanied by many illustrations. [Small, Maynard & Company, Boston.]

"THE BOOK OF KNIGHT AND BARBARA" is a series of stories told to children by David Starr Jordan, president of Leland Stanford Junior University, and is very prettily illustrated by the children. Copies of the stories were given to many children for criticism and illustration, before the publication of this volume. It is surely a very unique work, and a most valuable study of the child-mind. It will be as interesting to scholars and other mature readers as to the children themselves; especially fascinating to teachers and parents. [D. Appleton & Co., New York. Price, \$1.50.]

"SNOW ON THE HEAD LIGHT," is the quaint title of a story of the great Burlington strike, by Cy Warman. Few men in the West during the eighties, and still living, have forgotten the great strike out of which the incidents of this story developed. The picture can hardly be overdrawn. It was a time of intense excitement and of wide-spread suffering, not only among railroad employees, but also among many other classes who were affected by the strike. The author is an expert in railroad literature, and is especially fitted to make a good story out of the material furnished by this industrial crisis. [D. Appleton & Co., New York. Price, \$1.25.]

"THE SHADOW OF QUONG LUNG," by Dr. C. W. Doyle, is one of the most striking stories of the season, having for its field the Chinese quarter of San Francisco, in which abundant material is found of pathetic and tragic interest. "The best thing to do with Chinatown," says the author in his preface, "would be to burn it down." It is not long since he made a deep impression upon the reading world by his book, "The Taming of the Jungle," which doubtless compares favorably with Mr. Kipling's work. [J. B. Lippincott Company, Philadelphia.]

"AN APOSTLE OF THE WESTERN CHURCH," Memoir of the Rt. Rev. Jackson Kemper, D. D., first Missionary Bishop of the American Church, with notices of some of his contemporaries, by the Rev. Greenough White, A. M., B. D., will be ready, Thomas Whitaker announces, Dec. 15th. Price, \$1.50 net.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review.

SMALL, MAYNARD & CO.

Aaron Burr. By Henry C. Merwin. 75c.
DODD, MEAD & CO.

The New Evangelism. By Henry Drummond. \$1.50.
E. P. DUTTON & CO.

The Sculptor Caught Napping. By Jane E. Cook. \$1.
Honor Bright. By Mary C. Roswell. 50c.
Tattine. By Ruth Ogden. 50c.

The Voyage of the Mary Adair. By Frances E. Crompton. 80c.

The Kingfisher's Egg. By L. T. Meade. 50c.
The Temple Treasury. In two vols. \$2.

D. APPLETON & CO.

The Family of the Sun. By E. S. Holden, LL.D. 50c.

G. P. PUTNAM'S SONS

Sleepy Time Stories. By Maud Ballington Booth. \$1.50.

Life Beyond Death. By the Rev. Minot J. Savage, D. D.

The Wider View. By James M. Dana.

FLEMING H. REVELL COMPANY, Chicago.

Right Living as a Fine Art. By N. D. Hillis. 50c.

Village Life in China. By A. H. Smith, D. D. \$2.

A. C. ARMSTRONG & SON

Christology of Jesus. By the Rev. James Stalker, D. D. \$1.50.

HOUGHTON, MIFFLIN & CO.

The Queen's Twin and Other Stories. By Sarah Orne Jewett. \$1.25.

How Much is Left. By Washington Gladden. \$1.50.

A Young Savage. By Barbara Yechton. \$1.50.

A Century of Science. By John Fiske. \$2.

Reminiscences, 1819-1899. By Julia Ward Howe. \$2.50.

LONGMANS, GREEN & CO.

The Prince's Story Book. By George Laurence Gomme. \$2.

The Red Book of Animal Stories. By Andrew Lang. \$2.

Church Work in British Columbia, a Memoir of Bishop Sillitoe. By the Rev. Herbert H. Gowen. \$1.75.

THE MACMILLAN COMPANY

Encyclopedia Biblica. Vol. 1. \$5.

History of N w Testament Times in Palestine. By Shailer Mathews. 75c.

Wabeno the Magician. By Mabel Osgood Wright.

The Fundamental Ideas of Christianity. By John Caird, D. D., LL. D. Two vols.

History of the Textual Criticism of the New Testament. By Marvin R. Vincent, D. D. 75c.

Lights and Shadows of a Long Episcopate. By Bishop Whipple.

A. C. MCCLURG & CO., Chicago

Tales of an Old Chateau. By Margaret Bouvet. \$1.25.

FUNK & WAGNALLS COMPANY

Archibald Malmaison. By Julian Hawthorne. \$1.25.

J. B. LIPPINCOTT COMPANY

The Bible in Court. By Joseph E. Sagebeer.

L. C. PAGE & CO., Boston

The Voyage of the Avenger. By Henry St. John. \$1.50.

Pamphlets Received

Some Words to Sunday School Teachers about the Old Testament. By Rev. J. A. Cross.

For Eyes that Weep. By S. G. Smith. (Fleming H. Revell Company.)

Character Building Thought Power. By R. W. Trine.

Pastoral Letter of Bishop Wilmer.

Music Received

"Sing, O Heavens!" Composed by Clement R. Gale, Mus. Bac. Oxon: An anthem for Christmas or general use. Pp. 10. Price, 5 cts.

Periodicals

The Magazine of Art (Cassell & Company, 7. W. 18th st., New York) has for its leading paper this month a sketch of C. Napier Hemy, A. R. A., by Arthur Fish, an excellent study, and richly illustrated. The frontispiece, "Pilchards," is a very striking piece of work; and the engraving of Hemy's other masterpiece, "Lost," is almost as good. This issue contains also papers on "Design in Linen Damask," "Decorative Art at Buckingham Palace," "The Vandyck Exhibition at Antwerp," "Joan of Arc in Art," "Art Sales for the Season," and other current art subjects of interest. Note should be made of a good reproduction in color of a Sketch, by Hemy.



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MONUMENTS

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The December *Forum* is not only "up-to-date," but also up to high-water mark in the intellectual merit of its contents. It should find favor with business men and with scholarly men all over the English-speaking world. The Transvaal, Australia, Puerto Rico, Trusts, Fiction, Study of Greek, Municipal Government, Relations with Germany, are among the papers of this issue, from writers of recognized authority in their departments. The paper on Puerto Rico is by a member of the Insular Commission, and gives much valuable information and advice.

The article of most general interest in *The Architectural Record*, for the current quarter, is "The New York Capitol Building," a good description of which is given by Cuyler Reynolds. Very few have an idea of the solidity and beauty of this great edifice. "Some Designs," by Charles P. H. Gilbert, are given, showing admirable treatment of city houses. A partiality for projecting windows, which we cannot altogether commend, seems to pervade his work. "Stone in American Architecture" is a paper which builders as well as architects should read. In fact, any body who has the responsibility of building houses should study *The Architectural Record*. A paper on "Electric Lighting in the Albany Capitol," gives several full-page illustrations of artistic effects in this line. Even the advertisements are helpful reading to those who are interested in building houses.

The cover of the December *Century* is suggestive of the approaching Christmas season. Five tints of yellow and red are harmoniously blended in the printing, the lettering being in black. The opening poem, "The Old Master," is decorated by Edward Edwards, and illustrated by Louis Loeb, in a frontispiece, printed in tints. "The Christmas Dancers," a poem embodying a Saxon legend, is accompanied by several full-page pictures in color. The holiday spirit breathes as well in Jacob A. Riis' story of New York's East Side, "The Kid Hangs up His Stocking"; Dr. Weir Mitchell's poem, "King Christmas and Master New Year"; the reproduction of Alden Weir's, "A Christmas Tree," and Thomas A. Janvier's, "A Provincial Christmas Postscript." In this number Sir Walter Besant begins a series of papers on life in East London. Attention will be attracted to Marian Warner Wildman's poem, "A Hill Prayer," by its decorative designs by Maxfield Parish, and the editorial note that it won the first prize in the *Century* College Competition this year. Henryk Sienkiewicz, author of "Quo Vadis," contributes a prose-poem, "The Judgment of Peter and Paul on Olympus."

Of St. Nicholas, "The Children Danced Around It" is the frontispiece, and the title refers, of course, to a Christmas tree—one that was used afterwards as the mast of a ship, a bear's cave, and all sorts of things that grown folks would never have thought a Christmas tree fit for. Then there is "The Doll that Santa Claus Bought," "Erme's Christmas Doll," and "Christmas on the Home Station"—a naval story. Marie von Vorst admits us to the home and studio of the "painter in ordinary to children," the extraordinarily clever, and successful French artist, Boutet de Monvel. Many of M. de Monvel's pictures of children are reproduced. In "The Lost Colony" we see the first of a series of colonial story-and-travel sketches by Elbridge S. Brooks. Short stories, verses, and pictures crowd each other in the teeming pages of this magazine, which has been enlarged by eight pages, and will not be diminished in size during the coming year.

With the December number, *Harper's Magazine* begins its hundredth volume, and enters upon the last six months of its fiftieth year. This Christmas number, by-the-way, ought to be remembered for a long time, if for only one thing; that, is Mark Twain's short story, "The Man that Corrupted Hadleyburg." The majority of readers will probably consider this the best tale Mark Twain has ever written. The series of "Darky Devil Tales," by Virginia Frazer Boyle, which is to run during the coming year, if we can judge from the first of the series,

"Dark er de Moon," will take a distinctive place in darky folk lore. The series will be illustrated in A. B. Frost's weirdest manner. The chief feature of the hundredth volume will doubtless be Mrs. Humphry Ward's novel, "Eleanor," which will begin in the January number and run through twelve months. It is said that it is, in the main, purely a love-story. The scene is laid in an old Italian villa on the Campagna, and the interest centres in the love of an American girl and an English woman for the same man.

Opinions of the Press

The Church Standard

A BROKEN IDOL.—"Well," said Abraham Lincoln, after wading through a prosy and ponderous pamphlet, "for the people who like that kind of reading, that's just the kind of reading they would like." Such a comment might be made on Lord Rosebery's speech on the Cromwell statue. There are people who think it wise, statesmanlike, and broad for a government to indorse all that has been done to effect its destruction. For instance, a government with a Church, a monarchy, and a Parliament, may praise a rebel who overturned the Church, killed the sovereign, and substituted military for Parliamentary control. Lord Bacon'sfield silenced a flippant dean who inveighed against dogmas by saying: "No dogmas, no deans." There would have been no premiers and peerages had Cromwellism become a fixture. It is a very cheap form of clap-trap that flatters agitators by flattering the greatest and most dangerous agitator England ever knew. Cromwell had good traits, no doubt; but his life work may be summed up in two statements—he destroyed the old Constitution of his country, and substituted military despotism in its place. Lord Rosebery would find it no easy task to produce one element of constitutional freedom which his idol did not seek to destroy.

The Churchman

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The Household

The Passing of Gray Rabbit

GRAY RABBIT was the oldest rabbit in the warren, and he had just waked up in the long, cool grass of the meadow, where he had been lying with his ears shut up and laid along his back, and his nose between his fore paws. It was too hot to go regularly to bed—one of those days, as he said, "when the bedclothes looked as if they had been kicking about all night, and the pillow hasn't had a wink of sleep." So he was going to "lie out" where he was in the meadow. He had already scratched his head on both sides very carefully and sleepily, and had stretched himself out so long to yawn that he looked like a rabbit skin, and he was just wondering whether he should go and have a light breakfast of carrot tops in the garden close by, or stay and pick out the young clover growing amongst the hay, when a strange thing happened. Gray Rabbit heard a whirring noise at the bottom of the paddock. And it did not stop, but went on, whirr-rr-rr-rr. Dragon-flies overhead? Oh, no, for there were men's voices talking to horses. And the noise grew fainter and fainter, and just as Gray Rabbit felt sure it was gone altogether, it grew louder and louder and louder, and came closer and closer and closer. And he squatted down as flat as he could, and kept his ears quiet, and the thing that whirred came past him.

He heard a man talking to horses quite plainly, but he saw nothing. Then the noise died away in the distance again, and Gray Rabbit scratched his head thoughtfully, wondered over the thing that had happened, and was just going to nibble off a tuft of young clover, when—whirr-rr-rr—he heard the thing coming again. And again the sound grew fainter, and again it grew louder, and came closer and closer and passed. And Gray Rabbit saw the top of a man go by; he was high up in the air and moved slowly past, whirring all the time. This was even more wonderful. Gray Rabbit had never, all the number of times he had peered out from among tall grass at men passing by, on foot, on horses, and in carts, seen anything like this man who sat in the air and whirred as he went along. Never!

Just then Madam Pheasant came by with her head bent low. "Chuck! Chuck!" she said nervously, and ten gawky young pheasants, with all their heads down, followed at her tail.

"Whither away so fast?" said Gray Rabbit jauntily, as a man of the world who had seen things in his time, "is the sky falling?"

"Chuck! Chuck!" said the pheasant in an agitated, hurried way, and the last of the ten gawky youngsters disappeared from his view.

"Always was a silly old mollycoddle," said Gray Rabbit, taking a mouthful of grass just to assure himself that he was not getting nervous. "I wonder what she's in such a fright about?"

But he sat where he was. Experience had taught him in all previous dangers, that sitting still until compelled to run was always the safest thing to do. And he heard the noise rising and falling far away, and then it came closer and grew louder, and the man in the air went by again. And this time Gray Rabbit thought he saw the top of a horse in front of the man.

But the thing went away again just as before, and his spirits, as before, began to revive, and the larks came running through the grass past him.

"Whither away," said he quite bravely, "is the sky falling?"

But the larks said nothing; they ran a little further, chirping, so it seemed, very sadly, and then flew up into the sky, and Gray Rabbit saw them flying round and round, but neither of them was singing.

"That's odd," thought he, "for the larks have a nest full of young ones near the edge of the meadow."

And whirr-rr-rr came the thing again, and a young rabbit, nearly out of its wits with fright, came creeping along. And Gray Rabbit felt quite glad of the company, even of so small a bunny. So he said, "Stop, stop, where are you going? What are you frightened at?" And the little one who had great respect for the oldest inhabitant, stopped.

"Listen," it whispered. Whirr-rr-rr came the thing.

"Oh!" said the old one, "that's nothing. I've heard it ever so often this morning, and though it comes it always goes away again. There's a man—" and he suddenly stopped. For this time he could see quite plainly there was a man sitting on something, and driving two horses, who nodded their heads at every step. And Gray Rabbit could see that their manes and tails were long, and looked as if they had been bleached by sun and rain. He saw too, that as the man passed, the hay between himself and the man grew much thinner; indeed, he could see now right across the meadow to the hedge. He heard, too, another sound that he had not heard before, a whispering, lisping sound in the grass that went by with the man.

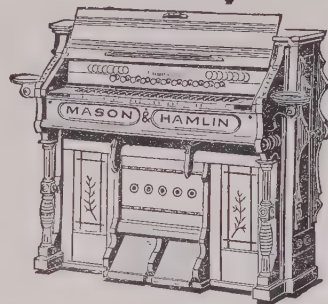
"There," said he to the small bunny, "I told you it would go away. All you have to do is to lie quite quiet and do nothing, and things will go away—most of them."

And the small bunny thanked him gratefully, and seeing Gray Rabbit scratch his ear with a hind foot—just to show that he did not allow miraculous occurrences to make any difference in his ordinary conduct took heart of grace and scratched its ear, too.

So there they sat, the little rabbit in the shadow of its reverend relative, just behind the big one, and listened to the rising and falling of the sound in the ups and downs of the sloping meadow. And listening, they became aware that it was again coming up to them, and the whirr-rr grew louder and louder and louder. The small rabbit could not, for the life of it, help sitting up just a little and looking at the thing as it came along.

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whisked their tails, and, strange to say, the hay, as the horses passed, bowed down and lay flat. The bunny could see that the meadow was all empty in front of it, and still the thing came on, never changing the tone of its voice, and the horses bobbed at every step. It was very solemn, the little rabbit thought, and very exciting.

And Gray Rabbit saw everything, too, but besides the man and the horses he heard, coming along through the grass, the same hissing noise he had heard the last time. He could not understand it, but it was a very suspicious sound, and perplexed him. So he laid his ears flat along either side of his head, and got his feet well up under him, so as to be ready to make his famous jump at the first sign of danger. And the hissing noise came nearer and nearer and nearer. How thin the grass was getting! how—Something touched his fur! And the little bunny saw its great-grand sire make a motion as of jumping, when *blip!*

Gray Rabbit's head went off all by itself! And the hay bowed down and lay flat, covering up its body.

And a great fear, out of all proportion to the size of its little person, seized upon the bunny, and it fled. What had happened to Gray Rabbit it never knew, for before next hay time it died from a sudden attack of Bang-Bang, and so it never had another chance of seeing a hay-making machine.—*The Contemporary Review.*

Adopting Children

THERE is at least one woman in New York to-day who does not believe in heredity. She believes that human nature does not depend so much for its development upon antecedents as upon surroundings; that mankind holds the secret of its destiny in its own hands. She draws her optimistic conclusions from long and careful observation of some 5,000 children, all of whom, to use the Napoleonic phrase, have been their own ancestors. They all had ancestors at one time, in most cases drunkards, thieves, or murderers, but very few of them—to be specific, only ten per cent.—show any indication of that early disadvantage. Ninety per cent. are educated, refined, law-abiding, and prosperous. The larger number have children of their own who, in spite of all modern theories of heredity, show no resemblance to the grandmothers and grandfathers now in Potter's field. To come to the point at once, these 5,000 men and women belong to that peculiar class known as adopted children; and the woman who watches their career with such a benevolent eye, has spent the better part of her life as matron of a public institution that makes the adoption of children its special care.

"No," she says, "I suppose the average New Yorker has no adequate notion of the great number of children adopted in this city every day—of the antecedents of these poor, homeless waifs, of the homes into which they fall, and of their subsequent careers. And yet it forms one of the most useful and hopeful chapters in the contemporary history of this great city. In ninety cases out of one-hundred, I am willing to take the child of the most abandoned parents, and, providing I can have the guidance of his childhood and youth, am perfectly willing to assume all the responsibility for his career.

"There is a large number of people who agree with me, as is proved by the fact that

thousands of children of these homes of vice are adopted by progressive and cultured people every year. It is a great revelation, the readiness with which these men and women take into their homes the little degenerates, adopt them legally as their own daughters and sons, and show them every attention and care.

"One of these cases comes to mind now—that of one of the most famous American statesmen of the past thirty years. He was childless himself, and it was to supply this void that he applied to us. I shall never forget the afternoon that Mr. — and his wife appeared at the home to select the child they were to make their own. They intended to take only one child; but just as an experiment, I showed them a pair of twin-girls that a few days before had been rescued from the slums. My visitors were so delighted with them that they decided to adopt the little girls forthwith. They were not permitted to do this in ignorance, but were carefully informed of the babies' pedigree, that their father and mother were both besotted in sin and crime, and that there was hardly any evil tendency known to science that were not a part of their inheritance. This made no difference to my guests, however; they had faith in themselves, and in the two dainty little creatures before them, and did not waver.

"They have never had any reason to repent their act. In a year or two one of the little girls died, but her sister grew up to be a credit to her distinguished foster-parents. The affection in which she was held is shown by the reply I received to my request for the annual report of the child's progress, a few years after she left the home, which all these foster-parents are obliged to make. 'We do not like to make the report,' Mr. — wrote. 'In every sense of the word the child is our own. These annual reports are only unpleasant reminders of the fact that she is not our own flesh and blood; and we do not wish to be reminded of that.' Inasmuch as Mr. — was then the leading member of a President's cabinet, and one of the foremost statesmen of the time, we acceded to

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Children's Hour

Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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CHAPTER VI.

SUNDAY passed without Virginia again approaching the subject of Dick Hardy, and when Madge tried to lead her to talk of her brother, she grew suddenly reserved, and almost petulant.

"Never mind what I said, Madge," she said, pushing back her hair from her forehead with a quick, impatient gesture. "It cannot be helped now, and I ought not to have told you."

And Madge nodded, and said nothing, but she did a lot of thinking, and Mr. Hardy caught a pair of brown eyes watching him questioningly several times during the day, and wondered what their owner was thinking of so seriously.

After school on Monday the Sisterhood girls gathered in full force in the nest to hear Eleanor's idea. There had been an election of officers held at the beginning of the new year, and Virginia became president by a unanimous vote, with Madge as secretary, and Mollie as treasurer. Perhaps it was this official combination which was in a measure accountable for the close companionship of the trio since the election. Mollie declared that it was her duties alone that called her to the big house on the bluff so frequently, but Dave and Art. held a different opinion, and said: "Cookies and chocolate, and her ladyship's smiles."

There was very little formal business to this Monday meeting; in fact, there never was very much to any of the S. D. S. assemblies. Jerry said that the girls did not know as much about parliamentary law as the Excelsior skeleton did, but Eleanor would always reply, after all, they managed to reach the result as quickly and satisfactorily as any dignified function presided over by Arthur in all his majesty.

"Just call the roll, Madge, and skip the minutes," ordered the president briefly, when all were ready to listen. "We want to hear what Nell has to say."

Madge complied, and when she had finished, the girls turned expectantly to Eleanor. Some way she had seemed from the very first to be the backbone of the Sisterhood. It was her firm, frank advice and never failing practical common-sense which had kept the spirit of contention and restless irresolution out of the club, and many a time when Mollie and Evelyn had plunged into an argument, a quiet word from her had warded off the shadow of a quarrel.

Although she was only seventeen, she seemed older, because of her way of taking herself and the world so seriously. She was not at all like easy-going, indolent Jerry, and he would often say to the boys:

"Wish I was a born regulator like Nell. She just sits and digs up ideas for bait, and then goes fishing with them."

This time, to judge from the happy earnest look on her face, as she prepared to unfold her latest scheme, the idea was a particularly good one.

"It's about our summer work," she began. "What Bobbie said about the orphan asylum made me think of it first. You know how every year the boys go off and camp out during vacation time, and most of us go down

for a few weeks at the cottages on the lake shore. Now wouldn't it be splendid if we could arrange it in some way to have a little summer home for poor children and waifs. There are steamers running all summer from here to Chicago, and Mr. Stanley would help us. I think that it would be a great work if we only had two or three a week to look after, and that would be something really worth doing."

"But what could the boys do, Nell?" asked little Alice Jardine.

"Why, I thought that they could help look after the boy waifs, and see that they had a good time, teach them to fish and swim, and all that kind of thing, while we looked after the girls. We would want tents or something right down there among the ravines and bluffs on the lake shore."

There was a moment's silence, and then Virginia's soft, slow voice asked:

"How would Bonnie Castle do?"

"Virgine, you don't mean it!" exclaimed Eleanor, and Mollie nearly tumbled off her perch on top of the bookcase, in her excitement of the announcement of such an offer.

"Of course I do," replied Virginia, laughingly. "You know mamma is going East this summer, and papa and I will be all alone, and he never cares to stay down at the cottage. I know he will give it to me, and then we could carry out the whole plan, and the children could have a jolly time down there."

"Well, I should say they would," gasped Mollie, finding her tongue at last. "It's immense, Nell! Just think of having a lot of poor little crazy tads to scrub clean, and let roll round in the sand, and give them a whiff of real woods. Maybe some of them never saw ravines or fished, or were even clean all at once. Talk about mission work!"

"Yes, exactly; talk about a lot of girls without a bit of experience starting in to civilize a lot of little heathens," and Evelyn's tone was quite grieved over the sudden startling responsibility which threatened the Sisterhood. "Even if we could have Bonnie Castle, how could we look after everything? There you would have to feed them, and attend to their coming over by boat, and go to Chicago to hunt them up, and then maybe get some Italians, or—or even Chinese, who might bring some disease over, and we'd all be down with it. I don't think it's safe."

"Oh, fiddlesticks and shoe strings," exclaimed Mollie. "We can put you into a

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glass case, Evelyn, and set you on the piano stool, and let you do your share that way. 'Music hath charms to soothe the savage breast.' That's what Art. says when I get angry, and then he sings 'Down on the Swanee River.' How would that do for you?"

"Evelyn could do that if she would," said Eleanor quickly. "And it would help out wonderfully, because children are so fond of music, and I know we could have the little old organ in our back parlor. Mother was saying the other day that it was no good now that the piano is there."

Evelyn's delicate face had flushed at Mollie's words with their little sting of good-natured ridicule, but it cleared up in an instant when Eleanor spoke. If there was one special thing that she loved it was music, and all the girls knew no one in the club could play like Evelyn when she could be coaxed to do so.

"I would like to do that," she said, contentedly, and Mollie smiled broadly, and announced that she would accompany her on the banjo, which was the only thing she could play, and that was Dave's."

"Laying all teasing and fun aside," Virginia began, "we can do that, girls, and we must get to work at it right away. It is the last of February, and we want to talk to Mr. Stanley, and hear what the boys think of it, and whether they will help. And I will speak to papa to-night after dinner. Listen."

The front door shut downstairs, and some one passed through the lower hall, whistling softly.

"It's Tony, home from the bank," Madge said, and she called, "Tony, come on up here a minute!"

Tony obeyed, but when he saw all the girls, his face flushed the same way that Madge's did sometimes, and he stood in the doorway with a comical look in his brown eyes, and his dimples deepening into a smile.

"We want you to tell the boys that we've settled everything, and they are to all go to our house to-morrow, and hear about it," Mollie said hastily. "Tell Dave and Art. I said so."

"And Madge and Nell and Mollie can tell them all about it," Virginia added.

Tony delivered the message faithfully, when he met the boys going skating later.

"That's always the way with girls," Jerry said, reflectively. "They ask you to join in something, and then they go off and fix it all up among themselves, and when it is all cooked, they come and tell you to eat it, and you haven't had a single finger in the pie. If it's an orphan asylum—"

"We'll say bless you, my children, and run," finished Bobbie.

(To be continued.)

Only A Beetle

BY SYBIL DAWSON

"JACK! What are you doing?" cried Aunt Dorothy, one morning as she looked out of the dining-room and saw her little nephew stamping hard on the sidewalk.

"Oh, nothing, Aunt! I was just squashing a horrid old beetle."

"Come here, Jack, and sit on this bench with me; tell me, if you were to make a very pretty kite, would you like me to take a pair of scissors and destroy it?" asked Aunt Dorothy.

"Why, no! What a funny question!" And Jack laughed aloud.

"But, Jack, do you suppose that God likes to see a little boy willfully destroying a little beetle that He took pains to make?"

Jack looked slightly confused. "It was only a beetle, Aunt. Of course, I wouldn't hurt a cat or a dog or any nice animal."

"But Jack, dear, don't you know that God has a use for all His creatures, even beetles?"

"Why, what use are beetles, Aunt?"

"Well, Jack, beetles are nature's scavengers. You know what a scavenger is, don't you?"

Jack nodded, but said: "I don't see how a beetle could empty an ash-barrel!"

"They don't empty barrels, Jack; but wherever they find a dead animal, a little birdie, or a field-mouse, they begin digging with their flat heads, using them as shovels, all round the little bird. Then they throw the earth up around him, and when he is in a sufficiently deep grave, the beetles climb out, and shove the earth back on top of him, and that is the way beetles are useful; for you know well enough, Jack, that a dead animal is neither pleasant to see, or wholesome to smell."

"Aunt, I'm awfully sorry I killed that beetle, and I'm going to watch and see if I can't see them at work."

"That's right, dear! You see that God has work for every one to do—even a beetle, a horrid old beetle!"

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"I relied on coffee so much to keep me up, having been told that it was a 'mild stimulant', that I hardly knew what to do when I found it was really pulling me down hill. My sleep was badly broken at night, and I was all unstrung. Am a school teacher, and was exceedingly nervous.

"When it became evident that I was in a very bad condition, I was induced to leave off coffee, and try Postum Food Coffee. Mother made it first, but none of us could endure it, it was so flat and tasteless. She proposed to throw the package away, but I said: 'Suspend judgment until we have made it strictly according to directions.' It seems she had made the Postum like she always made coffee, taking it off the stove as soon as it began to boil. Mother was so prejudiced against it that she did not care to try it again, but I got sister to make the Postum next morning strictly according to directions; that is, allow it to boil full fifteen minutes after the boiling begins.

"We were all amazed at the difference. Sister said it was better coffee, to her taste, than the old; and father, who is an elderly gentleman, and had used coffee all his life, appeared to relish the Postum as well as my little brother, who took to it from the first.

"For a while mother clung to her old favorite, although she was sick more or less of the time. Finally, one morning, she drank a cup of Postum by mistake, believing it to be coffee. We joked her so much about it, because she did not discover the difference, that she finally admitted she had occasionally taken a sip of the Postum Coffee, and from that time she proposed to use it altogether. Her health has been very greatly improved, and we are all strong advocates of Postum. Please omit my name from publication." —, Flagler, Colo. Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

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Finance and Commerce

BANK clearings for the country at large still show gains over last year. In fact comparisons with New York show the general productive and distributive business of the country, has gained more in the past year than the business at speculative centres. There are very few complaints. Retailers grumble somewhat about the effects of unseasonable mildness upon the demand for certain classes of goods, but as a rule, business in every line continues satisfactory. In woolen and cotton trades demand is active, and prices firm, and tending up. In iron the demand still presses upon available supplies, and manufactures are contracting well into the next year. The French and Russian governments are in the market for large orders for railway equipment, and it seems more than likely that a fair proportion will be placed in this country. Transportation reports show that although the eastward movement of agricultural products is not large, yet the railway earnings as a whole are up to the capacity of the roads. The holiday trade promises to be the largest on record. In wheat and corn the downward tendency in price continues. In wheat European markets are fully as weak as our own, and no improvement in demand is therefore in sight. In corn an abundance of fall pasturage every where, has not only lessened the actual immediate demand, but has also created a sentimental feeling in favor of lower prices. The money situation continues to be the factor of principal interest, and the one toward which the public attention is directed. The offer of the Secretary of the Treasury to buy twenty-five millions of gold bonds was accepted, to the extent of eighteen millions. The funds thus realized have placed the New York banks in a technically better financial position, but money still remains at about 6 per cent. in Wall street, and it is not clear just what is going to make it easier. The Treasury has extended its offer to buy the balance of seven millions of bonds to Dec. 23d, but stiff rates for money prevailing throughout the country, very much easier rates in New York are hardly probable. The Bank of England increased its discount rate to 6 per cent. the past week, and strict rates for money in London are reactively advanced. In Berlin also the rate is 6 per cent., and in Paris from 3½ per cent. upwards. While the financial situation does not appear alarming, yet it is critical to some degree at least. Just what this ultimate effect of the necessarily large falling off in the South African contribution to the world's gold supply may be, it would be difficult to fortell, but if long continued it would seem that eventually it must prove to be important. The currency bill prepared for and adopted by the Caucus Committee of Republican Congressman, has been made public. It provides primarily for the gold standard, "That the standard unit of value should be as now, the dollar, and shall consist of 25.8 grains of gold, ninety-ninth pure," etc. It provides also for maintaining the "parity" between the government issues of silver and gold; for issue by the National Banks of notes up to the par value of bonds deposited. It abolishes the present tax on circulation, and in place of it substitutes a tax of 1-10 of 1 per cent. on its capital surplus and undivided profits. It also provides against the "endless chain" for withdrawing gold from the Treasury, by directing that notes so redeemed in gold shall only be re-issued for gold. It also provides for the chartering of National Banks in towns of less than 2,000 population. So far it is most criticised because it does not provide some better plan for expanding the currency to meet just such expansion in general business, as at the moment exists.

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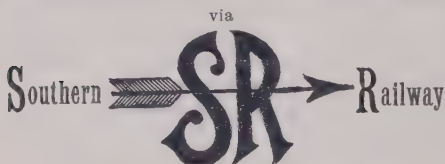
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Suggestions for Christmas

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This article is very simple to make, though it is hardly necessary to say that the sewing must be done with extreme care and neatness. Its materials are a strip of gray or "art" linen, sixteen and a half inches long and three and three quarters of an inch wide, one end of which is rounded in a curve an inch and a half at the deepest part, and a piece of white rubber cloth fifteen inches long and three inches and a quarter wide, with sufficient tape or silk braid to bind the linen.

Bind the straight end of the linen strip first, then fold it toward the pointed end, making a case seven and three-quarter inches deep, baste the sides together, and, commencing at the top of one side, stitch the braid around the entire case. Put a button-hole in the pointed end and sew a button on the case beneath.

Fold the rubber cloth, together, the rubber part outside. Stitch down both sides, making a very narrow seam, then turn so that the rubber portion is inside, and make a row of stitching an inch and a quarter from one edge from top to bottom. Slip this inside the linen case. Initials may be embroidered on the flap, or the full name wrought in outline stitch along the length of one half the case, commencing at least three inches from the pointed end. It may also be decorated with a row of feather-stitching wrought before it is turned up and bound. Very utilitarian ones are made of the red and blue plaid glass-towelling, bound with red or blue braid, to match the cases for wash-cloths in the shape of an envelope made of the same materials.

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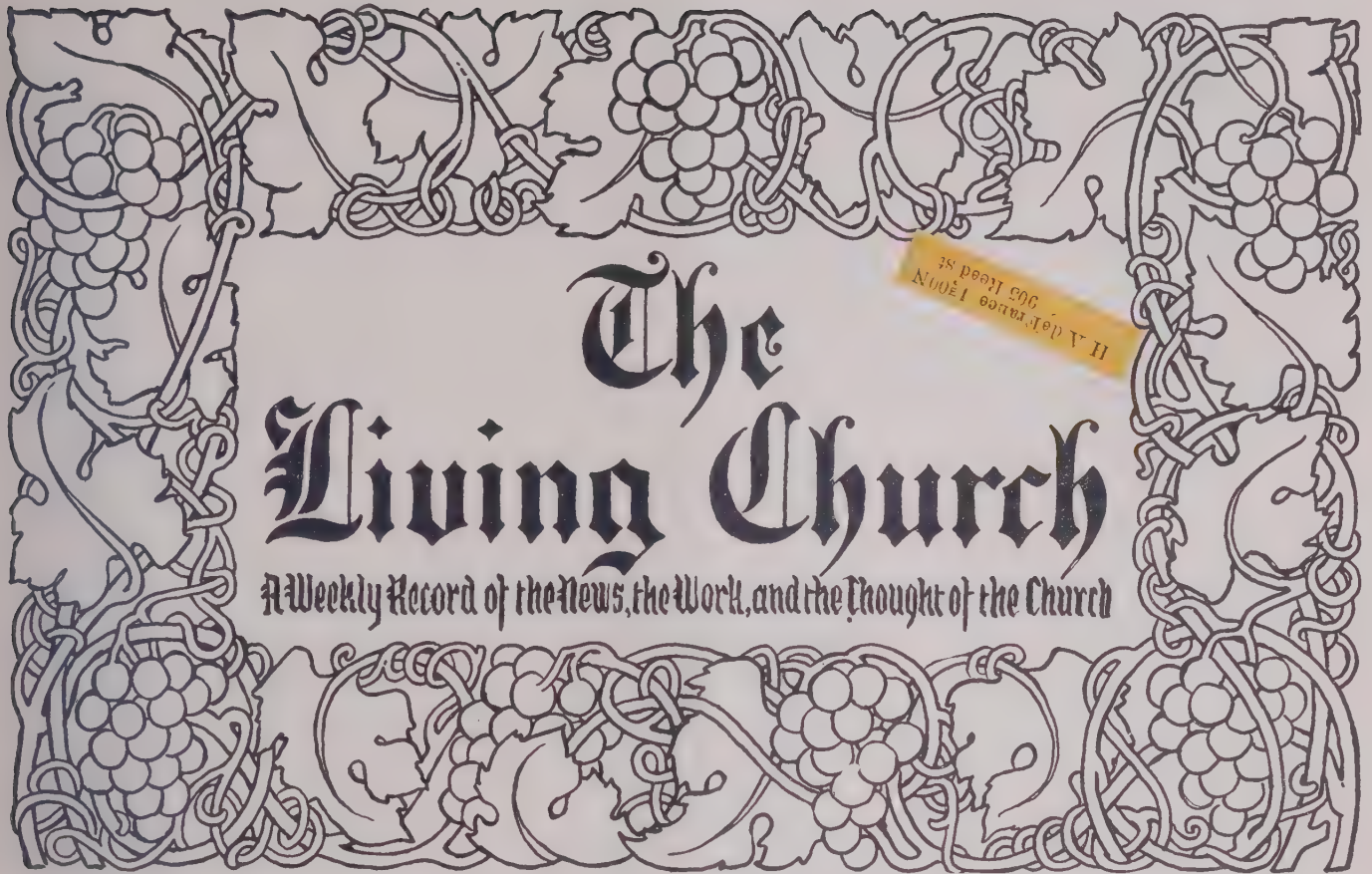
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Bishop Potter will write during his extended travels in the Philippines, India, and China on the Mission situation there; the Rev. Edward

Abbott, D.D., will write a series of papers on Missions, based upon his observations during a recent tour in the far East.

In Literature and Fiction Thomas Nelson Page will contribute "An Old-Fashioned Sunday in Virginia;" Alice Brown has written an attractive illustrated Christmas story, "The Tree in the Woods;" "Mrs. Gillespie's Revelation" will appear from the pen of Marion Harland, and Octave Thanet has contributed a sketch, "The Revolt of the Elderly." "The Burden of Christopher," by Florence Converse, our present serial just begun, treats frankly, yet judiciously, the striving of organized labor toward fraternal co operation. At its conclusion "Fortune's Boats," by Barbara Yechton, author of "We Ten; or, The Story of the Roses," "A Lovable Crank; or, More Leaves from the Roses," "A Young Savage," etc., will be published serially.

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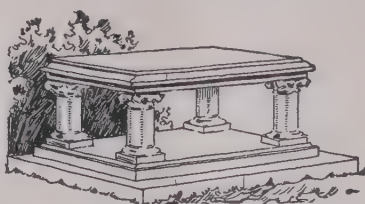
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Notes of the World's Progress

OF THE NAVAL OFFICERS WHO have rendered distinguished services during the past two years, or performed some especially gallant feat which entitles them to particular consideration, Admiral Dewey is one of the few who have received complete acknowledgment. Many promotions have been made, but others have been delayed, because of a belief in the minds of many that favoritism entered largely into recommendations for reward. This is particularly true in the case of Admirals Schley and Sampson. Whatever the merits, the undisputed fact remains that Admiral Schley was in direct command during the engagement with Admiral Cervera, and entitled to whatever honors can be bestowed upon him by a grateful and appreciative government. The case will receive the close attention of Congress, and as the public has already rendered its verdict, and nothing has occurred to disturb the decision, a just and impartial bestowal of reward may be expected.

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THE PUBLIC LOVES ITS HEROES until the latter by some action reveal the fact that they are of human clay, and not invested with attributes other than are possessed by many who await the favorable opportunity to become exalted. The public is fickle, ready to laud bravery and courage, but equally quick to forget deeds of valor in the face of subsequent actions that cause unfavorable comment. The career of Lieutenant Hobson affords an apt illustration of forgetfulness and injustice. His performance of one of the most gallant acts in naval annals immediately placed him upon the high pedestal of popular favor. His appearances in public created bursts of enthusiasm. But a foolish action which in other than his position would have passed unnoticed and without comment, brings about his head a storm of newspaper criticism, the pedestal is shattered, and the popular idol falls into undeserved obscurity. It is to be hoped that in sifting the matter of rewards, Congress will remember the strength, not the weakness, of Lieutenant Hobson.

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PROBABLY THE LONGEST MESSAGE of similar character on record, was that delivered by President McKinley on the assembling of Congress. Unlike some of his predecessors, the President utilized the annual reports of government officials, instead of simply referring to them. The message was a comprehensive statement of opinions and policies of the administration on vexed questions, and presents recommendations as regards a treatment of the colonial problem, which will receive congressional consideration. Territorial form of government is recommended for Puerto Rico and the belief expressed that Cuban relations should not be severed until conditions assure a strong, stable self-government. The right and duty of the United States to uphold and maintain sovereignty in the Philippines is expressed. Altogether, it is a strong and able document.

THE LEGISLATURE OF GEORGIA has by an almost unanimous vote rejected the Hardwick bill, a piece of legislation designed to eliminate the negro vote from politics. The action of the legislature was somewhat unexpected, particularly its unanimity, and shows a laudable desire on the part of the State to give its negro citizens all opportunity possible to vindicate their right to suffrage. The provisions of the Hardwick bill were similar to those which have practically disenfranchised the negroes of Mississippi, Louisiana, and South Carolina, and also like the bill now pending in North Carolina. By its operations no person would be considered competent to vote who could not read, understand, and interpret any clause in the constitution of the State; but such requirement would not apply to one whose ancestors voted prior to 1867. As the "interpretation" of a constitutional clause is a point upon which courts frequently differ, even a fairly educated negro would stand little show.

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CONGRESS HAS GRAPPLED WITH the Roberts case, and from present indications the gentleman will journey back to Utah to receive consolation from his several families. By a vote of a majority exceeding 10 to 1, he was not permitted to take the oath of office, his case being referred to a special committee. One interesting feature was the presentation of a protest against the polygamist bearing seven million signatures, gathered by a New York newspaper. Some complications may arise before the affair is finally settled, but they are possibilities rather than probabilities. It is not seriously disputed that Congress can unseat whomsoever it pleases, provided the grounds are considered good, but as there is a vacancy in Utah senatorial representation, owing to a deadlock, the governor of that State could appoint Roberts. As Senator Quay, of Pennsylvania, owes his position to gubernatorial appointment, and will likely be regularly seated, the question is what would the Senate do with Roberts?

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WHILE THE WORLD MOVES ON AT its busy pace, New Zealand is quietly engaged in working out a solution of social problems which sooner or later must be faced by nations now too busy to do more than prosper commercially. The government of this island is applying measures which convert tramps into taxpayers, provide the unemployed with employment, and conducts itself generally as an indulgent parent, anxious to inculcate habits of thrift and economy in those who are dependent. Chief among the measures thus applied is the Compulsory Arbitration Court which makes stubborn and bitter contests between capital and labor, which verge on civil war, an impossibility. This bill was conceived at a time when its need was most apparent, and its operations have been a source of great satisfaction. A judge of the Supreme Court is its head, thus assuring impartiality, and

its decisions are final. Strikes and lockouts are considered things of the past in New Zealand.

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SHOULD A BILL INTRODUCED LAST week by Congressman Chandler, of New Hampshire, finally become a law, which, however, is hardly probable, baseball, football, and other athletic pastimes will be given an official standing, and become recognized governmental institutions. The Bill as introduced provides for changes in the curriculum of West Point and Annapolis, whereby studies in higher mathematics and languages will be dispensed with in favor of athletics. One section of the Bill provides for contests between the military and naval training schools in the larger cities of the country, and under another clause, railroads would be required to run free special trains for the accommodation of the contestants and their retinues. The sponsor of the Bill holds that the successful men are not those most eminent in their studies, but rather in athletics.

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THE BUBONIC PLAGUE HAS AGAIN begun its ravages, and has made its appearance in the Western hemisphere. For the first time in history the United States has been visited, but owing to quarantine precautions there is little apprehension of its spread. Reports come from India that conditions seem to presage a repetition of the scenes and suffering of the past few years, although the British government has not neglected precautions. Lack of proper facilities for sanitation appears to be the chief source of contagion. In native Indian cities, whole districts will be destroyed in order that breeding places of the scourge may be wiped out. Several South American cities have developed cases of bubonic plague, and it was from Santos, Brazil, that ships brought the germs to this country. Efficient quarantine stations will prevent danger at large ports. It is the small ones that must be guarded.

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IT IS A GOOD THING FOR NATIONS that newspapers of the violent type cannot declare war. While it is possible for journals of this class to stir up considerable feeling and unpleasantness, yet the steady and well-balanced element of society values frothy journalistic utterances at what they are worth—very little. The journals of France, with few exceptions, are notoriously corrupt; what influence they possess can be bought for a price, and if a selected victim fails to purchase their silence, he is mercilessly assailed. Papers of this irresponsible class are responsible to a certain extent for the anti-British feeling existing in France. Recently they published cartoons bearing on the Boer war, in which the Queen of England is shamelessly insulted. These provoked a sharp rebuke from Mr. Chamberlain, and the better journals of Paris call him to time for holding the nation responsible.

The News of the Church

American Church Building Fund

At a meeting of the trustees on Nov. 28th, the Rt. Rev. George Worthington, D.D., Bishop of Nebraska, was elected to fill the vacancy occasioned by Bishop Scarborough, resigned; the Rev. Andrew F. Underhill, of Yonkers, was elected to fill the vacancy occasioned by the death of the Rev. Dr. Cooper; and Mr. S. Nicholson Kane, of New York, was elected to fill the vacancy occasioned by the death of Mr. Cornelius Vanderbilt.

The following gifts to complete new churches were granted: St. Martin's church, Jupiter, So. Fla., \$150; All Saints', Ronda, N. C., \$100; Bristol mission, S. D., \$150; St. John's, Ames, Ia., \$200; St. Stephen's, Escanaba, Mich., \$200; St. Mary's, Lampasas, Tex., \$200. Loans were reported as having been made to St. Thomas' church, Holton, Kas., \$300; Grace church, Brookfield, W. Mo., \$1,000; St. Luke's mission, Horton, Kas., \$400.

The counsel of the Commission was directed to take the necessary steps to procure from the courts an enlargement of the powers of the Commission, so that they can entertain applications for loans upon rectories and parish buildings.

The Woman's Auxiliary of the Board of Missions

Missionary Exhibit in New York

During the week beginning Dec. 4th, there was a series of services at the church of the Heavenly Rest. Addresses on missions were delivered, a Quiet Day held, and a missionary exhibition representing all the varied fields of missionary activity at home and abroad, including parish missions, work among the Mormons, and in the new possessions. A large number of the articles shown were loaned by Churchwomen of the Auxiliary.

Annual Session at Springfield, Ill.

The two sessions of the Woman's Auxiliary in connection with the synod, were largely attended, and much enthusiasm was apparent. Mrs. O. S. V. Ward, representative of the Chicago branch of the W. A., delivered addresses at the missionary meeting on Tuesday night, and also before the diocesan branch of the auxiliary, which were heard with great interest. The following officers were elected: Mrs. Geo. F. Seymour, president; Mrs. Isabella Laning Candee, of Cairo, honorary secretary; Mrs. Alex. Allen, of Springfield, secretary; Mrs. F. D. Miller, of Elkhart, secretary of Junior Auxiliary; Mrs. M. F. Gilbert, of Cairo, secretary of the Babies' Branch. The following were elected vice-presidents: Mrs. D. W. Dresser, of Champaign; Mrs. H. M. Chittenden, of Alton; Mrs. E. J. Tomlin, of Jacksonville; Mrs. L. B. Richards, of Belleville, and Mrs. Wemyss Smith, of Bloomington.

Washington Branch

The December meeting held in St. John's hall on the 5th, was of special interest, and there was a full attendance of delegates from the parish societies. Mrs. Wetmore, wife of the Rev. J. C. Wetmore, of Asheville, N. C., gave an interesting account of work in that missionary district, dwelling particularly on the good results accomplished through the schools established by the Church. One of them at Valle Crucis, in a region isolated during the winter, when it is also without a public school, is doing an excellent work, and Mrs. Wetmore made an earnest appeal for aid in its support. In response, an impromptu collection was taken up, and something added from the central fund. Another touching appeal came from a Churchwoman in Oklahoma, formerly a member of the

Auxiliary in Washington. She told of her loss of Church privileges in her new home, where there is not even a room to be had for services, of an occasional Celebration in her own house, and of her earnest desire for the building of a little church. One parish branch has already made an appropriation for this purpose, and it was decided that all would endeavor to bring an offering for it at the next monthly meeting.

The Chicago Branch

The regular monthly meeting of the diocesan officers and members was held in Church Club rooms, Dec. 7th; 17 branches were represented by 84 members. Noonday prayers were said by the Rev. John H. Hopkins. The president, Mrs. Lyman, requested all branches late in sending in United Offering funds, to attend to it this month. The offering for the day would be devoted to Sendai, Japan, for which a pledge of \$100 has been made. The president announced the resignation of Miss Alice B. Stahl, vice-president from Galena, from the diocesan committee. A resolution of thanks for long and faithful service was offered by Mrs. Street, and adopted by a rising vote of the members. The president announced the appointment of a vice-president to fill the vacancy: Mrs. Duncombe, of St. Andrew's church, who will take charge of Junior Auxiliary work, and will be assisted by Miss Grace Fuller, of Glencoe branch. The subject for this meeting was foreign missions, and Mrs. Hopkins was invited to the chair. She made a short address on China. Mrs. Street spoke on St. John's College, Shanghai; Mrs. Lyman, on Bishop Schereschewsky who has done so much for the progress of Christianity in China by his translation of the Bible into the Chinese language. Mrs. Fullerton gave an interesting description of St. Mary's Orphanage, which, from the nature of its work, appeals to women always. Mrs. Hopkins spoke on the mission work in Hankow and Wuchang, and was followed by Miss Gregg who paid a tribute to the work of the Rev. Sidney C. Partridge in the Boone School. Miss Hutchinson spoke on the difficulties and obstacles to mission work in China, all of which are slowly passing away, for these heathen people are asking for education, and the door is open for missions. The president then resumed the chair, thanking Mrs. Hopkins and the ladies who assisted, for the information given on China. The president introduced Miss Enders, of Grace branch, who spoke to the members about the ladies' auxiliary board for St. Luke's Hospital, and the needs of the linen room. The advisability of changing the monthly meeting from the noonday hour, will be discussed and acted upon at the January meeting; all branches are urged to come prepared to give an opinion.

Brotherhood of St. Andrew

Chicago Local Council

The following officers for 1900 were elected at the recent meeting in the Church Club rooms, Dec. 9th: Chairman, Heusted T. Young, of St. Peter's; vice-chairman, Courtenay Barber, of the church of the Redeemer; secretary, George W. Waterman, of St. Paul's; treasurer, Hamilton Hall, of St. James. Mr. Barber was placed in charge of the boys' department.

In St. Paul, Minnesota

There was a corporate Communion at 8 A. M., on St. Andrew's Day, at Christ church, the Rev. C. D. Andrews, celebrant. A second Celebration followed at 11 A. M., when the rector spoke upon St. Andrew, his life and work. Saturday afternoon, Dec. 2nd, the Brotherhood reassembled at St. John's church. The Rev. Harvey Officer conducted a Quiet Hour, after which a business meeting was held. At 6:30 P. M. the ladies of the parish served supper in the guild room; 8 P. M. services were held in the church. Wm.

Borland and Arthur Lambert recounted their impressions of the convention at Columbus. Geo. R. Folds, of Minneapolis, delivered an interesting address upon "Our Boys"; F. O. Osborn, of St. Paul, spoke upon "Laymen's opportunities." Bishop Gilbert delivered his annual charge; the work this past year was not up to the average. He urged the members to rouse themselves and take up the work this coming year with renewed vigor and courage. Election of officers: Vice-presidents, Bishop Gilbert, F. M. Beardsley, Mr. Williams; secretary and treasurer, Wm. Langton.

St. John's, Clinton, Iowa

The chapter, organized but recently, is doing effective work. Dec. 6th, under its auspices, a special service of music was given, with an address by the Rev. Wm. White Wilson, of St. Mark's, Chicago, who came to Clinton, for the purpose. Notwithstanding counter attractions the same evening, about 325 persons listened to Dr. Wilson's eloquent address on "The light for every man."

Rochester Local Assembly

St. Andrew's Day and Thanksgiving Day both falling this year upon the same day, were fittingly observed. At 7:30 A. M., the members, 45 in number, took part in a corporate celebration of the Holy Communion at St. Luke's church. Preceding the service, a short address, in the form of a preparatory meditation, was made by the Rev. Hugh L. Burleson. At 8 P. M., at Christ church, a public service was held, which about 1,000 people attended. The service was beautiful and impressive, the procession including the large vested choir of Christ church, the members of the local assembly, and the Bishop of the diocese, with eight of the local clergy, singing the national hymn. The anniversary sermon was preached by the Rev. Warren C. Hubbard. This was Mr. Hubbard's farewell sermon in Rochester, as he went on the following day to take up his residence in Brooklyn. Among other things, he said: "In the eagerness of your enthusiasm you may forget that you are only a messenger; that you are not to be the judge of the fitness of the occasion. Your own thought must be centred in Christ. Do not look too much for results. It is your duty to carry the message; to show its importance, by the pleading of your tongue; to persevere in the most hopeless surroundings; to do your duty. Let God do the rest."

Daughters of the King

In the Diocese of Missouri

The fall meeting was held at the church of the Ascension, in Cabanne. Mrs. George Brigham, Jr., president of the association, was chairman. One of the most interesting features of the afternoon was Mrs. Brigham's account of the national convention, her descriptions of the enthusiasm shown there being made a basis for encouraged effort on the part of the Missouri chapters. Among the examples which she cited was that of an old lady, over 75 years of age, from Washington, D. C., who in one year brought 600 children for Confirmation. Mrs. E. P. Nichols was secretary of the meeting, and reports were heard from all the chapters in St. Louis, and also those in Mexico and Jefferson City. Dean Davis, of the cathedral, gave a talk on the scope of the work of the Daughters of the King, and laid special stress on the spiritual duties of the members, particularly the visiting of the sick and distressed, and the bringing of people into the Church. The Rev. Dr. James R. Winchester made a brief talk, and a few remarks were also made by the Rev. Dr. G. D. B. Miller. Officers for the coming year were re-elected as follows: President, Mrs. George Brigham, Jr.; vice-president, Mrs. J. Funston; secretary, Mrs. E. P. Nichols; treasurer, Mrs. W. P. Nelson.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

Bishop Morrison visited his old parish of Epiphany last week, preached on Sunday, and spent part of Monday with the Clericus.

On Sunday morning Dean Stubbs, of Ely cathedral, preached to a large congregation in Grace church on "The social aspects of the Lord's Prayer." The evening preacher was Archdeacon W. M. Walton, of Atlanta, Ga. At the same time the Rev. E. M. Stires held the opening service of the new Swedish mission in Englewood, attended by 250 persons.

The annual parish sales were very successful at St. Peter's, Epiphany, St. Luke's mission, and St. Paul's, Wilmette. At the first named \$800 were netted.

The funeral service over the remains of the Rev. H. C. Granger's mother who died somewhat suddenly on the 8th, aged 79, was said on Sunday afternoon by the Rev. Frank du Moulin.

At the bi-monthly conference in the cathedral Clergy House on Monday last, nearly 20 were present. The subject, "Difficulties in the Scriptures," was again taken up; Prof. Hall speaking of "The Fall."

Trinity Parish

On Dec. 5th, a movement which has been going on for some time amongst the young people of the parish, took final and formal shape in the organization of a young people's society. A constitution was adopted and officers were elected, amidst great enthusiasm. The new society, which starts off with a membership of 130, and, as the rector explains, owes its inception wholly to the laity, is purely social in character and aims. The South Side directors of the Associated Charities hold their monthly meeting in Trinity House, and now the Anti-cruelty Society, of which Mrs. Theodore Thomas is president, is to hold its semi-annual meeting, Dec. 14th, in the same place; the parish being thus brought into close connection with these public works.

Memorial Window for Christ Church, Joliet

On exhibition at the establishment of Flanagan & Biecenweg, 55 Illinois st. It represents the Resurrection, the left panel contains the figure of the angel, and the right, the forms of the three Marys, the whole in rich coloring. At the top are the words, "He is risen," and below, "To the greater glory of God," and beneath that, "Minnie White Allen, 1876-1893." This fine work of art, costing \$500, will be placed in Christ church, Joliet, next week, by Mr. Robert L. Allen, in memory of his daughter.

Address of Congratulation to the Bishop

On the morning of Dec. 8th, the Bishop received the following address from the clergy of his diocese. The committee to draft the address was appointed at the annual meeting of the North-Eastern Deanery on the 5th inst, at which nearly one-half of the clergy of the diocese was present; but immediately afterwards the remaining clergy in the Northern and Southern Deaneries, through their respective deans, Drs. Fleetwood and Phillips, were associated with the originators; thus making the address represent the undivided clerical sentiment of Chicago diocese:

To the Rt. Rev. William Edward McLaren, D.D., D.C.L., Bishop of Chicago:

OUR DEAR BISHOP:—We, your clergy, cannot allow the day on which you enter the twenty-fifth year of your episcopate to pass without thanksgiving to Almighty God for the strength from on high which has guided and kept you these many years, and an expression of our affectionate loyalty to yourself.

You have been to us more than is commonly understood by the title, "Father in God." With wisdom and patience, with untiring energy and unflinching devotion, you have led and encouraged your brethren and sons in the sacred ministry; and realizing to-day more than ever the strength and beauty of your character, and the success of your efforts, we send to you this message of love.

We further desire to assure you of our sympathy in your long and severe illness. You are ever in our

hearts and prayers. We trust that soon you will be restored to health, and again be enabled to take up your great work for the Church of God in this city and diocese.

Signed on behalf of the diocese, this eighth day of December, A. D. 1899.

J. S. STONE.
E. M. STIRES.
THOS. D. PHILLIPS. } Committee.

The Bishop who returned to the city on Saturday, has replied to this address, expressing his "gratification and thankfulness for the same."

The North-Eastern Deanery

In accordance with long-standing usage, Grace church received the deanery in its annual assembly on Tuesday, the 5th. At the 11 A. M. service, the rector, the Rev. E. M. Stires, was assisted in the Celebration by the dean, Dr. Clinton Locke. At the business meeting following immediately, the chairman introduced the Very Rev. Charles W. Stubbs, dean of Ely, who subsequently addressed the deanery. The secretary reported an average attendance of 43 at the four quarterly meetings of the year. In the absence of the treasurer, his report was passed. The Rev. D. W. Howard and W. B. Hamilton were unanimously re-elected secretary and treasurer, respectively. The invitation of the Rev. Frank du Moulin for the deanery to meet in St. Peter's, was accepted for the Monday preceding Lent. The chair named Dr. Rushton, the Rev. Percival McIntire, and Dean Luther Pardee, of the cathedral, a committee to arrange for the mid-day Lent services. Drs. Clinton Locke and Little, with the Rev. C. P. Anderson, were appointed a committee on subjects, papers, and speakers at the ensuing quarterly meetings; and the Rev. T. D. Phillips, Rev. E. M. Stires, and Dr. Stone, a committee to draft and present an address to the Bishop on the 8th. Dr. Rushton, for Dean Pardee, advocated a mission service, with selected addresses, on the Sunday evenings, beginning with the New Year, to attract non-church goers. The president of the board of directors of the Church Home for Aged Persons, reported the condition of the home to be satisfactory; the generous offerings on the Tuesday preceding Thanksgiving included nearly \$100 in cash. The members of the deanery subscribed nearly \$120 for the purchase of an organ as a Christmas present to Holy Trinity mission, self denyingly ministered to by the Rev. H. C. Kinney. The Rev. Alf. Lealtat reported his people of St. Thomas' to be trying to cover the expenses of this, our one mission to our colored brethren, without recourse to entertainments, and that it was hoped to build a guild room adjoining the church in the spring. The Rev. P. C. Wolcott made a gratifying report of the mission at Lake Forest, in which a quiet work had been going on for two years; during the last six months, under the Rev. Frank Brandt. This suburb, the seat of a Presbyterian university, had been ministered to by the head of that institution for 20 years, but the recent influx of summer residents who were Churchmen necessitated the opening of Church services, at present held in the Town Hall. Several thousand dollars have been subscribed, and lots obtained, on which in the early future will be erected a stone edifice, with parish house and rectory adjoining. The Rev. E. M. Stires brought up the subject of the new Swedish mission in Englewood, where \$400 had been raised for the purchase of a lot; for the support of the services at present conducted by a Swedish student at the seminary, he had guaranteed \$20 a month. It was the voice of the meeting that a Quiet Day should be arranged for prior to the election of a coadjutor on Jan. 9th. From 1 P. M. to 2 an adjournment to Grace hall was had for an enjoyable lunch furnished by the ladies of the parish. The deanery heard an admirable paper by Dr. Francis Hall, on "Current tendencies of thought in religion." Short addresses, all complimentary of the professor's lucid paper, were made by the Rev. Messrs. D. W. Howard, E. A. Larrabee, Dr. Stubbs, H. L. Cawthorne, L. Pardee, Dr. W. W. Wilson, J. H. Hopkins, and Dr. Fawcett. The meeting closed at 4 P. M.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At the pro-cathedral, the Rev. Prof. Chas. A. Briggs, D. D., is delivering a series of Advent lectures on "What the Hebrew prophets said concerning the Messiah."

A service was held at St. Ann's church, Sunday, Dec. 10th, in celebration of the birthday of the rector *emeritus*, the Rev. Thomas Gallaudet, D. D., the founder of Deaf-Mute Church work in this country.

The new general secretary of the Board of Missions, the Rev. A. S. Lloyd, has issued an address asking for co-operation in his work. He entered upon his duties at the Church Missions House on Dec. 5th.

The Clericus

At the December meeting, the Bishop's secretary, the Rev. Geo. F. Nelson, D. D., gave an address detailing his experiences in his recent visit to Alaska and our missions there.

New Site for Italian Church

The Italian church of San Salvatore has procured a new site for the erection of a church building, on Broome st., near Mott st., very centrally located for the Italian population of the city.

The Church Club

At the last meeting, the Rev. W. Dudley Powers, D. D., Major Gen. Francis V. Greene, and Mr. John Howe Peyton, of the Brotherhood of St. Andrew, discussed "The new fields for the Church."

New York Churchmen's Association

At the last meeting, addresses were made by the Rev. Drs. Arthur C. Kimber and Geo. F. Nelson, and the Rev. Messrs. Hutchins C. Bishop, Geo. S. Pratt, and Thomas H. Sill, on the needs and reform possibilities of "the perishing classes."

Association for Church Schools, etc.

The annual service of the Association for Promoting the Interests of Church Schools, Colleges and Seminaries, was held Dec 10th, the Rev. David H. Greer, D. D., preaching the annual sermon. The business session followed, Dec. 11th, in the parish house of All Saints' parish.

Church Temperance Society Work

During the past year over 250,000 meals were served at the restaurant wagons, scattered in different crowded localities about the city. An average of ten cents was paid for each meal. A new van, to be an improvement on the six already in use, is under construction. The profits support the coachmen's night van, now being put into winter use, and the summer ice water fountains of the city.

American Church Missionary Society

At the 40th annual meeting, just held in the Church Missions House, Gen. Wagner Swayne presided. Addresses were made by Bishop Peterkin, of West Virginia, and the Rev. H. P. Nichols. The annual report of the Executive Committee was presented by the general secretary, the Rev. Dr. Powers. The annual election took place, Bishop Gravatt being chosen as vice-president, and vacancies being filled by the election of the Rev. J. Thompson Cole, Messrs. Wm. G. Law, Wm. Waterall, and Geo. W. McCutcheon.

A Roman Priest Received into the Church

The "version" of the deposed priest, Dr. B. F. De Costa, to the Roman Communion, is offset this week by the announcement, in the same Roman diocese, of the coming into the communion of the Church, of a Romanist priest in good standing, the Rev. Theodore McDonald Stuart, D. D., LL.D., a member of the Jesuits. He was formally received at Grace church by the rector, the Rev. Dr. Wm. R. Huntington. Dr. Stuart was born in San Francisco, Cal., in 1867, his father being a general of the Russian army, and a member of the commission which came to the United States to arrange for the annexation of

Alaska. He was educated in Europe, and is a graduate of the universities of Munich and Dorpat, receiving from the latter the degrees of Doctor of Divinity and Doctor of Laws. On the death of his father, he returned to America, and entered the Jesuit Society. He proposes study under the auspices of the Church.

Columbia University

The board of trustees have received from an anonymous source a gift of \$19,000 for the guarantee fund of the college expenses of the present year, \$1,000 for the general fund, and \$1,200 for the equipment of the department of geology. The Duc de Loubat who last year gave real estate, valued at \$1,200,000, has this year presented a portrait of himself by Madrazo. President Seth Low, LL. D., has turned over to the treasurer bonds of the corporation amounting to \$600,000, the last installment of his immense gift for the construction of the library.

Pennsylvania

Ozi William Whitaker, D. D., LL. D., Bishop

A short choral service, with an address to children, is given at 4 p. m. every Sunday, in Christ church chapel, Philadelphia.

St. Philip's church, West Philadelphia, was crowded to the doors at an early hour on Tuesday, 5th inst., when the rector, the Rev. W. H. Falkner, officiated at the funeral services over the remains of J. Warner Goheen, a vestryman of that parish, and a member of Common Council of the city of Philadelphia.

Bishop Whitaker who has been appointed by the Presiding Bishop to look after the Church's interests in Cuba, will start for Havana about the first or second week in January. He will be absent one month, and will probably be accompanied by the Rev. Dr. Powers, general secretary of the American Church Missionary Society.

The Standing Committee

Of the diocese, at their meeting on Tuesday, 5th inst., elected the Rev. T. A. Tidball, D. D., to fill the vacancy caused by the death of the Rev. Benjamin Watson, D. D.

Bishop Satterlee honored

A reception was given on Monday evening, 4th inst., by the Penn Club, Philadelphia, to the Rt. Rev. Dr. Satterlee, Bishop of Washington. Among those present were Bishops Whitaker and Coleman, a large number of city rectors and prominent laymen; besides several ministers of the denominations and members of their congregations.

Church of the Messiah, Port Richmond

On the 1st Sunday in Advent, the rector, the Rev. C. L. Fulforth, preached his ninth anniversary sermon, and stated that during his incumbency there had been Baptisms, 303; confirmed, 67; marriages, 43; burials, 167; celebrations of Holy Communion, 502; sermons, 1,084. The contributions had been over \$35,000; permanent improvements over \$12,000; but there is still a debt of \$4,350 on the parish house.

Church of the Advent, Philadelphia

On Sunday, 3rd inst., observed the 59th anniversary of its organization, and the third of the present rectorate. The rector, the Rev. J. P. Tyler, in his sermon at the morning service, stated that a balance of \$3,043.67 remaining after all current expenses of the year had been paid, had been added to the endowment fund. In the afternoon, the Rev. R. W. Forsyth addressed the children, and at the evening service, the Rev. Dr. C. S. Olmsted was the preacher.

Church of the Holy Apostles, Philadelphia

A very large congregation assembled on Sunday morning, 31st inst., to welcome the new rector, the Rev. Nathaniel S. Thomas. Those participating in the service were the Rev. Messrs. H. L. Duhring, D. D., R. N. Thomas, and W. S. Neill. The new rector made a powerful address on the Advent, and concluded by urging his parishioners to work together with him under a motto,

"More light." In the evening the annual service of the Holy Apostles chapter 318. Brotherhood of St. Andrew, was held. After Evensong, the Rev. W. S. Neill, spiritual director of the chapter, read a statement reporting progress during the past year and a large membership at present. The sermon was preached by the new rector.

The Free and Open Church Association

The 24th annual service was held at the South memorial church of the Advocate, on the first Sunday night in Advent. The Rev. G. Woolsey Hodge, of the board of council, preached the sermon, and strongly advocated the principles of the Association. After Evensong the annual meeting of the Association was held in the choir room, and in the absence of Mr. J. Vaughan Merrick, president, Mr. W. Platt Pepper took the chair. The secretary presented the annual report, which stated that 59 dioceses average 83 per cent. of free churches. In 14 missionary jurisdictions, the average is 98½ per cent., and aggregating the dioceses and missionary jurisdictions, 84½ per cent. of the churches are free. The report showed that a large number of churches had adopted the every day open church system during the year. The treasurer's report gave as receipts \$254 86, and expenditures, \$189. For the ensuing year, Mr. J. Vaughan Merrick was re-elected president; Mr. Charles W. Cushman, treasurer, and the Rev. John A. Goodfellow, general secretary. The members of the executive council were also re-elected.

Death of Rev. Daniel M. Bates

On Friday morning, 8th inst., at the Episcopal Hospital, Philadelphia, where he had been for some weeks undergoing treatment for the lungs. He was a son of the late Chancellor Bates, of Delaware, and was born in Wilmington, Del., about 50 years ago. He received the degree of M. A. from Racine College in 1882, and graduated from the Berkeley Divinity School in 1878. In the same year he was ordered deacon by Bishop Lee, and in 1879 was advanced to the priesthood by Bishop Schereschewsky, of China. Mr. Bates was a missionary at Shanghai, China, 1878-'81; and was at Saranac Lake, N. Y., 1882-'85. In the last-named year he became rector of St. Stephen's church, Clifton Heights, Pa. In June of the present year, he was incapacitated from work on account of ill health, and in October last resigned his rectorship. He was the author of "The Apostolic Church," "Translations into Wien-Li," "Christ in Modern Thought." He leaves a widow and three children. There were services at the Episcopal Hospital chapel on Monday morning, 11th inst., and the remains were afterwards taken to St. Andrew's church, Wilmington, Del., where the Burial Office was said.

The Annual Meeting of the Church Club

Was held on Monday evening, 4th inst., at the Church House, with president George C. Thomas in the chair. The election of officers resulted as follows: President, George C. Thomas; vice-presidents, Wm. H. Ingham, Francis A. Lewis; treasurer, Moses Veale; recording secretary, Wm. C. Kent; corresponding secretary, Louis B. Runk; a board of six governors, and seven members as a committee on admission. A balance on hand of nearly \$450 was reported by the treasurer. The annual report of the board of governors showed the present membership of the Club to be 218. The greater part of the evening was taken up with a discussion of the proposed club house for the boys of Kensington, a very important work which the Club has undertaken. In March last, president Thomas offered to give a certain lot of ground on which to erect a house for the boys, and \$13,000 in cash towards the building fund; the Church Club accepted this generous offer, and appointed a finance committee to raise the funds for the project, and a building committee to have plans prepared; the designs have been on display at the club rooms for some time. The erection of the building is delayed for lack of funds; the amount needed is \$20,000. The report of the board of governors states that 1,564 boys are

now enrolled. Between 80 and 100 boys are daily visitors to the rooms in winter, spring, and fall, really more than the capacity of the present house justifies. "The benefit which this club has been to the boys in that district (Kensington) is incalculable."

North Dakota

Samuel C. Edsall, D. D., Bishop

A five-days' Mission will be conducted by Bishop Edsall, at Grace church, Jamestown, the Rev. Henry J. Sheridan, rector, commencing Dec. 5th, and concluding the following Sunday. Arrangements are made for a similar Mission, to be conducted by the Bishop, at Grace church, Pembina, the Rev. William Watson, priest-in-charge.

The chapel at Forest River has been painted and repaired during the summer, the expenses having been met by the congregation. The rectory at Bathgate, the centre of the Rev. D. H. Clarkson's field, has been rendered comfortable by the addition of a furnace. This also has been done without outside assistance.

Helpful Gifts

Mrs. Mary S. Wilson, of Philadelphia, has recently given a lot to Calvary mission, Buffalo, the Rev. T. H. J. Walton, in charge, as a site for a future parish house. During the summer the tower of this pretty little boulder church has been erected. A generous gift from Chicago has helped in this work. Miss Cora Wilson, of York, has given a lot for a church at that place, where occasional services have been held for some years by the Rev. Charles Turner, of Devil's Lake. The parishioners of St. James' church, Grafton, have at last succeeded in paying off the debt which has rested for some years on their church, being generously helped by a conditional offer made by a friend of Bishop Edsall in Chicago.

Massachusetts

William Lawrence, D. D., Bishop

The Rev. Dr. Parks, of Emmanuel church, Boston, preached on Dec. 31 a special sermon upon the 21st anniversary of his rectorship.

St. Matthew's church, S. Boston, observed its 83d anniversary, Dec. 31, with special services and sermons by the rector, the Rev. A. E. George.

The Clericus

President Eliot, of Harvard University, upon invitation, delivered an address upon the Episcopal Church, before the Monday Clericus, Dec. 4th. After the address, the subject was discussed by the clergy, and the different points of objection were well sustained by those who had the opportunity to speak. Altogether, the address created more humor than conviction.

Church of the Advent, Boston

The 55th anniversary of the first service held in the church of the Advent, was observed on Sunday, Dec. 3d. There were three celebrations of the Holy Eucharist. The rector, the Rev. Dr. Frisby, preached at the last. The choir sang as a prelude, Whitney's *Veni Emmanuel*, Gounod's Communion service No. 3, an anthem by Whitney, and Rink's postlude in F. The Rev. C. L. Hutchinson, of Caelsea, preached in the evening.

Consecration of St. Paul's, Hopkinton

By Bishop Lawrence, Dec. 7th. The Rev. A. St. John Chambre, D. D., preached the sermon. The vested choir of Holy Trinity, Marlborough, sang in the morning; that of St. Mark's, Southborough, in the evening, when the Rev. J. M. Foster preached. The offerings were for the organ fund. The altar is in memory of Joseph Walker who died in 1853, aged 92 years. He was senior warden of the parish from 1829 to 1849. It is made of old oak, stained dark, with panels of red and gold. The reredos is carved, and surmounted by a large cross.

A Rectory for St. Andrew's, Wellesley

Has just been erected adjoining the church building. It is a frame building covered with

unpainted shingles, and contains ten rooms and a bath, with furnace heat and electric lights. All the floors are finished in hard wood. Mr. F. W. Hunnewell contributed largely towards the expense, and its successful completion is due to the efficient oversight of Mr. R. K. Sawyer, the chairman of the building committee.

Archdeaconry of New Bedford

Met in St. Paul's, Dedham, Dec. 6th. At the celebration of the Holy Communion, Archdeacon Babcock officiated. The sermon was delivered by the Rev. W. F. Cheney. In the afternoon, the Rev. A. E. George made an address upon summer missionary work on Cape Cod. The Rev. Messrs. H. Page, George Walker, and F. B. White made addresses upon their respective fields. The Rev. F. B. White treated the subject of missionary work in manufacturing communities, at the evening session. The Rev. G. W. Miner spoke of missionary work in rural communities, and the Rev. Henry Bedinger followed, with an address upon the mission of the Episcopal Church in Massachusetts.

Iowa

Theodore Nevin Morrison, D.D., Bishop

The ladies of Trinity Guild, Muscatine, the Rev. W. Parry Thomas, rector, have just had a new roof placed upon the church, at a cost of \$600. This is only one of the many excellent things they have done for the parish.

Trinity Church, Ottumwa

On the morning of the first Sunday in Advent, Bishop Morrison held a special missionary service in this parish. Addresses were made by the Bishop, by the Rev. J. Everist Cathell, by Prof. Geo. E. Marshall, of Keokuk, and by the rector of the parish, the Rev. J. Holister Lynch. The Bishop asked the people to make definite individual pledges for the missionary work of the diocese. In response to his appeal, 101 pledges were made, amounting to \$546.70, for the year. This parish always gives liberally, and supports the Bishop in every effort, but this contribution is extraordinarily large for a congregation of poor people, with less than 300 communicants. During the last two weeks of October, the debt upon the rectory of the parish was reduced \$2,000 by cash contributions of the people.

Springfield

Geo. F. Seymour, S.T.D., LL.D., Bishop
Chas. R. Hale, D.D., Bishop-coadjutor

The Twenty-Second Annual Synod

Met in St. Paul's pro-cathedral, Springfield, Dec. 5th and 6th. The opening service was a choral celebration of the Holy Eucharist, the Bishop, celebrant. The preacher was the Rev. L. B. Richards. The synod organized for business by electing the Rev. Chas. J. Shutt secretary, and re-electing Mr. J. J. Cossitt treasurer. The principal business of Tuesday was the consideration of the report of the Rev. Johannes Rockstroh, treasurer of the diocesan missions board, which was most encouraging; and in making provision for the work of missions in the diocese for the ensuing year. The pledges for mission work were full up to those of last year, and there is a prospect that more aggressive work will be done at several points, especially in the region of Southern Illinois known as Egypt, where a devoted and able general missionary, the Rev. George W. Preston, has been at work for a part of the past year. At the missionary meeting on Tuesday evening, held in Christ church, he gave a very interesting account of the work in which he is engaged, and of the needs of the field.

Deep sympathy was felt and expressed for the Bishop-coadjutor, the Rt. Rev. Dr. Hale, whose precarious state of health has necessitated a prolonged residence abroad. He is now at St. Moritz, Switzerland. A resolution of sympathy was adopted by a rising vote, and ordered to be transmitted to Bishop Hale, and a cablegram was also sent him in response to one received from him on Tuesday morning. The good Bishop's physical disability does not deter him from taking the most intense interest in his

field, the southern portion of the diocese, and earnest intercessions were offered for his speedy recovery and return.

On Wednesday the Bishop of the diocese delivered his annual address which was a strong presentment of the difficulties with which the Church is now bound to contend, in the assaults made upon the Faith and the Holy Scriptures, in the break up of Protestantism on account of the weakness of "The Bible and the Bible only" being its foundation; and he then eloquently set forth the elements of strength possessed by the Church in withstanding these assaults. The persons who served last year were re-elected to the Standing Committee, as trustees of the diocese, and as delegates to the Provincial Synod, (with only one change), and the board of missions, (with Mr. W. M. Robertson in place of Mr. J. S. Lord in the last named). The treasurer of the diocese presented an encouraging report, with all obligations met, and a small balance in hand. On Wednesday evening, after the synod had adjourned *sine die*, the Bishop and Mrs. Seymour entertained the clergy and delegates, the Churchmen of Springfield, and a large number of other friends, at a brilliant reception. The fine old mansion in which the Bishop resides was thronged with guests until a late hour, and the occasion was one of the happiest of the Bishop's long and very happy episcopate.

At the meeting of the Standing Committee held on the first day of the synod, the Rev. Wm. Donald McLean, deacon, was recommended to the Bishop to be advanced to the sacred Order of Priests, and Mr. DeWitt Lincoln Pelton, Ph.D., was recommended to be admitted a candidate for Holy Orders. As mentioned in our issue of Dec. 2d, Mr. Pelton was until recently the esteemed pastor of the Second Presbyterian congregation of Bloomington, Ill. He is a graduate of Princeton and the Union Theological Seminary in New York, and held a year's scholarship at Harvard. At the time of his applying to the Bishop to be received into the Church he was the moderator of the Bloomington presbytery, and very highly regarded by his brethren in that body. He was present during the meeting of the synod and was very heartily received by all.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
W. N. Gilbert, D.D., LL.D., Bishop-coadjutor

St. Paul's church, Lexington township, has been removed to LeSueur Centre, increased attendance at the services resulting from the change. The Rev. Mr. Jones gives them a fortnightly service.

The Rev. Homer Hood has left St. Paul, and will take up permanent residence in St. Louis, Mo. Mr. Hood's removal is a source of regret to a large number of Churchmen, more especially in Brotherhood circles, in which he was a very enthusiastic and active member.

Bishop Gilbert's Visitations

LeSueur, 1; LeSueur Centre, 4; Eudora, 3; St. James, 15; Windom, 6; Worthington, 2.

St. John's, Lake Benton

The Rev. C. E. Farrar reports his parish as having had a very prosperous year. The attendance at all services is larger than ever before. A commodious ten-roomed rectory has been built and paid for, and a small balance is on hand. A thriving Sunday school, kindergarten, and Bible class meet weekly. In addition, Mr. Farrar looks after the spiritual welfare of Pipestone.

City Missions in St. Paul

On the evening of "Stir-up Sunday," a union meeting of all the city churches was held at Christ church. The rector, the Rev. C. D. Andrews, the Rev. Mr. Holmes, and the Rev. Mr. Schuetter delivered stirring addresses on behalf of city missions. The last-named reported about \$1,100 had been subscribed towards a building for St. Philip's (colored) mission. The attendance was quite large. On the following Monday evening, the Board of City Missions held its annual meeting in Christ church guild room, Bishop Gilbert presiding. The treasurer

reported about \$700 pledged towards city missions for the ensuing year. A committee was appointed to make preparations for holding down-town noon meetings during next Lent, and to co-operate with the Church Club for a course of lectures weekly during Lent. Officers elected: Vice-president, Bishop Gilbert; *ex-officio*, the Rev. Mr. Holmes; secretary, the Rev. Mr. Ten Broeck; treasurer, Mr. Myers. All the city missions under the control of the Board were reported to be in a flourishing condition.

Arkansas

Wm. M. Brown, D.D., Bishop-coadjutor

A substantial rectory of eight rooms, two-story building, is being completed for the parish of St. Paul's, Newport. It is a very conveniently arranged house, and will cost \$1,500, of which \$1,000 has been paid.

St. Paul's, Batesville

During the vacancy in the rectorate, the vestry bought a 50 ft. lot adjoining the church property, and when the Rev. Caleb B. K. Weed became rector he strongly recommended the purchasing of the 100 feet adjoining, which could be bought for a trifle more than was paid for the small lot. He immediately put a movement on foot which would pay for it during the year by small monthly payments. When Bishop Brown visited the parish and inspected the lot, he generously offered \$25 towards the purchase, provided that the whole amount be raised before Nov. 1st. The idea was very kindly received, and almost everyone gladly gave. The purchase of the lot was made possible by the kindness of J. C. Fitzhugh, Esq., the senior warden, who bought in the lot when it was sold last spring. He not only contributed generously, but also gave the interest on his investment. The parish hopes to build a rectory during the next three years, and it has already begun to raise money for that purpose.

Louisiana

Davis Sessums, D.D., Bishop

Rev. E. W. Hunter's Tenth Anniversary

As rector of St. Anna's church, New Orleans, was celebrated Dec. 3rd. The congregation took advantage of the occasion to testify their love and esteem by the presentation of a handsome gold watch and chain, and some other gifts of worth. On the case of the watch are the words: "Presented to our beloved rector on his tenth anniversary of faithful labor, by the congregation of St. Anna's church, Dec. 3rd, 1899." Mr. Hunter, in his address, furnished these statistics: A handsome rectory on Esplanade ave., a memorial chapel to Bishop Galleher, a hall for social gatherings, and numerous other additions to church and chapel as memorials and otherwise; also 65 Baptisms, 455 Confirmations, 219 marriages, 253 burials, two induced to become candidates for Holy Orders, one educated at the Church School for the work of a deaconess, and one associated with St. Mary's Sisterhood. The dilapidated place of worship that it was when he assumed charge has been transformed into one of the most handsome churches of the Crescent City, and the spiritual work of the parish has developed even more than the temporal prosperity. St. Anna's is a missionary church, surrounded by French Roman Catholics, and there have been many difficulties and hindrances in the work of the parish.

Mississippi

Hugh Miller Thompson, D.D., LL.C., Bishop

Dr. Sansom's Anniversary

On the first Sunday in Advent the rector of Christ church, Vicksburg, the Rev. Dr. Henry Sansom, preached a sermon commemorative of the 34th anniversary of his rectorship. He has kept his parish in good condition; the affection of his congregation is shown by the increased strong membership, while his saintly gentle character and never-ending good works have gained him many friends and admirers throughout the whole city, irrespective of creed or condition or race.

Editorials and Contributions

Mr. Balfour on Ritualism.—I

MR. A. J. BALFOUR, the distinguished English statesman, has an article in *The North American Review* on "Ritualism." He is in favor of a wide liberty, but considers, of course, that there must be limitations. Liberty and license are not synonymous terms. Mr. Balfour does not charge even the extreme Ritualists with Romanizing, but he does, nevertheless, make a charge which is sufficiently serious, and which is worthy of thoughtful consideration. No doubt it has a more direct bearing upon the circumstances of the Church in England than those of the Church in this country, and there may be a slight touch of insularity in it; nevertheless, translated into somewhat larger terms, it has an application in relation to the Anglican Communion in all its branches. His charge is, in brief, that, among those whom he terms "extreme" men, there is a desire "so to alter, both in its form and in its spirit, the traditional character of the Church to which they belong, as to make it practically unrecognizable by its most distinguished and most loyal sons for three centuries," "and I hold," says Mr. Balfour, "that this desire, however honorable, however disinterested—and I believe it to be both honorable and disinterested—is not consistent with loyalty to the Church of England." In other words, he regards the desire which he thus defines as revolutionary. This would put it side by side with another movement, more aggressive at present in this country than in England, which has for its object the alteration of the Prayer Book, the Creeds, and the doctrine of the Church throughout, in order to bring about assimilation with the liberalism of the day.

THE chief difficulty with Mr. Balfour's utterance is in the meaning to be assigned to the words, "traditional character." As he is speaking of Ritualism, it must be assumed that he has reference principally to the outward presentation of the Church and her services. He seems to imply that there has been, during the last three centuries, something like a consistent tradition in these matters, and that the changes which the extreme Ritualists have introduced, or are endeavoring to introduce, are inconsistent with this tradition. But when we come to examine the troublous history of the Church of England since the Reformation, we find it exceedingly difficult to establish the fact of any uniform and consistent tradition in these matters. In Elizabeth's time, one order of things established itself, but it remained uncertain whether it was that which was intended by the Prayer Book, or such as would legitimately result from the position which the Church asserted in her authoritative documents. The management of affairs was largely in the hands of men who had no real sympathy with the English "Reformation settlement." They were formed in the school of Calvin, and their ideals were not those of the Prayer Book. When the newer generation arose, trained according to the formularies and in the learning of the Fathers to which those formularies referred them, a new era set in. The ceremonial reforms of the Caroline divines seemed to those who remem-

bered the Elizabethan period, as great a revolution as anything that has occurred more recently, and they contended as earnestly as Mr. Balfour, that the "traditional character" of the Church of England was being changed beyond recognition.

IN the present century the changes which have come about since 1830, in the wake of the Oxford movement, setting what is specifically called Ritualism entirely apart, have been so great as compared with the state of things in the Georgian period, that it is certainly true that the clergy and people of the eighteenth century, if they could rise from their graves, would find little or nothing of a familiar character—apart from the Prayer Book—even in the most moderate parish churches. The traditions of that cold time have been almost utterly extinguished. In architecture, in the interior arrangement, and in the manner and accompaniments of worship, all is wonderfully changed. In all the multitude of churches erected in London in the last fifty years, our forefathers could hardly enter one which would not suggest to them the flavor of Romanism. It is, therefore, in the light of facts, extremely difficult to establish any kind of "traditional character" as pertaining to the outward aspects of the Church. The character of the Church edifice, its appointments, the number of services, their order and relative importance, the method of their execution and their ceremonial adjuncts—all are changed. And nobody desires to go back to the walled-up chancels, the whitewashed walls, the square pews, the "three-decker" pulpits, the black gowns, the duet of parson and clerk, and the rare Communion, all of which satisfied our forefathers.

ENEMIES of the English Church have made these changes an argument against her Catholic character. But, in fact, while the phenomena of which we have spoken have presented themselves in the restricted field of the Anglican Communion within a comparatively short period, and at a stage of the world's history when all things are noted and commented upon as they transpire, similar features are stamped upon the history of the Church at large from the earliest ages. Changes equally extensive, if more gradual, are traceable all along. The services of the Roman Order are not now what they were three or four hundred years ago. Notwithstanding the rigid uniformity which is understood to prevail in that Communion, any traveler knows that there is a great difference in tone, and in many observances, between North and South America. The innovations of the eighth and ninth centuries are well known to students. At no period in history, not even the modern period in England, has there been so great a revolution in these matters as occurred in the fourth century. The process of change in England has been owing to more than one cause. Not the least was the endeavor to adapt the Church to her work in the modern world. This, though it might be dimly perceived at the time, was one of the ruling impulses of the Reformation. It was in part the meaning of the great unrest which characterized that period. The accomplishment of this task, with whatever drawbacks, was the most success-

ful achievement of the movement in England. The developments of the present century are owing in very large measure to the overmastering desire to bring the Church home to large masses of people who were drifting away, and who found nothing attractive and nothing helpful in the "traditional character" of the Church services and methods of Church work which had come down from the previous time.

OTHER causes played their part, but the greatest of all in determining the particular line of development in the services themselves, was the fascinating idea of the Catholic Church, an idea which the formularies of the Church and her greatest divines at all times had consistently upheld. It seemed to men that there was more in this ideal than had commonly been perceived or admitted, and that continuity of worship implied the retention of cardinal features of a ceremonial kind which were easily seen to have been universal in the Christian Church for many ages. They were features which were in no way connected with modern Roman tenets, and not necessarily expressed according to the rules of modern Roman ceremonial. They prevailed, and do prevail, in the East, where the papal claims have never been admitted, as universally as in the West. The meanings which they express are fundamental to Catholic Christianity, and some of them belong to traditional religion the world over.

SO far as the ritualistic movement is distinguishable from the Catholic movement in general in the Church of England, we understand it to have had its main-spring in the desire to revive and maintain these ancient and universal features of Catholic worship. Such a desire has no necessary connection with any Romanizing longings or tendencies, as Mr. Balfour frankly admits. It was believed that at the Reformation the connecting link in this sphere of things, as in that of doctrine, ecclesiastical order, and the essence of Catholic worship, was officially preserved, and that it finds expression in the "Ornaments' Rubric." It is for this reason that that rubric has been for so many years the centre about which controversy has been waged without ceasing. At the present time it appears that five of the six points of ceremonial which have been chiefly contended for, have been virtually accepted as proper to the English rite, and it is because of the adverse opinion of the Archbishops in regard to the sixth, that such intense feeling has been aroused in High Church circles.

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An Ancient Prayer Book

APPARENTLY there is no end to interesting discoveries adding to our knowledge of the Church of early days. The list would be long of documents of first-class importance which have come to light within the last thirty years, after being buried from sight for centuries. Not to mention such as bear directly or indirectly upon the Scriptures of the Old and New Testaments, such as the Tel el marna Tablets, the Harmony of Tatian, and numerous inscriptions and manuscripts, we have a number of documents emanating from the Church of the first three or four centuries, which add ma-

terially to our knowledge of early Christian literature and the religious traditions and customs of that age. The discovery of the lost chapters of the first century Epistle of St. Clement, and of the "Teaching of the Apostles," is an old story. More recently we have had two documents which shed a flood of new light upon the character of Christian worship in the fourth century. One of these is "The Pilgrimage of St. Silvia," a Gallic lady of distinction, to the Holy Land, about A. D. 380, in which much precious information is given relating to the customs of the Church at Jerusalem at that time. This work came to light in 1884.

NOW a book has turned up which has tranquilly reposed on the shelves of the library of the celebrated monastery at Mt. Athos for unknown years—a book which, to the students of the early liturgies, is of more value in some respects than anything hitherto known. It is the Prayer Book or Sacramentary of Bishop Sarapion, of Thmuis in Egypt, the friend of St. Athanasius and St. Antony. This precious document is dated not later than the middle of the fourth century, about A. D. 350. It enjoys the unique distinction of being the only liturgy to which we have access known to have been both written and in use at that early date. The Clementine, so-called, was written somewhat later, and is not known to have been used. This was written for use, and in it we have the very words which were employed by Sarapion himself in fulfilling the central act of Christian worship. It conforms much more nearly to the model of the Clementine Liturgy and those of St. James, St. Basil, and St. Chrysostom than to those hitherto known as peculiarly Egyptian, which were supposed by our older liturgical scholars to mark an original type, going back perhaps to the apostolic age. It now becomes probable that the peculiarities of the Egyptian type are later than the fourth century. No future edition of the ancient liturgies can omit this, the most ancient of them all. It is much to be wished, by the way, that some enterprising publisher would give us the text of the most important liturgies in the same convenient form with the edition of Dr. Neale many years ago, a book which was vastly useful in its day, but which is now antiquated and long out of print.

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How to Teach the Prayer Book

READ BEFORE S. S. INSTITUTE OF DIOCESE OF WASHINGTON

BY THE REV. RICHARD P. WILLIAMS

OF the various ways of studying the Book of Common Prayer, only one seems to me adapted to the work of the Sunday school. The historical and the analytic methods are suitable to divinity students and candidates for Holy Orders. But the devotional method, while it may avail itself of the aids offered by history and analysis, is the one means of inculcating a deep-seated love for the ritual and liturgy of the Church. The historical method will show the growth of the various parts, their liturgical origin, the age in which these several divisions became incorporated into the form of public worship. The analytic method will dissect each service and adjunct of service, and explain its adaptability to its special use, and its correspondence with the true idea of worship, and its appeal to the nature of the worshiper. But the devotional

method will go farther back than all this, and show how the Prayer Book has become the only true ideal of Christian worship, and why it has become so. This method will be partly historical, partly analytical, wholly Scriptural.

When we open our Prayer Books, the first thing which strikes us is the title page. There we read that it is the "Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, According to the Use of the Protestant Episcopal Church in the United States of America, Together With the Psalter, or Psalms of David." Now the first thing which strikes us about this title is the word "Church." Without that organization there will be no common prayer, no sacraments, no other rites and ceremonies. The Church then requires elucidation. What is it? When did it begin? And so, at the very outset, we are sent to Scripture. But to what part of Scripture? Is it to the New Testament only? Of course not. Every intelligent person knows that there was a Church before the Christian Church. Go farther back. Some one will stop at Sinai. There was a Church with ritual and ceremonies, a priesthood, and a congregation of believers. That was the first organized Church. That was the first body which had stated services, with solemn sacrifices, fasts, and festivals, and other adjuncts of a stately worship. But I would go back still farther. For the germ of the Church was the first family. In the Garden of Eden we have the first worshipers, and it was in the infancy of the human race that the first instruction, as to manner of worship was given to men. That this is true appears from the acceptance of Abel's sacrifice, as worthy, and the rejection of Cain's, as unworthy.

It will be quite a natural course, then, in teaching the Prayer Book, for our children to begin at the Book of Genesis. We shall show how God taught His first children how to worship; how they abandoned the ideal which they had learned; how, in order to bring the world back to Him, a visible Church was established at Mt. Sinai. From that we should proceed to show that the Jewish Church was but the precursor of the Christian, keeping alive the belief in the One God, and preparing for the Advent of the Saviour, promised far back when the need of a Saviour was caused by the fall.

But there was no organized worship, no form of public service, until that Jewish Church came into existence. And, having shown that the Church dates back to the beginning of the world's history, we must next try to show why it is that the Church of to-day has the various kinds of service which the Prayer Book contains.

Passing over, for the moment, the lectionary and other preliminaries, we bring our pupils to the Order for Daily Morning Prayer, and of course together with that we should combine the study of the Order for Daily Evening Prayer. But how shall we begin? What is the starting point? Some will be reminded of the daily monastic services, as the basis of our investigations. But they were only a point on the road. We shall have to show from Scripture that the Jewish Church had its daily morning and evening service. We shall not be able to impress upon the young people the necessity for this order, unless we can make them understand clearly the fact that God Himself, at Mt. Sinai, prepared for this regular, unceasing round of prayer

and praise. You will trace briefly the history of the race down to the time when God said to Moses (Exod. xxix: 38)—"Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even. . . . This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord; where I will meet you, to speak there unto thee." And, in addition, we read in the following chapter, "And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." Add to this the injunction in Numbers (xxviii: 9) "And on the Sabbath day two lambs of the first year without spot. . . . This is the burnt offering of every Sabbath, beside the continual burnt offering," and we have an example, in the earliest organized Church, of the idea of daily offering of sacrifice—the burnt offering—and prayers—the incense—and on the Sabbath a greater offering, signifying what amount and frequency of worship was required of the Jews who had less to acknowledge than we Christians. If God desired and commanded them to have daily public worship twice, and the additional sacrifices on the weekly holy day, what shall we who have a greater share of divine light, the fullness of God's Presence, do to show our recognition of His love and mercy? Here, you have an opportunity of inculcating from Scripture, with the Prayer Book as our text, the meaning of the Order for Daily Morning and Evening Prayer.

Having arrived thus far, the next step will be to show how every part of Scripture has been drawn upon to make up these services. The opening sentences, taken from Gospels and Epistles, Prophets and Psalms, showing how every part of the Bible is available for worship; the exhortation, with its language borrowed from almost every book in the Bible, from Leviticus on; the General Confession, which carries us back to Genesis; the declaration of Absolution, with its marvelous wealth of Scripture illustration, bringing us from Genesis up to the Redemption, and beyond, in its application of God's pardon to man; these, commonly considered as man's production, are shown by the diligent teacher to be nothing but Scripture condensed and applied to our needs. Then, before we rise again to praise, we conclude with our Lord's own words, and burst forth, with heads erect and hearts uplifted, into the melody of the Psalms. Here, again, we have a grand opportunity for Scripture teaching. Here is the place to call attention to the use of the Psalter in the temple, and how its words are now Christianized and suited to our daily wants and hopes.

The Canticles, except the *Te Deum*, which can also easily be made the basis for Scripture illustration, are taken directly from the Bible. As to the Lessons, we have a magnificent opportunity to show how they are set forth for the purpose of leading us through the Christian Year. We can point out their application to the various seasons for which they are appointed, and then, when Trinity-tide is ushered in, we show our pupils how the Church goes back to the beginning, and tells us of the first works of

God, and follows that reference with a weekly account of the most important dealings of God with the world. And while we are doing this with special reference to the Sunday worship, we shall have excellent opportunity to show how we lose so much of the daily study of Scripture by not hearing it read in daily Morning and Evening Prayer, where it is steadily followed from Genesis to Revelation.

If I have made myself understood, it will be needless to show that we cannot possibly call attention to the Creed without showing that it is nothing but Bible reduced to the smallest possible compass. There is Genesis, "God the Father Almighty, Maker of heaven and earth"; prophecies fulfilled and Gospels exemplified, "in Jesus Christ, His only Son, our Lord"; Acts of the Apostles and other writings, "in the Holy Ghost: The Holy Catholic Church; the Communion of Saints." Of the prayers, there will be found a most complete compendium of the devotional sayings of the Bible, with innumerable references to the Atonement, and God's manifold promises of blessing to those who unfeignedly love Him. But why continue? Such a course of study would have to take the teacher, with the pupils, back to the birth of the race, and carry them through the varying phases of patriarchal and national life, till they see the light and glory of the Gospel age, with their gradual spread over the world in apostolic times. Let us pass on to another branch of the study.

(To be continued.)

— x —

Unscientific Criticism

IN a recent sermon in Old Christ church, Philadelphia, the Rev. Dr. C. Ellis Stevens, rector, gave some wholesome instruction upon the subject of the so-called "Higher Criticism." "I cannot but disapprove," he said, "certain drift of so-called Higher Criticism. And I disapprove it distinctly, on the ground that it is at variance with the methods of scientific investigation, and of modern historical scholarship. The German scholars, many of them, have become prominent in recent years in this unscientific criticism. They have undertaken to apply it to secular history, but their efforts on secular lines have been ruled out of court by historical scholars, and are not to-day taken seriously in that department of learning. Their Higher Criticism of the New Testament has shared the same fate, and comparatively little remains that they once tried to establish as regards this, the most important part of the Bible. The New Testament portion of the Biblical controversy is practically abandoned ground, so far as they are concerned, and the Church has on all essential points been vindicated in the correctness of her position. But at the present moment a fashion seems to exist for the Higher Criticism of the Old Testament. Some of our English-speaking scholars have been influenced by it."

Dr. Stevens went on to detail what is the Higher Criticism as applied to the Old Testament. He said: "I cannot but pronounce this school of criticism to be largely based upon individual assertion and individual theory. It fails to utilize the whole of the material now available. Despite its somewhat noisy claims, it does not, as a matter of fact, base its conclusions upon scientific methods and requirements. It is, at times, almost ludicrously at variance with the well-established rules of evidence, and cannot seriously be gauged by any canon known to modern historical scholarship. Possibly I shall myself be faulted for making so strong a statement. I make it with no feeling of animosity, and with no wish to be unfair. Higher critics seem fond of calling those who disagree with them 'traditionalists,' a rather misleading designation. Too much of controversial hostility has been displayed on both sides—and no great issues are ever thus settled. In so far as Higher Criticism is really unscientific, it is bound to fail in the same way as regards the Old Testament, as it has already failed as regards the New Testament, and in the field of secular history—and for the same reasons. Good will be done by it in attracting attention to various points involved. The final outcome will be to strengthen the Bible. In any case the essential inspiration of the Scripture is not affected. As one of the leading critics has said: 'Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament.'"

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Some Common Mistakes

BY THE REV. FRED'K S. JEWELL, D. D.

VI

THIRTEENTH. It is a mistake to add to the Church services—to any religious services, in fact—any extras of a sensational, semi-secular, or purely popular character, pulpitical, musical, literary, or performance-like, as attractions to hold the unstable, catch the Sunday floaters, and thus fill the pews and alms basins. Simply to gain patrons by offering what pleases them, is a mere extension of the principle that churches may be found to suit men's preferences, and that the proper church is the church which pleases the individual. The Church has no place for any such doctrine or practice.

Besides this, to set about making true religion, by these worldly devices, attractive, in order to draw men within its influences; is to cast disrepute on Christianity as growingly empty and decrepit, and no longer able to make progress by virtue of its own divine purity and power. The Church cannot do this without belying her history and stultifying herself. Our Lord practiced no such arts; laid down no rules looking to their necessity and use; but frankly based the hopes and prospects of the Gospel solely on the attractive power of the Cross. The Church may not, dare not, traverse His teaching.

Furthermore, to draw men to the Church by these extraneous and unworthy attractions, is to draw the idly curious, pleasure loving crowd which is in no mood for honest listening, real conviction, or true conversion. The thing is a snare and delusion. "The game is not worth the candle." For the chance one caught, the divine character of the Church is compromised, and the unaffected multitude is, each time, sent away, more fixed in idle levity and unconcern than before. The Church has no right to trifle in this way with her saving agencies and the souls of men.

Besides this, the popular demand for these alien and worldly attractions grows by what it feeds upon. One set of these devices, in time, grows stale and common-

place, and then another must be sought out and brought into play, and each time the struggle after effective attractions becomes more difficult and debasing. The beginning of this strife after attractions "is as when one letteth out water." The service becomes a gap; the rivulet a river, and so on, until the barriers against evil are swept away. The Church as the "city set upon a hill" cannot maintain her divine prestige or build herself up in purity and power by moving down into the realm of miasmatic vapors and jack-o'-lantern lights.

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Letters to the Editor

"PRAYER BOOK RIGMAROLE"

To the Editor of *The Living Church*:

In your issue of Nov. 11, you headed my letter to the *New York Sun*, which the Rev. A. Richey sent you to be reprinted, with "Prayer Book Rigmarole." In his letter of comment, Mr. Richey speaks of it as a part of the "Arian conspiracy." I am sure that neither you nor the writer of the comments designed to wrongly represent me, but in both phrases you certainly have done so. I used the word "rigmarole" with reference only to the enforced reading over, year after year, of certain appointed portions of the Old Testament, which everybody must admit are, for these days, objectionable. Let any one of our clergymen seriously reflect upon some of these appointed lessons, and I am sure he will agree with me that they ought to be omitted, or else expurgated. To those only did I refer in the use of the word "rigmarole"—as my letter plainly shows.

My reverence for the Prayer Book, as a whole, is too profound to render it possible for me to make such a flippant reference to its devotional uses. That it needs revision as to the lectionary, first of all, and that the new version should be permitted in all Bible readings, is what I designed chiefly to state. There are also collects that should, as I think, be omitted or changed, as that appointed for Good Friday. The entire book should, in my opinion, be modernized in such a sense as to remove those archaisms of word and phrase which are no longer, and never again can be, expressive of intelligent devotion or thought. All this I deem a pressing need of to-day, and to say this with due emphasis was the only object of my letter.

The charge of an "Arian conspiracy" is entirely unjust, so far as any of my writings or teachings are concerned. I deem Arianism a shallow philosophy, inasmuch as it so widely separates God from sons of God. Sonship implies participation of the Divine nature. If Jesus the Christ was Son of God, then he was divine—"very God of very God, begotten, not made, being of one substance with the Father." This I, for one, steadfastly believe as an essential inference from the fundamental postulate of Divine Immanency. Arianism failed to comprehend this postulate, with its inference of the indwelling God—God *in* Christ. Hence I consider Arianism an issue long dead, and never to be intelligently revived.

In your issue of Nov. 25, I see a long letter from a brother clergyman of Elmira, N. Y., on the same subject, in which he bitterly complains of my agitations, on the ground that I am "comparatively a stranger" in the Church. Sixteen years of unceasing labors, nearly all the time as rector, and with rarely even a vacation Sunday free from duty, ought to entitle me to a voice, as well as a vote. During twelve years, I labored quietly without a word of agitation, and should have so continued had not the Bishops' Pastoral of 1895 compelled me to speak in self-defence. The opposition to the ordination of Dr. Briggs was another and stronger compulsion, and now, the conflict being awakened, I should hate myself as a coward should I remain silent.

I honor your correspondents, and all others who sincerely think as they do, for their zeal in defence of their convictions. By no means would

I be glad to have them "leave" the Protestant Episcopal Church. If they would only return my compliment, I should be satisfied and grateful.

MARTIN KELLOGG SCHERMERHORN.

New York, Dec 4, 1899.

[The headings of "Letters to the Editor" are generally written by the editor. If there was any unfairness in the title, "Prayer Book Rigmarole," the editor is responsible. Ed. L. C.]

INSTITUTE FOR BIBLE STUDY

To the Editor of The Living Church:

An impression seems to have obtained currency, probably through the secular press, that the American Church Bible Institute is of very recent origin. Such is, however, not the case. Six months ago the name was changed from the Church Bible Club to its present one; but its object has been the same from the beginning. It was founded the 17th of January of the current year, for the defence of the Faith, and to form a rallying ground for those who would stem the tide of unbelief now seeming to threaten the overthrow of faith and religion in this land. It was thought by those entering into it that the best way to counteract the mischief wrought by the so-called higher critics was to present what can be said in favor of the Church's Bible in the light of modern science, and historical and archaeological discoveries, in contradistinction from the present apparently favorite method of bringing up everything that can be said against it. This end it is proposed to reach by means of papers which will be read at the meetings and afterwards published, and by means of popular lectures to be delivered in centres of Church thought and life. A plan to carry out the latter object is now under consideration, and it is hoped to carry it into effect during the season of the Epiphany.

ROBERT WEEKS,

President of the American Church Bible Institute.

PALMAM QUI MERUIT FERAT

To the Editor of The Living Church:

In your issue of to-day, among the items of correspondence sent by "Bostonian," page 752, we are told that Dr. E. E. Hale pleased his hearers by quoting from an entry of the treasurer of an English king, "To him who found the New World, £10," but that no one knows who earned this reward, and it is still open for claimants. Is this really so? In the first place, I think the entry wrongly quoted. It runs thus: "To hyne yt founde ye neue ile £10." The English king was Henry VII, 1485-1509. The "neue ile" was Newfoundland, or, as it is often found in the early charters, "neue-founde-lande." (Mark the hyphens, ye orthoepists, and let us have no more of *new fun 'lnd*, or *new found 'lnd*). The person to whom this sum was paid was John Cabot, and it was given him by Henry on his return from his first voyage. The entry, too, if I mistake not, is in Henry's private diary. This ancient and loyal colony cost in cash something near \$500 of our money, a sum about equal to a very moderate "catch" by a single fisherman for one season. We Newfoundlanders think that however plentiful the wolves and Boethuck Indians may have been then, the "bears" were not absent from that piece of real estate.

H. W. CUNNINGHAM.

Wilmington, Del., Dec 9, 1899.

Personal Mention

The Rev. T. B. Angell, D. D., having accepted the rectorship of St. Andrew's church, Wilmington, Del., has resigned that of St. Stephen's church, Harrisburg, together with several diocesan appointments, including his membership on the Standing Committee of the diocese of Central Pennsylvania.

The Rev. Henry W. Armstrong has resigned the curacy of Christ church, New Brunswick, N. J., to accept that of Grace church, Newark, N. J.

The Rev. E. J. Babcock has become vicar of Christ church, Youngstown, N. Y.

The Rev. George Buck should be addressed at 354 Whalley ave., New Haven, Conn.

The Rev. V. Hummel Berghaus has resigned the rectorship of Trinity church, Athens, Pa.

The Rev. Harry Howe Bogert, for the past two

years and a half priest-in-charge of the missions at Union City and Waterford, Pa., diocese of Pittsburgh, has accepted a call to Emmanuel church, Corry, Pa., same diocese, and will enter upon his duties there (D. V.), in two or three weeks.

The Rev. Wm. Vincent Dawson who for the last four months has been priest-in-charge of Grace church, Newark, N. J., has accepted a curacy on the staff of clergy at St. Paul's, Baltimore, Md. Address The Westminster, Baltimore, Md.

The Rev. Wm. Howard Davis has accepted the chaplaincy of the Sisters of St. John the Baptist, and should be addressed at 237 East 17th st., New York, N. Y.

The Rev. Albert E. Evison has been placed in charge of Grace church, Montevideo, Minn.

The postoffice address of the Rev. H. E. Gilchrist is now Osceola Mills, Pa.

The Rev. W. H. Gibbons has accepted the curacy of Anacostia parish, Washington, D. C.

The Rev. E. L. Goodwin has resigned the rectorship of Grace church, Charleston, S. C., to take effect next Easter.

The Rev. George A. Harvey accepted a call from St. Paul's church, Argelia, N. Y., and entered upon his duties on the 1st Sunday in Advent.

The Rev. Henry Dixon Jones should be addressed at 675 Fuller St., St. Paul, Minn.

The Rev. Henry F. Kloman who has been for the past two years the assistant minister of Christ church, Baltimore, has accepted a call to the rectorship of St. Paul's church, Haymarket, Virginia.

The Rev. Arthur Lawrence, D. D., has been elected professor of Church History, in Berkeley Divinity School, Middletown, Conn.

The Rev. Sidney Catlin Partridge, Bishop-elect of Kyoto, has received the honorary degree of Doctor in Divinity from Berkeley Divinity School, Middletown, Conn., of which he is a graduate.

The Rev. Wm. C. Shaw has accepted the rectorship of the church of the Advent, East Oakland, Cal.

The Rev. George H. Thomas has been appointed rector of All Saints', Minneapolis, Minn., and Christ church mission.

The Rev. Carl R. Taylor, rector of St. James', St. Paul, has accepted the rectorship at Litchfield, Minn., and will begin work in his new cure immediately.

The Rev. George S. Vest, rector of St. George's church, North Danville, S. Virginia, has resigned, to take work at Lawrenceville and Emporia, to go into effect Jan. 1st next.

The Rev. George Wallace has accepted the appointment of professor of ecclesiastical history in Trinity Theological School, Tokyo, Japan.

To Correspondents

C. J. H. H.—(1) Father Ignatius has recently written a letter in which he announces his retirement into lay communion, and that in future he will decline all invitations to preach. He remains at his monastery in Wales. (2) Mr. Adams has the status of a layman in the Roman Catholic Church. He sometimes appears as a lecturer on theological subjects.

Official

A WARNING

Allow me to warn the clergy and others against a man, giving his name as Clacksetter, who has been soliciting advertisements and collecting money by means of a forged letter.

CHAS. H. BIXBY,

Rector of St. Paul's church, Chicago.

Dec. 9, 1899.

ACTORS' CHURCH ALLIANCE

The third regular service of the Actors' Church Alliance will be held next Sunday evening, Dec. 17th, at 8 P. M., at the church of Zion and St. Timothy, West 57th st., New York. Preacher, the Rev. Henry Lubeck, LL.D., rector. All members of the Alliance, the dramatic profession, and friends of the theatre, are cordially invited to attend. Per order of the Council.

REV. WALTER E. BENTLEY, Sec'y.

Ordinations

On Sunday, Nov. 26th, the Rev. Scott Wood was ordained to the priesthood in St. Stephen's church, Petersburg, S. Va., by Bishop Randolph. The candidate was presented by the Rev. O. S. Bunting, the Rev. J. W. Johnson preaching the sermon. Mr. Wood is a young colored man who was graduated from the Payne Divinity School in 1898, and has since been in charge of St. Philip's church, Bedford City.

The same day at later service, the Bishop ordained Mr. S. C. Beckwith to the diaconate, in Grace church, Petersburg. The Rev. John Rideout, the rector of Grace church, presented the candidate, and the ordination sermon was preached by the Rev. W. A. R. Goodwyn. Mr. Beckwith was educated at the Uni-

versity of the South, and taught in its grammar school for several years.

Died

BATES.—At the Episcopal Hospital, Philadelphia, on the 8th inst., the Rev. Daniel Moore Bates, late rector of St. Stephen's church, Clifton Heights, Pa.

CONE.—At Christ church rectory, Bridgeport, Conn., on Nov. 28, 1899, Miss Edith Cromwell Cone, only daughter of the Rev. Herbert D. and Helen K. Cone, aged 15 years, 6 months, and 13 days.

DONIHOO.—Entered into the rest of Paradise, at her home in Evanston, Ill., Nov. 24, 1899, Lydia Redfern Donihoo. The Burial Office was read at St. Mark's church.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

Appeals

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D. D., *president*; RT. REV. WILLIAM CROWSWELL DOANE, D. D., *vice-president*; REV. ARTHUR S. LLOYD, D. D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Puerto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which, but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, Sept. 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions, is the official (monthly) magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth ave., New York.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

AN urgent appeal is made for \$200 for the chapel fund of the church of St. Thomas and St. Denis, Wando, S. C. This amount will make possible preliminary building operations, and \$700 will erect the building. Generous Churchmen are appealed to for aid in this important work. Send contributions to the REV. E. J. WALKER, Lock Box 549, Charlestown, S. C.

Church and Parish

WANTED—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

WANTED.—An active Church member to sell the Christian Year Kalender in every parish. Price 75cts. Liberal commission. Address the CHURCH KALENDAR COMPANY, 2 West 14th st., New York city.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED—Organist and choirmaster for a Chicago mission; vested mixed choir. Remuneration small, but paid monthly. Address "G," LIVING CHURCH.

WANTED.—A choirmaster and organist for Church in a very prosperous and rapidly growing Southern city, having eight railroads, with more building. Exceptional opportunity for good teacher of voice culture. Church can guarantee at present only \$300 per annum. Another employment, at \$250, possible. Address P. O. Box 309, Shreveport, La.

The Editor's Table

Kalendar, December, 1899

3. 1st Sunday in Advent.	Violet.
10. 2d Sunday in Advent.	Violet.
17. 3d Sunday in Advent.	Violet.
20. EMBER DAY.	Violet. (Red at Evensong.)
21. ST. THOMAS, Apostle.	Red.
22. EMBER DAY.	Violet.
23. EMBER DAY.	Violet.
24. 4th Sunday in Advent.	Violet. (White at Evensong.)
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.
31. Sunday after Christmas.	White.

Ship of My Life

BY THE REV. R. W. LOWRIE, D. D.

Ship of my life, in thee, long years ago,
I set me sail, nor skies to fear I knew;
Nor if the ocean's face wore smile or frown;
Nor yet if loud or low the zephyrs blew.

Ship of my life, in these revolving years,
Nor swift the current, nor the current slow;
To time, all hours alike; the tide, no sleep;
Nor speed nor yet delay the planets know.

Ship of my life, these long and many years,
If poor the sailing and the ports but few,
No word of censure on thy name shall fall,
As mine the fault, be mine the blaming, too.

Ship of my life, thou ridest yet the wave,
How long 'tis thus, no mortal eye can see;
But long or short, I only ask and pray
Thy Builder still my watchful Pilot be.

Ship of my life, my sail shall soon be o'er.
I see the peaks approach; I soon shall land;
Thou safe shalt leave me on the other shore.
His hand my rudder is, I cannot strand.

Deanwood, D. C.

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THE Rev. Wm. Bohler Walker, rector of Christ church, Joliet, has been granted the usual railroad courtesy of clergyman's half-fare certificate, which was refused him some months ago, on account of some public criticisms made by him as to railroad methods. He filed a complaint with the Inter-State Commission, and the roads concluded to recognize the right of free speech, even at half-fare!

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Pen-and-Ink-lings

A LARGE Mormon temple will soon be built in Louisville, Ky. It will be used not only as a place of worship, but also as the central point from which missionaries will be sent to various points in Kentucky and contiguous States.

□ We're reversing old maxims of late, or
We're getting exceedingly near it.
To heroes in action we cater,
And this is the way that you hear it:
"He that taketh a city is greater
Than he who just ruleth his spirit."

—The Century.

TEMPERANCE is on the increase in the British army. Last year there were 35,983 abstainers within it. Of these, the force in India contributed 22,280, or practically every third man, and the home section, 13,703, a much smaller proportion. Besides these the army temperance association had 5,018 honorary members, of whom 3,342 were in India.

A LITTLE book entitled, "Why Men Do Not Go to Church," brings up a passage-at-arms which occurred between the Rev. Cortland Myers and Gen. Horace Porter at

a Washington's Birthday banquet given in New York. The clergyman was called upon for a speech, and getting warmed up in his subject, did not notice the flight of time until he was called to order by the presiding officer. He looked at his watch and saw that he had taken an hour, although the speakers had been limited to fifteen minutes. He apologized to the audience, and remarked: "Over in Brooklyn I am accustomed to speak for a long time to my congregation, and I often take two hours." Gen. Porter was the next speaker, and he opened his address by saying: "The explanation of our reverend friend gives a complete answer to that hitherto mysterious question why Brooklyn people refuse to patronize their churches."

SPEAKING of the modern representative magazine, says a writer in *The Independent*, as compared with the representative magazine of twenty-five years ago, the noteworthy changes are the disappearance of the travel article, the gain in short stories, but especially the gain in journalistic articles. By this term is meant an article chosen and treated because it is of immediate contemporaneous interest, rather than because it is of interest in itself; that is, the sort of article printed in a newspaper for purposes of general reading. For an example, one may instance, in *Harper's*, Richard Harding Davis' account of Mr. McKinley's inauguration, and in *The Century*, "Notes of Tennessee and its Centennial."

DOMESTIC economy is becoming a recognized branch of scientific study in the curriculum of progressive institutions of learning. The schedule of work prescribed in these courses clearly proves, says *The Outlook*, that domestic economy does not mean learning how to cook. It means the application of science to the daily needs, requirements, and routine of the home, as well as the equipment of a graduate to earn the degree of Bachelor of Science by special work in the profession of teaching. In addition, there are several technical schools maintaining courses in domestic science and art, in which lectures are open to the public. That the need for specific training for home-makers is felt even by those who have had a college training, is shown by the activity of alumnae associations in affiliating with others who are endeavoring to meet the new problems, especially those of domestic service.

WHITTIER held "Gail Hamilton" (Abigail Dodge) in the highest esteem, and the letters that passed between them are really delightful. Here is one of the series now appearing in *The Ladies' Home Journal*: It was written in 1866.

I must tell thee something droll. Last week the Amoskeag veterans from New Hampshire, and a Massachusetts company, with military bands, came and paraded before our house, and Governor Smyth of New Hampshire, and one or two officers called on me. When they left and I stepped out to see them civilly off, the men in epaulettes got up a grand military salute, with music and three cheers to wind up with! Was ever a Quaker in such a predicament? I did, I fear, somewhat compromise myself by lifting, almost involuntarily, my hand to my hat—but I resisted the temptation and only pulled my hat lower down over my brows by way of testimony.

Cobwebs and Chaffinches

IT is among the keener penalties of "the splendid isolation" of humanity among the powers, greater and less, of the animated world, that we men and women should be no judges of cobwebs.

Of the variety *communis vel hortensis* we cannot always help taking note in passing, because, as a rule, it stretches across garden-paths on the parallel of the human nose. Another local kind also we sometimes observe; a cobweb that counterpanes a patch of moorland, or a whole meadow, stretching, while they sleep, silken awnings over the small fly-folk who make their dormitories among the roots or on the stems of the herbage. A dismal awakening for them and up-flying the next morning! But of the cobwebs "found-all-over-the-houseous," the cobweb *par excellence*, everybody's cobweb, we know it only as "cobweb." There are no varieties of it in our gross classifications, nor grades in quality. Here the chaffinch has the advantage of us—as the figurative American has it, "the bulge" on us.

When the chaffinch asks for cobweb she sees that she gets it. She is not to be put off with trash. And while her ladyship turns over its samples, the spinner of the stuff crouches itself out of sight, pretending it belongs to the corner, is, in fact, part of the corner, its extreme angle, and not a pottle-bodied, edible spider.

Nor is the customer "soon suited to her mind." Some threads are too dusty, some have been in stock too long. What she wants, and means to have, too, "even if she turns the whole shop over for it" (and eats the spinner into the bargain), are fresh, sticky strands that will make an invisible cement and ligament for her lichens and moss. So she picks and chooses with most amusing fastidiousness—"pernickity" is, I think, the epithet applied to human beings who are so "fid-faddy"—or is it the other way about? Anyhow, that is what the spider, hiding for dear life, behind a tattered bit of its own arras, thinks she is. "A plague on the hussy; will she never make up her mind and go?" At last she does. Satisfied that she has picked out all the very best of the cobwebs that are to be got, she flits away to her nest.

By-and-by she is back again, and just as "finnicky" as ever—the despair of shopmen and the horror of the shop-walker. Apparently she has forgotten she had been there before. At any rate, she begins making her selections with all the nice deliberation of her previous visit—itself, perhaps, the twentieth or the hundredth—and it is only after she has fastidiously ransacked the veranda that she is content. And with what a little. Packed up in her beak, her laborious collection really amounts to nothing—a ridiculously small parcel at best, for cobwebs crowd up very small. But, after all, it is not altogether becoming in us human beings to make objections to the shoppings of a chaffinch. If the chaffinch considers a bundle of cobwebs that would just nicely cork up a weevil-hole in a nut, to be a fit and proper load for her, and as much as she can handle properly at a time, we may depend upon it that it is. She would be a sorry housekeeper, indeed, who took home more than she could do with.

Oldly enough, the chaffinch never seems to

understand that after every visit she makes the residue of the cobweb becomes more and more inferior in quality, for she goes on for several days depleting the edges and corners of the panes, and the woodwork of their web, with precisely the same daintiness of choice as at first. At last there is none left at all, not even any of the "worst worst." She has eliminated it by grades to the veriest dregs, the dustiest and grimest fag-ends and rubbish, and in the end has carried even these off, with just the same affectation of selection.

And now, bare indeed in their chinks and crannies, sit the poor weavers. Thinking to glean where she has already scraped, the chaffinch comes back again, and peering into the untapestried corners, and the cracks beneath the putty from which she has dragged the silken hangings, she descries the spider where he sits, with all his knees cruddled up, and, having stripped its house even to its wall-paper, she now eats the householder. "A dismal thing to do," as the little Oyster said to the Carpenter. Arachne sometimes disconcerts her visitor by making a dash for liberty, and the chaffinch, as the insect scampers over her toes, hops to one side with a chirp and gesture of long-skirted annoyance, very much as a girl might do if suddenly charged by a mouse. But, as a rule, the bird catches the spider, and thus makes a handsome clearance of the premises.

The cobwebs so conscientiously assorted and carried away, are, of course, intended for the fastening together of the materials of the chaffinch's nest—as a rule, one of the most beautiful and instructive of bird-buildings—and as a rule, too, one of the longest in the building. For in her house she is nothing if not tasteful, and the mere outside will take her as many days to construct as it will the greenfinch hours. Moreover, it is "she," as a rule, not "he," that builds the nest.

Well, indeed, has science called the chaffinch *Cœlebs*. Though it is supposed that the male collects the material and that the hen is the architect, I know, from my own observation, that the hen spends much of her day in getting together not only cobweb to bind the moss and lichen, but the moss and lichen, too. What *Cœlebs* may contribute toward the building, I am not at liberty to say, for it is extremely difficult to detect him going to the nest.

He is thereabouts all the time, for you cannot approach the spot without his at once beginning from his hiding-place to deplore, in a pained tone of voice, the miserably indifferent taste of your conduct. It is the most elegantly gentlemanly protest imaginable. His finer feelings are wounded, but he is not out of temper. He does not abuse you, as the blackcap does, nor half choke himself in voluble incoherence, scolding you as the whitethroat will. *Cœlebs* merely repines at, regrets, and complains of, your behavior. He would wish that you had had the advantages of better bringing up, and laments the negligence of your parents, and your lack of refinement.

For himself, he is the very essence of good form, and just now when he has got on his summer suit, his manners are all in harmony with the beauty and exquisite fit of his apparel. You will often see other birds looking as if they had been dressed by a country tailor. Never *Cœlebs*. A sparrow in a "reach-me-down" suit is not out of order in a hedgerow where blackbirds go about in frumpish frocks. But the chaffinch is al-

ways the pink (or "spink," should I say?) of neatness, the glass of fashion, and the mould of form; as dapper as any beau, spark, or gallant in the verses of Pope; as spruce as any fop, coxcomb, or dandy in the prose of "The Tattler." He never leaves "home" until groomed to perfection, and thereafter, like a gentleman, he betrays no consciousness of being thoroughly well-dressed, and goes through his day without any of your finical humors or fantastical Tom Noddy caprices, as comports an elegant little bird of naturally delicate tastes and dainty self-respect. Even when pressed by hunger, when there is famine for the birds in the garden, he never puts himself forward.

It is always, "After you, sir, with the crumbs," to the other birds. As I said, when writing about my small almsmen, what time the snow was on the ground, and food was put out for those in want, "the courtly chaffinches come with a gay step, chirping to each other as if to give and take confidence, but eating nothing, moving obsequiously out of the way of every gluttonous sparrow, and pecking only with apologies." Not that he is a coward in the least. "Even the polite chaffinch, always ready to give place, and never coming forward without a 'by your leave,' gets out of patience at last with the froward sparrow, and dabs it on the scone," elegantly, as if fencing in a court suit, but severely, as one who is master of his weapon.

So that the chaffinches, both *Cœlebs* and *Cœlebs's* wife, are self-respecting persons, and, as all such should be, are respected. And when they combine to build a nest, and are themselves satisfied with their work, you may depend upon it that there is but little reason for disparagement. Their "house beautiful" may be long in the building, but when built it is fit for lovers of their art to live in.—*The Contemporary Review*.

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Book Reviews and Notices

Via Crucis. A Romance of the Second Crusade. By Francis Marion Crawford. Illustrated by Louis Loeb. New York: The Macmillan Company. 1899. Price, \$1.50.

There is hardly a more romantic period in all history than that covered by the different crusades for the recovery of the Holy Land from the Turks, and it is strange that this period has not been more made use of by the novelists. Scott in his "Talisman" and "Count Robert of Paris" has done something, and it may be that later novelists have hesitated to touch a subject which the greatest of all historical novelists has adorned.

But this hesitation has not been Mr. Crawford's, and in "Via Crucis" he demonstrates his ability as an historical-novelist to the entire satisfaction of those readers who have followed him in his other works of pure imagination almost around the whole world. The story is complex. It is a romance of adventure; a delineation of character, worked out and developed from deep passions and strong emotions; an historical picture of great vividness, and a valuable study of the causes, progress, and results of the second crusade.

Great historical characters are brought before the reader; Eleanor, Queen of France, and afterward Queen of England, is the real heroine, though that position is nominally given to Beatrice Curbol, a creature of the author's imagination. The great Bernard of Clairvaux occupies a prominent place, and is depicted with a keen though loving hand. Kings and emperors, nobles and knights, all play their part in a story which has for its motive the fortunes of a young Englishman, who finds his simple faith and straightforward honesty opposed to the deceit and treachery of courts. That he becomes a knight, and finally wins the lady of his choice, is a mat-

ter of course, but before this is accomplished he passes through many adventures in England, France, Rome, Constantinople, and finally in Jerusalem. Treachery and worse meet him everywhere, but his true faith and simple loyalty overcome all his foes and keep him out of the traps set for him.

In "Via Crucis" Mr. Crawford has a theme of the noblest character, and he has risen to the demands of the subject. The book has a distinct charm in addition to and apart from the story. The style is as bright and sparkling as ever, but it combines these qualities with a dignity and seriousness befitting the high nature of the subject. The second crusade was badly directed, and its results were brought to naught, but its motive was noble. The noblest enterprise the Christian could engage in was defeated by envy and jealousy, and to-day the Turk rules the Holy Land, as he has done for a thousand years, because Christians cannot unite on a plan for its deliverance. The chief jealousy that frustrated the object of the Crusade was the Greek Empire. That empire paid the penalty by falling under the assaults of these very Turks, and the Sultan has since ruled in the city of Constantine. The thoughtful reader cannot peruse "Via Crucis" without thinking of this, and involuntarily the question comes to his mind, "Will the walls of San Sophia, the church of Holy Wisdom, ever again echo to the songs of Christian worshippers?" The Turk's power in Europe has been much reduced in recent years, but he is still maintained in Constantinople by the jealousies of Christian nations.

Parson Kelly. By A. E. W. Mason and Andrew Lang. New York: Longmans, Green & Co. Pp. 417. Price, \$1.50.

The historical novel is just now decidedly in the ascendant. Our best writers are devoting themselves to it assiduously, and are producing important results. The best novels of our day are more or less historical, and some of them deserve to rank very high in the list of such fiction. The book before us is a novel of this type and of the best sort. It has plot enough to sustain the interest, and its literary style is excellent. Its scenes are laid in France and England in the early days of George I. The intrigues of that stirring time are skillfully woven into the story and furnish an abundance of exciting incident. The characters are excellently drawn; that of Lady Oxford is a masterpiece, and well deserves to be classed among the notable women of fiction. The hero, from whom the book takes its name, is a renegade Irish parson, an ardent agent of the Pretender, and a sharer in many plots; not perhaps a model clergyman, but a very lovable fellow and good at heart. Historically, the book is accurate so far as we can judge, and presents a very life-like portrait of those times. It ought to be widely read.

Religio Pictoris. By Helen Bigelow Merriman. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Quaint old Sir Thomas Browne's *Religio Medici* evidently gave the impulse to this book. Indeed the author declares as much. Under artistic terms, and from an artist's point of view, we have an earnest, reverent, and able discussion of religion. In the chapter entitled, "The Ensemble" the author brings out in beautiful manner that a person alone, separate, could scarcely be called a person. Only as related to all others and to the whole do we begin to exist, and the fullness of life only comes when in relation to Him who holds all together, even God. For the true artist discovers that "he cannot represent anything aright so long as he disregards the law of the whole, but when he has once accepted its principles he finds that he can represent anything in the visible universe by means of them; the spirit of the whole empowers him, and he feels a sense of infinite freedom and possibility." (P. 46) In speaking of the treatment of details by an artist, where he changes, expunges, parts for the benefit of the picture as a whole, the author brings out the power and value of sacrifice. "Artistic

faith lies in the conviction that the opposition of all elements is only apparent, and exists to further the purposes of higher expression. . . . This leads him to rejoice in sacrifice, as he relinquishes a lesser perfection for the sake of a greater one." "We find this to be the law of sacrifice: never sacrifice for its own sake, but sacrifice in view of some greater thing to be attained." So in discussing personality, and our hesitation in entering fully into our relations with God, there is brought out the truth that the only thing in us which has any real value is the eternal, which cannot be taken from us. The advantages and helpfulness of going apart daily and meditating are stated in strong language. "Are we willing to take fifteen minutes out of the best part of our day, and, entering the temple of white light within us, hold at bay all our cares and fears, till they sink into quietness and leave us alone with God?" "Religio Pictoris" would be an appropriate gift to the intellectually and artistically inclined, for it is both stimulating and suggestive. The publishers have done their part also in making it a beautiful book.

Famous Violinists of To-day and Yesterday. By Henry C. Lahee.

The National Music of America and its Sources. By Louis C. Elson. Illustrated. Boston: L. C. Page & Co.

Among the series of books which it is so much the custom of the day to issue, a noticeably valuable and entertaining one is the "Music Lovers' Series." Two recent additions to its list of books are "Famous Violinists of To-day and Yesterday," and "The National Music of America, and its Sources." Both volumes are attractively printed and bound, and admirably illustrated with portraits. In "Famous Violinists," the author, Henry C. Lahee, has set aside his original plan of arranging the chapters according to schools, and has followed the chronological order of birth. Paganini, Ole Bull, Joachim, "Violinists of To-day," and "Women as Violinists," are among the most notable divisions. Louis C. Elson, already known as a writer on musical subjects, is the author of the second volume. The book is filled with valuable and unfamiliar knowledge, covering the history of music in America—its beginnings and its growth. The chapters relating to the history of American National Songs show painstaking research. There is a long list of illustrations and music, in photogravure and fac-simile.

The Trinity Course of Church Instruction. New York: Jas. Pott & Co. Price, 25 cts. net.

The Rev. C. M. Beckwith, of Trinity Church, Galveston, gives to the Church in the United States, under the above title, the method followed by him in teaching Christian doctrine to the young by means of the Book of Common Prayer. The course is divided into four grades, and the amount of work for each division carefully mapped out. The Prayer Book is the exclusive basis of instruction. Leaflets, text books, or any other helps, are ruled out as needless. Part of the scheme is a careful examination, oral or written, at the end of each quarter, of the ground gone over in class. This examination is conducted by the rector. Samples of the questions proposed by Mr. Beckwith are given at length, and enable one to gain a fair notion of the method followed by him in imparting to the Church's children her system of Faith and worship and morals, as contained in the Prayer Book. Clergymen and other Sunday school workers will find valuable suggestions and helps in the "Trinity Course." We commend it to their notice as being simple and practicable.

Peggy. By Laura E. Richards. Illustrated by Ethelred B. Barry. Boston: Dana Estes & Co. Price, \$1.25.

A new book by the author of "Captain January" and "Melody" is always sure, in advance, of appreciative readers. The heroine of this story is a wholesome, breezy, honest young girl, whose acquaintance is made as she stands upon the threshold of a new life. An account of her

first day at boarding school forms the first chapter. It may be thought by older readers that, for the sake of dramatic effect, the writer has heightened delights and deepened the shadows on her canvas. However that may be, few girls will fail to find the story an absorbingly interesting one, and Peggy a most lovable character.

The Poetry of American Wit and Humor. Selected by R. L. Paget. Boston: L. C. Page & Co.

Besides the highly polished, the witty and effective verse of Dr. Holmes (and John G. Saxe, there are specimens included of humorous poets who may seem to many readers more truly representative of native American humor. One can imagine a Londoner, for instance, reading with great approval certain of these bits of unconventional native verse. "How Sary 'Fixes Up' Things," by Albert Biglow Paine; one of Uncle Remus' songs, or the "Ballad of the Green Old Man," to chose at random, could never be mistaken for the products of any but American soil. The European world no longer laughs at the American; but, thanks to the novel life and the fresh, vivid way of presenting the facts in that life, laughs with the American.

The King's Jester: and other Short Plays for Small Stages. By Caro Atherton Dugan. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

The author of this book of plays for amateurs has had the purpose of filling an obvious want. It is the experience of amateurs and promoters of school entertainments that few plays are adapted to presentation on small stages, even when the words and "business" of the drama are suitable. There are twelve given here, with music, hints for costuming, and careful, minute stage directions. One of the best is "The Flight of the Sun Goddess," a Japanese idea. Others are "Undine," "The Sleeping Beauty," "Cinderella," "The Gypsy Girl of Hungary," "Pandora," "The Queen's Coffer," and "The Apple of Discord."

The Secret of Gladness. By J. R. Miller, D.D. New York: T. Y. Crowell & Co. Price, 60 cts.

Hope and cheerfulness pervade this little work. Nature is beautiful, but the loftier side of humanity—the virtues and kindnesses, the love and friendships—are still more beautiful. All these, perforce, must be carried on and developed in the next world. There are full-page and vignette illustrations, which add to the attractiveness of this little optimistic volume.

Family Prayers. By the Rt. Rev. Ashton Oxenden, D.D., and the Rev. C. B. Ramsden. New York: Thomas Whittaker. Pp. 236. Price, 75 cts.

These well-known family prayers by Bishop Oxenden have the advantage of clear simplicity of language with directness of supplication, and rather more than the usual brevity obtaining in such manuals. They are arranged daily, morning and evening, for four weeks' use, and have an addendum of special forms for "occasional" use.

The Little Fig Tree Stories. By Mary Halleck Foote. With illustrations by the author. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

These pretty stories of Western life have already appeared in the *St. Nicholas Magazine*, and are now gathered in this attractive volume, and sold for the benefit of the Children's Hospital at San Francisco. A lovely tone pervades all the nine stories, a deep spirituality moves beneath the outward forms, and any child will be the better for their perusal. The book, in its dainty white binding, is just the thing for a Christmas gift.

Mabel's Prince Wonderful, or A Trip to Storyland. By W. E. Cule. Illustrated by Will G. Mein. New York: E. P. Dutton & Co.

This is a charming little Christmas story—one that will make Christmas brighter for every child who reads it—of a little girl who believed all the familiar old tales of our childhood's folklore. In a dream she finds herself in this old world, and all the delightful people live again for her. She is in the Enchanted Castle, and visits with the king, the prince, the Lord Chamberlain, and the rest, till she is charmed. The

Fairy Godmothers, the Tin Soldier, Puss-in-Boots, the Three Bears, and many other old friends are there. The stroke of midnight breaks the spell, but The Child—who-believes had enjoyed a happy Christmas Eve, and so will many another dear child in whose hands this tale is placed.

THE publishing house of GEORGE W. JACOBS & Co., Philadelphia, has recently issued the following:

"THE STORY OF THE PRAYER BOOK." By the Rev. Allerton Murch. It is a carefully drawn history of the Book of Common Prayer, in three orderly divisions: First, concerning its Early Origins and Sources. Second, the English Prayer Book from 1549 to 1898, considered in sectional order of historic period, which affected its form. Third, the American Prayer Book, as exhibited in the Book of 1789, and as before us to-day in that of 1892. A clear and thoughtful chapter in conclusion, on the "Advantages of a Liturgy" argues gently, yet convincingly, the general value and public benefit arising from the use of a book with settled forms for worship in the congregation. [Pp 154, 60 cts. net.]

"THE TEMPLE OPENED": A Guide to the Book. By William Hugh Gill, D.D. Third edition. Dr. Gill has cast his instructions on the Word of God in this volume into a general catechetical form, thus treating the historical books of the Old Testament, the chapters on the Moral Law, the Theocracy, the Prophets, the Hebrew Captivities, and also the Books of the New Testament, in a manner which arrests the attention. Whilst the book will be found useful to many, it is not one adapted to continuous reading, but rather a resort for occasional needed study. [Price, \$1.25]

"A LIFE OF ST. PAUL FOR THE YOUNG." By George Ludington Weed. This is a sterling and altogether admirable book; it is not written down to the young, but its teachings are couched in the simple and plain language of a scholar, so that none can fail to understand every word and phrase, and it is throughout replete with interest. The book contains over fifty page illustrations, besides two good maps of the great Apostle's missionary journeys. [Price, 50 cts.]

"A GROUP OF OLD AUTHORS," by Clyde Furst, is a capital literary attraction. The several studies, in order, are: "A Gentleman of King James' Day—Dr. John Downe"; "A Mediæval Love Story—Chaucer's Tale of Griselda"; "The Miraculous Voyage of St. Brendan"; "An Anglo-Saxon Saint—Aldhelm," and "The Oldest English Poem—the Beowulf." The contents of this tasteful little volume were originally prepared as academic studies, then adapted and used as lectures before popular audiences, and finally recast into their present form. [Price, \$1.]

"A SWEET LITTLE MAID," by Amy E. Blanchard, is a sweet little story, and it has a number of good illustrations. [Price, \$1.]

"STEPHEN THE BLACK," by Caroline H. Pemberton, has interest of a sort, yet its quality is not such as might call it especially to a place on the shelves of a Sunday school library. [Price, \$1.]

"MASTER MARTIN," By Emma Marshall. With illustrations. This is a bright story of good tone, with life and movement in it that will hold a boy's attention.

NOTWITHSTANDING the great loss which the J. B. Lippincott Company sustained in the destruction by fire of their entire plant, except perhaps the plates, the energy which they have shown is remarkable. They at once secured the building 624 Chestnut street, Philadelphia, where they have furnished handsome offices, their entire clerical force being actively at work. Arrangements are also being made for a new manufacturing building to be occupied during the reconstruction, on a thoroughly modern scale, of the premises they formerly occupied. New supplies of the latest type are being purchased, and the standard of taste and excellence for

which the Lippincott books have been famous, will be maintained and developed. Early in the coming year they hope to have ready a full stock of their important books, and they are always open for the consideration of manuscript.

Periodicals

The December issue of *The Sanitarian* reprints from *The Medical News*, a valuable paper by Dr. J. O. Cobb, of New Mexico, United States surgeon, on the arid regions of the United States for pulmonary tuberculosis. Information and advice are given which every physician who is called upon for such cases ought to know, and which invalids going to that climate ought to read. Another valuable paper is the abstract of proceedings of the American Public Health Association, recently held at Minneapolis.

The New England Magazine journeys to Old England this month and visits the original Boston, the mother city of the Massachusetts Hub. Canterbury cathedral, as the early home of Christianity, is described and illustrated. There are also some exquisite pictures of Old Brookfield and West Brookfield, Mass. "Boston Street Cries" is the title of another article, some of which the writer has reduced to musical notation. True, perhaps, to its traditions, the *New England*, except for its cover and one story and a poem, pays scant attention to the Christmas season.

"The Child Brought Up at Home" is the title of a very cleverly written manuscript which *The Cosmopolitan Magazine* prints in its December issue, as part of its series of Household Organization articles. More than four thousand mothers, scientists, and specialists, have already sent in manuscripts in competition for the prizes, amounting to nearly \$3,000, offered by this magazine for articles for this series. A thrilling war story, by Conan Doyle, is one of the features of this issue. Frank R. Stockton, Maarten Maartens, Olive Schreiner, and Edgar Saltus also have stories and sketches in it.

We are always glad to welcome *The Living Church Quarterly*, an old friend, and indeed a relative of THE LIVING CHURCH, for many years published by the Young Churchman Company, Milwaukee. The Advent issue for 1900 contains in addition to the usual contents, portraits of all the Bishops-elect of the past year, and a very carefully prepared and valuable article on "The Parochial Work of the American Church." The compilation of this has involved a large correspondence, and much expert work on the part of the editors. It is something quite new in conception, and is admirably done. Price, 25 cents a year.

No one nowadays can be quite "up" with that phase of science which is popularly interesting without being a reader of *Appleton's Science Monthly*. It always has an attractive Table of Contents, but that for December is even more so than usual. One of the best things we have seen anent so-called Christian Science, is President Starr Jordan's "Education of the Neminist." "How Standard Time is Obtained," is an article that will be generally valuable and instructive. "Education in Foreign Countries," "Oyster Culture in the West," "Value of the Study of Art," "The Development of the American Newspaper," are some of the other topics treated. [D. Appleton & Co., New York. \$5 00 per year.]

Blackwood's for November opens with a discussion of "Some Maxims of Napoleon," showing that the principles of warfare acted upon by that great military genius have not become obsolete, notwithstanding the improvements of modern days. In "The Far Islands" we have a good short story with a mystical or dream element. "Lord Jim, a Sketch," is continued, and promises well. A recent publication affords an opportunity for a defence of Lord Byron's earlier life. Africa is naturally enough the theme of two articles, one of which, "The Transvaal Twenty Years Ago," is an excellent contribution to the comprehension of the present war. "The Looker-on" deals directly

with the war, as also, with his usual superior fashion, with the crisis in the Church. Among the other articles, "Under the Beard of Buchanan" deals with recent fiction. We have found the whole number full of interest.

In the *Review of Reviews* for December, Dr. Albert Shaw writes on "The School City—A Method of Pupil Self-Government." This is a system now in operation in many public schools throughout the country, by which training is given in the practical duties of citizenship. Gustav Kobbe, the Wagnerian student and critic, gives many curious and instructive facts relative to Wagner's views of America. A supplemental article outlines "The Season's Promise of Grand Opera." Both these articles are illustrated with portraits of the operatic stars of first magnitude. Mr. Horace B. Hudson contributes an account of the movement to establish a national forest park in Minnesota, near the headwaters of the Mississippi. "Guy V. Henry—A Knightly American," is the title of an appreciative character sketch, while the work of General Henry in Puerto Rico is highly commended in an article contributed by Dr. H.

K. Carroll, on "What Has Been Done for Puerto Rico Under Military Rule."

The Critical Review is very largely devoted to recent German productions, with an interesting article also on "Recent Norwegian Thought." A considerable space is devoted to a criticism of Professor Margoliouth's work on Ecclesiasticus, with the promise of a second notice. Parker's work on "Dionysius the Areopagite" comprising a translation and an attempt to defend the authorship as that of St. Paul's convert, is dealt with by Mr. McIntyre who has little patience with such views, though he fully acknowledges the importance of the writings of this unknown author. In a notice of several recent minor theological works, that of Newbolt, on "Religion," is dispatched rather scornfully. Professor Lewis Campbell's Gifford Lectures on "Religion in Greek Literature," is reviewed by the editor, Dr. Salmond, in an appreciative spirit, though not without criticism. To our mind, Professor Campbell attributes far too much ethical value to the Greek cults, but this is not Dr. Salmond's criticism. This *Review* is almost indispensable to advanced students of

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There are many imitation baking powders, made from alum, mostly sold cheap. Avoid them, as they make the food unwholesome.

theology and philosophy. [T. & T. Clark, Edinburgh.]

The Journal of Theological Studies. October, 1899. Vol. I. No. 1. This new undertaking is likely to be of such importance to the students and clergy of the Church, that it is worthy of more than a passing notice. Under the editorship of Mr. C. H. Turner, of Magdalen College, aided by a committee consisting of some of the most eminent scholars of Oxford and Cambridge, such as Drs. Ince, Swete, Driver, Kirkpatrick, Lock, Moberly, Armitage Robinson, Sanday, Stanton, and others, it gives every promise of success. This initial number already contains articles which every scholar will hail with pleasure. Prof. Sanday treats of "Recent Research on the Origin of the Creed." He considers that the development of the independent forms of the Creed in East and West can be traced as far back as the middle of the second century. This is opposed to Harnack who holds that an Eastern and Western type of creed cannot be distinguished before the end of the third century. It remains true that the primitive Creed, before controversy compelled amplification, corresponded very closely to the Roman type; i. e., what we know as the Apostles' Creed. The Master of Balliol contributes an article on "Anselm's Argument for the Being of God." It is a criticism, and also a recasting, of the ontological argument, on lines which have their beginning in Plato, and such completion as is possible in the idealistic movement in modern philosophy. Mr. Bridge's article, "Some Principles of Hymn-Singing," should be carefully read and digested by all who have to do with the musical features of the Church service. There are two articles on the Acts of the Apostles, the first of which is a collection of all the difficulties which critics are still able to raise against the veracity of the book. Some of them are perverse enough. The second is a "Plea for an Early Date." The writer agrees with Salmon and some others, that it was written at about the end of St. Paul's ten years' imprisonment. This is a view which we cannot but believe will finally gain the day. It appears to be the intention of the editors to devote a considerable space to "Documents," and "Notes." Under the former head occurs the most striking feature of the present number. This is nothing less than the full Greek text of the Sacramentary of Bishop Sarapion, with an introduction and notes by Mr. Brightman who stands first among English liturgiologists. The prayers of the Mass have here been arranged in their proper order, so that the student can at a glance compare the successive forms with those of the liturgies already known. There are many points of much interest to liturgical students, not the least of which is the fact that this liturgy conforms much more closely to the Syrian and Asiatic type, than to that of St. Mark, which has been supposed to represent the primitive Egyptian liturgy. As Sarapion's book is dated about 350, it becomes probable that the peculiar features of the Egyptian rite are a late development, and do not indicate, as Dr. Neale supposed, a primitive character distinguishing the Church in Egypt from that of the East. The "Notes," contain much valuable matter. The most interesting perhaps to the larger number of students, is that on Eusebius of Vercelli who is shown to be the possible, or even probable, author of the Athanasian Creed. This Eusebius was a friend and disciple of St. Athanasius. The title of the creed would thus be abundantly accounted for. The review department deals with the recent Oxford edition of the Vulgate. This is followed, under the head of "Chronicle," by notices of publications on the Old Testament; and an interesting account of recent editions of patriotic works. The number closes with a statement of the contents of the principal theological periodicals, both English and foreign. This review fills a place heretofore unoccupied. Professor Swete, in a graceful preface, hopes it may find readers not among the clergy alone, but also among the educated laity. [The Macmillan Company, New York.]

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Opinions of the Press

The New York Examiner (Bapt.)

HIGHER CRITICISM IN THE PULPIT.—An esteemed pastor said to us the other day: "I never introduce questions of Higher Criticism into my pulpit." That is a sound position. However interested the preacher may be, personally, in the subtleties of Biblical criticism, and whatever views he may hold regarding the so-called discoveries of modern investigation, the pulpit is not the place to air them. There may be a bereaved soul in the congregation—a sorrowing widow, perhaps—whose sole refuge from the desolation of despair is in the consolations of the Book; is it the part of a true minister of Jesus Christ to disturb her faith, to suggest distressing doubts, to rob her, in a word, of her only source of comfort? There may be a young man present who, having heard the sneers and innuendoes of the unbelieving world, is hovering between faith and skepticism; is it wise to hint at incertitudes in the Book which may be matters of harmless speculation to the trained mind, but to the immature judgment are proof positive that the Bible is not the Word of God, nor even "contains" it? It will be small satisfaction in the day of account to have displayed a little second-hand learning—which may be all wrong—in the pulpit, when none can answer, at the cost of sowing distress and doubt and infi-

delity among the weaklings of the flock. Preach the great truths of the Gospel, if you believe them. If you don't, your place is not in a Christian pulpit.

The Interior

HARPER'S.—One of the saddest surprises for many years, was the announcement that the old publishing house of Harper & Brothers was in financial difficulty. For more than eighty years they have been an honor to the country, and the chief promoters of its literary development and culture. They published nothing that was not of high merit, and absolutely nothing that was not morally elevating. Though the liabilities appear to be surprisingly large, reported at over five millions, it is to be hoped that the old company may be reorganized and reconstructed upon its old lines and traditions, and go down to the future as it has come down from the past. There has never been any reason for complaint, unless in regard to Harper's Weekly; and no just complaint against that journal except because of political antagonisms. The weekly was entirely independent under the management of George William Curtis, and rose to one of the foremost places in the world's journalism; but under Mr. Schurz it has been needlessly angular and aggressive. It is highly satisfactory to learn that there will be no hitch in the progress of the business in any department, under strong and skillful hands.

The Household

Annie Elden: A Story

BY S. B. THORNTON

THERE was a great deal of sympathy expressed for James Elden when it became known to his acquaintances that he was losing his eyesight, by cataract. But after the first surprise of it was over, they gradually ceased to miss him and his wife from their circle, and as they moved very shortly into a quieter and less well-known locality, there were few enough to remember them.

They were very poor, that was the worst of it. James had lost money speculating, and now with the misery of his darkened sight, and a generally wretched condition of health, it seemed hard to know where to turn. He said to himself, often, in the dark hours of the night, which he felt to be the symbol of his future existence, that it would be such an easy thing to put an end to it all, and feel no longer the burden and responsibility of living. But there was always an obstacle—Annie. He loved her, he could not leave her. It seemed to him now that the ten years of their married life were but a week, and the first overwhelming happiness of the honeymoon not yet ended. He had been foolish, and now she had to suffer; it was the bitterest drop in his cup.

They had moved into a small house just outside of the city. It was very plain and crude, and he had begun to hate the existence in it.

It was late October, but the air was soft with the peculiar balminess of the South. There was as yet no hint of winter. The windows were open, and the man lay stretched upon a wicker lounge. Near him was a small stand with a typewriter, before which his wife sat.

"Annie!"

"Well?" She did not pause in the rapid clicking of the machine.

"You have on a gray dress, have you not?"

"Yes."

"I can just see it's gray." Then he muttered, "But you haven't had a new dress for so long, I might have known."

She got up and came to him, letting one of her hands rest upon his forehead. It was a white, delicate hand, with long, slim fingers. "It is the one you like, a Quaker dress you called it, James." She smiled as she spoke, a strained smile, in which her eyes took no part.

"You've worn it two years, Annie."

"Well, that's nothing; hadn't I better close the window, you might take cold?"

He caught her hand and kissed it. "Dear patient, loving fingers! When I married you, sweetheart, I never dreamed of this."

"Don't worry," she said. "I've such a good plot, James, in this story, any editor would be mad to reject it; I expect them all to clamor for my services after it comes out."

She resumed her seat, and the click, click of the machine went on. The light shining on the smooth coils of her hair gave to it the look of heavy gold. The soft color of her dress brought out the delicate tints of her skin, but her eyes were tired, with a look of terribly strained intensity in them. Presently her husband got up, and reached for his cane.

"I'm going to the doctor's, Annie; no, don't you come; go on with that plot which is to keep us out of the 'Marshalsea'; it's got to be strong to do that!"

"Let me go with you, the plot can wait." She took up her hat, and slipping her arm through his, crossed the road with him. It was only a few steps to the oculist's house. James went to him there, instead of to his office in the city.

"I'll come back in half an hour," she whispered, as the door opened.

She retraced her steps, with her head somewhat bent; she stopped once to look at a mass of brilliant chrysanthemums which made a gorgeous display in the yard of one of her wealthy neighbors. She had a passion for flowers.

It was five o'clock when she entered the house, and it would soon be time to see after dinner. But what was dinner in comparison with the terrible pain at her heart, the disappointment of it all. She had tried so hard; she worked faithfully, she knew that; she had given her time, her strength, her best effort to the work, and it had been for nothing. Her successes had been so few, her failures innumerable. She got up and crossed the room, glancing at the sheets of manuscript. "I am not original, I do not create; I am merely imitative, that is all."

She stooped and wiped a fleck of dust from the typewriter almost tenderly. James had given her that long ago, when she had taken up writing as a fad, and had been the president of the Woman's Press Club. How long ago it seemed, and what pastime that had been. He had given her everything, he had indulged every whim; had any woman a better right to love a husband than she? and now in his trouble she seemed so powerless, so useless!

The light shifted a little, and there were shadows where the sun had been. In them there was no longer so much gold about her hair, and her face looked more worn, more tired. If only James could go to New York, and have his eyes treated there! But where was the money to come from? It was all they could do to pay the oculist here, and he had not done any good; he was ready to give up the case. She buried her face in her hands. It seemed to her she had lived a lifetime of this trouble already; that past existence, a dream merely.

The half hour went by very quickly, so quickly that in it both dinner and her machine were forgotten. She met her husband coming laboriously towards the house. "What does he say?" She spoke eagerly, with a ring of hope to her voice.

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"Oh, the same thing; he wants me to go to New York, or better still, Germany; there's as much chance of one as the other."

"You are not complimentary to my powers, sir." It was wonderful what gaiety she could thrust into her voice, but it was well that her face was all but hidden from him. They were on the little porch, and he put his arm about her. "I know you are a wonderful woman, Annie," he said, and then he went in and sat down heavily; it was an effort now, this little walk.

Annie did not write any more that night; the gigantic plot which was to accomplish so much was left untouched. They sat together talking, the woman trying with her strong, brave spirit to strengthen him. It was a gloomy outlook; there were debts to be paid, there were expenses to meet, and they were very much alone.

"I suppose I could borrow," he said gloomily; "there's one or two men, I know, would lend."

"Oh, don't," she cried, with a little shudder. "We owe so much already."

She lay awake a long time after her husband was asleep, thinking. The moonlight

showed itself upon the floor, and she could see the stars plainly through the open window. The calm peace and beauty of the night seemed to bring the peace and beauty of infinity with it. The presence of a strength greater than her own, the strength of infinity, seemed to settle down upon her. There was a rest promised, and the longer the labor the more perfect the rest. She fell asleep, with the moonlight shining on her face.

The next day she went into the city; it was there that she met one of the members of the Press Club. She was a warm-hearted, affectionate little woman, and she greeted Annie effusively. "We miss you ever and ever so much," she said. "We have no one who takes your place, and; she added with a laugh, "we have to have all our typewriting done now, there is no one so accommodating as you were."

Mrs. Elden looked at her pretty, smiling face, and a bold resolve seized her. "I wish you would give it, the work, to me," she said.

The other's face expressed her astonishment.

"Do you really mean it? Why, Annie Elden." Then as the flush slowly covered the other's face, she went on quickly: "Why, of course we will, as an ex-member of the club, you would be most suited to the work, and I'll send you manuscripts, amateur affairs. I have so many friends who are suffering with aspirations, as Kipling puts it."

"The idea," she said to herself, as she turned away. "The idea of Annie Elden doing such a thing." And then she remembered that her husband had had trouble, and a feeling of compassion, mixed with a certain satisfaction that it was not she, swept over her. But she sent Annie the work, and manuscripts, too.

The woman worked steadily. She wondered if she were wrong not to tell her husband to what she had resorted. But how could she! He would never consent to it, and his pride, his faith in her, was so great. And now all the happiness of his life was centred in her.

He lay with bandaged eyes, listening to the sound of her machine. "Read me what you have written, sweetheart," he said now and then. And she took up pages of her own and read. Her strong, truthful soul recoiled from the petty deception she practiced, but a weaker element somewhere blended in her nature, made her shrink from revealing it all to him.

"I ought to be doing something," he said restlessly, but she pleaded with him, "Wait until you are a little stronger, James, until your eyes are better, then we can see to that; for the present we can get along with what we have."

But it was hard to be brave before the trouble; her heart sank, and cried out in fierce rebellion, often. The God to whom she prayed seemed so far off; was He in His heaven at all?

One day as she sat alone, finishing a bit of work, there came a timid, frightened looking girl to see her. Annie was tired, she felt the irritation of the interruption.

"Mrs. McLane sent me," the girl began, as she sat down. "I have a manuscript, a little story, I want copied; can you do it?"

"Yes," said Annie.

She took the manuscript in her hand. "Have you written before?" she asked.

"No, that is, only things for myself. If—if it is not good, will you mind telling me?" A painful blush spread over her face, as she

added: "I have not shown it to any one."

After she was gone Annie closed the machine, and throwing herself on the lounge, began to read the manuscript. Such a crude, hopeless style, such a faulty setting, and yet what originality, what ingenuity. Who would have thought that shrinking child capable of it! When she had finished, she laid the sheets down, and a sudden, uncontrollable impulse swept over and took possession of her.

As it was, this pitiful little story, who but herself would have the patience to read into it, through its weak beginning, on to the real merit of the plot. With a few skillful touches, what could she not do with it? She could transform it, it would be good, it would be more than good. It would be far better than anything she had ever done. It could command a place boldly, she knew that. She was a good critic, she had been a merciless judge of her own creations, she was not mistaken now. She sat up and looked eagerly at the pages. How had such a mixture of good and bad, strength and weakness, ever come together. But ah! what could she not do with it. With the bare idea of it, she could gain what she had prayed for, and what had been denied her, success. Her hands trembled as she held the sheets, her eyes were bright, her cheeks burnt with a spot of brilliant color in them. And she was so tired of the discouragement, the dull labor which seemed her portion. With this it might be ended! Her heart beat, her hands tightened on the sheets.

The sunlight came in through the open window, shining on the masses of golden-rod with which the room was decorated. It lay in heavy bars of light upon the floor, it rested in oblique rays upon the face of a pictured Madonna which hung above her desk. A bird's note sounded outside, and somewhere near there was a child laughing.

Her hold upon the sheets loosened. It seemed to her that from afar off the words came to her, like the fluttering of a leaf, like the subtle odor of lilies on a midsummer night, like the sound of music that is almost silenced, "This is not your rest."

The pages fluttered to her feet, she dropped her head upon her hands. She felt a stifling horror of herself upon her, a horror and shame, which made her feel cold, with a sense as of lead weights upon her heart.

Her husband came in a little later; he was



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very tired, and his voice had almost a ring of despair in it. "Annie, come here, I want you."

She came, putting her arms about him, and pulling his head down upon her shoulder. "You are my strength," he said.

She did not reply, but she was glad he could not see the pain upon her face. Once or twice she looked at the sheets of paper scattered on the floor, and shivered.

She worked steadily with the manuscript; she did more than she had ever done before. She added to it here and there, as the thought suggested. She corrected and revised. When it was completed, she looked at it silently. She had made what reparation she could.

It was scarcely more than finished, when its owner came for it. She sat down while Annie carefully covered the sheets.

"I have made some changes," Mrs. Elden said, her voice sounding hard and odd to herself. Your story would not have done as it was; it will do now. Where will you send it, it is very good?"

"I have a friend who is an editor," said the girl, blushing. "I shall send it to him. You know the house," she mentioned the name; "do you think I am aspiring too high?"

"No," said Annie, "take it there, it will succeed."

She turned away; she did not notice the money the girl held out timidly. It seemed almost impossible to offer this woman money.

"Oh, don't pay me this time," she cried, looking at the other with terribly pathetic eyes. "Next time I copy for you you may. Wait until then."

Perhaps the girl understood her better than another might have done. She fastened her pocket book, saying very gently: "Thank you, you have been very kind," and lifting the manuscript, she went out.

The wind was blowing a little, and the air was chilly; she drew her wrap closer. Inside, Annie stood at her window and watched her. The leaves were falling from the trees; already there was a heap of them across the road. Without doubt the summer was dead.

It was two weeks later that Annie opened the door for the same visitor. "Have you something more to be copied?" she said with a smile. Her eyes were clear and full of light, her face had no longer any pain.

"No." Then she went on to tell her story, how she had told the editor just how it had been, because she had seen herself what the difference meant. "I told him it was not my story at all," she added, with a little laugh. "He needs a reviser and corrector, and he thought any one who succeeded so with that story of mine, must be fully competent. He told me to ask you. The pay is by the month." She mentioned the sum; it startled Annie.

"I hope you do not mind my asking you," went on the girl. "I somehow felt you would understand." She did not add how much her own words and influence had done to secure the office.

"I do understand, I am very grateful to you. I—I hardly know what to say; will you let me think a little?"

She felt that there would be a struggle to gain her husband's consent, but she realized, too, what it all meant to them both, and she relied upon her own strength.

"I have more appreciation than capacity," she told him, "and the training will be so good, it will help me in every way; surely you will not refuse me."

But she did not hold the position which he



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dreaded to see her occupy, long. When there was money enough from it for the operation, James Elden went to New York and was treated, and with such success that before many months had passed he could look out upon the world again, and better still, upon his wife's face.

With the return of his health and sight he began to slowly struggle back to his old footing.

Annie did not write again, neither was she the president of any woman's club. "I have done with ambition," she told her husband. "I never knew before where it could lead one—to the very brink of dishonor."

"But it was not all ambition," she added to herself, "it was love."

BACTERIOLOGISTS devote themselves to the detection, isolation, and destruction of bacteria, and, strange to say, they do not seem to have given much attention to the danger that lurks in the ordinary articles of household use. For example, the common house broom is both the habitation and breeding place for whole colonies of bacteria, and cases of disease have been traced to this apparently inoffensive article. At Konigsberg, a course, in bacteriology is given by a physician, in which he maintains

that the strictest sanitary and hygienic conditions in things pertaining to the house should be inculcated, and in this country in elsewhere, there are many lectures given on the Boston Cooking School, and doubtless bacteriology. The refrigerator is one of the danger spots, for bacteriologists tell us that the minutest organisms may thrive even in melted ice and putrefactive bacteria, once gaining access to the household refrigerator, will breed and contaminate butter, milk, meat, and other food kept therein. Cupboards and closets also afford excellent breeding places for the ever-present microbe, and housekeepers will do well to look to such articles as refrigerators, brooms, dusters, etc.—*Scientific American*.

MRS. FADDE (faith curist)—How is your grandfather this morning, Bridget?
Bridget—He still has the rheumatics mighty bad, mum.

Mrs. Fadde—You mean he thinks he has the rheumatism. There is no such thing as rheumatism.

Bridget—Yes, mum.

A few days later.

Mrs. Fadde—And does your grandfather still persist in his delusion that he has the rheumatism?

Bridget—No, mum; the poor man thinks now that he is dead. We buried him yesterday.

Shooting a Grizzly

A QUARTER of a mile farther on and we stopped on a big, flat-topped granite boulder, which barely permitted us a view over the tops of a juniper thicket, an acre or two in extent. It was a warm, sunny nook, open to the south, the bushes unusually large, and loaded with berries.

"They ought to be bear here if any place," said Paystreak Johnson, in a low tone, as we looked over the thicket. "Sst!" and he clasped my arm just as I was about to speak. "See that thick clump off to the right? Watch it close. The wind aint strong enough to shake it the way it was shakin' a minit ago." As he spoke one of the branches was bent down by some invisible force, held for a moment or two, and then, released, sprang back to its place.

"Bear, mebbe; mebbe a lion; mebbe a buck; but I think bear. Now, now, son; don't git in a hurry or you'll git flustered, and that's kin to rattled. I'm goin' to give you the first shot, and the chances is that you'll have hurryin' enough to do; he's busy, so go slow and keeful. Take out your six shooter and leave it here on the rock; you won't need it, and it might handicap you; now loosen your knife. Magazine of your rifle full? Ca'tridge in the breech? All right; now listen. You slip down off of here and sneak around there to the right; when you see him, cut loose, and don't wait to see if you kill, but turn and come for this rock like fire a beatin' tan bark. When you git here, don't try to climb up; you might interfere with my shootin'. Dodge around it. I'll stand here where he can see me, and the minit I shoot you turn and commence shootin', for he'll charge me. Now, don't git rattled, and remember, run straight for the sun. Savey?"

I had gone probably seventy-five yards when I saw him, a huge "he" silvertip; he was possibly twenty five yards ahead, under a tall juniper across a bit of open ground under the bushes. He was sitting contentedly on his haunches, reaching up his great, hairy paws, pulling the branches down and stripping the berries into his jaws. I waited until he reached for another bough, which necessitated throwing his head up and back, then I brought the base of his skull directly between the "hindsights" and fired. For an instant I disobeyed orders, as I thought I had him "dead to rights." I saw him clap one big paw to the back of his head, whirl as if on a pivot, drop on all fours, and with a horrible growl charge for the little smoke cloud. I did not wait any longer; I did the pivot act myself, and ran towards the sun, yelling: "Lookout! Lookout! We're a comin'! We're a comin'! I did not stop to consider either grammar or pronunciation. Somehow my return passage through the bushes did not seem at all difficult, and as I neared the boulder, Paystreak spoke as calmly as if directing one of the miners where to drill a hole.

"To the right, son; dodge around the boulder; he's right after you."

I obeyed. The next instant I heard a rifle shot, and turned just in time to see Paystreak leap off to the left, as the now infuriated bear sprang on the boulder. I fired at his great shaggy flank, and like an echo of my shot came the report of Paystreak's rifle. The bear must have recognized in me his original tormentor, for he jumped from the rock directly toward me; I fired quickly and—ran.

"Dodge around that bush and double back, son; dodge and double back to me," shouted Paystreak, following, for he knew that it was useless to shoot into that shaggy rump. Come to think of it, he acted as if he was a bit excited then, though I didn't notice it at the time. I started to obey, but as I doubled I stepped on a loose, round stone, and down I went, rolling completely over on the short side hill. I had a glimpse of the hairy monster, with gaping, bloody jaws, almost over me; wondered if he could kill me with one blow of that powerful forearm; then something glittered in the sunlight, I heard a "chug," a fierce snarl; then Paystreak's cheery voice:

"Up and shoot, son; up and shoot if you kin!" I revived instantly, and catching up my rifle, scrambled to my feet to see the bear staggering toward Paystreak, who was "backing off," struggling with a refractory cartridge that had become jammed in the slide. I fired, not at any particular spot, but at the bear; he turned on me, and I began backing just as my partner threw another cartridge in the breech. He raised his rifle, aimed quickly, but steadily, and fired; the grizzly straightened to his full height, towering seven or eight feet, swayed for a moment, then crashed down into a bush, quivered a moment, and was still. Paystreak sat on a rock, grinned, wiped the perspiration from his face with his old cotton bandanna, then drew out his old black pipe.

"How did you turn him when he was just on me? I did not hear your shot?" I asked. He arose, walked around to the other side of the bear, and pointed to the buckhorn hilt of a knife between the third and fourth ribs.

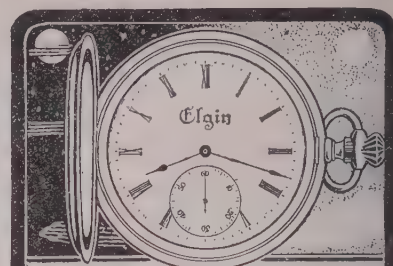
"Didn't have time to take another step, jes' had to sock it to him far as I c'd reach; twasn't quite far enough for'ard, but it did the business." I only held out my hand.

"Oh, pshaw; that's all right, pard," he said, as we "shook" heartily. "'Twasn't much to do, though I 'low 'twas sort of squeamish for a minit."

An examination of the bear showed that my first shot had struck him in the fleshy part of the neck. "An inch too far to the left and too low," said Paystreak. His first shot, while standing on the rock, owing to the lunging, lurching motion of the bear, had made only a deep flesh wound in the left foreshoulder, instead of breaking the animal's spine. His second shot, while the bear was on the rock, had broken the lower jaw; his third shot, at the butt of the ear, had settled it. My other shots were all in the paunch and flanks. I had shot to hit the bear, regardless.

"Tain't always a safe proposition to do that, son; a bear like that'll pack away all the lead you c'n put there."—*St. Louis Globe-Democrat.*

"O, my dear daughter" (to a little girl of six), "you should not be frightened and run from the goat. Don't you know that you are a little Christian Scientist?" "But mamma" (excitedly), "the billy goat doesn't know it!"



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Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. ICICORY"

BY IZOLA L. FORRESTER

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CHAPTER VII.

AFTER dinner Mr. Hardy always went to the library to smoke and read, but this evening he had hardly settled himself in the large leather chair before the fire, when the heavy portieres were parted, and Virginia glanced in.

"Well, daughter," he said kindly, laying aside his paper and rising to help her to a chair, "what is it now?"

Virginia seated herself in a low rocking-chair beside him, and leaned her cheek on his hand as it rested on the back of her chair.

"It's Bonnie Castle, papa," she answered, "I want it please."

If she expected him to look startled or perplexed, she was disappointed. Instead he leaned back his head and laughed heartily.

"You, do?" he said teasingly, twisting a yellow curl around his fingers. And whatever is the latest scheme you and Brown Eyes have hatched out up in the nest? And what on earth will you do with Bonnie Castle when you get it?"

So Virginia unfolded the whole plan to him, and he listened more attentively as she went on telling of the hope of a summer home supported by the girls, and of the waifs who were to be brought way across the great lake to have a dash of sunshine and brightness thrown into their lives; and so eloquently did she plead their cause, that Mr. Hardy's face grew grave and earnest, and he looked thoughtfully down at his daughter, not thinking so much about waifs and Bonnie Castle, perhaps, as he was about the great change in his daughter. This bright-eyed, enthusiastic girl, so different from the listless, discontented Virginia of a few months ago.

"Girlie, you could have twenty Bonnie Castles if I had them to give," he said gently, "if they would make you as happy as you look to-night."

"Oh, papa, I am always happy—in a way," she answered with a quick little sigh. "I like to join in the girls' work instead of lying still all by myself day after day, and then, too, Madge helps me to be better. If it were not for one thing—that other, you know, dear—I would be perfectly happy nowadays."

She was sorry as soon as she said it; sorry

because she feared it would bring a shadow over their pleasant chat, but Mr. Hardy only rose and crossed the room to the window, where the bright winter moonlight shone in through the fretwork of the silvery frost on the glass, and he was silent for some time. At last he spoke, but without turning his head.

"It was his own choice, remember, Virginia. He made it freely, and must stand by the result, as I told him then. If he loved us as well as we do him, he never would have acted as he did. You must not worry your heart out over him."

"But where is he, papa? Doesn't he ever write to you or mamma?" and Virginia's face was white and anxious as she bent forward in her chair.

"I do not know where he is, daughter," answered her father, and his stern tones trembled ever so slightly, as though he were striving to retain control of himself. "And there has been no word of him the past year."

"It's a year last Christmas," said Virginia, dreamily, "and its harder and lonelier this winter than last without him, isn't it, papa?"

"He made his choice," replied Mr. Hardy briefly, and after a minute he added, as if to dismiss the subject, "When does your ladyship wish the Castle to be ready for its guests?"

"Just through July and August, when there is no school; but you see, it will need lots of preparation to have it a success, so we are going to begin at once and raise money."

For the second time that evening Mr. Hardy had a laugh all to himself.

"Money, money, always money," he said.

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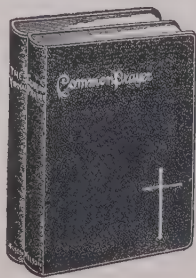
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"Well, we always earn it," assured Virginia, earnestly.

"Yes, get up some fearful and wonderful entertainment, and then beguile all your poor fathers into buying ten tickets-apiece. Never mind, though," as he bent to kiss her good night, "we'll patronize the cause of the waifs, and hope that some one can give them a good time, for the sake of our own waif, eh, girlie? Good night. Bonnie Castle will be ready the first of July, sharp."

It was good news to carry to Madge and Tony waiting anxiously up in the nest to hear the result of her mission to the library, and they at once started in to plan.

Every one in Ottawa knew Bonnie Castle just the same as they knew the big house on the bluffs. It was the prettiest of any of the summer cottages down on the shores of Lake Michigan, and was built right in the heart of the hills and ravines, with a view from its quaint gables of the broad, blue waters below. It had been built especially for Virginia, and at first life had been more of a novelty for her there, but one cannot be happy all alone, and Mrs. Hardy did not care to stay long at the Castle, so it happened that after the first month, it had been deserted last summer.

"The only thing is, as Evelyn says," Madge remarked, "how are we going to do the cooking and housework and everything, and look after the children?"

Virginia's smooth brow wrinkled in a perplexed way.

"We need a matron or directress, don't we? Then two of us or more ought to stay each week, taking turns, you know, and help her, and the rest of the girls ought to be there every spare moment they have."

And how would it do for the boys to have a big tent near," Tony suggested, "and they might come in handy, too."

"Splendid," said Virginia. "You and Madge must tell the whole thing tomorrow at the Rookery, and win them all over to our plan. How we will work this summer, Madge! You and I will go down there and live all the time."

Madge smiled, and shook her head.

"Maybe not all summer," she said. "Mamma said in her last letter she was ever so much better and might come home in the spring. If she does, then I must look after her."

"Unless she is well and strong," added Virginia firmly, when suddenly an idea struck her, and she cried: "Oh, Madge, and if she is she could be our matron at the home."

"And Miss Pugsley to help," put in Tony. "Wouldn't they run things elegantly, though?"

Madge did not speak, but the look in her eyes was enough to show how she felt over this new plan. It did seem as though all the world, her world, were growing brighter and sunnier every day, and more full of promise for the future. After Tony and Virginia had said good-night, she went to her room and read that last letter through again. It was from Palm Beach, Florida, and she kissed the fine, pretty handwriting as if it were the dear hand that had traced it.

"My own dear little girl," it ran, "your letter and Tony's came to me just as I was thinking of you both, and was wishing you were with me. It is very beautiful in Florida, and I am recovering my health fast and sure; but sometimes I feel as if I would give

it all up for a chance of seeing my two brownies again, and lying on the sofa in the little old green house down by the bridge. Of course you are both happy, you could not help but be in your new home, and it is best for you, but mother will be home before long, and then we will try life together again, in the spring, I hope."

The spring! Madge wondered whether that would mean March, April, or May, one month or three to wait. She knew so well what her mother meant when she spoke of the longing to be in the old home, in spite of beautiful surroundings. Looking around her pretty room to-night, with its white enameled bed and furniture, its walls with pink rosebuds climbing up airy trellises, and all its dainty pictures and ornaments, she felt that compared to the plain little old home, it didn't, as Tony would have said, amount to a row of crooked pins.

(To be continued.)

A Touching Incident

A TOUCHING little incident of a birthday celebration of Whittier occurred in connection with the visit of Mrs. Julia Houston West, the celebrated oratorio singer, to the Quaker poet.

After dinner Mrs. West was asked to sing, and seating herself at the piano, she began the beautiful ballad of "Robin Adair," singing it, as she can, with all the longing and heart-break of the words and music in her voice. She had hardly begun before Mr. Whittier's pet dog came into the room, and seating himself by her side, watched her as if fascinated, and listened with a delight unusual in an animal. When she finished, he came and put his paw very gravely into her hand and licked her cheek.

"Robin takes that as a tribute to himself," said Mr. Whittier. "He also is 'Robin Adair.'"

It was true. That was the dog's name, and he evidently considered that he was the hero of the song. From that moment, during Mrs. West's visit, he was her devoted attendant. He kept by her side when she was indoors, and accompanied her when she went out to walk. When she went away he carried her satchel in his mouth to the gate, and saw her depart with every evidence of reluctance and distress.—*Christian Register*.

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HEART DISEASE

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Finance and Commerce

THE only change in the business and financial situation is, to use a Hibernianism, "more of the same." In all departments business continues active. The weather so far is hardly seasonable, and occasions some complaint among retailers, and if it continues may affect to a slight degree the general holiday trade, but the whole cause of complaint is too slight to be justifiable for it now seems probable that holiday indulgence will be larger and more general than ever before. In the wholesale departments of manufacture and distribution, both volume and prices are being well maintained.

In cotton, for the raw material there has been some reaction in prices. The last advance reached about the same level of previous high mark, at which the force seemed to exhaust, and a steady market at a shade off the tap has prevailed since. Print cloths advanced to 3¼, and advances in other grades of cotton cloth are quite general. In wool there is a large consumptive demand, and prices are tending upward. In iron, preparation for the next year's business are on a large scale, many contracts have been made, and it is thought the entire output of ore will be needed, and will possibly be insufficient. Prices are, however, only barely steady, with possible indications of easing off at some points.

Wheat rallied two cents during the last week, but has lost half of it. There has been a better class of investment buying induced mainly by the decided falling of in receipts at primary markets. They are only about half what they were last year. The winter wheat farmers haven't the wheat to sell, and the farmers in the Northwest are better able to hold their wheat than ever before. Still the world's stocks of wheat which form the speculative load are large, and are quite a burden to the speculative organism.

As we have before called your attention, the world's wheat markets must rise and fall as one, and the two last world's wheat crops have aggregated a large surplus over the world's estimated consumption, and it is this surplus that has been accumulating, and now causes depression. The markets for corn and provisions are about steady.

The financial situation does not improve. Money in Wall street ranges from day to day at from 6 per cent. to 15 per cent. The ratio in London is still 6 per cent.; in Berlin, it is 6 per cent. with fears that it will soon go to 7 per cent. The bank statements continue unfavorable. We see no prospects for improvement until after the disbursements of the January interest and then it is not unlikely that exportations of gold may set in to plague the holders of stocks. Wall street has been quite depressed. Of course the industrialists have felt it most, and have suffered in some instances severe declines, but the whole list has been affected; stocks have been pretty persistently bulled for two years, and have had about all the "prosperity" injected into them that could reasonably be expected.

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Suggestions for Christmas

AN unusual magazine cover is made of two boards $7\frac{1}{2}$ x 10 inches, covered with pink linen and embroidered on the front. The boards are fastened together by two short strips of white elastic painted with pink roses. Down the middle of each board on the inside is another strip of elastic, through which the covers of the magazine slip, and which holds the linen covers on the book.

A portable waste basket is made of fancy paper lined with a plain color, or painted if the maker is an artist. The sides are ten inches at the top, $7\frac{1}{2}$ at the bottom, and $12\frac{1}{2}$ inches high. They are tied into position by eight sets of ribbons—four at the top and four at the bottom. The ribbons and the lining are yellow.

A match scratcher, devised in a very clever manner, is made of an oblong card of water-color paper, to which is glued a piece of sandpaper cut in the shape of an umbrella. The edge in points and curves carries out the resemblance. The umbrella covers the head and shoulders of a country-looking lad and lassie who are standing beside a rail fence. By their position we know they are oblivious to all but each other. A sign on the fence says, "To Matchville." Between the simulated ribs of the umbrella are dabs of black paint for patches, and this couplet designates its use: "For scratching matches, use umbrella of patches."

A suitable gift for an old lady is a triangle knitting-box. It requires a quarter of a yard of silk for the outside, the same for lining, a yard of chenille cord, and a yard and a half of ribbon. Cut six oval pieces of cardboard nine inches long, three for the outside, and three for the lining. When covered, each two, outside and lining, must be over-seamed together. It is prettier to have it lined with one color and covered with another.

A detachable handkerchief pocket is an admirable complement to a lady's toilet, for it is well known that for want of a pocket the fair sex scatter their dainty *mouchoirs* broadcast. Cut a piece of pasteboard three by three inches, with the lower corners cut off to take away the square look. Cover neatly inside and out with handsome black satin for the back of the pocket; form the front of rings covered with black silk in crochet, filling the centres with lace stitches; fasten these together in the same shape as the back; join front and back with satin ribbon, two and a half inches wide, set in like a puff; suspend with strings and a handsome bow of the same from the side of the waist fastening in place with a concealed black safety pin, or with a pretty gold pin in evidence.

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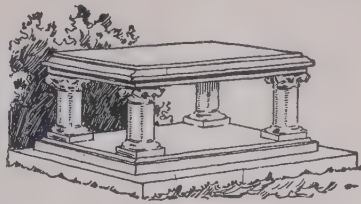
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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

The Christmas Saints.

See all the Stars surround the Infant LIGHT!
The doubtful Thomas, faithful now, is one;
Stephen the martyr bright,
Sweet John, of Thunder 'clept the Son,
And Bethlehem's babes, soon done
With pain. Nor day, nor night,
Rest they from song. Sing we,
With them, a Jubilee.

Noël, Alleluia!

G. MOTT WILLIAMS.

Dec 1, 1899.

—x—

NEWSPAPERS FROM SOUTH AFRICA during the past week has been of a nature to draw attention to the seriousness of the struggle between the British and Boers. While to a certain extent reports may be exaggerated, except those made public by the war office, it is nevertheless the fact that British advances have met with a serious check; so serious indeed as to direct most severe criticism toward those responsible for the conduct of the campaign, and necessitate the adoption of measures which would be used only in most extreme cases. There is, of course, no element of doubt as to the final outcome of the matter, and the feeling of grief over long lists of casualties is fully equalled by a determination that from now on the campaign must be conducted vigorously. It may be that the entire military strength of England will be drawn out, and there is talk of placing the navy on a similar basis, merely as a safeguard against colonial or Asiatic complications.

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THE APPOINTMENT OF MAJOR-General Leonard Wood as military governor of Cuba, while perhaps distasteful to those who believe a selection should have been made from the line, rather than the medical branch, gives satisfaction to all who are interested in the future of the island, and is, at the same time, a substantial recognition of signal ability. While in command of the district of Santiago, then as Colonel Wood, he was afforded the opportunity of demonstrating his wonderful executive powers, with the result that Santiago was transformed from a pest hole into a clean, orderly, and well-regulated community. He possesses the full confidence of the Cubans, which will be of great value in perfecting the civil government of the island. General Wood has already departed for Havana, which will be his headquarters, and will at once assume the duties of his new appointment. Confidence is freely expressed that under his guidance affairs in Cuba will be satisfactorily adjusted.

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THE PRESENT IS AN ERA OF ADVANCING wages, due to a gradual and hoped, for permanent improvement of business. In the East employes are more generally benefitted, although in the West and

South similar conditions prevail to a certain extent. Cotton mill owners of the North have announced to employes an increase, which will mean a disbursement of an additional \$5,000,000 annually. This general advance is due chiefly to M. C. D. Borden, of Fall River, Mass., who advanced the wages of his employes 10 per cent, while other manufacturers were considering the advisability of a 5 per cent increase. The action of Mr. Borden was met at once by others. From Fall River, where 28,000 employes were affected, the movement spread throughout New England, so that a total of 140,000 workers will be advanced prior to Jan. 1st. Manufacturers of woollen goods have increased the wages of 20,000 employes 10 per cent, and 8,000 operatives of cotton mills in Augusta, Ga., will be granted an advance corresponding to that made by Fall River mills.

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SENATORIAL CONTESTS SUCH AS obtain at the present time afford material support to the movement to have United States senators elected by popular vote. The claim is made, and often fully justified, that the present method of electing by State legislatures does not fulfil the will of the majority. A protest has been made against the seating of Senator Clark, of Montana, a claim being made that the Senator-elect, or his agents, paid \$30,000 for votes, which sum was produced in open session of the legislature, and deposited with the treasurer of Montana, where it still remains. The protest against Mr. Clark is accompanied by a statement in effect that Mr. Clark paid a sum aggregating \$500,000 for votes. There is but one course for the Senate to pursue. If the charges against Mr. Clark are false, punishment should be meted out to those guilty of the libel. If on the contrary they are true, those guilty of purchasing votes cannot be too severely dealt with.

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BY A DECISION OF THE ILLINOIS Supreme Court, city ordinances leveled against department stores and designed to make their existence under present methods impossible, have been declared null and void. The ordinance which resulted in the decision was passed at the instigation of small Chicago dealers whose prosperity has been interfered with by the great marts which supply well nigh everything, from needles to agricultural implements. While it is true that in great cities department stores have caused distress to small dealers, by reason of their ability to purchase great quantities of goods and sell at prices which the small dealers cannot meet, it does not follow that they are evils, although in keen desire to undersell rivals managers resort at times to methods not legitimate. If such abuses, particularly the treatment of employes, cannot be controlled, it rests with the National Consumers League, now doing a good work, to look after department stores as well as manufacturers.

THE PENNSYLVANIA RAILROAD Company will put into effect a plan which will strengthen the bond between employer and employe. The plan provides for the retirement, on Jan. 1, 1900, of all officers and employes of the Pennsylvania railroad east of Pittsburgh and Erie, who have attained the age of 70 years, and the payment to such employes of a pension equal to 1 per cent. for each year of continuous service of the average salary for the last ten years. It also provides for the retirement of all officers and employes between the ages of 65 and 60 years who, having been thirty years in the service of the company, are physically disqualified, and the payment to them of a pension computed on the same basis. All officers and employes not yet 70 years of age will be retired and pensioned in the same manner on the first day of the month following their attainment of the maximum age.

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RECENT ADVANCES IN THE PRICE of paper, attributed to the so-called trust in pulp, are claimed to be due to the approaching scarcity of spruce timber, from which pulp is manufactured. For several years, or since the utilization of wood pulp in the manufacture of print paper, an immense amount of spruce timber has been consumed annually, and even this great and assured permanent demand from paper makers did not deter lumbermen of New England from cutting and selling spruce lumber at a price which scarcely covered the cost. Paper manufacturers have gained control of the principal remaining tracts of spruce timber, but even now the end is but a comparatively few years distant, and some substitute must be found. A fortune awaits the discoverer of that which will replace spruce.

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OF THE ORGANIZING OF MANY "unions" there is no end, the latest having its inception in Binghamton, N. Y., and known as the Farmers' Union. This organization is unique, and judged by the aims of its sponsors, has a future full of possibilities. The object is not akin to the one time powerful Granger society, but rather to govern the disposition of farm products. The union has adopted a label, and agricultural members will dispose of their produce at stores having this label over the door, receiving full market price for the same. The union will seek to become a member of the national labor body, thus ensuring reciprocal relations and benefits. Thus it may come about that with the passing of certified milk and guaranteed eggs, consumers will purchase the product of the hen, cow, and field under a union label; the manufacturer who does not, may have a strike of employes to face, and the merchant who buys non-union hay for his stables may have a scarcity of customers. These though are among vague possibilities.

The News of the Church

Bishop Gillespie's Anniversary

It is given to few men in the ministry to receive more expressions of love and esteem from all classes of people, than those tendered Bishop Gillespie on the 25th anniversary of his election to the episcopate. From the University of Michigan, from civil rulers and ecclesiastics, from parishes and missions, from laymen young and old, as well as loyal clergy, came loving messages by word of mouth, by wire, and by mail. Roman priest and Congregational minister sat on either side of the Bishop at the festive board, and each vied with the other in expressions of love and gratitude that God had given to the State of Michigan so good a man.

At St. Mark's church, Grand Rapids, on Wednesday afternoon, Dec. 6th, the Bishop met his clergy in conference on diocesan affairs. Mr. F. A. Gorham, for 25 years the treasurer of invested funds, gave a history of those funds, and stated that money and real estate now held in trust amounted in round numbers to \$89,000. Mr. Jacob Kleinhans, chancellor of the diocese, sketched the history of the present constitution and canons. Mrs. J. E. Wilkinson spoke on "Akeley Institute."

On Wednesday evening occurred the first public service of the "silver jubilee" of the diocese. After Evening Prayer, the Rev. James F. Conover, D. D., of Detroit, formerly of St. Luke's, Kalamazoo, read an historical paper concerning the formation of the diocese, the election and consecration of its first bishop. Bishop Gillespie then spoke for the diocese of Western Michigan. Dr. Prall, of Detroit, in the absence of Bishop Davies, for the diocese of Michigan, and Bishop Williams, for the diocese of Marquette. The offertory anthem, "O pray for the peace of Jerusalem," was specially fine, but all the music was well rendered under the able supervision of the Rev. C. R. Hodge.

Thursday, Morning Prayer was said at an early hour, and a celebration of the Holy Communion took place at 10:30. Bishop White, of Michigan City, made an address.

Thursday afternoon the conference was resumed. The Rev. Dr. Rippey read a paper on "Memorials of the clergy and laity"; the Rev. Dr. Van Antwerp, on "The semi-annuals," and Mrs. T. J. O'Brien, on "The Woman's Auxiliary." A conference of the Auxiliary was held at the same hour in the chapel, with Mrs. R. W. Butterfield presiding.

At seven in the evening, nearly 300 people assembled at the rooms of the Military Club, for an informal reception and banquet. The Rev. Dr. Van Antwerp was toastmaster, and introduced the Rev. Dr. Prall, of Detroit, who was the principal speaker, in response to the general sentiment, "Our diocese and our bishop"; the Rev. Lewis Brown represented the clergy and the Standing Committee. Other addresses were made by Mr. W. R. Shelby, the Hon. Geo. Willard, the Hon. E. F. Uhl, and Dr. Collins H. Johnstone. The sentiment, "Our guests," was responded to by the Rev. Father O'Brien, of Kalamazoo, representing the Roman Catholic Church; the Rev. Dan Bradley representing the Congregationalists; Rev. Henry Tatlock, from the Bishop's old parish at Ann Arbor; and the Bishop of Marquette. Bishop Williams hoped that the State, not the diocese, might be the unit for Michigan Churchmen. "The diocese of Michigan, the salt of the earth; the diocese of Western Michigan, full of the fruits of righteousness, and the diocese of Marquette, rock bottomed, strongly timbered, iron-bound, and copper riveted." Such a combination ought to accomplish much in establishing Christ's Kingdom on earth. New robes, with \$75 in gold, from 29 parishes and missions, were then presented to the Bishop by the Rev. J. N. McCormick. In response, the Bishop remarked: "I have heard it said that a bishop was a lonely man, but who would say so to-night?" A silver

testimonial was also presented by the Rev. Mr. Tatlock, from the Bishop's old parish at Ann Arbor, and a warm cloak was given the Bishop by his old friend, Father O'Brien, of Kalamazoo. A profusion of roses and other flowers was sent Bishop Gillespie during the week. At the close of the programme, the Rev. Mr. McCormick read from a letter of the Methodist Bishop, W. X. Ninde, offering his personal congratulations on the anniversary. With a heart full of gratitude, and a voice showing deep emotion, Bishop Gillespie dismissed the assembled people with the blessing of peace.

Board of Missions

The Board met at the Church Missions House, Dec. 12th, the Bishop of Albany, vice-president, in the chair. There were present seven bishops, 12 presbyters, and 11 laymen. The vice-president introduced to the Board the Rev. Dr. Lloyd, general secretary, and Mr. John W. Wood, corresponding secretary. The Rev. Dr. Henry W. Nelson, rector of Trinity church, Geneva, N. Y., and Mr. Moses Taylor Pyne, of New York, were elected to membership in the Board to fill vacancies. The Rev. Dr. Nelson has since accepted.

The Board appointed 57 clergymen and laymen and women, as delegates from this society to the General Missionary Conference which is to be held in the City of New York in April, 1900.

In accordance with the suggestion of the Missionary Council and the provision of the constitution with regard to employing agents, it was—

Resolved: That the advisory committee be and hereby is authorized to appoint a clergyman to the position of agent of the Sunday School Auxiliary to the Board of Missions, whose duty it shall be, by correspondence and personal visits, under the direction of the general secretary and the advisory committee, to increase the interest of the Sunday Schools in the missionary work of the Church, especially in regard to Lenten offerings.

One-half the salary of this clergyman was immediately pledged by a member of the Board, and for five years, the other half appropriated from a special fund at the discretion of the Board, leaving as the cost to the Church, of the office, simply the traveling and incidental expenses of said agent.

A further and final appropriation of \$250 from a special deposit was made at the request of the Bishop of Chicago for Swedish work in his diocese.

Election of a Local Secretary

A by-law was adopted creating the office of local secretary who "shall have his place for work in the office of the Board, and assist the associate secretary, especially attending to the details and routine of the work in that office." This was considered necessary in view of the increased responsibilities of the Church and consequent increase of work thrown upon the office, and in order that a second man may become familiar with its routine and history. On nomination of the Bishop of Long Island, the Rev. Robert B. Kimber, rector of Trinity church, Seymour, Conn., was elected local secretary.

United Offering Appointments

Under the provisions of the Woman's Auxiliary United Offering of 1898, at the request of the Bishop of North Carolina, Miss Emma D. Manson and Mrs. Moseley were appointed as stipendiaries, and three already in his service were re-appointed for the year, and at the request of the Bishop of Western Michigan, Miss Mary A. Milnes was appointed a woman missionary in his diocese.

Events in China

The Bishop of Shanghai, on Oct. 28th, consecrated the new St. Peter's church, Sinza, being a memorial of Bishop and Mrs. Bedell. Bishop

Cassels, of Western China, and several others of the English missionaries, were present. The same afternoon, in the church of Our Saviour, Hongkew, a memorial tablet to the late Rev. Yung Klung Yen, M. A., was unveiled. It was the expression of regard and affection on behalf of all the clergy, native and foreign, of the Shanghai District.

The Mission Schools in Japan

Bishop McKim, recurring to the question of retaining the Government licenses for our schools, St. Paul's, Tokyo, and the boys' school, Nara, writes: "The Minister of Education, in an interview on Oct. 31st, told me that 'Christian instruction may be given in the school buildings before and after school hours.' . . . The Nara school directors have formally notified the authorities of the Prefecture that Christian instruction will be regularly given to the boarding pupils after school hours. This is a long step in the right direction." The Bishop adds: "As for our Tokyo schools, there is more religion taught in them now than for ten years last past." Again he says, in writing upon the same subject, "There is no reason for timidity or concealment," and further on he avers that he would have nothing to do with the matter unless we could have stated Christian instruction without concealment or subterfuge. In connection with this, the Board adopted the following resolutions:

That the Bishop and Standing Committee in Japan be requested to issue in the Japanese tongue a declaration that in continuing to conduct the schools under government license there is no compromise of our religion, and no intention to discontinue Christian teaching out of school hours.

About the middle of November, the Bishop of New York and the Rev. Percy S. Grant were spending a fortnight at Tokyo. The Bishop preached in the cathedral. Eighteen hundred dollars was appropriated for the purchase of a residence for the Rev. R. W. Andrews, the only missionary, other than a French priest, in Mito, a city of 30,000 inhabitants, 80 miles east of Tokyo.

Needs in Africa

The Bishop of Cape Palmas presented a pressing need for the rebuilding of St. Augustine's schoolhouse near Monrovia; besides being entirely too small, the old building is beyond repair; \$1,300 was appropriated for the purpose from a special fund. The Rev. Paulus Moort wrote that the congregation and vestry of Trinity church, Monrovia (the stone walls of which recently fell in) had decided to put forth strenuous efforts to rebuild so far as their resources will permit. Meanwhile, they have provided a temporary structure for continuing the services, so as to keep the congregation together. The Rev. Wm. C. Cummings, in charge of a group of out-stations near Cape Palmas, sent an appeal for a communion set, a font, and a small bell for Gbalobo station, "where the prospect is bright for the Church, and where the work is entirely among the heathen." The Rev. Dr. Robert Hope was given permission to withdraw his declination of his appointment, and with his wife he will proceed forthwith to Cape Mount.

Bishop Holly's communication dwelt especially upon the sufferings of the Rev. Mr. Wilson, our missionary in Dominica, and his family, both by reason of cyclone and during the recent insurrection in that Republic.

Appreciation of Rev. Mr. Kimber's Work

Resolutions were unanimously passed, recognizing the most faithful services of the Rev. Joshua Kimber, associate secretary, during the time that the Society has been without a general secretary, and in the extra work devolving upon him in connection therewith, and granting him three months' leave of absence during the year at such time as he may desire to take the same, and the chairman and treasurer were re-

quested to convey the Board's action to Mr. Kimber.

American Church Missionary Society

The Rev. W. H. McGee, our missionary in Havana, is ill with yellow fever. His case, it is hoped, will prove to be a mild one. He is receiving every possible attention.

The Rt. Rev. L. L. Kinsolving, D. D., on Oct. 1st, had confirmed 123 candidates.

The Sunday School

A new course of lectures, under the auspices of the Diocesan Sunday School Commission, will be conducted in New York city in January, by the Rev. Geo. R. Van DeWater, D. D., on the "Life of St. Paul," and by the Rev. John P. Peters, D. D., Ph. D., on the "Life of Christ."

Addresses on Practical Topics

At Christ church, Poughkeepsie, N. Y., the Sunday School Commission of the diocese, in co-operation with the archdeaconry of Dutchess, have just held special services with addresses for teachers and Sunday school workers. The Rev. E. C. Saunders spoke on "The purpose of the Sunday School Commission"; the Rev. Henry Mottet, D. D., on "The Sunday School Organization"; Prof. Winne, on "The public school; what can it suggest to the Sunday school?" President Lawrence T. Cole, Ph. D., of St. Stephen's College, on "The teacher behind the method"; Mr. C. W. Stoughton, on "The child; how can we know him, and how can we teach him?" the Rev. Pascal Harower, on "What should the Church school teach?" and the Rev. Edward L. Stoddard, on the experiences of his parish in Jersey City, N. J. Much interest was shown, and the attendance was large.

Brotherhood of St. Andrew

Local Assembly of Wilmington, Del.

The annual meeting was held in Calvary church, on Friday evening, Dec. 1st. After shortened Evensong, the question, "How can we awaken interest in the work of the Brotherhood" was opened by the rector, the Rev. H. W. Cunningham, and discussed by several present. Bishop Coleman spoke of the significance of the coincidence of St. Andrew's Day and Thanksgiving Day, and while thanking the Brotherhood for their past good work in Wilmington, urged them on to still greater efforts. The new president, Mr. Geo. A. Elliott, succeeding Mr. Jas. D. Carter, took the chair at this meeting. There was a large number of men present from the parish chapters, and several not members of the Brotherhood. The Bishop closed the meeting with the benediction.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Bishop, immediately after his return from Sycamore, *i. e.*, on Monday, the 11th, went to New York. This is pleasant news, as indicating his convalescence.

On Sunday the 10th, there was used in Holy Trinity, Stockyards, the new organ, presented by the clergy of the North-Eastern Deanery, as a mark of esteem and respect for the priest-in-charge, the Rev. H. C. Kinney.

The members of the Clerica, to the number of 25, met at 21 Aldine square on Tuesday afternoon, the 12th, on invitation of Mrs. W. White Wilson, wife of the rector of St. Mark's.

The Church Club

The first of the usual winter social gatherings came off on the evening of Wednesday, 13th, at Kinsley's. It was attended by 50 gentlemen, and was quite informal, there being no speeches. Dinner was followed by "a smoker."

Gifts to the Mission at Longwood

This new mission, lately organized by the Rev. Harold Morse, has received the gift of an organ from Mrs. Curtis, and a very handsome brass memorial cross from Mrs. E. P. Hilliard. The mission is growing fast, and proving very acceptable to the people of the village.

New York

Henry Codman Potter, D.D., LL.D., Bishop

St. John's church, Pleasantville, has just been redecorated, through the efforts of St. Agnes' Guild.

At the Church Club, Dec. 15th, Prof. W. J. Ashley, of Harvard University, gave an address on "The mediæval guilds of London."

At St. Chrysostom's chapel, Trinity parish, the Rev. T. H. Sill, D. D., vicar, the 34th anniversary of founding has just been celebrated.

At a meeting held in New York, of the National Reform Convention, Bishop Doane, of Albany, read a paper on "Our marriage and divorce laws—the danger and the remedy."

Under the new law, a number of Advent elections of vestries have just taken place, the election being by sections. No parishes are obliged to adopt the usage, but it is becoming popular.

Church Temperance Society

The Woman's Auxiliary has asked permission of the Fire Commissioners to dispense free coffee to firemen at serious fires during the coming winter. The matter has been referred to the fire chief.

The Actors' Church Alliance

Held its third public religious service of the present season at the church of Zion and St. Timothy, Sunday, Dec. 17th, the preacher being the rector, the Rev. Dr. Henry Lubeck, who took for his theme, "Expression and inspiration."

Advent Missionary Services

Are being held in the parish house of St. Michael's church, the Rev. Dr. John P. Peters, rector. The themes are: "Alaska and our new possessions"; "The conditions of child-life in the city of New York," and "Missions in China and Japan." The lectures are illustrated with lantern slides.

Confirmations By Bishop Hare

At All Saints', Rosendale, and its attached chapel at Rifton Glen, Bishop Hare, acting for Bishop Potter, has just administered Confirmation to 17 persons, presented by the rector, the Rev. Henry Barker. At Trinity church, New Rochelle, Sunday, Dec. 10th, he confirmed a class presented by the rector, the Rev. Dr. Canedy. Bishop Hare also made a visitation of St. George's chapel, Williams Bridge, on Dec. 6th, and confirmed 11 candidates, presented by Bishop Potter's private secretary, the Rev. Dr. Nelson.

Centennial of the Death of Washington

Was commemorated Dec. 14th by a service at St. Paul's chapel, Trinity parish, where Washington's pew is still preserved. The service was under the auspices of the Society of Sons of the Revolution, and the Society of the Cincinnati. The Rev. Dr. Morgan Dix, Chaplain-General of the Sons of the Revolution, the Rev. Wm. M. Geer, and many other clergymen were present; as also the wardens and vestry of Trinity parish in a body. While the service proceeded minute guns were fired at Castle William, where St. Cornelius chapel is under the control of Trinity parish.

The First Russian Church in the U. S.

The Russian orthodox church of St. Nicholas took title, Dec. 12th, to a plot of ground 100 ft. on 97th st. by 250 on 5th ave., paying therefor \$36,000. Count Cassini, the Russian imperial ambassador, is concerned in the transaction. The plans for a new church edifice, to be erected on this site, are being drawn in Russia, and it is thought the work on it will begin in February. The building, which will be the first Russian orthodox church erected in the United States will conform to the general style of such buildings in Russia, and will be a picturesque object on this fine site near Central Park, where it can be viewed from long distances. A large dome will surmount the structure. The present Russian congregation, meeting in a private residence on 2nd ave., will be removed to this church. Part of the plan contemplates the putting up of a

building for the publication of a Church bulletin.

Church Settlement at the Pro-Cathedral

An appeal has been issued by the pro-cathedral for an enlargement of the Church Settlement work, now carried on in what is claimed to be the most densely populated spot in the world. In a single block facing the settlement, 3,000 people are housed! The workers include several clergymen, a small band of deaconesses, and a number of lay men and women, and the work provides a free library, athletic and social clubs, and lecture courses for men and women; a kindergarten and a day nursery, beside sewing, nursing, and housework classes for girls and boys. It is now desired to give up the present community house to the women workers and their departments, and to purchase and fit an adjoining house for the men, and the clergymen attached to the pro-cathedral. In this house two rooms will be reserved, one for visiting clergymen, and another for appointed delegates from theological schools who may wish to study missionary work among the crowded poor in a practical way. The new venture will cost \$3,000 per annum, and the pro-cathedral hopes with this sum to double its usefulness.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Bishop Whitaker officiated as chaplain at the ceremonies attendant upon Independence Hall chapter, Daughters of the American Revolution, receiving their charter from the National Society, which took place on the 13th inst., in the Supreme Court room, Independence Hall. The benediction at the close was pronounced by the Rev. S. E. Snively, M. D. Nearly every member of the chapter is a Churchwoman.

Pelham Mission, Germantown

Plans are being prepared for the new parish, to be known in the future as "The church of the Epiphany of Germantown." The edifice will be of rustic colonial style, and will be erected at Carpenter's lane and the Lincoln Drive, which has been donated for the purpose by the trustees of the property, and is valued at \$6,000. The building committee, of which the rector, the Rev. James Alan Montgomery, is chairman, includes three Churchmen and three Churchwomen.

Bishop White Prayer Book Society

The 66th anniversary was celebrated on Sunday evening, 10th inst., at the church of the Holy Apostles, Philadelphia. The annual report of the board of managers stated that during the year 9,858 copies of the 24mo Prayer Book had been distributed in 53 dioceses and missionary jurisdictions, among sailors, soldiers, and public institutions. The receipts (including balance of \$1,659 87 from last year) were \$15,212.06; present balance, \$3,063 67. The purpose of the society is to place the Prayer Book where it is most needed. The sermon was preached by the Rev. Dr. C. S. Olmsted.

Gloria Dei Church, Philadelphia

On Sunday morning, 10th inst, the rector, the Rev. S. B. Simes, preached his 31st anniversary sermon. He announced that the endowment fund was nearing completion; only about \$200 of the \$25,000 is lacking. When this is in hand, a like sum of \$25,000 "handed down by their Swedish ancestors" will be added to it, and the income from the whole amount should, after the bi-centennial (June, 1900), be devoted to practical work. He also referred to the generosity of the late Dr. Charles J. Stille who although not a member of Gloria Dei, stipulated in his will that the old church should receive the income from one-third of the residuary estate. Mr. Simes alluded to his advancing years, referred with feeling emphasis to the aid tendered him by the vestry during the past year, and then urged the congregation to give careful thought to the person who would probably in a short time be called as his successor. In all the 200 years of this building's existence there had been but 15 rectors.

Centennial of Washington's Death

It was observed very generally throughout the city. At the church of the Holy Apostles, Philadelphia, on Wednesday evening, 13th inst., commemorative services were held. George C. Thomas read a portion of Washington's farewell address, and the rector, the Rev. N. S. Thomas, made an address in which he spoke of Washington as a man rather than as a great general or a great president, arguing that a man is great for what he is rather than for what he does. Both the lecture and pulpit were draped with American flags, and to the right of the latter was a large-sized picture of the Father of his country. On the 14th inst., the Rev. Cyrus T. Brady delivered the address before the members of Meade Post, No. 1, G. A. R., at their rooms in the Odd Fellows' Temple, taking as his subject, "The character of Washington." The historic bells of Christ church, Philadelphia, which were tolled at the death of Washington, were likewise tolled Dec. 14th, at the centennial of his death. On Sunday, 17th inst., was held in the church the annual service of the Sons of the Revolution, with representatives of other patriotic societies.

South Carolina

Ellison Capers, D.D., Bishop

St. John's parish, Florence, has grown greatly during the past year, with a material increase in the Sunday school. The vested choir have secured, with the help of the congregation, a new organ.

The Rev. A. E. Cornish, missionary priest in charge of Christ church, Charleston, and rector of the Church orphanage, succeeded in securing a loan from the U. S. government of some of their unoccupied buildings at the quarantine station on James Island, and from a friend, a naphtha launch, and so transported all the pupils and teachers from the orphanage to James Island. Here they had a most delightful summer outing of two months, with no additional cost to their living.

Memorial of Dr. Pinckney

A very chaste and beautiful mural tablet of pure white Italian marble was unveiled in Grace church, Charleston, in memory of the Rev. Charles Colesworth Pinckney, D. D., LL. D., who for 48 years was connected with the church—four years assistant, and 44 years rector. Bishop Capers gave a short address, and the monument was unveiled by two of the Rev. Dr. Pinckney's granddaughters.

Massachusetts

William Lawrence, D. D., Bishop

The Rev. Dr. John T. Lindsay made a striking address upon Washington and his times, before the Society of the Sons of the American Revolution, on Dec. 14th.

Emmanuel Parish, Boston

The Year Book which has just been issued, is an interesting account of the great work which this parish is carrying on in its own immediate neighborhood, and through its mission church at the South End. It raised last year nearly \$172,000. Its staff of clergy number four, with one deaconess and two lay-readers, and it has altogether 83 salaried officers and 450 volunteer officers. The deaconess, from Dec. '98 to Dec. '99, made 110 visits and gave away 500 garments.

Anniversary of St. Matthew's, S. Boston

The 83d anniversary was observed on Dec. 6th and following days. A social gathering was held in the vestry, at which a number of prominent people were present. Bishop Lawrence was unable to attend, but sent a letter of greeting, in which he stated: "I fully appreciate how the changing constituency has made the question of self-support more difficult to answer each year in the case of old St. Matthew's, but we Americans know that wherever there is responsibility there is greater readiness for work and sacrifice, and I am sure that the longer the people of St. Matthew's feel their responsibility

for the full support of the church, the greater will be their interest in the work and their readiness to support it." Archdeacon Lindsay also sent his cordial greetings. After music by the Harvard Club, the rector, the Rev. A. E. George, made an address, and was followed among others, by the junior warden Mr. J. S. Godfrey, who gave a history of the parish, from its founding in 1816, when there were only 16 houses in the peninsular district, which now numbers 80,000 people, mostly Roman Catholics. He referred to the early rectors and assistants, among them being numbered, Bishops Griswold and Howe, of Central Pennsylvania; Drs. Theodore Edson, Em. P. Wells, J. H. Clinch, Coolidge, and Wright. The present rector has accomplished a good work, and has been in charge of this third oldest parish in Boston for 12 years.

Washington

Henry Yates Satterlee, D. D., LL. D., Bishop

Illustrated Missionary Lectures

The first of a series on the missionary work of the Church, was given in St. Paul's parish building, by the rector, the Rev. Alfred Harding, on the first Wednesday in Advent. The illustrations were by lantern slides from the Missions House, and embraced views in Alaska at mission stations among the Indians and in the South, and in Africa. The next lecture will be on missions in Japan, and the third, on China, by the Rev. Addison Ingle, a missionary to that country.

The Bishop's Guild

The Advent meeting was held at the episcopal residence, Dec. 6th. The business transacted was the appropriation of about \$700 (raised since the last meeting) to the payment of interest on the cathedral property.

Arkansas

Wm. M. Brown, D. D., Bishop-Coadjutor

Christ church, Little Rock, the Rev. G. Gordon Smeade, rector, is the largest church in the diocese, and in all its long and useful history has never been more helpful than at the present time. It has a large and active Sunday school, and many other well organized societies.

A mission was organized on the 26th ult., at Atkins, Pope Co., a very important cotton centre on the Fort Smith branch of the Iron Mountain railroad. The name adopted was All Saints, and officers were elected. The new field will be under the charge of the missionary at Morrilton for the present.

Systematic Giving

Bishop Brown appeals to the parishes and missions of the diocese for a systematic giving for diocesan offerings for the coming year. He has proposed an excellent plan, which has been tried very successfully in several dioceses. Each individual is asked by the rector, or his representative, for a monthly pledge, which is recorded in a book furnished by the Diocesan Board of Missions for that purpose. The collector collects the pledge regularly each month, on an appointed day. If this simple plan were faithfully carried out, it would quadruple the offerings for Church extension work in the diocese.

Maine

Election of a Bishop

The special convention called to elect a successor to the Rt. Rev. H. A. Neely, D. D., late Bishop of Maine, met at St. Luke's cathedral, Portland, Dec. 13th. Dean Sills was elected president of the convention, and the Rev. Chas. Lee, secretary. The resolutions adopted by the clergy of the diocese on the day of Bishop Neely's funeral, and published in THE LIVING CHURCH of Nov. 18th, were adopted by the convention. After much debate, the rules of order were so amended as to allow nominations for the office of bishop without discussion of

character. The chairman of the convention then read prayers invoking the aid of the Holy Spirit in the selection of a bishop. The Rev. Mr. Gregson nominated the Rev. Alexander H. Vinton, of All Saints' church, Worcester, Mass. Canon Leffingwell presented the name of the Rev. Robert Codman, Jr., of Roxbury, Mass. The Rev. Mr. Plant nominated the Rev. Dean Slattery, of Faribault, Minn. The Rev. Thos. Calvert nominated the Rev. R. M. Converse, of Rochester, N. Y.

The vote of the clergy resulted as follows: Whole number of votes cast, 29; necessary for a choice, 15; A. H. Vinton, 1; C. M. Sills, 1; R. M. Converse, 4; Dean Slattery, 5; Robert Codman, Jr., 18.

Vote of the laity: Whole number of votes cast, 19; necessary to a choice, 10; A. H. Vinton, 1; C. H. Brent, 1; Dean Slattery, 6; Robert Cutting, 1; Robert S. Codman, 1; Robert Codman, Jr., 9. Second ballot: Whole number of votes cast, 18; necessary to a choice, 10; Dean Satterlee, 4; Robert Codman, Jr., 14.

On motion of the Rev. Mr. Plant, the election of the Rev. Robert Codman, Jr., was made unanimous, and the chairman formally announced him as elected by the joint ballot of clergy and laity Bishop of Maine. The testimonials of the Bishop-elect were then signed, after which the convention adjourned.

The Rev. Robert Codman, Jr., Bishop elect, was born in Boston, Dec. 30, 1859. He was educated in the Boston schools, and graduated from Harvard in 1882. He then entered the school of law, whence he graduated in 1885. His admission to the Suffolk bar was in the following year. After being engaged in this profession for several years, he concluded to study for the ministry, and entered the General Theological Seminary. He became after graduation an assistant at All Saints', Ashmont, which parish he left to become the rector of St. John's, Roxbury, where he succeeded the Rev. Dr. George S. Converse. He is the son of Robert Codman, a well-known lawyer, and the senior warden of the church of the Advent. He is also connected with the Sturgis family, in Boston, and is a nephew of the late J. C. Roper, the historian. He is one of the most prominent members of the Catholic Club, of Boston.

The Board of Missions

Held its second quarterly meeting Dec. 12th, at St. Luke's parish house, Portland. Besides transacting routine business, it adopted the resolutions above referred to, relating to Bishop Neely's decease. At the public service held at St. Luke's cathedral, at 7:30 P. M., the Rev. C. F. Lee gave an address on Bishop Neely as a missionary worker.

Duluth

Jas. Dow Morrison D.D., LL.D., Missionary Bishop

Mrs. T. C. Hudson, wife of the Rev. T. C. Hudson of the mission at New Paynesville, died suddenly on Dec. 4th, as the result of a surgical operation. Sorrow is felt throughout the community, and the deepest sympathy is felt for Mr. Hudson and family. Mrs. Hudson was one of the helpful and cheerful women who are always spreading sunshine and comfort wherever they appear. Mr. Hudson has been in poor health for several years, at times unable to take duty anywhere, and this affliction is indeed hard upon him and his little family of children.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Interparochial Mission Class

Met on Friday afternoon, Dec. 8th, at Gethsemane parish house, Minneapolis, to discuss medical missions in general, and the Student Volunteer Movement. A paper on medical missions was read by Miss Esther Henshaw, and one on the Student Volunteer Movement by Miss Elsie Hardenbergh. The meeting was in charge of St. Mark's parish.

Colorado

John Franklin Spalding, Bishop
Shepherd's Crook for Bishop Spalding

A pastoral staff or "bishop's crook" has just been presented to the Bishop by two priests. The crook part is of polished brass, the staff being ebony with joints of brass. It stands about six feet, six inches, in height. The following is a portion of the address that went with the staff.

NOVEMBER, 1899.

To the Rt. Rev. John F. Spalding, D.D., S.D.T.
Bishop of Colorado:

DEAR REV. FATHER:—Two of your priests, one now not resident in your diocese, but still loyal and full of esteem for you, unites with a resident priest in presenting to you and your successors in office, but especially to you, the ancient symbol and badge of your high and holy office. . . . We are not unmindful, dear Bishop, that you have distinctly said at more than one council, you would accept no such gifts if the offerings towards the missionary support of your diocese were to be in any way lessened thereby. This will not be the case, as two clergymen only have furnished the means for this "shepherd's crook." If others had been asked they would have responded, both clerical and lay, generously. Your twenty-five years in Colorado and portions of other States, from the tremendous physical endurance required for such journeys and episcopal supervision as you were called upon to take, and took willingly, have aged you before the usual time, and in all this hard Western work your mind and heart have been full of anxious solicitude for your clergy and people, more than they themselves have ever estimated, so that often in going in and out to minister to others, and not being ministered to, we have perhaps almost forgotten your individual self, or the reverence due to your great office. This outward sign then may, in the evening hour of your episcopate, prove to you we do not altogether forget the man or his work or his office—an office so venerable, so responsible, and of so much dignity. We extend to you our help, blessing, and prayers, such as they are, for human help, blessing, and prayer is too often poor and maimed. As years go by (for we often see better proportions at a distance than nearby) men will be able to form a true conception of your work and labor of love for Colorado, and many shall say of you as of Thomas à Becket, the martyr of Canterbury: *Felix locus, felix ecclesia, ubi vivit Thomæ Memoria.*

Virginia

Francis M. Whittle, D.D., LL.D., Bishop
Robert A. Gibson, D.D. Bishop-Coadjutor

At a recent meeting of the Richmond Clericus, the Rev. Angus Crawford, D.D., made a strong address on the subject, "The enlargement of the educational work of the Protestant Episcopal Society of Virginia."

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Rev. Lewis T. Watson will conduct a parochial Mission in Grace church, Elmira, the Rev. W. H. van Allen, rector, Jan. 7-19, 1900.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Confirmations in Toledo were, Nov. 26th, in St. Paul's, 3; in Calvary, Dec. 10th, 11. The rectorship of the Rev. R. L. Harris brings new life to Calvary.

The clericus is holding a Mission service every day in Advent for one or other of the parishes, and planning to provide Mission services wherever practicable in and near the city.

The eight clergy of the Toledo clericus have lately undertaken missionary work, with a view to provide services for all parts of the city. Ironville, a growing suburb, is thus to have a service on every Tuesday evening, and other points are to be opened up as soon as practicable. The clergy have also arranged a union service for every week day in Advent, at which two or more of the ministers themselves are to be present.

In January next is expected the reorganization of the convocation, when the N. W. convocation will be called the Toledo convocation, and comprise all west of Sandusky.

A New Organ at St. Mark's, Cleveland

On Dec. 7th, a handsome two-manual tubular pneumatic pipe organ was opened. Its fine capacity was put to rigid test by Prof. John David Lloyd, F. G. C. M., organist and choir-master of Emmanuel church, and brother of the rector of St. Mark's. St. Mark's large vested choir of nearly 40 voices was supplemented by the choir of Emmanuel church. The sermon, in the unavoidable and much regretted absence of the Bishop, was preached by the Rev. Canon Watson. The Rev. Messrs. F. M. Hall and W. H. Jones assisted in the service; many others of the Cleveland clergy were present, and the large church was filled to overflowing. After the service a reception was held in the parish house, at which a large number of visitors was present.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

After the formal opening of the new church recently erected by Emmanuel parish, Athens, the members of the congregation gave their rector, the Rev. Troy Beattie, a well-earned vacation, and presented him with a purse of money.

The Rev. John Chipman, deacon, was recently inducted by Dr. Rede, chaplain to the Bishop, into the cure of Christ church, Harrisburg. This work will be under the supervision of one of the archdeacons of the diocese.

Prosperity at the Cathedral

The Rev. Albion W. Knight, dean of the cathedral of the Holy Trinity, Atlanta, recently completed the sixth year of his incumbency. During this time the building has been put in thorough repair inside and out, the walls of nave and chancel decorated, new furnaces procured, the chancel tiled, the floors newly carpeted, a fine organ erected, a vested choir introduced, and the church beautified by many attractive and interesting memorials. The material improvement is strikingly apparent, but the spiritual improvement has been still greater. The communicants, the congregations, and the workers in the various societies have been more than doubled, no pew or sitting in the cathedral is rented, and for four years, there has been a daily celebration of the Holy Eucharist. As part of the dean's anniversary, a house warming was given the dean and Mrs. Knight in the new deanery which has been provided.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

At Bishopstead, on Dec. 5th, Miss Paddock, the deputation secretary, addressed a meeting on behalf of the Girls' Friendly Society. Addresses were also made by her at St. Andrew's church, Wilmington, and Christ church, Delaware City.

The Clerical Brotherhood

Met at Bishopstead Dec. 5th. There were 17 clergy present, two from the diocese of Easton. A very able paper was read by the Rev. Dr. Jeffries, on the subject of "Trichotomy," which provoked a very interesting discussion.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

The Madison Convocation

At the meeting at Grace church, Madison, Dec. 5th and 6th, the first session was devoted to the Woman's Auxiliary. The Bishop presided, and made the opening address. A paper on "Church work" was read by Miss Atwood, of Madison, and its telling points were afterwards made the subject of the Rev. March Chase and the Rev. Dr. Mallett's addresses. On Wednesday there was a celebration of the Holy Communion at 7:30 A. M. The topic, "Is there any room in the ministry?" was discussed by the Rev. Dr. Webb, the Bishop, and others. "The Church not a purveyor of public entertainment," was the subject of a paper by the Rev. Dr. Jewell. "The priest: his different relations," was discussed "socially"

by the Rev. Messrs. C. L. Barnes and S. E. Hanger and others. Dr. Webb's speech on this subject was strong, and claimed the close attention of the congregation; "The pastoral" relation was spoken of by the Rev. Messrs. A. E. Gorter and H. E. Chase; "The ecclesiastical," by the Rev. Messrs. F. H. Burrell and H. S. Foster. At the business meeting, the Rev. Mr. Gorter made his report about the missionary work in the diocese, and exhibited a missionary map which showed clearly that he is an artist as well as a first-class talker. The Rev. Mr. Barrington's strong appeal for "Diocesan endowment," and the Bishop's beautiful little speech about the spiritual endowment that diocese had in the memory and faith and prayers of its Kempters, De Kovens, Wells, etc., will not soon be forgotten. The paper on "The St. Louis Council," by the Rev. Mr. Boissier, was an admirable review of the reports of same as they appeared in THE LIVING CHURCH. The closing sermon by the Rev. Dr. Mallett on "The vision power," was an eloquent description of its need and place in the religious life. Besides the Bishop and the rector and his curate, there were some 15 clergymen present. A marked increase at such meetings at all the sessions, indicated a great interest in Church affairs at Madison. Daily luncheons were served in one of the rooms of the guild hall, the splendid memorial of Miss Vilas.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

St. Andrew's, Ann Arbor

On the last Sunday in November, the Rev. Henry Tatlock stated some facts relating to the work of the parish in the ten years since he became its rector. At that time, the number of families in the parish was 204; received during the period, 488; lost by death or removal, 287; present number, 405. The number of communicants 10 years ago was 361; admitted or received during the period, 1,005; lost, 660 (86 by death, 574 by removal); present number, 706. Adding 161 students, not otherwise included, who are communicants in the parish, makes the total number of communicants at present within it, 867. The number of persons confirmed during the period is 520; of these, 191 were under 18 years of age; 329 were adults, 100 being 30 years of age and upwards, of whom 22 were above 50 years of age. Of the whole number of persons confirmed, 193 were reared in the Church; 327 were received from other religious bodies; 230 were men and boys; 290 were women and girls; and 180 were students in the university. The contributions during the ten years amount to \$64,289.60. Of this sum, \$39,347.20 was applied to the current expenses of the parish; \$1,229.16 to the maintenance of the Sunday school; \$10,023.15 to permanent improvements upon the church property; \$3,000 to endowment funds; \$1,304.06 to the relief of the poor of the parish; and \$9,186.03, or one-seventh of the whole amount, to the mission work of the Church, diocesan, domestic, and foreign.

Trinity Church, Detroit

Extensive improvements have been made in the church during the past month. On Thanksgiving Day the new pews were used for the first time. A new lectern and credence table, presented by the Chancel Guild, and a handsome brass pulpit, presented by Emmanuel parish, were also in place, and added greatly to the dignified appearance of the interior. At the time of the transfer from the Reformed Episcopal body, there were about 100 communicants; to-day there are 350. During this period nearly 100 persons have been presented for Confirmation, and about the same number have been baptized. The test of the spiritual life in a parish is largely shown in the attendance at the Holy Communion. It has been emphasized here by a steady and marked increase, often amounting to fourfold the former number. Of the original members, about two thirds are to-day active participants in the work of the Church. The music is rendered by a large choir of mixed voices. The Rev. Walter Hughson is rector.

Editorials and Contributions

HASTEN Thy reign, O Christ our King!
Thy reign o'er all this troubled earth;
So shall Thy people hail Thy birth
As Prince of Peace, in hearts that sing.

IN a valley of Judea there is a hamlet, and near to Bethlehem, a cave or shelter for cattle in winter nights, and in that stable a manger, and in that little bed a new-born Child. God Incarnate is there; the centre of the world, of all worlds, is there; the attention of angels and archangels and of all the company of heaven is there. O Bethlehem! royal city of David, House of Bread, Birth-place of the Messiah, Wonderful, Counselor, the Prince of Peace! Bethlehem, hallowed name, hallowed memory! Empires have come and gone, triumphal arches have crumbled, the languages that men spake when the angels sang *Gloria in Excelsis Deo*, dead, and buried in books; but the angels sing on, and the stars shine above Bethlehem as of old, and all the worlds and all the heavens listen to the sweet story of the Nativity to-day, as for nearly two thousand years they have listened, and learned how God "so loved the world."

THE Bishop of Stepney is anything but a boastful man, but through an incorrect report of one of his addresses, he has been placed in that offensive class. He was represented as saying that "he was the busiest man in London," as the preface to a description of his work and its drastic requirements, the way in which he was obliged to get up his sermons on the tops of omnibuses and the like. This utterance has been spread over two continents, with appropriate comments. The good Bishop wrote to *The Church Times* to say that he never was guilty of such egotism. What he really said was, "Although I am by no means the busiest man in East London, yet" etc. He thinks it possible that only a part of this sentence reached the ears of the more distant portion of his audience which was very large. Yet the false version still travels on in ever-widening circles, and meets the eyes of those who will never see the correction. We have just seen the original story in a Chicago paper of large circulation. It is a curious and an unfortunate fact that a blunder or a falsehood affecting a man's reputation, when it has once gained currency, can never be completely met and refuted.

SOME embarrassment exists at Chicago Theological Seminary (Congregational), over a book recently published by the professor of New Testament Exegesis, in which he appears to deny the pre-existence of Christ. He does not deny that this was the belief of the New Testament writers, still less that it has always been held in the Christian Church. But he does deny, apparently, that it has any basis in the authentic life and words of Christ, as edited by the professor. This is so glaringly at variance with all that the seminary stands for, that the severance of Professor Gilbert's connection with it seems to be emphatically in order. But he disowns any intention to resign, and in spite of the manifest results of the position taken in his book, stoutly asserts his belief in the "Divinity" of Christ. This assertion, however, does not reassure his critics. If he uses the expression, "Divinity of Christ" in its orthodox sense, he convicts

himself of such a lack of logical capacity as to unfit him to be a trustworthy teacher. If he is not a Unitarian himself, his teachings are pretty sure to make Unitarians. Some of his students will be better logicians than himself. But it is remembered that a distinction has been made between "Divinity" and "Deity." It is also worth remembering that there are those who hold that all men are in a sense "divine." Such persons are able to maintain that Christ is divine, while they strip that word of all distinctive meaning. Thus it will be seen that the professor's assurances cannot be accepted without misgiving. There is a refreshing contrast to this in the conduct of Professor Herron, of Iowa, who felt impelled to teach views upon the subject of sociology and Christianity, which came into collision with the commonly accepted positions as held and taught by the faculty of his college. When it became clear to him that he was out of harmony with the principles for which the college was supposed to stand, he sent in his resignation. There was no complaint on his part of the opposition he had received, nor contempt for his backward colleagues. On the contrary, he exerted all his influence to secure the continuance of the endowment of his chair, which seems to have been given originally on condition that he should enjoy its benefits. Whatever was thought of his views, there could be but one opinion of his character as a man.

PRESIDENT ELIOT, of Harvard University, was invited the other day to address the "Episcopalian Club" of Boston. Exactly why such an association should wish to hear President Eliot discourse on religion is not apparent. Certainly they have no right to criticise his utterances, having invited him. On his part there was no attempt to disguise his views by "good words." There was, for instance, quite a different tone in his remarks from that of his notable address to the Mormons at Salt Lake City a few years ago. On this occasion he spoke out with direct and manly frankness, without reservation or flattery. He told the "Episcopalians" quite plainly that he did not like their kind of religion. Some of it he even characterized as "blasphemous" (we speak, of course, from newspaper reports). He could not accept the doctrine that "man is conceived and born in sin." His knowledge as a scientific man taught him better than that. He also objected to the phrase "in the times of man's innocence." He did not believe there ever was such a time. There seems to be something paradoxical here; but it only goes to show that unbelief has its paradoxes as well as faith. He further objected to a service in which the resurrection was compared to a seed. In this he referred, no doubt, to the fifteenth chapter of St. Paul's First Epistle to the Corinthians, which is read in the Burial Service, and it would have been rather more to the point to say boldly that he, like the German professor, did not agree with Paul. Such teaching, in his opinion, was "dangerous to truth." The Ordinal also came in for criticism for giving the power of absolution to a priest. Such power, he considered, like the Pharisees of old, could not be given unto men. Something seems to have restrained him from referring to the passage in St.

John xx: 22, 23, in which Christ bestows this power upon His Apostles. We have said that President Eliot delivered his views with frankness. It may be said that he spoke out "like a man," but it can hardly be said that he spoke like a philosopher, or even as a man of science. His method might seem to imply that it was only to some details of the Christian religion that he took exception. It is easy to see that the bugbear is, in reality, the very idea of supernatural religion. Under such circumstances it seems a rather small thing to haggle over details, as if he might be prepared to accept the rest if these were done away.

—X—

Mr. Balfour on Ritualism.-II

MR. BALFOUR'S mode of expression in the article to which we referred last week, has been influenced by a popular view of things, and, as we have seen, can hardly be defended in its literal sense. But there is a meaning in it which is both true and important. We shall take the liberty of expressing that meaning, as we understand it, in terms which will make the real antithesis plain, and enable us to test its value. We take it, then, that what is really meant when such language is used, is something like the following: The Church of England is, on the one hand, a legitimate portion or constituent of the Catholic Church of history; on the other hand, she is Anglican, and as such, she has special characteristics. She has, since her first foundation in the British Isles, borne of necessity this double character; but since the Reformation, the Anglican characteristics have been more marked than before, and some of the most striking among them date from that time. We speak of features which were not introduced casually or as the result of the teaching of parties or schools, without definite authority—features which, sometimes coming to prevail widely and habitually, have often been taken as characteristic—but came in through authoritative action, and were established in the formularies, and fortified by canon, or in other legal ways. To such characteristics of the Church every man who is admitted to Holy Orders is bound in the most solemn manner, in the same way in which he is bound to be a true priest of the Catholic Church. To disregard or cast aside this class of things is evident disloyalty. Here, then, we seem to find the real principle upon which Mr. Balfour intends to insist; namely, that those points which were deliberately embraced in the English system at the Reformation, and in which the differentiation of the Church as Anglican properly consists, shall not be set aside or so altered as to lose their significance. We confine ourselves to the field of worship simply, for the subject is "Ritualism," which has that significance. So far as doctrine is involved, it is only indirectly.

WHAT are these Anglican characteristics upon which so much stress is laid? Are they important simply because we are bound to observe them, or do they possess an enduring value? We answer to this latter question that, as we understand the matter, they have a practical importance of the highest kind. Whatever may have been

the failings of the Church in actual operation, the result has vindicated the action of the reformers in these respects. It may even be held that many of the shortcomings of the Church in the intervening period have been due to a lack of thoroughness in giving effect to her own system, and to the adoption in practice of an order not justified by anything in the Prayer Book, and one in which the relative importance of the offices of worship was disregarded. The characteristics which give a special character to the public worship of the Anglican Church are pre-eminently these: Simplicity and intelligibility. To these may be added, freedom from practices which represented too great a complaisance on the part of the Church toward vulgar or popular superstitions in the later ages. Simplicity was secured, as far as possible, by reducing the principal daily offices to moderate limits and, while retaining their fundamental and invariable features, cutting out those elements which unfitted them for "common" worship. Intelligibility was attained by expressing everything in the English language. The value of these measures, simple as they seem, was great and far-reaching. By this means an adjustment was effected suitable to the new age upon which the Church and the world were entering. No other evidence is necessary of the success of this movement than the wonderful influence the Prayer Book has exerted and the precious possession it has proved to millions of souls. Through it the Church of England has maintained her hold upon the intelligent laity to an extent not equalled anywhere in Roman Catholic Europe.

IT is manifest, therefore, that irresponsible attempts to ignore or override these great features of our system are both foolish and disloyal. The services are in the English language. They were put into that language with a great purpose in view, and the act has been abundantly justified in the history of the Church. To adopt deliberately a mode of rendering the service which makes the words unintelligible, is to ignore the whole intention which underlies the use of English rather than an unknown tongue. Likewise to disregard the order of a service as we have it, and by transposition or omission to make it seem like something else, is an act of presumption, and cannot but bring reproach. Ceremonial will be employed. There are many places in the Prayer Book where something must be done, but it is not made clear what, or something is directed, but it is not made clear how it shall be done. In all such cases there is room for a proper ceremonial, but in its formation due deference must be had to the special characteristics of our service, lest it should appear that what is done is not adaptation of the ceremonial to the service, but of the service to the ceremonial. From every point of view the principle stands good, that all that is done must grow naturally out of the service as it stands, or be a natural complement to it. Special services will be used. Our own Prayer Book provides for them and sets certain limitations. Those limitations must be observed. They are somewhat narrower in the case of a priest than in that of a bishop. It must also be considered that no good purpose is served in importing a service from an outside source—from the modern Roman order, for example—without regard to the genius of our people. We have adopted a service for Good Friday

from that source, with very general approval, but it is probable that there are others which have no suitableness to our needs or circumstances. That must in every case be the primary consideration.

HOW far "omission is prohibition," is a question that has been much agitated. It is difficult to answer it absolutely. The Archbishops in their recent opinion expressed the view that where the reference, in the form of rubrics or prayers, to a certain ceremony, has once existed and then has been omitted, the ceremony itself is thereby excluded. The rule seems at first sight to have reason, but it evidently is not of universal application. In 1552, all reference to a very important ceremony, namely, the manual acts connected with the consecration of the Eucharist, was omitted from the service, and apparently it was deliberately omitted; and it was not replaced until 1562; yet it would be a bold assertion that such a ceremony was unlawful. It is exceedingly doubtful whether this rule is rightly applied, as the Archbishops applied it, to a symbolical ceremony of world-wide prevalence, and which does not depend for its suitability upon specific directions.

THE sum of the matter is that the influence and progress of the Anglican Church of the future must depend upon the thoroughness and confidence with which, on the one hand, it lives up to its claims as a part of the historic Catholic Church, inheriting the Catholic Faith, possessing a Catholic hierarchy, and maintaining the essentials of a Catholic worship; and on the other hand, as its mission is chiefly with the peoples among whom the English-speaking race dominates, its success will depend equally upon the tenacity with which it holds to those characteristics which adapt it in a peculiar way to the men of that race. Its development must rightly be in accord with the genius of its own system, through which, and through which alone, it can hope to fulfill its mission of reducing those who come within its sphere to a real and enduring subjection to the Holy Catholic Church. If we are justified in translating Mr. Balfour's utterances in this broader way, they will be seen to convey a principle of the utmost practical importance.

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How to Teach the Prayer Book

READ BEFORE SUNDAY SCHOOL INSTITUTE OF
THE DIOCESE OF WASHINGTON

BY THE REV. RICHARD P. WILLIAMS

(Concluded)

OMITTING minor matters, such as the Litany and Occasional Prayers, which would form an interesting topic in themselves, our class will find itself among the Collects, Epistles, and Gospels. A bright child will ask at once the meaning of them. But we shall have to postpone an answer until we have carried the work into the Communion Service. When that is taken in hand, we shall find our work cut out for us. For, in the first place, we have the Lord's Prayer again, whose appearance there must be explained. Then, there is the collect for purity, whose language carries us straight back to the Old Testament; then the Decalogue seems, as it were, to cement our position among the ancient worthies; but no, we hasten back to our Lord's summary of the Law, and conclude with the collect for the day, and the Epistle and Gospel. How is it

possible to teach this office without entering upon a complete Scriptural explanation of the meaning of the service? Of course the structure of the service is to be gleaned only from other services. But the contents are from our treasury. It is Bible through and through.

Even when we consider the place of the sermon, we cannot help being reminded of the numerous exhortations throughout the Scripture, from Moses to the Acts of the Apostles. Moses preached, Samuel preached, Ezra preached, all the prophets preached. And Christ preached. We are apt to think of the sermon too much as a merely Protestant auxiliary, without regard to its ancient place in the history of God's people. A great deal of stress is frequently laid upon the necessity for worship, and the sermon is often treated as a matter of no importance. But with a proper knowledge of Jewish and Christian history, within the limits of the Bible, we cannot be left with any such impression. We shall have a grand chance to impress upon our pupils the wonderful effects of sermons by prophets and others, before the Christian era, and of the results of some marvelous sermons by Christian preachers, as given in apostolic writings. When we investigate the Offertory we are again upon strictly Biblical ground, and once more have a chance to drive a lesson home, from the laws governing the Jews, as to tithes, etc. If this were done oftener, we might escape the church fair and the fancy bazaars, and a few of the other things which make people unhappy and distracted. But I have dwelt so long upon some of these details, that little time is left for one or two matters which are connected with this subject.

In the Office for the Holy Communion, we shall find every part permeated by the words or thoughts of Scripture. Not only have we the actual language, as in the Canon itself, but also in the Prayer for the Church Militant, the Exhortation, the General Confession, the Absolution, the Comfortable Words, the *Sursum Corda* and *Sanctus*, the Consecration, and the following prayer, we have either quotations or allusions, which are not to be misunderstood, to passages in the Bible. Both the Old Testament and the New are included. This is self-evident. But the grand opportunity which we have here is the comparison of this service with that which it superseded, the Passover. We are taken in spirit to the night in the Upper Room, and once we are there, we are immediately transferred to the night when all Israel trembled in anticipation of the mighty deliverance from Pharaoh. Think of all that is thus implied. Think of the wealth of sacred history which you can employ in explaining and illustrating your subject. There is not a part of the Bible that cannot be made to do duty in the teaching of this service. The fall of man, the slavery in Egypt, the deliverance, the long hoping for the Messiah, and then the full effulgence of His glory, with the eclipse on Calvary and the triumphant emergence on the first Easter. You can so combine the promises and hopes of the old with the realizations and completeness of the new dispensations that you shall, by means of this service alone, bring clearly before your pupils the whole design of the Revelation as recorded in our sacred volume.

But I wish to call your especial attention to one feature of your teaching which might be overlooked. When we read of the char-

acteristics of the Jewish worship, as laid down by God Himself—I hope I am not treading upon the toes of any higher critics—we cannot fail to discover that their daily worship consisted not merely of prayers, as typified by the incense, but that sacrifice was a necessary part of it. There was a burnt offering, a symbol of renewed consecration to God of all that the Israelite was and had. What is the substitute for this now? The nearest that we can come to it, in the judgment of most of us, is the daily prayers, yet they do not seem to be the best expression of our self-consecration. In this higher and holier dispensation, there must be some nobler way of exhibiting our dedication to the Almighty. We have the prayers, which the Jewish incense represented. So far, we are no better off than they. What remains? This is a question which will bear considering by every one who undertakes to teach the meaning of the Prayer Book services, and especially the significance of the Communion Office. But just here, it ought to be said, and I think it ought to be taught, as a necessary deduction from what we read in the Acts of the Apostles, that no Lord's Day is complete without the celebration of the Holy Communion, and that with such accessories as the devotion of the people can provide to make our observance of that feast as marked in comparison with other days as the Jewish Sabbath was marked above ferial days.

I am painfully aware that this is a very slender contribution to the elucidation of a very great subject. But in the few moments left, let me ask your attention to one or two other services. In considering the round of the Christian Year, it is impossible that we should overlook the great historical events which the services commemorate. With Advent, we are brought into contact with John the Baptist, and we are reminded of the magnificent old prophet whose words are impressed upon us in the lessons. Christmas has its own Biblical teachings, not to be misunderstood by anyone. The other rapidly occurring feasts and fasts are inexplicable without the life of our Lord, and they are wonderfully hinted at in the Old Testament Scriptures appointed for the season. But when we come to Lent and Easter, with the following festivals, we are overwhelmed by the richness of the field before us. The annual festivals of the Jews, their feast of weeks, of tabernacles, their celebration of the first fruits and the ingathering, these all find their place in the thoughts of our people, as they are brought to Harvest Home and other beautiful services provided for by the wisdom of those who gave us the world's best book of devotion. I cannot go on. The temptation to treat all these yearly celebrations in detail is very great. You will see how great, if you will take any one of them and trace its growth from its first observance among our spiritual ancestors to the time when it became embodied in the beautiful words of our English office.

Let me emphasize one thing more. The offices for Holy Baptism, Confirmation, Holy Matrimony, Visitation of the Sick, and finally the Ordinal, will all offer ample temptation to wander with great profit among the many walks of the sacred volume. These seem never to appeal to the curiosity of the masses. The ordination services are seldom heard, except by the members of a few congregations, and these are decreasing with the tendency to limit them to cathedral churches, as in the Mother Church. Unless

the Scriptural character of the method by which men are received into the sacred ministry of the Church is more taught than it has been, the respect for the clergy and the recognition of their high office, will continue to diminish as it has done in the past. Naturally, Baptism has no *raison d'être* outside the Scripture, and Confirmation rests exclusively upon it. And as to matrimony, the very words of the service repeat the fact of its institution among our first parents.

By all means, teach the Prayer Book. You will teach the Bible in no better way. You will not neglect any part of it, and you will bring to bear upon our daily and weekly and yearly services an abundance of illustration which will endear our beloved Book of Common Prayer to our children as it has never been endeared to us.

—X—

Some Common Mistakes

BY THE REV. FRED'K S. JEWELL, D. D.

VII.

FOURTEENTH. A very common mistake is that of regarding the most uniformly amiable person in the church as the best Christian. The mistake is very natural, because true Christianity is designed to soften the asperities and bring out the lovelier traits of character. Hence, the unthinking take the presence of that loveliness in the professed Christian to be the work of his religion. But, natural as the mistake may be, it is, nevertheless, as harmful as it is common. It creates false views of what true virtue and real piety are. It encourages people who are naturally very amiable, but who pay no attention to religion, to regard themselves as good enough without it, because they are "not as other men are, or even as this publican" Church member. It causes harsh and unjust criticism of unhappy souls who are differently constituted. It also tends to exalt a standard of worth which to some who are really striving to live "a godly, righteous, and sober life" is disheartening, because unattainable.

Christian people need to know vastly better than they do—better than it is to be feared they ever will in a pleasure-loving age like this—that while good enough in itself, there is no Christian virtue in mere natural amiability. It is a matter of native temperament, early training, and easy circumstances, and not of holy purpose, steadfast effort, and fine self-conquest. Persons of that constitutional make may take things easy, borrow no trouble, and make no trouble. Call it loveliness if you will, sometimes it is next neighbor to easy indifference or laziness; do not accept it as necessarily the gracious result of a supreme faith in the "All in All"; do not set up its possessors as saints *par excellence*, for it may have cost them no saintly effort. They may deserve neither praise nor blame; they cannot help it; they are made so. The true Christian is called to "glory and virtue," and these are only to be found where there is being waged a manful battle with the evil appetites, desires, and passions within, against the things which make the unamiable and evil, and when, through holy valor and God's grace, the conflict is maintained in spite of defeats, and the final victory is assured through perseverance to the end. In the Christian warfare, then, the less lovely to the outward eye may be to the eye of the All-Seeing the more true, saintly, and deserving.

Letters to the Editor

IS A NEW SELECTION OF TUNES NEEDED?

To the Editor of The Living Church:

Will you permit me to announce in your paper that I have in preparation a new musical setting of the Church Hymnal. Whether it will be published will depend upon the demand there may be for it. From my own experience, and from the experience of others who are interested in the music of the Church, I am led to believe that none of the present hymnals meet the needs of the majority of our parishes. My reason for asking the privilege of this announcement is that I may have the assistance of the people, and that it may be the people's hymnal. I invite correspondence from all who are interested in the matter, that I may know if the need of a new setting is universally felt.

May I give a few of my own reasons for this need? First, in many of the tunes now in use there is a lack of true melody. And I am bold to say that this is true of some of the tunes of Dykes and of Barnby and of Stainer. To illustrate my meaning, take the tune St. Oswald, by Dykes, as set to hymn 257. Ask a Sunday school to sing it, and then let them sing it to Brocklesbury (hymn 207), and note the difference in the effect. Suppose you are having a missionary meeting, and you want to inspire the hearts of the people with missionary enthusiasm by these glowing words of Bishop Coxe. Which tune will serve your purpose the better? Which tune will be taken up by the congregation until, before the last verse is reached, the hymn is rolling in a great wave of song up to the Redeemer's throne?

Second, in some of the tunes now in use, the music is untrue to the rhythm, and sometimes to the sense of the words. We are asked, in singing the hymns, "Hark, the glad sound," and "Hail to the Lord's anointed," to put a bold accent on the article "the," and on the preposition "to." Then, in both of the settings of hymn 203, in the fifth line of each verse, "Then, O my Lord, prepare," it sounds to my ear as if we were asking the Lord to get ready Himself for something. If we will examine this hymn, we will find that it is not an eight-line, but a seven-line hymn, and that the words, "Then, O my Lord, prepare my soul for that blest day," form a single line, and should be treated accordingly. The only correct tune, so far, that has been written for this hymn is by Dr. J. S. B. Hodges, but it appears in none of our hymnals.

Third, for the hymns to be used on week-days, there is need of simpler and more familiar tunes. Suppose you are having a service on the Nativity of St. John Baptist. There are a dozen people present, none of them musicians, and you want to sing the 163d hymn. You will not sing it to St. George, even if Dr. Gauntlet did write the tune. You will sing it to Dennis, or to Boylston, or else you will sing it by yourself. Then why not have Dennis or Boylston set to it?

Fourth, there is a call from the people for the old revival tunes, such as Hendon and Horton, and the old melody to, "There is a fountain." The Church did well in giving us, in the Hymnal, hymns for parochial Missions, but tunes for parochial Missions are few and far between. I yield to none in my admiration of Dr. J. B. Calkin as a tune writer; but his setting to "Love of Jesus, all divine," is not the tune to make that love manifest at a noon meeting of factory hands, or in a schoolhouse meeting of miners. But sing it to the revival tune of Marcus Morris Wells' "Holy Spirit, faithful Guide," and the simplicity of the music will make more plainly felt the simplicity of the Gospel that is to follow. I feel strongly on this point. I feel that if the Church is losing ground with the masses, it is, in no small degree, because we are chilling the fervor of our Gospel hymns with a surplussage of technical music. If it should be objected, on the part of congregations of musical culture, that my proposed new setting would be suited to only one class of people, my answer would be that, while this one class of people is by far the larger class, there is room in the

hymnal for both kinds of music, provided the typography and book-making of the new Presbyterian Hymnal be followed. The theory that in a hymnal each hymn should have but one tune, I believe to be neither universally true nor practical. It is no doubt true of some hymns. Jude's tune to the St. Andrew's hymn, "Jesus calls us," seems to stick to it, notwithstanding the efforts of tune writers to supplant it. The same may be said of the well-known tunes to "From Greenland's icy mountains," and "Holy, holy, holy." It is not true of "Hark, hark, my soul," "Lead kindly light," and "O Paradise." You might as well say that the hymn, "Te Deum Laudamus," should have but one tune. Of course in a hymnal there must be a limit; but it is my ambition to construct a hymnal which shall not be sprung upon the Church, but in whose preparation the whole people will have had an opportunity to have a part.

J. D. HERRON.

All Saints' Church, Portsmouth, Ohio.

ANOTHER FROM CALIFORNIA

To the Editor of *The Living Church*:

A few days ago there were left at the dwelling houses of our city, printed cards bearing the following invitation: "The pastors of the churches of the city unite in extending to yourself and family a cordial invitation to attend the church of your preference!" Y. Y. K.

ORGANIZATIONS HELPING AND HINDERING

To the Editor of *The Living Church*:

In the 1900 edition of *The Living Church Quarterly* nothing is more valuable for the reading of the clergy than the answers to the question: "Are the general lay organizations working in parishes helpful?"

Of course one would know at the start that everything depends upon the organization, its membership, the parish, and the rector. But it is rather encouraging to feel that if one's own conscientious judgment based upon trying experience leads him to the conclusion that in his parish a chapter or a branch or a twig is not a success, he has fairly good company in his sorrow, and that he will have many to sympathize with him if he drops the chapter, breaks off the branch, or lops the twig; and that he will not appear to be such an altogether incompetent and pitiable idiot to those who hear of it, if he has sense enough to do what the conditions demand.

There is not the least question but that the Brotherhood of St. Andrew and the Daughters of the King and the Girl's Friendly are most excellent organizations. Each one has for its purpose the accomplishment of a particular portion of the obligation that rests on every Christian; and each one suggests a particular way and definite means for its achievement. It is as evident as the day that ways and means which will be successful under the conditions existing in one parish may not be in another, or that in the same parish, conditions changing, success will be followed by failure if the same means continue to be used.

I want to add my testimony to that of the thirty-eight clergymen, out of the one hundred and thirteen cited, who expressed the conscientious conviction that in their parishes the Brotherhood of St. Andrew was not a valuable agency, by saying that I have had a chapter for about ten years. During four years of that time splendid work was accomplished; but one of the best things it ever did was to resolve, about eighteen months ago, to hold meetings only on call, and to give place to a new organization proposed. That organization has about eight times the membership that the chapter had, and is far more useful and effective. Meantime every man that was in the chapter who still lives in the parish is doing as good Church work as he ever did, and only one meeting of the chapter has been called in over a year.

Is it not of the utmost importance that loyalty to an organization within the church or parish should never be allowed to be a hindrance any-

where to the normal development of such resources as exist? Is it not a gross injustice to the clergy—one so common as, I fear, to deter some from timely action—that they should be subject to the censure and suspicion of enthusiastic organization officers when they decline to establish a branch or a chapter, or when they surrender their charters, or suspend meetings that meet to ask why they have met? When an organization becomes a burden to its members and to the rector of the parish, when it accomplishes nothing more than the aggregate of what its members would accomplish without other organization than the Church herself, it is time for the spirit of loyalty to soar higher and mate with common-sense in the cry of endeavor.

WM. C. DE WITT.

Chicago, Dec. 12, 1899.

The Angels' Song

"Help us, O Lord, to join the angelic song
On this glad day on which we hail the birth
Of our Redeemer King on this sad earth;
With wond'ring love, O may our spirits long
To join the anthem of that angel throng:
Be that the key-note of our Christmas mirth.
Our feast of joy which banisheth all dearth,
That song of right triumphant over wrong,
Glory to God on high, and on earth peace,
Good will to men! Triumphant is the sound,
For He is born who brings the full release
To those who long from sin to be unbound.
Before that manger bed let discord cease,
And love, triumphant over all, be crowned!

—E. M. Alford.

Personal Mention

The Rev. John Bennett was elected secretary of the Standing Committee of the diocese of Kansas. His residence is Pittsburg, not Ft. Scott, as reported.

The Rev. E. J. Babcock has accepted the vicarship of Christ church, Lockport, N. Y.

The Rev. G. B. Clarke should be addressed at Poulney, Vt.

The Rev. W. Taylor Douglas has accepted the rectorship of St. Thomas' church, Alamosa, Cal.

Owing to continued illness, the Rev. E. B. Dean resigned, on Nov. 1st, 1899, St. Paul's parish, Angelica, N. Y. His health is now quite restored, and he expects to assume the rectorship of the church of the Redeemer, Addison, N. Y., Jan. 1st, 1900.

The Rev. H. Clay Eastman has accepted the rectorship of St. Mark's church, Victor, Colo.

The Rev. R. H. Gesner has resigned the charge of Christ church, West Haven, and accepted that of Trinity church, Lime Rock, Conn.

The Rev. E. F. Gee was appointed rural dean of Galesburg, on the 31st of October, by Bishop Burgess.

The Rev. Daniel Goodwin, Ph.D., has sailed for England.

The Rev. A. J. Gammack has resigned the curacy of Christ church, New Haven, and accepted the rectorship of Christ church, West Haven, Conn.

The Rev. Wm. Poynter Kemper has taken charge of St. Paul's mission at Seattle. Address 107 Fourth ave., North Seattle, Wash.

The Rev. M. Van Rensselaer, D.D., requests that all mail matter intended for him be addressed to Madison ave., corner of Third st., Lakewood, N. J.

The Rev. Epiphanius Wilson, M. A., "Eremita Peregrinus," returned on the "Campania," Nov. 25th, from a literary tour of France and Spain. His address is changed from *The Churchman*, 47 Lafayette Place, New York, to Bronxville, N. Y.

Official

THE Church Mission to Deaf-Mutes, New York, was incorporated in 1872 to promote the welfare of the silent people after they leave school. The 27th anniversary will be held in St. Matthew's church, West 84th st., near Central Park, on Sunday, Dec. 24th, at 8 P. M.

FAREWELL TO MISSIONARIES

On St. John's Day, the 27th inst., a farewell service will be held in the chapel of the Church Missions House, upon the occasion of the departure for Tokyo, Japan, of Dr. Rudolf B. Teusler and wife, of Richmond, Va. The Holy Communion will be administered by the Rev. Dr. Lloyd, general secretary, and an address delivered by the associate secretary. Mrs. Teusler is the sister of Dr. E. L. Woodward who recently was appointed a missionary physician in China.

CAUTION

A Russian calling himself Nicolai Idoff is a fraud. He is a remarkable linguist. WILLIAM C. POPE.
St. Paul, Minn

Ordinations

On Sunday, Dec. 3rd, Bishop Whittle ordained to the diaconate, in St. James', Richmond, Va., Mr. Edward B. Snead, the Rev. W. M. Clark presenting the candidate. Mr. Snead has been prominent in Church work in Richmond for several years, especially in the boys' chapters of the St. Andrew's Brotherhood.

Appeals

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D.D., president; RT. REV. WILLIAM CROSWELL DOANE, D.D., vice-president; REV. ARTHUR S. LLOYD, D.D., general secretary; REV. JOSHUA KIMBER, associate secretary; MR. JOHN W. WOOD, corresponding secretary; MR. GEORGE C. THOMAS, treasurer; MR. E. WALTER ROBERTS, assistant treasurer.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Puerto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which, but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, Sept. 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions is the official (monthly) magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth ave., New York.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

Church and Parish

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

WANTED.—An active Church member to sell the Christian Year Kalendar in every parish. Price 75cts. Liberal commission. Address the CHURCH KALENDAR COMPANY, 2 West 14th st., New York city.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—A choirmaster and organist for church in a very prosperous and rapidly growing Southern city, having eight railroads, with more building. Exceptional opportunity for good teacher of voice culture. Church can guarantee at present only \$300 per annum. Another employment, at \$250, possible. Address P. O. Box 309, Shreveport, La.

RECTOR of good parish—experienced—best of references, will accept call to parish where there are good opportunities for work amongst young men. One with parish house or rooms preferred. RECTOR, care of THE LIVING CHURCH, Chicago.

WHAT can be more appropriate as a Christmas gift than a year's subscription to THE LIVING CHURCH? The cost is but \$2, and in addition we will send a handsome reproduction of the famous painting, "The Defence of Champigny," or "The Horse Fair." Send remittance to THE LIVING CHURCH.

The Editor's Table

Kalendar, December, 1899

3. 1st Sunday in Advent.	Violet.
10. 2d Sunday in Advent.	Violet.
17. 3d Sunday in Advent.	Violet.
20. EMBER DAY.	Violet. (Red at Evensong.)
21. ST. THOMAS, Apostle.	Red.
22. EMBER DAY.	Violet.
23. EMBER DAY.	Violet.
24. 4th Sunday in Advent.	Violet. (White at Evensong.)
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.
31. Sunday after Christmas.	White.

Bethlehem

BY THE REV. JAMES GOODWIN

O night of nights! thy diadem of stars
Flamed forth in splendor all before unknown;
While glory, yet undreamed, flung blinding bars
Of purest light athwart thy purple throne!

O Bethlehem! upon thy hilltop bare,
Where silent slept thy walls and towers white,
What lodging for thy King was ready there,
When suddenly He came that winter's night?

In moonlit, midnight peace He came to thee,
The angels chanted sweet His birthday song;
Naught else beside of kingly pomp had He
Save quiring seraphs blent in glorious throng.

A stable was His palace low and dim;
His royal couch, a manger piled with straw;
His courtiers, shepherds rough, who worshipped Him
All reverently, and kneeled in loving awe.

A tender Babe was He, this mighty King,
His little Body pressed in swaddling bands;
His mother's arms did round Him softly cling,
His mother's lips kissed yearningly His Hands.

In dull forgetfulness the sleeping town,
Unheeding, knew not of her Royal Guest,
Who in a manger lowly laid Him down,
And as an outcast meanly found His rest.

Ah, let us gladly seek the manger shrine,
And at our Saviour's cradle now adore,
That in our willing hearts the Child Divine
May find a loyal shelter evermore!

Christmastide, 1899.

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Pen-and-Ink-lings

Then pealed the bells, more loud and deep,
God is not dead, nor doth He sleep!
The wrong shall fail, the right prevail,
With peace on earth, good will to men.

—Longfellow.

THE mistletoe has become so popular as a Christmas decoration in England, that it seems likely to be exterminated in certain places. In others, efforts to propagate it are being taken, and young apple trees can be purchased on which the parasite has become established.

The Christmas chimes are pealing high
Beneath the solemn Christmas sky,
And blowing winds their notes prolong
Like echoes from an angel's song;
Good will and peace, peace and good will,
Ring out the carols glad and gay,
Telling the heavenly message still,
That Christ the Child was born to-day!

In lowly hut and palace hall,
Peasant and king keep festival,
And childhood wears a fairer guise,
And tenderer shine all mother eyes;
The aged man forgets his years,
The mirthful heart is doubly gay,
The sadfare cheated of their tears,
For Christ the Lord was born to-day!

—Susan Coolidge.

A WONDERFUL old man has passed away at West Hanney, Bucks, in the

person of Mr. James Bunce, parish clerk and sexton. For sixty-seven years (like his father before him, who also held the parochial offices) Bunce was the treble ringer. He had rung out the old, rung in the new, on as many New Year eves, and welcomed cheerful Christmas in with merry peal upon peal. He rang at the coronation of the Queen, at the Jubilee in 1887, and again at the Diamond Jubilee in 1897. He was eighty-five when he died, and had been for half a century parish clerk and sexton. His funeral was attended by well-nigh every villager, and his fellow-ringers rang a long, half-muffled peal out of respect for his memory.

EDWARD BOK writes, in *The Ladies' Home Journal*, that "there must be some radical and growing departure from the right and best way of celebrating Christmas, when each recurring year we hear a larger number of men saying: 'Well, I'll be glad when this Christmas business is over.' And they are led to this remark generally by seeing their wives, mothers, sisters, or daughters reach Christmas Day utterly tired out, with the prospect of a siege of illness as soon as Christmas is over. And it must be confessed that this state of affairs exists in thousands of homes. Women themselves frequently acknowledge their satisfaction when the day is over. Now, there is always something wrong when we make a burden of our pleasures. And if one of our sources of pleasure in the calendar's greatest gala day is derived from a feeling of thankfulness that it is over, there is something askew either in the way we prepare for, or spend, the day."

ANOTHER writer says: "The custom of the giving and receiving of gifts has grown to such extreme proportions that it has become in too many instances a mere barter or exchange. The moment we allow a thought of favors received to enter into our plans for gift giving, we debase and cheapen a custom that, in its origin and associations, is a hallowed one. The memory of the Christ-Child whose birth this season celebrates, at once the grandest and freest gift this world has ever received, should plead with us more forcibly than any words to place our giving upon the highest and noblest plane—that of giving for love's sweet sake alone. If give we must, as an acknowledgment and return of gifts or favors conferred, let it be at some other time or in some other way."

"THE Art of Seeing" is well illustrated by that keen observer, John Burroughs, in *The Century*. He says:

If we think birds, we shall see birds, wherever we go; if we think arrow heads, as Thoreau did, we shall pick up arrow-heads in every field. Some people have an eye for four-leaved clovers; they see them as they walk hastily over the turf, for they already have them in their eyes. I once took a walk with the late Professor Eaton, of Yale. He was just then specially interested in the mosses, and he found them, all kinds, everywhere. I can see him yet, every few minutes upon his knees, adjusting his eye-glasses before some rare specimen. The beauty he found in them, and pointed out to me, kindled my enthusiasm also. I once spent a summer day at the mountain home of a well-

known literary woman and editor. She lamented the absence of birds about her house. I named a half-dozen or more I had heard or seen in her trees within an hour—the indigo-bird, the purple finch, the yellowbird, the veery thrush, the red eyed vireo, the song-sparrow, etc.

"Do you mean to say you have seen or heard all these birds while sitting here on my porch?" she inquired.

"I really have," I said.

"I do not see them or hear them," she replied, "and yet I want to very much."

"No," said I, "you only want to want to see and hear them. You must have the bird in your heart before you can find it in the bush."

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Christmas

BY THE REV JOHN W. POWER

Out from the radiant regions
With God's own presence bright,
Flash forth in countless legions
The stainless sons of light;
Proclaiming God's salvation
Through His Incarnate Word,
For every tribe and nation,
The herald's voice is heard.

Then rapturously upwelling
To God, from all the throng,
Is heard the chorus swelling
Of the exultant song:
"With tribute for Thy glory
Let highest places thrill;
Let earth in peace adore Thee,
Be unto men good-will."

On all who sit in sadness,
In woe and sin fast bound,
Beyond all hope of gladness,
By gloom and death girt round,
With golden promise dawning
Across the troubled sky,
Ariseth now the morning,
The Day-spring from on high.

To-day, in David's city,
Of Virgin undefiled,
Pledge of God's endless pity,
Is born the Wondrous Child.
Him the prophetic sages
In ancient times foretold;
And all succeeding ages
His glory shall behold.

Till all things serve him, never
His government shall cease;
With His dominion ever
Shall peace and joy increase;
O'er realms by time unbounded
His kingdom shall extend,
For God in Him hath founded
The kingdom without end.

Hastings, Neb.

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Was Christ Born Under Herod?

BY WILLIAM C. WINSLOW, D. D., D. C. L.

AGAIN the papyri speaks, this time their evidence relates to the statement of St. Luke: "Now it came to pass in those days that a decree went out from Cæsar Augustus that all the world should be enrolled." The Egypt Exploration Fund finds among its invaluable papyri, soon to be published with *fac-similes* and translations, some that cast new light upon the chronology of the enrollments made throughout the Roman Empire, and, consequently, directly affecting the date of Christ's birth.

It is known that a census, for the purpose of levying a poll-tax, was held at intervals of fourteen years; but we have had no secular evidence of any such enrollment earlier than A. D. 62, in the reign of Nero. Now the papyri show that the census cycle in Egypt absolutely dates as far back as A. D. 20, and they probably prove that the first of these fourteen-year-old censuses was taken

in B. C. 10-9, during the reign of Cæsar Augustus.

I cannot here summarize the arguments and notes of my associates, Messrs. Grenfell and Hunt, upon so valuable a discovery, throwing light upon the disputed date of the birth of Christ, for they will fill seven pages in small type of our coming volume (see *THE LIVING CHURCH*, Oct. 28th). But one of the interesting conclusions is, that we now for the first time, have contemporary confirmation of the words of St. Luke, as quoted above.

A great point is established by such a discovery; viz., that the first census, by order of Cæsar Augustus, took place while Herod the Great was King of the Jews.

Was our Saviour born under Herod? The papyri chronologically support the assertion of St. Matthew, that "Jesus was born . . . in the days of Herod, the King."

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Old St. Philip's Church

BY ELLEN FRIZELL WYCKOFF

IN Eastern North Carolina, near the mouth of the beautiful Cape Fear river, and within sound of the ocean, stand the walls of the first church built in the State, and one of the first on the Atlantic Coast.

Straight and true the old walls rise among the tall forest trees. Two hundred years ago a lovely village clustered about the old church, a town that was one of the most important harbor towns on the coast; and back from it stood one of the stately old mansion homes that graced the South in the old days. Not a vestige of the town of Brunswick remains. A slight depression marks the place where the mansion stood. But the solid walls of old St. Philip's stand there with the graves of those who worshiped within, resting in their shadow.

The bricks for the old church were brought over from England, each wrapped separately in paper. They are slightly larger than ordinary brick, and are unusually hard and well made. The mortar is like adamant. For perhaps a century, certainly since before the memory of living man, the walls have been uncovered there in the soft murky atmosphere, and only a few bricks are loosened, and fewer still have fallen to the ground.

The walls are nearly three feet thick, and there are gracefully arched and beautifully proportioned openings that once held heavy doors and stained windows. Pictures taken from a captured pirate vessel adorned the walls. One of these, an *Ecce Homo*, is preserved still in St. James' Episcopal church at Wilmington, where many of the relics from the older English church are gathered. About the ruins there is no remnant of roof or floor, no sign of even ancient decay, no smallest bit of broken glass, nothing but the four walls of imperishable clay!

And nature has taken these to her mother-heart, and even time has forgotten that the hands of man, whose work must be undone, placed them there. Little vines creep about them; tiny plants find foothold in the crevices; small, shy wood creatures hurry in and out. Where the music of the old organ rolled, there is only the sighing of the wind and the moaning of the sea and the wailing of the storm. Where worshipers once knelt, mighty trees have grown up, keeping pace with those outside, the limbs rising above the ruins and interlacing with those of the forest. Great, whispering pines, graceful

ypouns, and sweet breathed myrtles, form curious aisles, and a carpet of fragrant pine straw covers the ground, while the sky, beyond nature's own matchless fresco, covers all.

Outside are the emblems of peace and war, rest and strife: the old graves with their blackened marble slabs and the earth-works that sheltered the gray-coated heroes during the bombardment of Fort Anderson.

The Fort was erected at Orton, a magnificent country seat farther up the river, and enclosed with earthworks the ruins of St. Philip's. Many of the tombs were shattered, but the old walls were left uninjured. It was about this time, in 1865, that the cornerstone was removed by lawless hands, and papers, invaluable to the State, destroyed. During the revolutionary war a battle was fought on the same spot.

One stands within the hallowed walls, and picture after picture rises from the dead past, vague, intangible ghosts of a time long gone. Peaceful worshippers gathering in the solemn stillness of Sabbath mornings, quaint little maidens meeting for Vespers, strong, brave men praying for the blessings that have come to us because of their faith and courage. And another—countryman against countryman, and then brother against brother, in deadly combat! The birth and growth of a city, its life and decay.

On the darkened marble of the tombstones are names that have been the nation's pride—names that belong to men who fill our pulpits and make our colleges what they are; who represent us at the Capitol; grand old names well known to the world. Quaint are the inscriptions upon the slabs, not one of which rests on its strong brick support. Was it time, or war, or human greed, that displaced them? The whispering pines tell no secrets, and far away the ocean moans but tells no story of the past. The broad, laughing river ripples musically on, its waters always new like the tide of human life that flows forever by these solemn monuments of the long ago.

And waiting on the river beach at the rude, seldom-used landing, for the beautiful steamer, the trim little "Wilmington," coming up from sleepy old Southport, one feels that St. Philip's, standing alone in its forest of towering pines, belongs indeed to a long-forgotten past.

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Life Insurance Endowment

THE CHURCH PLAN

THE so-called "church plan," which has begun to attract attention in many sections of the country, is destined to open a new field for life and endowment insurance to the benefit of church, educational, and charitable institutions. Incidentally, it offers immense and almost unexplored opportunities for energetic work to the agents of the various companies.

So simple is the plan both in conception and practice, so evident are its advantages, and so capable of solving vexatious financial difficulties, that it is rather surprising the plan has not been appreciated and exploited long ago.

Suppose a parish wishes to build a church or to enlarge its present edifice or pay off a debt. Every one who has had experience in such matters knows how thankless and hopeless a task it is to raise contributions for the purpose. Many members do not feel able to contribute largely, some feel a little embarrassed to contribute very small sums, and others hesitate to encumber their estates by providing for an endowment in

their wills. Enthusiasm, cordial at first, soon begins to wane, and fresh efforts must be made continually to keep up interest. Discouragement and lack of a smoothly working system cause matters to limp along, if it does not bring them to a complete standstill. Very often when only half the needful amount has been raised, the building is erected, and burdened with a heavy mortgage, without any adequate provision for paying it off.

Just here, applicable to all these difficulties, the "church plan" steps in, supplies the system, keeps things running smoothly, and affords a safe outcome from the difficulties. The clergyman and trustees get the co-operation of an energetic agent, and the leading church members give their personal assistance. The agent or some committee finds out by personal solicitation how much each member will pay annually to the church for that purpose, the contributions being placed in a separate envelope, and paid in a lump sum yearly or in quite small sums monthly. In this way even the smallest amount is valuable. When the amount promised for each year is known, then short-term endowment policies are taken out for the benefit of the church on the lives of certain young or middle-aged members, the amount and number of the policies depending upon the amount of premiums the pledged contributions will provide. If any of the insured die, their policies of course mature, the church receives the full value of the policies immediately, and the premiums on those policies cease. This alone offsets in a great degree the chance of diminished contributions through the death of certain contributors, a chance more than made up by a prospective increase to the church through new members.

During the last two years there have been a number of important cases where the plan has been tried on a large scale with great success.—*The Traveler's Record*.

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The World's Output of Books

IT will doubtless surprise the book-lovers of this country to learn that neither England nor the United States can claim the distinction of standing at the head of the book-making nations in the annual output of books. An Englishman would naturally be inclined to claim that honor for England, while it is not unlikely that the claim, in the absence of any immediately available statistics, would be promptly challenged by an American.

As a matter of fact, several nations precede the United States in the matter of literary productivity, while the honor of heading the list belongs to Germany. It would seem to be an easy matter to get full and accurate returns of all the books published in the world in a year. But no such returns have ever been compiled under auspices that invite credibility. A contributor to *The Bookseller*, however, has just made an attempt to gratify the curiosity of the book-loving world by a compilation of book-making statistics, the results of which are important enough to justify extended comment in a recent issue of *The Independent*. The returns of this collator, Mr. Ronald Smith, are regarded as very reliable.

The compilation, which covers thirteen countries, gives the average total output of books, each being a distinct and separate publication, as 77,250, divided as follows:

Germany.....	23,908
France.....	13,268
Italy.....	9,567
United Kingdom.....	7,249
United States.....	5,815
Netherlands.....	2,863
Belgium.....	2,272
Denmark.....	1,198
Switzerland.....	1,000
Canada.....	735
Norway.....	589
Egypt.....	164

The figures for Sweden are given as 9,122, but it is claimed that 8,346 of these are "pamphlets" and that in the production of what we class as books she would probably rank next to Switzer-

land. More interesting than this tabulation however, is the compilation with reference to classes of books. It will seem incredible to novel-reading Americans that educational and classical books stand at the head of the list, the total being 11,631 out of the total of 77,250. Novels come second, however, with a total of 7,948.

England produces the greatest number of novels, with Germany second, and the United States third. Germany is the greatest producer of books on education, arts and sciences, *belles-lettres*, law, medicine, theology, and travel, while France comes first in books of history and the drama, and Italy leads in books on political economy, closely pressed by Germany. For a new country, however, the United States ranks well in all these publications, coming fourth in education, second in law, fourth in science, sixth in medicine, fifth in history, theology, travel, poetry, and the drama.—*Chicago Times-Herald*.

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Book Reviews and Notices

Lights and Shadows of a Long Episcopate. By the Rt. Rev. Henry B. Whipple, D. D., LL. D., Bishop of Minnesota. New York: The Macmillan Company.

This book, with its heavy paper, large clear type, and broad margins will delight the heart of the book-lover. It is like Bishop Whipple himself—built on a large scale! A handsome picture of the Bishop forms the frontispiece, and scattered throughout are photographs of the beautiful diocesan institutions at Faribault. The volume is unique, and one of the most attractive of recent publications. There are few books in which the personality of the author is so striking; to read the book is to know the man. Bishop Whipple's wide acquaintance with public men, his close connection with Minnesota history, his devotion to the cause of the Indians, give him a national reputation; and in consequence his life is of absorbing interest. Now he is battling manfully for the Faith, now ministering to the sick and dying; then traveling through forest and over prairie to prevent an Indian outbreak. Again, he is at Washington interceding for the Indians. Without plan, apparently, the Life goes on in a happy-go-lucky fashion, delighting us in the same chapter with a piece of great statesmanship, a discussion of ecclesiastical questions, touching pastoral experiences, lectures on the preparation of sermons! The faith and the devotion of the Bishop are strikingly real. His theology is simple in the extreme—a fervent belief in the love of God. His work has been wonderfully blessed; his success will give courage to all friends of the Indians. No review can do justice to "Lights and Shadows of a Long Episcopate," but for the lover of good things a feast has been provided.

Dorothy and Her Friends. By Ellen Olney Kirk. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

A delightful lot of sense, fun, and wise nonsense for the little ones. The scene is laid in New England, and the actors are dear good children, with a loving old uncle and lots of nice relations. The adventures are all in the common atmosphere of every day things; but, somehow, all things are, as they really are, wonderful when seen through loving and innocent eyes. "Dorothy and Her Friends" will be a delight to the little folk, and its quaint wit and quiet wisdom will be appreciated by those of riper years.

The Other Fellow. By F. Hopkinson Smith. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

A collection of short stories of that universal genius, F. Hopkinson Smith. Whoever has seen a collection of drawings by this artist will perceive in them the art quality which pervades these tales. Mr. Smith's drawings are full of light and motion, the very essence of the things portrayed. When you look closely at them you will perceive how slight is the material used to produce the marvelous effect. If it is a scene in Venice, a great stretch of the tinted paper on which the drawing is made, serves for the foreground, and a deft touch of solid color, here and

there, gives all necessary detail, and there you are, the picture is made; a gondola, some church steps, or a bit of sunlit wall makes up the rest. In some such way as this the same artist works in the literary medium, and each story of the eleven in the book is a finished thing, picturesque, interesting, and full of sparkling life. Like the artist's pictures, these stories of his are worth immeasurably more than their superficial extent or the material used would seem to indicate.

Contemporaries. By Thomas Wentworth Higginson. Boston and New York: Houghton, Mifflin & Co. Price, \$2.

In this volume of sketches and articles gathered by the author from various magazines and other sources, we have a compilation of much interest. A keen observer, a gentle, loving spirit, and an accomplished writer brings us into fellowship with a very academy of illustrious Americans. Ralph Waldo Emerson leads the throng, shining with the mystery and simplicity of his seer-like nature. Our author sums up his estimate of Emerson in this sweet way:

"Of all writers," says Sir Philip Sidney, "the poet is the least liar," and we might almost say that of all poets, Emerson is the most direct and unflinching in his search for truth; to this must be added, as his highest gift, a nature so noble and so calm that he was never misled for one instant by temper, by antagonism, by controversy. The final verdict of posterity upon him must be essentially that epitaph which he himself placed upon the grave of the friend and brother-poet who but just preceded him. On his return from Mr. Longfellow's funeral, he said to a friend, with that vague oblivion of names which alone beclouded his closing years: "That gentleman whose funeral we have been attending was a sweet and beautiful soul, but I forget his name." These high words of praise might fitly be applied to the speaker himself, but his name shows no signs of being forgotten.

Such deft touches as this are constantly to be met with in these word pictures of Contemporaries, charming and interesting from first to last.

The Princess Xenia. A Romance. By H. B. Marriott Watson. Illustrated by F. De Thulstrup. New York: Harper & Bros. Price, \$1.50.

This striking story has already appeared as a serial in one of the monthlies. It was inevitable that it should be preserved in this more permanent form. The publishers have printed on the outer cover the suggestion that it is "A Monte Christo story," but the resemblance lies only in the fact that the hero unexpectedly comes into possession of a vast sum of money. As a work of art, "Princess Xenia" is far better and on a higher plane than the sensational "Count of Monte Christo," in spite of the truth that a great name in the world of French letters stands sponsor for the latter. Christopher Lambert, Mr. Watson's hero, is peculiar enough, but he is thoroughly honest and sincere, with no private wrongs to avenge. His attempts to be a sort of Providence for the Grand Duchy of Weser-Dreiburg are logically worked out with a skill that stamps the author as an attractive story-writer of the first class. Though the hero's best efforts fail, as inevitably they were bound to do, yet he finds compensation in the very princess whom he had prevented from marrying one prince, and whom he had almost succeeded in mating with another. The characters of Count Von Straben, the German envoy, and of Katarina, the facile tool, are admirably drawn. We should not be surprised if the "Princess Xenia" were soon dramatized, as there are a number of situations that would lend themselves excellently to treatment on the stage.

Wabeno the Magician. By Mabel Osgood Wright. Illustrated by Joseph M. Gleeon. New York: The Macmillan Company. Price, \$1.50.

Readers of the author's previous book, "Tommy-Anne and the Three Hearts," may remember how, when the little brother came to share the home with her, Tommy-Anne divided her name also with him; so, in this volume there are Tommy and Anne. It is Anne's pleasant task to teach her brother to talk with the

Heart of Nature, as she had learned to do. Much new, strange lore does Anne learn from Wabeno the Magician. The latter is accompanied by the Dream-Fox who shows sleepers his picture-book, and leads them long journeys through strange countries, all in a minute. The new story is the same rare combination of fantastic imagination and scientific truth that made the first book so weird and delightful. It is handsomely printed and well illustrated, and has a green cover, with an expressive array of natural objects pictured in gold upon it—spider webs, snakes, owls, pine trees, birds, clouds, foxes. It is the right kind of book for the right kind of child.

The Physical Nature of the Child, and How to Study It. By Stuart H. Rowe, Ph. D. New York: The Macmillan Company. Price, \$1.

This is a book of the greatest practical value to teachers and mothers. The obstructive conditions affecting the physical growth and the mental development of the child, are clearly indicated, and simple tests given to ascertain facts that will be of great helpfulness in solving individual problems. The suggestions are not so much designed to save work as to prevent worry. Such important subjects as Sight, Hearing, Ability, Nervousness, Fatigue, Growth and Adolescence, Home Conditions, and School Conditions, are ably discussed. The result is a valuable contribution to the important subject of school and home hygiene for children.

The Carved Cupboard. By Amy Le Feuvre. New York: Dodd, Mead & Co. Price, \$1.

A pious little story, excellent for a Sunday school or a young ladies' seminary library. It is not badly written, and there is a Bluebeard "memory" in a locked cupboard, which the four girls who rent a house promise not to try to open. They nearly die of curiosity, but when it is opened they are so disappointed that it does not contain dead wives, but only musty papers. Three of the girls marry the right men, and leave one to be a nice and deeply religious old maid.

Mr. Jack Hamlin's Meditation, and Other Stories. By Bret Harte. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

This bunch of six stories by Bret Harte has all the well-known flavor of that writer. There are persons of questionable morals, in most picturesque surroundings, who speak lively slang, and do the most meritorious, self-sacrificing, and chivalrous things in the most unexpected manner. The moral that one may find in them is, that no one is wholly bad, and the vilest of our fellow-creatures are well worth our study. The scum of a marsh has its own beauty, and a wilderness can blossom with the rose of sentiment. In such localities, however, it must be said that one may meet with malaria.

Jennie Baxter, Journalist. By Robert Barr. New York: F. A. Stokes Company. Price, \$1.25.

"Journalist" hardly describes this young woman. She was a female reporter and a female detective, often unscrupulous, and always smart. She is described as a vision of loveliness, exquisitely gowned. She earns a lot of money, and she marries a first-class lord who cannot afford to keep a carriage. The book is clear, bright, amusing, and will certainly keep you awake. The author forgets to explain why the princess made a row about the diamonds, and how the explosive could possibly have wrecked the treasure chamber, but you overlook that. The scenes at the great ball and in the Russian railway car are very cleverly done.

The Old Pincushion. By Mrs. Molesworth. Illustrated by Mabel and Edith Taylor. New York: E. P. Dutton & Co. Price, \$1.50.

Perhaps it is not fair to tell—but the old pincushion held a missing will, and "thereby hangs the tale." Mrs. Molesworth is too widely known as a sound and wholesome writer for the young, to need more than an announcement that she has added another book to her library for girls. The present volume is richly and tastefully bound in soft gray and gold.

A Good-Hearted Girl; or a Present Day Heroine. By Emma Marshall. With Six Illustrations by J. Finnemore. New York: E. P. Dutton & Co. Price, \$1.50.

The title of this book seems hardly to do justice to the character and deeds of Althea Lewison, as "good-hearted" is a term so often misapplied. The heroine is the daughter of a self-made man whose immense fortune has been gained through others' misfortunes. The daughter dedicates her life and her inherited wealth to repairing the wrongs done by her father.

The Chief Things. By the Rev. A. W. Snyder. Second series. New York: Thomas Whittaker. Pp. 195.

It should be noted that this volume forms a second series in study of "The Chief Things," and it will be found every way a meet companion to its predecessor. The several papers contained in it are inscribed, "To that important but much forgotten creature, 'The Average Man'"—one who reads the newspapers and little else save works of fiction, and who ordinarily will not even look at a theological book. Such an one if he but make a start on this will surely finish it, and to his own benefit.

A Pretty Tory. By Jeanie Gould Lincoln. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

The frontispiece is a miniature of the fair Mistress Geraldine Moncliffe, the heroine of the story. Her father is a Tory; her lover, a Whig and a rebel, who has joined his fortune to those of the gallant Marion. The book teaches the patriotic lesson that "love of country is an all absorbing passion, beside which kings and crowns crumble and decay." The tale ends happily for the

Pretty Tory, coy and fair,
In whose eyes of heaven's own hue,
Reluctant smiles the rebel blue.

The Archbishop's Unguarded Moment, and Other Stories. By Oscar Fay Adams. Boston: L. C. Page & Co. Price, \$1.25.

Here are several stories, quite unlike in character and incident, but similar in their atmosphere of delicious humor. The laity will enjoy them almost in fear and trembling, for they are about very exalted personages indeed, at the very least the hero of each tale being a bishop. Five of the stories have been in print before; "The Discontented Bishop" and "The Trials of a Retired Bishop" are new. The book is richly bound, with a characteristic cover design in black and gold. The demure, but harmless, mischief of the stories will surely delight many readers.

The Sky Pilot: A Tale of the Foothills. By Ralph Connor. Chicago, New York, Toronto: Fleming H. Revell Company. Price, \$1.25.

The author of "Black Rock," though he writes under an assumed name, does not need an introduction. We know that what he writes will be worth reading, and that its workmanship will be of high and strong quality. "The Sky Pilot," as most people understand, is a preacher or missionary in the far West, and this is the title which he goes by among the rough men in the mine and on the plains. The author gives the clew to the main lines of the story in the following paragraph of his preface: "The story is of how a man with vision beyond the waving skyline of the foothills, came to the people with firm purpose to play the brother's part, and by sheer love of them, and by faith in them, win them to believe that life is priceless, and that it is good to be a man."

The Temple Treasury. A Biblical Diary Compiled with References. Two parts. London: J. M. Dent & Co. New York: E. P. Dutton & Co. Price, \$2.

This is a dainty little set, beautifully printed in small, very clear type, and rubricated throughout. The plan is simple. One page for each day, and on each page a brief lesson from the Old Testament, followed by a passage from the New Testament, the latter serving as a comment upon, or as an illustration of, the former. In the margin will be found copious Scripture references. The two volumes are bound in limp

morocco, and enclosed in a neat box. It is an excellent guide to meditation upon the sacred Scriptures, so far as the suggestion of texts is concerned. This set would be an acceptable Christmas or birthday present.

The Adventures of a Siberian Cub. Translated from the Russian by Leon Golschmann. With 24 original illustrations by Winifred Austen. Boston: L. C. Page & Co.

This romance of bear life is most delightful reading. From one's first glimpse of the baby bear, Mishook, as, with his tiny sister, he nestles at his mother's side in the winter den where he was born, all through his long life of sixty years, the reader's interest never flags. The book is profusely illustrated. It is one of the most desirable selections to make from the excellent series to which it belongs—that of "The Gift Book Series for Boys and Girls."

"CHILD VERSE, Poems Grave and Gay," by John B. Tabb, is a very nice book for the little ones. The beauty of the cover will secure their attention, and the large print and wide margins will win them to read and admire. [Small, Maynard & Co., Boston. Price, \$1.]

THE most unique of the novelties offered by Messrs. E. P. Dutton & Co. is "THE SCULPTOR CAUGHT NAPPING, a Book for the Children's Hour," from designs by Jane E. Cook. Price, \$1. The designs are modified silhouettes, of white upon a dark ground, or *vice versa*, having the effect of cameos. They are mainly illustrations of nursery rhymes and tales, made for the entertainment of one little child, many years ago, and now by modern process and artistic revision are made available, at small cost, to the public. The book should be one of the most pleasing and popular of the season.

MESSRS. E. P. DUTTON & Co. have imported, as usual, a number of attractive books and booklets for the holiday present buyers. "THE GEORGE MEREDITH BIRTHDAY BOOK" contains a large number of choice bits from that popular author, with alternate pages for signatures of friends opposite the dates. Price, \$1.25. "THE KINGFISHER'S EGG," by L. T. Meade, and other stories by several writers, has a dainty cover of blue and white with flowers and child's portrait in colors, and many choice illustrations. Similar in make-up are "TATTINE," by Mrs. Chas. W. Ide ("Ruth Ogden"); "THE VOYAGE OF THE MARY ADAIRE," by Frances E. Crompton; "HONOR BRIGHT, a Story of the Days of King Charles," by Mary C. Roswell. These are very pretty and very cheap (50 cents each).

A VERY pretty and graceful souvenir has come to our table, entitled "The Church on the Hillside," by Charles N. Hall, of New Milford, Conn. It is to this church that the poem relates, and from which the pretty illustrations are taken. The verses are of unusual merit, and to those who are interested in the local references, they must have exceptional value. The two introductory stanzas we give below:

THE CHURCH ON THE HILLSIDE

Upon the hillside sloping down
Toward the spreading country town,
A church of native granite stands
Surveying miles of pleasant lands.
The valley, stretching southward far,
The river, like a scimitar,
Of flashing silver, cleaving keen
Its way the fringed hills between.

The circling mountains, hemlock crowned,
Which stand like sentinels around
The level plain; the village, seen,
Though half concealed, beneath the green
Of elm and maple; thus o'erlaid
With shifting play of light and shade
From dear New England's changeful skies,
The landscape's varied beauty lies.

Books Received

THOMAS WHITTAKER

The Chief Things. By the Rev. A. W. Snyder. Second series.

E. P. DUTTON & Co.

The Power of Womanhood. By Ellice Hopkins. \$1.50.

The George Meredith Birthday Book. \$1.25.

Prayers. By Archbishop Benson. \$1.25.

Beethoven. By F. J. Crowest. \$1.25.

SMALL, MAYNARD & Co.

Frederick Douglass. By C. W. Chessnut. 75c.
Child Verse. By John B. Tabb. \$1.

THE MACMILLAN COMPANY

Child Life in Colonial Days. By Alice M. Earle. \$2.50.
The Catholic and Apostolic Church. By the Earl of Selborne.

LITTLE, BROWN & Co.

The Puritan as a Colonist and a Reformer. By E. H. Byington, D. D. \$2.

A. C. MCCLURG & Co.

Judea, from Cyrus to Titus. By Elizabeth Wormeley Latimer. \$2.50.

CHARLES SCRIBNER'S SONS

For the Freedom of the Sea. By Cyrus T. Brady. \$1.50.

G. P. PUTNAM'S SONS

Religion of Israel to the Exile. By Carl Budde, D. D.

FLEMING H. REVELL COMPANY

The Gist of the Lesson. By R. A. Torrey. 25c.
The Divine Origin of the Bible. By R. A. Torrey. 50c.
Practical Commentary Sunday School Lessons, 1900. 50c.

HARPER & BROS.

The First Christmas. By Lew Wallace.
The Story of the Other Wise Man. By Henry van Dyke.
The Monster and Other Stories. By Stephen Crane. Illustrated. \$1.25.
Wotan; Siegfried, and Brunnhilde. By Anna Alice Chapin. \$1.25.
The Human Boy. By Eden Phillpotts. \$1.25.
The Colossus: A Story of To-Day. By Morley Roberts. \$1.25.
Vanity Fair. By William Makepeace Thackeray. Becky Sharp Edition.

Pamphlets Received

Register of Cornell University.
Sketch of St. James' Parish, Philadelphia.
The Fisher by the Sea. By Mrs. Woods Baker.
The Personality of Anti-christ. By Gen. W. A. Baker.
Year Book of the House of Prayer, Lowell, Mass.
Journal of the Diocese of New York.

Opinions of the Press

The Standard (Baptist)

CHRISTMAS OBSERVANCE.—Either Santa Claus or the Child Jesus in the Sunday school Christmas festival; not both. The combination is always unfortunate, sometimes grotesque. Not that the thought of the Babe of Bethlehem and the sweet and solemn associations of the Nativity are inconsistent with gladness and childish glee, but you cannot mix folk-tales and pretty fictions with the sacred truth of Jesus' birth and not leave wrong impressions on little minds.

Here is a hint for those who are too poor to give many Christmas gifts: write Christmas letters. It is the thoughtfulness and the love that count, not the gift itself. Choose among your acquaintances a dozen lonely ones, whether poor or rich, old or young, and have a letter to each ready to mail in time to reach its destination on Christmas morning. No matter about having any news to write; just good wishes, and a tithe of the good words you will speak about your friend after he is dead. They will warm his heart now, which is far better. It is the season to give; and the only thing at all worth giving is oneself.

The Presbyterian Banner.

CHRISTMAS.—The year keeps its best holiday until the last. Other days may be bright with June skies, or rich with autumn colors; or they may be charged with personal meaning as they mark birthdays or other anniversaries; or they may be big with national significance as they commemorate historic events; but greater than all these is the day we are soon to celebrate. Its skies may be sombre and its leaves all dead, but it marks the greatest event of all time, and hides in its heart the greatest joy. Its meaning is more than personal or national, and its joy overflows all lines, and in some degree floods the globe. It is celebrated on more continents and islands, and by more millions of people, than any other, and rises into the grandeur of a cosmopolitan day. The great world knows deep down in its heart that this day, beneath all its merrymaking, means more for it than any other on the calendar. Christmas is the diamond of days, and it is fitting that the year should bring it forth as its finest gem to sparkle on the robe of its departing glory.

The Household

The Songs in the Night

BY WILLIAM B. CHISHOLM

Sweet voices of the midnight,
Breathe o'er the tapers dim,
Again in High Processional,
The children's carol-hymn.
Again the pomp, the blaze, the swell
Of this, Thy feast, Immanuel.

It is of all the gladdest morn;
Ah, care and pain, depart ye now!
Come hither, tabret, harp, and horn;
Come, wreath and star to twine the Brow
Which, prone in cot of Bethlehem,
Gleamed with no earthly diadem.

If there are sods new-turned on yon
Gray hillside, shall a dream return
Of other Yuletide eves when hearth
Did with the cheerful faggots burn?
Ah, sweetly sad remembrance! yield
All of thy pain and yearning up,
While here the manger stands revealed,
While o'er the uplifted festal cup,
Once more the lowly manger gleams
In starry blaze, while distant beams
Light hitherward the Sages three.
Turn we to such glad company,
Forget we e'en yon snowy hill—
A truce to grief and care until
Another gloaming's shadow fall
Upon our dearest festival.
Harp, tabret, lute, resound afresh
The glory of the Word Made Flesh!

Christmas Roses

BY DOROTHY DEANE

LUCK had always seemed to be against Saunders. When Mary died and home became but an empty word, he went to Chicago with his motherless child; but even there misfortune dogged his steps through week after week of discouragement. When at last he found a foothold—albeit a precarious one—in the office of the Phoenix Oil Company, as a sort of general drudge and under-clerk, it was at a salary so small that few pennies were left when Saturday night came round. But Saunders hoped it might lead to something better, and did his work with a faithful care that might elsewhere have been appreciated.

Watson, the manager, never had a word of approval for him, but it was one of Watson's principles never to approve of anybody or of anything, so that it had become a matter of course with the other members of the company to anticipate objections from Watson, and to arm themselves accordingly. Watson had grown up in the oil business. His very person seemed saturated with the greasy product, so that it oozed out at his pores; his fat fingers left a smear wherever they touched a book or paper. Saunders had inwardly loathed his chief from the first; there was something about the small, expressionless eyes and sneering mouth that set his teeth on edge.

Saunders had long since given up trying to find pleasure in his work. No matter how well he did it, Watson always accepted the service with a growl of disapproval and a dissatisfied frown. The scorn on his clerk's thin face did not escape his notice, and he hated Saunders accordingly. Nevertheless, Saunders kept doggedly on, finishing every trifling detail of his tasks with nice exactness. He had a feeling that only by so doing could he come to anything better. It was part of his faith.

Saunders had another reason for working hard, and for picking up tasks that the other clerks shirked; it was that the hours might fly faster, and bring him sooner home to

Baby. She was the one joy of his irksome life. With her in his arms, he could forget Watson and the Phoenix Oil Company, and the whole mad world without. His bare room became a place of peace, upon which the angels looked down and smiled.

She was eight years old, his little daughter, but she was "Baby" still. Perhaps it was on account of her lame foot and her crutch. She had an eerie little face, gray-eyed and sensitive, like her father's; her voice had a plaintive sweetness that brought the tears to one's eyes; but she was a happy lass, and liked nothing better than to go tapping about their two tiny rooms with her crutch, setting things to rights after Saunders had prepared breakfast and hurried off to work.

There was one thing Baby sadly missed in this new city home—it was the flowers. All her life she had loved them with her whole earnest little soul; they had been her playmates, her dear companions. She never complained about it, nor told how much she missed them, but Saunders knew. Sometimes he scraped a few pennies together, and bought her a rose, or a tiny bunch of daisies. That was in summer, when flowers were cheap. Now it was winter, and violets were fifty cents a bunch. Besides, there was coal to buy, and Baby needed something warm to wear. He never minded his own shabby coat, but patched a worn elbow with his clumsy man's fingers, and wore it uncomplainingly.

There was one window where the sunshine came for an hour each day, and Baby had some bits of green things there, growing in tomato cans. Saunders had picked up a slip or two of geranium, and under her loving care they had taken root. In one corner of the window she treasured a bit of growing grass and clover, and she loved it even better than she did the geraniums, often laying her soft cheek against it, and sometimes sighing, ever so softly, for the green fields she had lost. But that was only when Daddy was away.

For nearly a month Saunders had been hoarding pennies and nickels, that Baby might have for her Christmas gift a certain

neat little rose bush that blossomed in a florist's window. It bore clusters of tiny roses of the palest, most delicate pink, and Saunders knew with what delight Baby would treasure it, and watch the forming of new buds and their slow unfolding into flowers. It would be company for her while he was away. She had no child companions, for he kept her away from the rough people about her, guarding her jealously from contact with her rude surroundings, and she herself was like a flower in that dingy house.

More of hope had crept into Saunders' heart of late. A light seemed breaking upon his dull horizon. The president of the company had come home from Europe, and with his coming Saunders felt that he had found a friend, whereas before the whole cold cityful had been against him. He had held them all as enemies, and had fought them single-handed—for Baby. But from the moment he turned his hopeless face toward Mr. Merrill, and felt those kindly eyes looking down into his life—those sunshiny eyes, true, steadfast, hopeful—he felt the ice melting from about his heart, the world grew warm and human about him, and he looked out upon it with new trust, almost with joy. Then his work became something more than plodding; he found appreciation, where before there had been but grudging acceptance of faithful effort. Watson's rancor lost its sting, for Saunders felt that he could look beyond Watson.

Not for a long time had Saunders been so nearly happy as on that Saturday before Christmas. At noon he hurried away to the florist's, and bought the rose tree, carrying it to the office with him, carefully wrapped in papers. He set the bundle on the window sill beside his desk, where he might glance at it now and then, anticipating the child's delight.

It was two o'clock when the office door opened softly, and a face peeped in, a lovely young face, that could have belonged to no one but Mr. Merrill's daughter; so like his own it was, so gently proud, so lighted by shining eyes. Saunders caught the fragrance of roses as she whisked past him into her father's office. With her came her dog, a

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roguish fellow just out of puppyhood, who, finding himself forgotten and left behind when the door of the private office closed upon his mist ess, set out upon a tour of inspection, going from desk to desk, and regarding the clerks with a humorous cock of the eye, and a judicial rise and dip of his delicate ear. He examined the waste baskets with serious attention, and annihilated an offending newspaper with a mildly virtuous air.

Saunders watched the puppy idly for a moment. A week ago he would not have lifted his hopeless eyes from the monotonous trail of his pen, but the world had changed for him. He even found himself regarding his fellow-clerks, wondering, for almost the first time, what manner of men they were, for he had made no friends among them, but had gone in and out, holding himself aloof.

Watson's rasping voice broke in upon his thoughts. Saunders took up his papers and crossed the room to his chief's desk. While he stood there, waiting for Watson's O. K., he could hear the scratch of pens and the pit-pat of the dog's feet. Presently there was a rustling of papers; some mischievous voice muttered, "Rats!" Saunders turned to look—then he sprung toward his desk, toward the precious bundle on the window sill, just as both bundle and puppy went thumping to the floor. When he picked it up, the rose tree was a wreck. The torn papers showed the broken stem, the flowers were crushed, the pretty pot was in a dozen pieces. Saunders swept up the ruin in silence. The light had gone out of the world, and his heart had grown hard and bitter again.

He did not look up when Alice Merrill passed his desk again, unconscious of any mischief wrought. The scent of her roses seemed to fill the room. It stifled him. His fellow-clerks gossiped about her after she was gone, of her wealth and beauty. Saunders felt that he hated her—hated the whole heartless world. Why should she have all the roses, the soft raiment, the luxury, when life was so hard for his own little daughter? Even this pitiful little rose tree, that was to have shared the child's solitary days—even this was denied her. His eyes blurred suddenly, dimming the figures before him.

He went home empty-handed, for the rose had taken his last penny. True, he had his weekly salary envelope, still unopened, but half the money was due for rent, the other half must be saved for next week's living. He would have been glad of even a sprig of the shining holly. He saw the multitudes hurry past him with bright, excited faces, laden with bundles and wreaths of green. He met children hurrying homeward through the dusk, chattering and laughing. He saw other little ones standing before the windows of the shops and about the bakery doors, half-clad waifs of humanity, shivering with cold, wistful-faced, sunken-eyed. Once a small red hand was held out to him, and a shawled figure trotted beside him, begging for a penny. The thing was hardly larger than the dolls in the shop window. Saunders sought absently in his pockets for a coin, then he remembered, almost with shame, that he had nothing to give her. It made his heart ache the more.

As he drew near, he could hardly bear to go on. Baby would not complain, but she was only a child, she would expect some Christmas token, and he had dreamed so

long of her delight when he should set the rose before her. Now he had nothing. The world was against him. It had struck at this little innocent child, and dashed away her one treasure. Why should he struggle longer? Why not end it all—for her, and for himself?

Baby heard him coming slowly up the narrow stairs. She opened the door and stood waiting for him, leaning on her crutch, peering downward with a bright, excited face, watching for the first glimpse of him. A sob choked Saunders as he groped his way up through the darkness.

She could hardly wait for him to reach her. "O Daddy! Daddy!" she cried out, as he caught her up in his arms and carried her in, "the wonderful thing that has happened!" Then she clapped her hands at his amazement, for upon the table before him stood a bowl of splendid roses.

"All for my Christmas, Daddy dear, all for my Christmas! A lady brought them this afternoon—such a pretty lady, with the shiniest eyes! She said she was a flower missionary, and her name is Alice. And there was the dearest little dog"—Saunders caught his breath suddenly—"with the softest, darlinest ears that stood up this way, and sometimes they hung down this way, and she made him sit up in a chair and shake hands with her. And she's coming again. I'm to have more, Daddy, more, when these are gone!" She breathed a great sigh of content, and dropped her head on her father's shoulder, with one hand reached out to touch the roses.

Saunders laid his face against her hair. Something sweet and holy crept into his heart as he listened to the loved voice. The world grew warm again, and bright and friendly.

Baby twisted her head around presently, to look at him. "Why, Daddy!" she said, "you's cryin'!"

Saunders caught her closer in his arms. "No, sweetheart; but Daddy's glad, because they've been good to his little girl."

Always on a Saturday night, it was Baby's pleasure to open the salary envelope, and to smooth and count the bills, with a funny, anxious face lest any be missing. So to-night, when they had had their supper, she settled herself in Saunderson's lap, and felt in his pocket for the stout little envelope. Then she snipped off the end with the scissors—

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"Why, it's different, Daddy," she said, suddenly. "There's something—another little envelope—inside."

Sure enough there was. It bore a Christmas greeting, and it held a ten-dollar gold piece.

That night after the child was asleep, Saunders slipped away into the busiest of the bright streets. He bought another rose tree, that might have been a twin to the lost one. Then he chose the warmest, brightest of little frocks, and the softest, coziest of little shoes—till it seemed not the same Saunders at all who climbed the dark stairs with his arms full of bundles, and crept in softly lest the child should hear.

So after all there stood in the middle of the Christmas breakfast table the neatest of little rose trees with blossoms of softest, most delicate pink, and Baby, as she hovered about it, was sure that the flowers nodded and smiled at her, and as she leaned to look closer, she heard—though perhaps it was just a fancy—wee, sweet voices calling: "Merry Christmas, little maid!"

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TOMMY AND GRIZEL

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Growth of Women's Interests

AT the recent meeting of the Canadian Historical Association, Gilbert Parker, the novelist, spoke as follows: "The world is bound to profit by the broadening life of the woman of to-day. We men are bound to profit, because through the gentle professions of wifehood and motherhood, through their children, their brothers, their fathers, their living energies find other spheres. It was foreordained that the sensitive genius of woman, and particularly the woman of this country, and the sister country at our side, with her keen intelligence, her wisdom, and her interest in all affairs of life, should not by agitation, not by revolution, but by natural inheritance, and the eternal fitness of things, come into her own in good time—and that good time is the end of the century. But I will not stop to consider and compare the position of woman at the end of the last century and now.

"I have said that the home would be benefitted, and is benefitted, by the larger share of woman in the practical, as well as in the finer, concerns of life, but man himself is benefitted. If fear has existed that woman would be unsexed by her participation in public affairs, those fears are conclusively proved to be groundless in this country at least. Man has had too much to do in the world, and sometimes he has done it ill. He has taken to himself every department of public affairs, every concern of public institution, and has administered it according to his own mind. Time was when the work of charities was solely administered by man, when education was entirely

in his hands, when all municipal affairs were under his governance. It is not unnatural, perhaps, that he somewhat distrusted woman's power of organization, administration, and government; but in that distrust he discredited himself. Woman had had the advantage of his companionship; an instructive acquaintance for ages; he had invariably discussed before her the great things he was doing, and how he was doing them. Surely, it seems but natural that woman should at least have the capacity to understand the meaning of administration, the organization of affairs, and the true meaning of the issues that affected the life of the country. In the natural course of things, there must always be some limitations to woman's participation in public affairs, but not to her sympathy, and when her capacities are exercised as far as the limit of her opportunities goes, and her sympathies exercised as far as our human aspirations, hopes, labors, and achievements go, we have a new power added to the old power, we have woman helping in the world, and woman blessing us in the home."

—*Toronto Globe.*

The Horse in Battle

A VETERAN calvary horse partakes of the hopes and fears of battle just the same as his rider. As the column swings into line and waits the horse grows nervous over the waiting. If the wait is spun out, he will tremble and sweat, and grow apprehensive. If he has been six months in service he knows every bugle call. As the call

comes to advance the rider can feel him working at the bit with his tongue to get it between his teeth. As he moves out he will either seek to get on faster than he should or bolt. He cannot bolt, however. The lines will carry him forward, and after a minute he will grip, lay back his ears, and one can feel his sudden resolve to brave the worst, and have done with it as soon as possible.

A man seldom cries out when hit in the turmoil of battle. It is the same with a horse. Five troopers out of six, when struck with a bullet, are out of their saddles within a minute. If hit in the breast or shoulder, up go their hands, and they get a heavy fall; if in the leg or foot or arm, they fall forward and roll off. Even with a foot cut off by a jagged piece of shell, a horse will not drop. It is only when shot through the head or heart that he comes down. He may be fatally wounded, but hobbles out of the fight to right or left, and stands with drooping head until the loss of blood brings him down. The horse that loses his rider and is unwounded himself, will continue to run with his set of fours until some movement throws him out. Then he goes galloping here and there, neighing with fear and alarm, but he will not leave the field. In his racing about, he may get among the dead and wounded, but he will dodge them if possible, and, in any case, leap over them. When he has come upon three or four other riderless steeds, they fall in and keep together, as if for mutual protection, and the "rally" of the bugle may bring the whole of them into rank in a body.—*Buffalo Horse World.*

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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CHAPTER VIII.

THE roads were in too rough shape from Ottawa to the lake shore during the six weeks that followed for any work to be done at Bonnie Castle, but there were many meetings held at the Rookery and up in the nest, and Eleanor's plan was steadily approaching reality. Tony had told the boys all about it, with the help of Madge and Mollie, and they had willingly agreed to enter into partnership with the S. D. S.

The money raising threatened to be a serious proposition, but Dave and Art. gave excursions on the iceboat every afternoon after school, at five cents fare, and soon had a tidy little sum that formed the nucleus of the Bonnie Castle fund. Jerry and Bobbie puzzled for a week over their share in the work, and finally decided to edit a paper. It was a great paper, that rival to the *Daily Sentinel*, and strange items appeared in it. They called it the *Comet*, and Bobbie painted on the top of each copy, a flaming, scared looking comet, with a tail like a fiery serpent, and underneath was a bit of poetry, modestly signed J. E.:

"I am a Comet of burning light,
And though you see me, I'm out of sight.
The S. D. S. keep up my fire,
And my motto is one that meaneth higher."

For fear that the last line might be a trifle vague, Bobbie painted a crown on the comet's head, and on it was written "Excel-sior."

"That is great, really great," Bobbie said the day of the first edition, as he studied the design critically. "Jerry, I think you ought to be a poet instead of an inventor."

"I rather think it is more in my line," returned Jerry modestly, as he sat on the edge of the table and chewed his pencil. "But one never knows what they can do until they try."

The *Comet* appeared twice a week, and sold for five cents a copy. It was printed up in Jerry's room on a comical little hand press which the boys rigged up themselves, and about twenty copies were sold. The editorials were especially clever, particularly in their delicate little allusions to the members of the two clubs. One that thrilled the reading public and increased the circulation, read as follows:

"Few people realize the lofty cause in the interest of which the *Comet* is published. The editors have great trust in the public, and feel confident that if they fully understood, the subscription list would be swelled to its utmost limit (which is fifty copies, as the press gives out, likewise the muscles of the editor-in-chief). The *Comet* represents the union of two important organizations of our honored city.

"Behold, how good and excellent a thing it is for brethren to dwell together in unity.

"True, but far more excellent and difficult a thing is it for brethren and sistren to dwell together in unity. Therefore the *Comet* is the herald of a great harmonic

union of rival forces, and the work which has been fully explained in these columns (see last issue, price five cents, for sale by all newsdealers), is one of the vast possibilities and high ideals. All money received by the *Comet* goes into this laudable enterprise, presided over by our esteemed fellow-clubbers, Miss Virginia Hardy and Miss Eleanor Edsall. Any person desirous of contributing to this glorious cause, send for three months' subscription to the *Comet*, and receive special original design by B. C., of comet and poetry (see heading on front page) free as premium. This offer will only last a limited time, unless some kind friend donates some red paint."

The kind friend must have responded, for both premium and paper flourished, and the other boys called Jerry and Bobbie, "Professor."

Among the girls, the task of raising their share took various forms. Laura made tissue paper flowers, and decorated the town with her squash blossoms and sweet peas. Evelyn and Eleanor made a dainty set of embroidered doilies, and had a raffle, that was advertised extensively by the *Comet*, and netted five dollars.

Mollie and Madge plunged into the candy-making business, and such cocoanut bars and chocolate fudges as they disposed of! Mr. Hardy was very fond of old-fashioned molasses candy, and purchased it from the girls in such alarming quantities that Virginia was startled, until she discovered a hidden hoard in his best Japanese tobacco bowl.

Altogether, by the end of April, Mollie announced that there were fifty dollars in the treasury, the fruit of two months' work, and Mr. Hardy said he would give them fifty more if they would not bother him again during the summer. A delegation, consisting of Dave, Eleanor, Jerry, and Mollie, called on old Dr. Sanford, and asked him to give his services free at Bonnie Castle, and the doctor laughed a little and scolded a little, and at last he said he would look after the broken bones.

The next step was to have a talk with Mr. Stanley, and Virginia and Madge drove down to the rectory in the trap one spring day, to settle this part of the work.

Rumors of the proposed home had evidently reached the rector, for he smiled encouragingly when they told their errand.

"And you wish me to tell you how to get the waifs?" he asked thoughtfully. "You will have a little trouble there, girls. I am afraid the only trouble will be, there will be too many for Bonnie Castle to hold. But at all events it is a splendid work, and I am very proud of my Sisterhood. Now the best and surest way for you to do is to write to Dr. Atwood who is the head of the mission work in Chicago, telling him just what you want to do, and that if he will find the waifs, you will come across the lake for them."

The letter was promptly written to Dr. Atwood, and the reply was most encouraging to the two clubs. He was delighted with the offer to take ten children a week from the great, hot city to pretty Bonnie Castle, and he promised his hearty assistance.

"That's all there is to do now," Madge said, when the letter had been read in open meeting at the Rookery, except to go ahead and fix up the cottage for the children, and we can do that any time during May or June. Have you got a tent yet, Jerry?"

"We've got three," answered Jerry, "and

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extra boats and rods, and everything. The Excelsiors are doing nobly."

"See last issue of the *Comet*," murmured Bobbie, "price five cents. For sale by all newsdealers."

"You know where the head of the glen is, Nell," said Jerry, ignoring his fellow-editor. "Well, we're going to camp just around that curve, so the bluff will keep the winds off us when a nor'easter sweeps over the lake. That is a little below the Castle, but only down the glen; and there is the very place for three tents and our boats. And Tony says—where is Tony, by the way. It's after four."

"He went to the postoffice," answered Mollie. "I saw him on Main street when I was on my wheel a while ago."

Madge turned away from the group around the long table in the sitting room at the Rookery, and stood by the window where she could watch the road leading to the centre of the town. She knew why Tony had gone to the postoffice, instead of hurrying on with the rest of the boys to have a good time. The last letter from Florida had been rather a sad one. There was to be a final consultation of physicians, Mrs. Ferrall wrote, and their word would mean that either she could return home, or else remain South until another fall.

The merry, laughing voices in the centre of the room seemed far away and strange as she leaned her head out of the open window, to watch and wait. All at once some one came running toward the Rookery, and when she waved her hand, a cap was waved back and a letter too, and Madge drew back her head with a queer feeling of uncertainty when Tony entered the garden.

"We've sent a copy of the *Comet* and a premium to Dr. Atwood," said Jerry, when the door opened and Tony came in. His brown eyes seemed larger and brighter than ever as he looked at the circle of faces around the table, and his cheeks were flushed from running.

"It's all right, Dr. Atwood says," Mollie announced quickly, misunderstanding his eagerness, but Tony laughed, and looked over her shoulder to where Madge was standing.

"Catch!" he called, tossing the letter to her outstretched hands. "Mother is coming home."

(To be continued.)

In Old St. Andrew's

BY EMILIA ELLIOTT

THE wide hall was littered with Christmas greens and merry with the sound of young voices. From the broad side window—across the snow-covered lawn—was a view of a little gray stone church, ivy-covered and quaint, its windows vivid now in the afternoon sunlight. Mrs. Clyde stood by the window, looking out. There was a far-away look in her eyes that Betty, coming for advice concerning a star she was making, was quick to notice. "Grandmother, what are you thinking about?" she asked, and her question caught the attention of the other children.

"What are you seeing, rather?" Helen, the eldest of the grandchildren, asked.

Grandmother's eyes deepened, as she said slowly: "The first St. Andrew's, Helen, as it looked one snowy day before Christmas, in the year 1778."

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"One hundred and twenty years ago," Jack interpolated.

"Hush!" whispered Helen. "Go on, grandmother, please."

"It was a plain, little wooden building then, standing, as our St. Andrew's does, in the same yard, snow-covered then, as now, the sunset rays falling on the tiny window panes, turning them into deeper, more wondrous colors than any stained glass ones could show. On the steps, a great bunch of evergreen in her arms, stood a rosy-cheeked little lass, of the age of Betty, watching a group of snow birds gathered about the crumbs she had scattered that afternoon."

Mrs. Clyde stopped speaking; but the children who had gathered around her with eager faces, were quick to respond.

"Who was she, grandmother?" Hal asked.

"Is there a story?" Betty questioned.

"She was your great-great-grandmother Elizabeth, Hal; yes, there's a story, though a very simple one, Betty."

"Little Betty whose father was the first rector of St. Andrew's?" Helen asked.

"Yes, dear."

"Tell us about her," Betty asked eagerly.

"Was she really thirteen, my age, and were the evergreens for St. Andrew's? Did she love it as we do our St. Andrew's?"

"It's the same church, isn't it, grandmother?" Jack questioned.

"I always feel so, Jack. Yes, little Betty of long ago loved it very dearly, so dearly, that I think sometimes that that love of hers has come steadily down through all these years. For, though after several changes from fathers to sons, it passed into strangers' care, as a family, we have always had it in remembrance, and when, fifty years ago, the original church was burned to the ground, my father had this one built at once, in the same place and following the old plan, save that stone was used instead of timber."

"Is that the reason you were so glad when papa came here to be rector?" Betty asked.

"One of the reasons, dear."

"Tell us the story, grandmother, dear," Jack urged. "There'll just be time before



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tea to hear it and finish these trimmings at the same time."

So, while the children with busy fingers made ready the Christmas decorations for the St. Andrew's of to-day, Mrs. Clyde came to tell them of the more stirring events that had happened about the little church, one hundred and twenty years before.

"It had been a bitterly cold day," grandmother began, "and Elizabeth, or Betty, as she was always called, as she stood on the church porch watching the snow-birds at their meal, thought of the brave men in the army, and wished for their sakes that the long winter was over. For herself, the winter days were full of pleasure, or had been before these days of war and trouble, but especially did she love the Christmas season. Betty's father was far away, serving bravely; indeed, the little village was quite deserted by all save women and children, except for the little home guards and to-day these self-appointed young soldiers were away, drawn by the attraction a small company of men, commanded by Capt. Harlowe, and encamped some ten or fifteen miles away, had for them. But so famed in escaping from all the terrors of war had the little town been, that it had become quite bold and fearless.

"Still Betty often thought about, and dreaded the coming of, the enemy, and, amidst all the misery and trouble that would follow, the harm that might happen to her beloved St. Andrew's was uppermost in her mind. In her father's absence, Betty had a strange feeling of responsibility for it.

"Presently she turned to go in; it was growing late and there was much to be done. There could be no services held to-morrow; but the church must have its Christmas dressing of evergreen and holly. There would be many of the village folk who would come during the day to think about, and pray for, loved ones, in the quiet church.

"Betty's entrance was greeted merrily by three little maids at work around a heap of green in the space before the chancel. 'Verily we thought thou wert ne'er coming,' Prudence Marlowe said.

"'Reggy needed help about the dinner, my mother hath gone to bed, ill with headache,' Betty explained.

"'Art going to give the "poor dinner" as usual?' Polly Arnold asked.

"'Methinks 'tis no time for feasting,' Melissa Arnold said gravely.

"'Not for ourselves, and alas, 'tis far from a feast this year; but at Christmas to make the poor and little children even a little happy, cannot be wrong.' As Betty ended, the church door was thrown violently open, and a lad almost staggered in. 'The enemy,' he cried, 'where be the parson?'

"The four young girls started forward in fear and surprise. 'Art sure?' Melissa asked.

"'Aye. I o'erheard a parcel of them talking in our woods; they are creeping up; there be some riding ahead. I near ran into them but now, and got a shot in the leg as I slipped by on my pretty Bell. She threw me just below, and I thought my game was up. Thou must hide me, and get word to Capt. Harlowe. 'Tis no further I can go.'

"Prudence had run to the door. 'They are coming,' she cried, closing the door quickly.

"Betty turned to the frightened, breathless lad. 'Into the pew there,' she said, 'down on the floor; protect thy face; now,

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Polly, thy help here.' A moment later a mass of evergreen filled the pew and strayed out into the aisle. 'Now to our work,' Betty said, as steps sounded on the porch without. The next moment a trooper, entering the church, saw only four little maids busily engaged in hanging a Christmas wreath above one of the further windows. It was a pretty sight. The quiet church, filled with the last bright sunset rays, the evergreen and holly here and there; but prettiest of all was the group of lasses who, with bright eyes and flushed faces, were seemingly intent on their work. Involuntarily the man's hand went to his cap. Perhaps the sight reminded him of a little church in far-a-way England, where, doubtless when a lad he had often assisted in just such work. It may be Betty's face, when she turned, in its frame-work of dark hair roughened by her scarlet hood, which had fallen back, made him think of a little maid at home. At any rate, his voice was respectful enough as he asked: 'Hast seen aught of a country lad, wearing a red cap, my lass?'

"'In a red cap? Surely not,' Betty answered demurely. Poor Bob Harding's cap had been stolen by the wind in his flight.

"'We have been too busy to think of lads,' Prudence said.

"The man came nearer. 'How near is Capt. Harlowe's force?' There was a moment's silence. 'I must have an answer,' the trooper said more harshly. He was looking at Melissa who, never overbrave, was one shivering mass of fear at this near sight of one of the enemy. 'Fifteen miles, good sir,' she said. 'I beg thee to let us go in safety, there is none in this town to fight; naught but women and children, e'en the lads are away.'

"The man smiled grimly. 'All but the lad who passed us—where hath he gone?'

"Betty pushed forward. 'We are not all cowards,' she said hotly; 'would'st have him, find him.'

"The trooper glanced about him—strode up and down the aisle, out into the tiny vestry, shaking his head at last: 'Not here'; then, his glance resting on the tall brass candlesticks on the altar, he stepped forward, reaching out his hands to take them. Betty was before him. The candlesticks had been brought from England, and were the pride of her heart; only that morning she had polished them until her arms ached. 'Would'st steal from the Lord's house?' she asked, her clear young voice full of scorn.

"The trooper hesitated. 'Tis the spoil of war,' he said.

"'Thou could'st not do so base a thing,' Betty pleaded.

"'As well I as another,' was the answer, as the man took the candlesticks and went briskly towards the door, outside of which five horsemen, wearing the enemy's colors, were drawn up. 'The lad is not here, but methinks he hath not gotten far,' the man said to his waiting companions. 'This young maid shall be our guide. But first fetch the key of this building, my maid; 'tis a pity thy companions shouldst not finish their task, and 'twould be well to guard against any interruption.'

"A moment later the church door was locked on the outside. There was little danger of the girls spreading the news or getting word to Capt. Harlowe now. Betty, they would keep an eye on. But wise Betty had her own plans made. Straight home she led them; through the kitchen, where Reggy toiled, and where the very atmosphere was redolent of good things. No fear now that her ruse would fail.

"Twenty minutes later Betty unlocked the church door. It was dark and cold inside. 'To thy homes,' she whispered, 'but perchance 'twere well for Bob to remain in hiding. I am off to tell Capt. Harlowe. Prudence, do thou keep watch o'er our brave Melissa, too ready-tongued.'

"'The troopers?' Polly questioned.

"'Feasting on Reggy's good things, like half-starved creatures. Verily I little

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thought our dainties would be so disposed of, but 'tis the means to an end. I have turned their horses loose and saddled my own Brownie.' Betty disappeared in the gathering darkness, and the rest, standing huddled in the church doorway, soon heard the rapid tread of horse feet on the frozen road beyond. Betty soon left the village behind and struck out into the open country. Her heart beat fast; often she glanced back, but she need fear no pursuers. The warm room, the well-cooked, substantial, and tempting dainties, the liquors she had brought up from the cellar, had had the desired effect upon the weary, hungry men.

"When, some time later, Capt. Harlowe, with Betty in place of honor at his side, rode with his men into the little village, he found six sleeping troopers ready to be made easy prisoners. He was just in time, however—the enemy had crept up. There was a short, sharp engagement just outside the village, then the enemy were driven back."

"And the candlesticks?" Jack asked, as Mrs. Clyde ended.

"That isn't all?" the Betty of to-day asked. "All of my story, dear. I told you it was a simple one. The candlesticks, Jack—you saw them to-day on the altar of our St. Andrew's. They were easily recovered and returned to their place. Thanks to little Betty, St. Andrew's was unhurt."

"And the boy?" Helen questioned.

"Released when Capt. Harlowe came; and his wound, a slight flesh one, dressed. I presume he was rewarded for his services."

"I'm glad the church wasn't hurt," Betty said.

"So was little Betty, dear. Early Christmas morning she slipped in alone to finish dressing it, and then, as was her wont, sit awhile with folded hands in the still, solemn place; but this morning, before stealing to her favorite corner, Betty knelt before the altar with its Christmas trimmings, and repeated with deeper, truer feeling than ever before, the *'Magnificat.'*"

"My soul doth magnify the Lord," Helen said softly, breaking the hush that had followed her grandmother's last words. "We'll remember her to-morrow evening, when we come to that, won't we Betty?"

"Yes, indeed," Betty answered.

QUEEN VICTORIA is very fond of her grandchildren, and their presence with her quite softens her heart toward all sorts of suitors in whom they take an interest. An amusing story, which illustrates this statement, is told by the London papers. One day not long ago the Queen, accompanied by her grandson, the children of Prince Henry, of Battenburg, was driving out of the grounds of Balmoral Castle, when just outside the gate they encountered a man who had a dancing bear, in order to exhibit which he had been waylaying the royal carriage. The boys at once demanded the performance, and the Queen, somewhat against her own inclinations, caused the carriage to halt while the animal went through its paces. When the performance was over, the Queen sent her footman with a sovereign for the man, which she was surprised to see him refuse. Asked what he wanted, the man said: "I should like much better a certificate just showing that my bear has had the honor to dance before her Majesty." The Queen was not at all inclined to grant this somewhat presumptuous petition, but

one of her grandsons again intervened. "I don't see," he said, "why a bear should not have a royal patent. In Rome a horse was once appointed consul!" This display of schoolboy erudition delighted the aged Queen, but she wished to test his knowledge further. "Well, well," she said, "tell me the name of the emperor who committed this act of stupidity, and your bear shall have his royal certificate." "It was Caligula!" shouted the Prince. A servant ascertained the name of the bear-exhibitor, and that very evening a messenger brought him a document, sealed with the royal seal, which constituted him "bear-leader in ordinary to her Majesty the Queen of Great Britain and Ireland, Empress of India." This appointment has already resulted in large profit to the astute owner of the bear.

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"Father would never let his two daughters drink coffee, so until I was married I never learned to like it. When baby came, some of my lady friends advised me to take up tea and coffee, which I did, on their advice. Shortly after, I became extremely nervous, and my eyes began troubling me. This grew until I could neither read or sew and the inflammation and pain was great.

"Our good doctor was baffled, and advised a shaded room. For a month I lived in darkness. My appetite failed; yet to keep up, I still took the tea and coffee. Finally I went to visit in a family that used Postum Food Coffee instead of common coffee. I began to improve daily, and at the end of four weeks returned home, taking with me a package of Postum, and told the cook to prepare it for breakfast, but not one of us could drink the flat, insipid stuff, as served that morning.

"Suddenly we remembered poor Bridget could not read. I had the Postum prepared then according to directions, and found we could make it as well as my friend had. When the package gave out, it was so far from our ranch to the store, that we began to use some old-fashioned coffee we had in the house. At once my eyes began to inflame and pain. I naturally concluded that coffee was the cause of it; just why or how, no one could say, but I immediately discontinued the coffee, and as soon as some new Postum could be secured, began to use it again.

"This was four years ago, and since that time my eyes have given me no trouble but once; then I visited some friends, and rather than appear fussy, drank coffee whenever they did, anticipating no bad results, for my eyes had been strong so long; but in a day the head began to ache above the eyes, and the eyes became bloodshot, and before the end of the week were so bad I was obliged to go home. No temptation since has been enough to make me touch coffee, and whenever I find a listener I sing the praises of Postum Food Coffee. My father, who had been a coffee-user so many years, died while yet in his prime. 'Stomach and heart trouble,' the doctor said. Poisoned by coffee, I absolutely know. Mrs. Lena Austin, Placerville, Idaho."

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Finance and Commerce

SINCE a week ago additional trouble has come to Wall street. Thursday and Friday the market steadied on the better feeling in London on the rumors that the English forces at Ladysmith had been relieved by the joining of the troops advancing towards them for that purpose, but on Saturday came the astounding report of the serious reverses to the army under Gen. Bueller, from which so much had been expected. The shock threw London into a panic. Consols declined almost to par, and securities of every kind broke rapidly. Of course London was a heavy seller in Wallstreet. To a market which was at best but barely able to handle its own such a shock could have but one result. The whole list gave way, and the close was weak at about the lowest point of the day. These conditions serve to impress us with two important facts. First, that the principal money centres of the United States and Europe are not separate and independent, but constitute one financial world; that injury to one, means injury to that great whole, of which that one simply forms a part. By the same cause and effect what benefits one benefits all. This should give pause to the reckless confidence of those who are so ready to welcome, or at least excuse war between two neighboring nations by congratulating themselves that it will benefit us. It has never yet been made quite manifest how reducing the population and impoverishing the rest of the world, can put increased comforts and greater wealth into our own homes. The second fact made clear by existing conditions is, that in Wall street the general business prosperity of the country the past two years has bred a confidence so great that it has taken on its shoulders a load that threatens to crush it. The high water mark on the price of stocks was made almost a year ago. It culminated with transactions of 1-3-4 million shares in a single day on the N. Y. Stock Exchange. We said at that time that it was doubtful if this volume of transaction in a single day would again be reached by a dull market, and that without it those prices could not be maintained. But the speculative confidence, which made these prices, absorbed for the time a mass of securities vast in quantity, many of them most doubtful in quality, which the public now has foisted upon its shoulders, and with which through the street it is struggling. It is difficult to see from whence any permanent relief is to come. The general volume of the country's business is probably as large as it can at this time get to be. Earnings and profits are likely as great.

There is very little prospect of materially easier money. True, disbursements of interest in January will be the largest on record, but against that arises the prospects of large exports of gold which have already begun, about two million dollars having gone out last week. Exports of five leading articles for November were 15 million dollars less, or 20 per cent. less than last year. Bank discount in London remains at 6 per cent., and the trade is congratulating itself that it was not made 7 per cent. the past week. There is, however, a ray of hope in the indications that both the United Kingdom and Continental Europe, growing uneasy over the prospect of a long delay to the culmination of peace in South Africa, and apprehension of compensation which may grow out of the almost universal sympathy of other European countries with the Transvaal Republic, will buy more freely from this country of breadstuffs and provisions. At the moment there is a noticeable inclination on their part to do so. There is a better inquiry all around, and European markets have not been so ready to sympathize with declines here of late.

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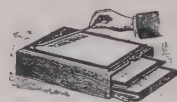
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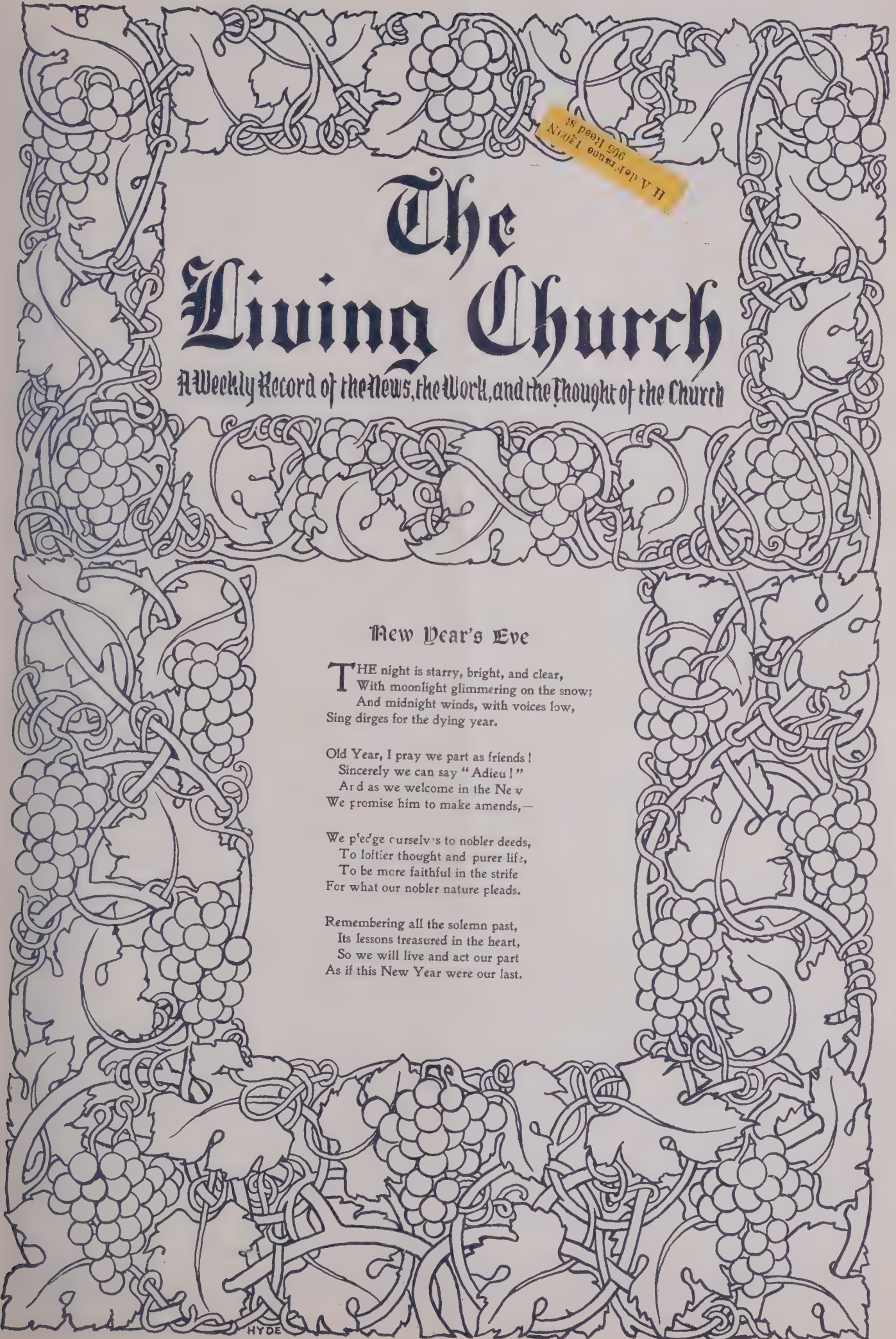
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With moonlight glimmering on the snow;
And midnight winds, with voices low,
Sing dirges for the dying year.

Old Year, I pray we part as friends!
Sincerely we can say "Adieu!"
And as we welcome in the New
We promise him to make amends,—

We pledge ourselves to nobler deeds,
To loftier thought and purer life,
To be more faithful in the strife
For what our nobler nature pleads.

Remembering all the solemn past,
Its lessons treasured in the heart,
So we will live and act our part
As if this New Year were our last.

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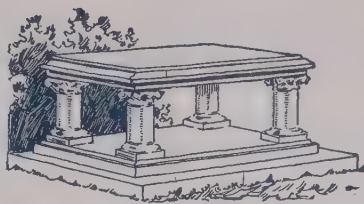
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Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

NEWSPAPERS FROM SOUTH AFRICA THE past week has not been of a nature to cause greater anxiety in England, yet preparations for a forceful campaign are still proceeding, with a vigor indicating a realization that full military strength may be necessarily called into requisition before peace is again proclaimed. Nearly all the colonies of England are tendering men and munitions, and men of every station in life are volunteering with enthusiasm. In Lord Roberts who will be given entire charge of the situation, great confidence is placed. He will call into service bodies of native Indian troops, although it will not be thought wise to reduce seriously the number of troops in that colony. News emanating from Boer sources expresses contentment with the situation, and an offer of peace on Boer terms, which England, of course, will not consider. The real strength and resisting power of the Boers has not yet been encountered, as so far the campaign has been conducted in British territory.

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INCREASING AFRICAN COLONIZATION is leading interested governments into investigations to determine what can be done to overcome unhealthy conditions. In India, Great Britain has partially solved the problem by improving sanitation, and building roomy and airy dwelling places; but in Africa the deadly malaria of the coast regions bars the progress of civilization. Major Donald Ross who had charge of the recent malaria mission to Sierra Leone, reports that the mosquito is largely responsible for the communication of malarial poison, and that these pests can be exterminated by draining pools in which they breed; all of which seems extremely simple and of incalculable benefit, provided the project can be successfully carried out. The German government has engaged the services of Dr. Koch, of "lymph" fame, to experiment and discover, if possible, an anti-toxin that will counteract malarial effects. Dr. Koch is now in Africa experimenting with a number of apes, and seems reasonably certain of attaining his object.

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THE NEED OF MORE STRINGENT immigrant laws may be met with Congressional action. Late reports of the Immigration Bureau show an influx of a class of people who do not possess the requisites of good citizenship, and are deficient in qualities which should be found in all who come to our shores to abide permanently. The time has long since passed when European cheap labor should be permitted to come into the country to congest the labor market. The majority of immigrants are below grade in their own countries, and can only reduce the American standard of population. It is true that present protective measures are doing much, but greater restrictions are needed. The question of politics should be entirely eliminated, and the matter faced from a strict standpoint of national good.

A QUESTION WHICH CAN HARDLY be settled by Congress without creating dissatisfaction, is that of regulating traffic between the United States and Puerto Rico. Being now an American possession, the logical conclusion is that there should be no duty on imports from the island, but this view does not meet with the approval of the League of Domestic Producers. In his message to Congress, the President recommends the abolishment of customs tariffs, and free entry of Puerto Rican products to American markets. Should this be done, the interests affected would be principally sugar and tobacco. The question is a broad one, as it may eventually involve Cuba and the Philippines. In the case of the latter, there being little need of protection by reason of industrial conditions, it is held that no tariff barriers need be placed, particularly as discrimination against other nations might result in embarrassment to our trade with China.

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CUBA, PUERTO RICO, HAWAII, AND the Philippines afford a market to the United States, provided this country is able to supply the normal demand for foreign products, amounting to \$100,000,000 annually. This estimate is based on their actual consumption in past years, and the probabilities are that the future will greatly increase the trade. The Bureau of Statistics has prepared tables showing that \$26,000,000 worth of flour, shoes, leather, flax, woolen blankets, corn, iron, and other leading commodities were sent from Spain to Cuba, Puerto Rico, and the Philippines in 1896. During the same period, the exports to Puerto Rico from Spain amounted to \$7,268,498, while those to the Philippines were \$7,403,047.

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THE BATTLE IN MILWAUKEE OVER the matter of extending the franchise of the street railway company is attracting considerable outside attention. As in other cities, Milwaukee traction officials evidently considered it a legitimate proposition to secure all favors from the city in exchange for as little compensation as possible, and it is said that in an endeavor to achieve this end, money was used in an illegitimate manner. At any rate, a majority of aldermen voted to grant the franchise, and a citizen has now brought suit against city and railway officials enjoining them from entering into the proposed contract. Under a recent decision of the Wisconsin Supreme Court, a tax payer has the privilege of bringing such a suit to protect his rights, and the rights of all other tax payers, when public officials neglect to protect them. This being the first suit brought since the decision, its outcome will be awaited with a great deal of interest.

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A PROPOS OF STREET RAILROADS, the situation in Chicago is unique. At the present time an edifying spectacle is

presented of a corporation defying the city authorities, and refusing to pay compensation for the most valuable franchise ever conferred upon a street railway company. The Union Loop Company controls the downtown structure upon which all elevated roads are dependent for reaching the centre of the city. When the Council granted the franchise, the latter contained a compensation clause, and as the city refused to permit the Loop Company to make bridge connections with department stores, the company claims the terms of the franchise are nullified, and will not pay up. But the city bids fair to win out, and may compel the companies to act honorably. The street railway companies of Chicago, with few exceptions, have considered the city legitimate prey, and have resorted to methods which would be shunned by honorable business men.

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A PROPOSITION OF FAR-REACHING importance was presented last week to the Inter-State Commerce Commission, being the result of the proposed new classification of freight rates. Complaining shippers are represented by former Attorney-General Monnett, of Ohio, whose administration was characterized by sharp attacks on trusts. The shippers petition the Inter-State Commerce Commission to request the Attorney-General to bring action against the Official Classification Committee, for violation of the Sherman Anti-trust law. The committee is a body created by about sixty railroads, and it is held that under the decision abolishing the Joint Traffic Association, any agreement as to classification of freight is illegal. Under the proposed new classification, freights would be greatly increased—from \$10 to \$36 per car between New York and Chicago. On less than carload lots the increase is much greater.

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CONSIDERABLE ATTENTION IS BEING paid by Secretary of Agriculture Wilson to the development of agricultural resources of new possessions, particularly of Puerto Rico. The fact that the United States is a heavy importer of tropical products, leads to a query as to whether or not a great amount cannot be raised in our own territory, now extended over the globe from the Arctic circle to a point three degrees north of the Equator. During the fiscal year ending June 30th, our importations of rubber amounted to \$31,875,000, and it is believed this can be successfully and profitably produced in Puerto Rico and the Philippines. The matter is now in the experimental stage. It is the intention of the Secretary to have 100,000 plants started, and push the enterprise with vigor. Congress will be asked for appropriations for experimental stations in Puerto Rico, the Hawaiian and Philippine Islands, which will be under the direction of scientific agriculturists who will demonstrate what can best be produced, and instruct the natives as to the best methods of production.

The News of the Church

The Woman's Auxiliary

THE UNITED OFFERING

A PAPER READ AT A MEETING OF THE
WOMAN'S AUXILIARY, LOS ANGELES,
BY MRS. EUNICE FINCH

THE UNITED OFFERING is an offering of money every three years from all the diocesan branches of the Woman's Auxiliary, to be used for some needed object in connection with the work of the Board of Missions. Mite boxes for this United Offering are distributed throughout the Auxiliary during the three years preceding the triennial meeting, and the collection from these boxes must be over and above all other contributions and work undertaken by the Auxiliary.

As we in our parishes make one great offering each Easter, so once in every three years the Woman's Auxiliary makes one also. It has a service and meeting at the time, and in the city where the General Convention meets, and it is the earnest desire of the Woman's Auxiliary that each and every woman communicant have a part in this great Triennial Offering. Many of our women look at the little blue boxes and say: "Oh! that is such a small way to give. Too small for me. I am interested in larger things." I think the reason why so many women lack interest in this subject, is because they lack knowledge. They know very little about the United Offering, therefore they have no interest. In order to find out just how much there is in this subject, we must look backward for a little time. Let us go back ten years and see what we have done in this line of work.

In 1889, just ten years ago, our United Offering was made in New York city, and amounted to \$2,000. One half of this sum was given to build a church at Anvik, Alaska. That little seed that we planted beside the great Yukon River ten years ago has grown to a sturdy tree and is bearing fruit. At Christ church, Anvik, Alaska, they now have a branch of the Woman's Auxiliary, with president, secretary, and treasurer, just as we have here, and last year they sent down from that icy region an ermine bag holding \$136 25 in gold nuggets, to be laid on God's altar for missions. The other half was used to send a missionary to Japan.

No one can estimate the amount of good that \$2,000 has done, and is doing, in carrying the glad tidings to those who are sitting in darkness in Alaska and Japan. We rejoiced that we had been able to do so much. Yet we were not satisfied; we wished to make a greater offering, so the little boxes were sent out again to gather up the pennies for the United Offering to be made three years later. When we gathered in Baltimore, at the triennial meeting in 1892, to thank God for all that he had enabled us to do, we found that our offering amounted to \$20,000, which was given to the Enrollment Fund to be used in the cause of missions. From \$2,000 to \$20,000 in three years is rapid growth, still we were not satisfied.

It was then decided that the next United Offering, to be presented in 1895, should be used for the endowment of the episcopate in a missionary jurisdiction. This would take \$50,000. Could we do it? Could we step from \$20,000 to \$50,000 in three years? We resolved to try, and again the little boxes were started on their journey all over the country to gather up the pennies. In every diocese throughout the Church earnest Auxiliary women went to work to do what they could to raise this large sum, and as the pennies dropped into the boxes, prayers were said that our work might not fail, that God's blessing might be upon the workers and the work.

October 8, 1895, was the time when this great offering was to be made. As the time drew near, many hearts were anxious, lest we fail to reach this great sum. At 9:30 in the morning, Oct. 8, 1895, a great company of women might have been seen going into Christ church, St. Paul. From East and West, from North and South, came

these women, all bringing gifts. After a great united service of praise and thanksgiving, their gifts were carried to the altar to be offered to Almighty God; and when these women saw the great alms-bason glittering with gold and purple and scarlet, heaped up and overflowing, joyful enthusiasm rose high, and fear, discouragement, and anxiety vanished. When the great sum was counted, we found we had given \$54,000, the largest gift for missions ever laid upon God's altar. All this came from many self-denials and conscientious systematic giving to secure for all time a missionary bishop for the poorest and weakest and least remembered of all Christ's flock upon earth.

We only stopped for one moment to return joyful thanks to Him who had enabled us to accomplish this great result. Then we turned our attention to our friends, the little blue boxes, telling them that once more they must journey into every diocese of the American Church, glean the pennies for the United Offering of 1898, to be made in Washington, D. C., and to be a gift from the Woman's Auxiliary to the Board of Missions, to be used in the training and support of women in missionary fields. This object seemed to appeal to every woman interested in missionary work; so we determined that the offering of 1898 should be, with God's help, much larger than any we had yet made.

However scattered we may be, however separated by land or sea, however varied our ordinary gifts of money or service, once in three years the members of the Woman's Auxiliary feel that they are one in aim and in organization, truly united and drawn together. Each branch may feel itself feeble and isolated, as it struggles on alone through all the three slowly passing years; but when the triennial meeting comes and the United Offering is made, it realizes the strength and unity of the whole body, and goes back again to take up duty with fresh energy and courage, and renewed faith and hope.

Three years had rolled away, and the time had come for the United Offering at Washington. Some of us had the great privilege of being with that throng of women who gathered there five thousand strong with their precious gifts. I am sure all Auxiliary women were there in spirit on that day of days when the great offering was laid upon the altar. This time the golden alms bason, given by Mother England to her daughter America, was not large enough to hold the precious gifts. Many other basons were filled. As the Bishop presented the loaded basons, the choir of vested women joined the great congregation in singing the doxology. It has been said by one who was present that nothing in the history of mission work has excelled the reverent enthusiasm with which the women of the Church presented this largest of all their offerings, the fruit of devoted, consecrated, and self-sacrificing labor for the spread of the kingdom of Christ. It took the united strength of two clergymen to carry the alms out of the church, and it took the treasurer of the Board of Missions, with one man to assist him, four hours to count the great sum, and then we found that we had given \$82,000. We now see that the Woman's Auxiliary has given in ten years, \$160,000 over and above all other contributions of money and boxes.

Only our Heavenly Father can tell how much good this money has done, and is doing, flowing out into the dark places of the earth carrying the Gospel. And to us who have had the smallest part in this will come a blessing, for we know our dear Lord said: "It is more blessed to give than to receive."

But we must not linger in the past. We now have to do with the present, to make ready for the next triennial meeting, to be held in 1901, in San Francisco, where the next United Offering is to be made. This offering will be divided into equal parts, each of our missionary bishops to receive one part, and one part to be given

to the Colored Commission, to be used among the colored people in the South.

In October, 1901, if we look toward the East, we will see a great procession of Auxiliary women, filled with enthusiasm and laden with many gifts, starting from the Atlantic and the Gulf States. As they march westward across the continent, each diocesan branch from the Northwestern, the Middle, and the Rocky Mountain States will fall into line, and they will come marching across the Rocky Mountains like a great army, never halting until they reach this Golden State where they are to present their gifts on God's altar at San Francisco. Then turning our eyes toward the Pacific sea, we will see great ships entering the Golden Gate bringing representatives of the Woman's Auxiliary from Japan, China, Africa, and Alaska, all bearing gifts to lay upon the same altar.

Now the question comes, will we be ready to take our place in that great procession? If so, we must be up and doing. Nearly one year has slipped away, and I am afraid we have done very little. Unless we make good use of the little blue boxes, we will surely lag behind.

Last year our diocesan branch was only two years old, yet how glad and happy we were that we could send \$413 to that great offering in Washington. We will be three years older in 1901, and surely on our fifth birthday will give at least one thousand golden dollars. In our young diocese we all know there are few rich women who will be moved to give a large offering to this cause. Most of the women throughout the diocese are just like ourselves here in St. Paul's parish, some very poor in this world's goods, none very rich.

I tell you, my friends, only regular daily consecrated giving can do this great work that is at our door for us to do. If we will take pencil and paper and do a little arithmetic, we will find that if one woman will drop one penny into the little blue box every day for three years, she will have \$11, and if one hundred women go and do likewise, we shall have \$1,100. If one thousand women will each drop one penny every week into the little blue box, we shall have \$1,560. There is great power in the almighty cent as well as in the almighty dollar. You see we can, if we will, carry one thousand golden dollars to San Francisco in 1901, our fifth birthday.

Could every woman communicant in this diocese have a little part in the United Offering to be presented in 1901, what a blessing it would bring to the diocese. Alas! many women do not even know there is to be such an offering. Let us who do know tell them. Let an earnest woman, full of missionary zeal, take the boxes and scatter them far and wide. Let her keep her eye on them, and a prayer in her heart for them, until the time for the ingathering. And every day when the clock strikes twelve, let us all remember to say the midday prayer.

The Sunday School

The December meeting of the Sunday School Institute of Washington was made specially interesting by a lecture on missions in China, by the Rev. J. Addison Ingle, now spending his vacation in this vicinity. It was illustrated by beautiful views, collected by Mr. Ingle in China.

Brotherhood of St. Andrew

Baltimore Local Council

The December meeting was held Dec. 5th, in Henshaw memorial church, Baltimore. "Methods of Brotherhood work" were discussed by Mr. H. C. Turnbull, Jr., of Towson, and Mr. R. C. Morris, of Elkridge. The following officers were elected for the ensuing year: President, Daniel M. Murray; vice-president, William E. Bonn; secretary-treasurer, Edmund D. Smart;

recorder, Harry L. Hyde; executive committee, H. C. Turnbull, W. W. Chipchase, George M. Kimberley, R. C. Morris, Wm. B. Hurst, and Geo. B. Oliver.

St. Paul's Chapter, Washington

On the 28th Sunday in Advent, at the evening service in St. Paul's church, the parish chapter celebrated its 10th anniversary. After choral Evensong, the rector, the Rev. Alfred Harding, gave a brief account of this, the first chapter of the Brotherhood in Washington, and of its faithful work, especially in bringing an increasing number of men to the Church services and to the Bible class. The sermon was delivered by the Rev. R. P. Williams.

Daughters of the King

The Buffalo, W. N. Y., Chapters

A special meeting was held at the See House, on Dec. 7th, to welcome Miss Elizabeth L. Ryerson, the general secretary of the order. Although the evening was a stormy one, about 60 were in attendance. The meeting was opened by singing the Daughters' Hymn, "Lord, speak to me," followed by the Creed and prayers of the order, offered by the Bishop. Miss Ryerson explained the character and aims of the order. It is carrying on the same work amongst women which the St. Andrew's Brotherhood does among men, and with a still greater prospect of success. She spoke of the establishment of the order in England, and of the favor with which it has already been received there. Chapters have also been formed in Australia and the West Indies, as well as throughout the United States and in Canada. The entire membership is now nearly 12,000. The Bishop of the diocese expressed his hearty approval of the order and its work, and his desire that it may be extended in his diocese.

Canada

Diocese of Toronto

Provost Welch, of Trinity College, has been appointed rector of St. James' cathedral, Toronto. By the recent census, the membership in that city of the Church of England, is shown to be larger by about 800 than any of the denominations. The semi-annual meeting of the diocesan board of the Woman's Auxiliary was held at Uxbridge. The Rev. W. J. Garton, of Rupert's Land, gave an address. A plan of collecting has been very warmly taken up in St. James' parish, Orillia, by which it is hoped to raise \$1,000 for the Easter offering. The organ in St. James' church is being much improved. The congregation of the church at Midland have given up \$100 of their grant from the mission fund. A number of Church workers in the city of Toronto, have offered to assist the mission board by visiting country parishes and missions during the winter and pleading the cause of the mission fund. The Bishop conducted the dedicatory service in Toronto, Dec. 10th, when the bronze tablet to the memory of the officers and men of the Battleford column, who fell in the campaign of 1885, was unveiled. Lord Minto, the Governor General, and an immense crowd were present. There was profound feeling when the thousands present joined in the special prayer for protection for the troops now engaged in war.

Diocese of Niagara

Bishop Du Moulin held an ordination in St. Luke's church, Hamilton, Nov. 30th, and preached in the evening to the local chapter of St. Andrew's Brotherhood in Christ church cathedral. The new organ in St. James', Guelph, was used for the first time on Advent Sunday. The rural deanery of Lincoln and Welland held a meeting in St. James' church, Merriton, Dec. 6th. The Rev. Robert Ker received a kind welcome on taking his place for the first time as rural dean. The re-opening of the old historic church, St. Luke's, Burlington, after its restoration, excited much interest. The Bishop preached morning and evening. The congregations were so great many had to go away. It is

expected that nearly all the debt of \$1,000 for the restoration will be paid at once.

Diocese of Huron

The Bishop held an ordination on St. Thomas' Day in St. Paul's cathedral, London, when a number of deacons were advanced to the priesthood. The special services held in Christ church, London, conducted by the Rev. T. A. Wright, of Brantford, were very helpful. The Western University, London, has received a further donation of \$50 from Colonel Leys. St. John's church, Preston, has had several improvements made lately. A branch of the Woman's Auxiliary has been organized in connection with St. John's parish, London Township.

Diocese of Ottawa

In order to obtain the legacy of \$5,000 bequeathed to the Widows and Orphans Fund of the diocese, by the late Robert Hamilton, of Quebec, it was necessary within a given period to collect another \$5,000. Of this sum \$4,500 has already been obtained. Nearly \$1,000 was given by Christ church cathedral, and St. George's, Ottawa. Four new branches of the Woman's Auxiliary were reported to have been organized, at the monthly meeting of the diocesan board, Dec. 4th. A good deal of business was brought forward at the last meeting of the Executive Committee in Ottawa. There was a proposal after reading the Widows' and Orphans' fund committees' report, to grade pensions to widows on the basis of the private income. Several amendments to the canons regulating the superannuation fund were proposed. The new church at Vernon is nearly completed. St. Augustine's church at Canterbury was consecrated by Bishop Hamilton, Dec. 3d, as it has been entirely freed from debt.

Diocese of Ontario

Great satisfaction is expressed at the liberal offerings throughout the diocese to the diocesan augmentation fund. In the mission of Roslin \$1,249 was subscribed for the purpose. At the meeting of the Executive Committee in November, Archbishop Lewis read a letter in which he expressed his intention of resigning the see of Ontario either at or immediately after the next meeting of synod in May or June. A committee was appointed to consider ways and means of making a provision for the Archbishop after his retirement. He was the first Anglican Bishop consecrated in Canada. The consecration took place in St. George's cathedral, Kingston, in March, 1862.

Diocese of Quebec

The annual meeting of St. Francis District Association took place Dec. 5th, at Sherbrooke. The Bishop was present, and the Bishop of Algoma, formerly rector of St. Peter's church, Sherbrooke, also. The St. Francis deanery board met the following day. Bishop Dunn had a number of Confirmations in the township in December. He presided at the last meeting of the Central Board of the Church society. It was then announced that the legacy of \$24,000, bequeathed by the late Hon. E. J. Price to various Church objects, had been handed over free of duty, Mr. W. Price having paid the government succession duty amounting to \$2,400. The resignation of the office of principal of Bishops' College, Lennoxville, by Dr. Adams, has been received by the authorities. Dr. Adams, who is now in England, has improved in health, but fears he will not be able to return to his work.

Diocese of Fredericton

There was a Confirmation at Marysville in the new church, by Bishop Kingston, Dec. 2d. On behalf of the children's mission fund a special appeal was read in all the Sunday schools in the diocese on the 1st Sunday in Advent, in which attention was drawn to the needs of the counties of Restigouche, Albert, and Gloucester. Copies of the appeal were distributed to the children.

Diocese of Rupert's Land

The new rector of St. Luke's church, Fort Rouge, Winnipeg, entered on his charge on the 1st Sunday in Advent. The ceremony of induc-

tion was performed by the dean of Rupert's Land, in the absence of Archbishop Machray. The new church at Pilot Mound was consecrated recently by the Archbishop. Dean O'Meara who has lately returned from a trip in the diocese, reports everything flourishing, but laments the lack of clergymen to fill needed missions.

Diocese of Montreal

The Bishop held an ordination in Christ church cathedral, Montreal, on the 3rd Sunday in Advent, when Mr. Day Baldwin, only son of the Bishop of Huron, was admitted to Deacons' Orders, the ceremony thus taking place in the church of which his father was so many years rector. Work on the new organ in the tower of the cathedral, is going on rapidly. The new chancel of the church of St. James the Apostle is nearing completion. The Bishop held an ordination in St. Stephen's church, Montreal, on the 2nd Sunday in Advent, when two deacons were advanced to the priesthood. The Bishop preached the sermon. A very successful meeting was held in Trinity church schoolhouse, Montreal, Dec. 5th, in connection with St. Peter's mission, Lesser Slave Lake, in the great missionary diocese of Athabasca. Trinity Woman's Auxiliary takes a special interest in this mission, and sends every year a splendid bale of groceries, clothes, drugs, etc.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

In St. James', Chicago, on Sunday next, three deacons will be advanced to the priesthood by Bishop McLaren, Dr. Stone preaching the ordination sermon.

The Rev. D. W. Howard has accepted the call to St. Matthew's, Wheeling, W. Va., and will leave St. Paul's, Kenwood, at the beginning of the year, where he has been assistant to the Rev. C. H. Bixby for two years, his departure being much regretted by his rector and the parishioners generally.

Confirmation by the Bishop

The Bishop returned from New York a week ago, and resumed his visitations, which had been interrupted during three months' disability, by confirming, on the Sunday before Christmas, a class of 11 from Christ, Winnetka, and St. Paul's, Glencoe, presented by the Rev. H. G. Moore. He was unable to be at the cathedral on Christmas, but sent his loving greetings to the congregation.

Christmas Services

The reports from the churches regarding these services are uniformly good. At St. James', for instance, the increase in number of communicants over last year was 100. At St. Peter's, there were over 400 at the three Celebrations, an increase of nearly 15 per cent. At the church of the Epiphany the Christmas services were very well attended. There were three Celebrations, 7, 9, and 10:30 A. M., and about 350 communicants received. The 10:30 A. M. congregation was one of the largest in the history of the parish. The music was unusually fine, and included the opening tenor solos and chorus of the "Messiah" and selections from Gounod, Eyre, and others. Mr. E. C. Lawton is choirmaster, and Mr. Francis Hemington is organist. The annual children's festival was held in the church at Evensong on Christmas Eve. The Rev. Francis T. Hall, D. D., assisted the rector, the Rev. John Henry Hopkins, on Christmas Day. Few, if any, of the country missions were without the ministrations of the Church on their great festival.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At the church of the Beloved Disciple, the benediction of a new rood screen and pulpit took place the last Sunday in Advent, Bishop Coleman, of Delaware, officiating.

The Church Mission to Deaf Mutes

Held its 27th anniversary at St. Matthew's, on the evening of the last Sunday in Advent. The

statement prepared by the general manager, the Rev. Thomas Gallaudet, D. D., noted that the society is now limited in its operations to the dioceses of New York, Long Island, Newark, and Connecticut. Its missionaries hold sign services as often as practicable, in 10 different places; the society owns and maintains a Home for aged and infirm deaf-mutes, in the State of New York, on a farm of 156 acres by the Hudson river. The property is free from debt. The income of its Endowment Fund pays one-half of its current expenses. The balance comes from charitable gifts. There are 26 inmates in the Home, 14 women and 12 men. All have been educated, but have broken down in the battle of life. Three are deaf and dumb and blind.

Bequests to St. Luke's, and Indian Missions

St. Luke's Hospital, and the Domestic and Foreign Missionary Society of the Church, have received bequests of \$5,000 each, by the will of the late Mrs. Elizabeth C. Judd, of Wilmington, Delaware, widow of Col. Henry B. Judd, U.S.A. Mrs. Judd's experiences in the West as an officer's wife, has caused her to specify that the sum for the Board of Missions shall be applied for Christian work among the Indians.

Home for Old Men and Aged Couples

At the annual meeting just held at the Home, the Rev. Wm. H. Vibbert, D. D., presided. The annual report was presented, and included the gratifying fact that through the payment of a legacy of Mr. Chas. H. Controft, the institution has been freed from debt. The enlargement of current income is needed to meet the increased expenses of the Home on its new site. An address was delivered by the Rev. Dr. Olmsted.

Archdeaconry of New York

At the annual meeting, the Ven. Archdeacon Tiffany, D. D., presided, and annual reports were considered. A movement was set on foot to increase interest in Church Extension. The trustees were re-elected as follows: The Rev. Drs. John W. Brown, Wm. H. Vibbert, David H. Greer, and J. Lewis Parks, and Messrs. G. B. Barney, A. C. Zabriskie, C. A. Clarke, and C. P. Bull. The latter was re-elected secretary, and Mr. James Pott, treasurer.

Church Schools, Colleges, Seminaries

At the annual meeting of the Association for Promoting the Interests of Church Schools, Colleges and Seminaries, held at All Angels' Church, the president, Mr. Hoffman, in the course of his address, disclosed a gift of \$45,000 from the Hoffman family to the University of the South. Addresses were made by the Rev. Dr. Cole, warden of St. Stephen's College, the Rev. Dr. Dobbin, Hon. J. V. V. Olcott, and Bishop Niles, of New Hampshire. After the lunch at which the members were guests of Mr. Hoffman, a meeting of the board of directors was held for organization, and the following officers were elected: President, the Rev. S. DeLancy Townsend, Ph. D.; vice presidents, Bishops Coleman and Niles, Dean E. A. Hoffman, the Rev. Drs. A. Toomer Porter and Wm. R. Huntington; secretary, Mr. C. F. Hoffman, Jr.; treasurer, Geo. Zabriskie, D. C. L.

Christmas Services

At the church of the Transfiguration there were four Eucharistic celebrations on Christmas Day, Martin's Communion service being used at the choral Celebration, when the offertorium was "The Birthday of a King," Gounod's "O Salutaris Hostia" being sung at the post-Communion. At Grace church the music at the High Celebration was Lloyd, in E flat; the anthem being Sir Arthur Sullivan's "It came upon the midnight clear," and Robert's, "The whole earth is at rest." At Trinity, the service at High Celebration was sung to Weber in E flat. Thomas' "In the beginning," was sung as introit, and Sir Arthur Sullivan's "Glory to God in the highest," as anthem. At Calvary church there were four Eucharistic celebrations, with use of Stainer's "Mercy and truth are met together," and Handel's Hallelujah chorus. The music at St. James' church was under the

direction of Mr. Walter Heary Hall, organist and choir master, and included Garrett's *Te Deum* in E flat, Gounod's "O sing to God," with Parker's Communion Service in E. A. St. Andrew's church, Selby's *Te Deum* and Jubilate were rendered, with Adam's Communion Service, and Hayne's anthem, "Lo, God, our God, has come." Mr. G. Edward Stubbs had charge of the Christmas music at St. Agnes' chapel, of Trinity parish, which included Handel's "O Thou that tellest," and Parker's "Calm on the listening ear of night." At St. John's chapel, Schubert's Mass in G was sung, several selections from Handel's oratorio of the "Messiah," and Gounod's "O sing to God," as offertory. At St. Bartholomew's church, the organist, Mr. R. H. Warren, conducted the musical portions of the service, which embraced compositions of his own, and of Berlioz, Mendelssohn, and Gounod.

Pennsylvania

Ozi William Whitaker, D. D., LL. D., Bishop

Dec. 10th is observed by the deaf-mutes as the birthday of Thomas Hopkins Gallaudet, LL. D., the founder of deaf-mute education in the United States. On Monday evening, the 11th inst., a banquet was given by the members of the Cleric Literary Society, at one of the city hotels. Among the toasts was "The clergy," responded to by the Rev. A. W. Mann, and "The world's congress of the deaf," responded to by the Rev. J. M. Koehler. The Dr. Gallaudet referred to is the father of the Rev. Thomas Gallaudet, D. D., founder of Church work among deaf-mutes; and Prof. E. M. Gallaudet, Ph. D., LL. D., founder of the College for the Deaf at Washington, D. C.

Confirmation at Norristown

Bishop Whitaker made his annual visitation to St. John's church, on Sunday evening, 17th inst., when he administered the rite of Confirmation to a class of 34 persons, presented by the rector, the Rev. Harvey S. Fisher.

Rector for Twenty-Two Years

The Rev. L. F. Hotchkin, registrar of the diocese, and rector of the memorial church of St. Luke, the Beloved Physician, Bustleton, completed 22 years of service on Sunday, 17th inst., and preached a sermon appropriate to the occasion.

Commemoration of Washington

Members of the First City Troop, in full dress uniform, were in attendance at Evensong, Sunday, 17th inst., at St. James' church, Philadelphia, when the rector, the Rev. Dr. J. N. Blanchard, made an address commemorative of the centenary of the death of Washington. At old Christ church, the service was in charge of the Rev. G. Woolsey Hodges, chaplain of the Sons of the Revolution. The sermon was preached by the Rev. R. H. Nelson, a member of the society.

A Tablet in Memory of Rev. Dr. Corbett

Was unveiled on Sunday morning, 17th inst., at the church of the Transfiguration, West Philadelphia, during the singing by the choir of the hymn, "For all the saints who from their labors rest." The rector, the Rev. W. H. Bown, made an appropriate address. The tablet bears the following inscription:

In memoriam. Rev. Sidney Corbett, D. D., rector of this church from July 1, 1884, to Feb. 1, 1896. Died December 17, 1897. We give thee hearty thanks for this Thy servant, who having finished his course in faith, now rests from his labors. Erected by his friends.

The Social Purity Alliance

Of Philadelphia, met on the 18th inst., in Holy Trinity parish house, with the president, the Rev. Floyd W. Tomkins, in the chair. Reports from the delegates to the recent convention of the Social Purity League of the world, held in London, were heard, and the same members, Mrs. William J. Hall, of Swarthmore, and Mrs. Mary Trevilla, of West Chester, spoke on the "White slave traffic." A committee was appointed to discuss ways and means to prevent

minors from attending immoral performances at theatres.

Bi-Centennial of St. Martin's, Marcus Hook

The celebration was begun on Monday evening, 18th inst., this date being the 200th anniversary of the deeding of a lot and the purchase of a building in which the first services were held. This building was a cabin near the shore of the Delaware river, and services were conducted there in a very primitive style. From the time of the dedication of the land, Church services have been continuously held there. It was the mother of the Episcopal churches outside of Philadelphia, and the first missionaries sent out from England stopped at this station. The present church edifice was erected in 1845, and was consecrated by Bishop Alonzo Potter, in July, 1846. The present rector, the Rev. R. M. Doherty who recently succeeded the Rev. G. C. Bird, deceased, had charge of the services, assisted by the Rev. Geo. C. Moore, and the Rev. F. M. Taitt delivered the address.

Dr. and Mrs. Rumney's Golden Anniversary

The parish house of St. Peter's church, Germantown, was the scene of a brilliant gathering on Tuesday evening, 19th inst., when several hundred residents of that suburb assembled to celebrate the 50th wedding anniversary of the rector, the Rev. Dr. T. S. Rumney, and Mrs. Rumney. The interior of the large building was beautifully decorated, and a band played during the evening. Refreshments were served. Just before the close of the reception, surprise was given the aged rector and his wife, when the Rev. J. M. Hayman, the curate, presented them with a purse of gold, containing about \$1,000, in the name of the entire congregation, as an evidence of affectionate esteem, stating that every one of the members, rich and poor alike, was represented in the gift. With considerable feeling, Dr. Rumney accepted the purse. Dr. Rumney and Miss Annie J. Morrill were married in Christ church, Alexandria, Va., Dec. 19th, 1849, by the rector, the Rev. Charles H. Dana. Dr. Rumney was then lay reader of that parish. In 1870, he came to Germantown and became rector of Christ church; and, in 1878, accepted charge of the new parish of St. Peter's, where he still remains.

Chimes for Christ Church, Germantown

On Sunday afternoon, 17th inst., in the presence of a large congregation, the chime of bells to be placed in the tower was blessed by Bishop Whitaker, assisted in the service by the Rev. C. H. Arndt, rector of the church. The bells rested on a platform in front of the baptistry. On the largest, or tenor bell, is the following inscription:

In memoriam of Edwin Jeffries. Presented to Christ church, Germantown, Philadelphia, Advent, 1899, by his wife, Elizabeth H. Jeffries. Charles Henry Arndt, rector.

On the rim of the bell are the texts from the Apocalypse and St. Paul's Epistle to the Galatians: "The Spirit and the Bride say Come," "The fruit of the Spirit is." Each of the other nine bells is named after one of the "fruits": "Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance." The bells were cast in Troy, N. Y., and together weigh about six tons; they cost some \$7,000, which does not include \$2,000 required to place them in the tower. They are said to be among the finest toned bells in the world, comparing favorably with, if not exceeding, those in the London cathedral. During the service the music was rendered by an augmented choir of 50 voices. Bishop Whitaker preached the sermon.

Parish Missionary Societies for Men

At the monthly meeting of the Church Club of Philadelphia, held Nov. 27th, the members were privileged to bring such subjects as they might see fit for the consideration of those present. One of the subjects thus suggested was the formation of societies of men in the various parishes to collect information respecting the missionary work of the Church, and generally to interest the male members of the parishes in the subject. After full and free discussion, an

informal resolution was passed asking the Board of Governors to consider the same; and at the monthly meeting of that body, held Dec. 15th, the following preamble and resolution were unanimously adopted:

WHEREAS; On the last "Club Night," opinions were very freely expressed that great benefits would result if the men of the various parishes could be gathered together at stated periods, in a manner similar to that which has been done for so many years by the parish branches of the Woman's Auxiliary to the Board of Missions, for the purpose of increasing the interest in the missionary work of the Church, therefore,

Resolved; That the Board of Governors of the Church Club of Philadelphia, recognizing the importance of the dissemination of proper information in regard to this most important matter, and desiring, as far as lies in their power, to increase interest in the same, respectfully suggests to the various parishes the formation of societies of men for such purposes.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

At a special service for the Guild of St. Barnabas, Dec. 11th, the following clergy were received as priests associate: the Rev. Messrs. R. P. Williams, Charles E. Buck, and C. F. Sontag.

On Dec. 14th, there was a memorial service in the church of the Epiphany, in commemoration of the 100th anniversary of the death of Washington. The service was under the auspices of the patriotic societies of the District. Appropriate music was a special feature of the occasion.

All Saints' Mission, Benning

Has recently been placed under the immediate care of the Bishop of Washington who has appointed as priest-in-charge, the Rev. Philip M. Rhineland. The growing suburb in which this mission is situated, has just attained to rapid transit facilities, and the prospect for Church work is bright. There is a chapel, with 80 communicants, and a Sunday school of 70 pupils.

Maryland

William Paret, D.D., LL.D., Bishop

The Rev. Wm. A. Coale and family left Baltimore Dec. 14th, for Cecil Co., Maryland, where Dr. Coale has accepted the rectorship of North Sassafra parish, in the diocese of Easton. Dr. Coale was for eight years rector of St. Luke's church, Baltimore, resigning on account of ill-health, June 1, 1898.

Mrs. Sarah Jane Barrett, wife of the Rev. John Barrett, a retired rector, died on Dec. 14th, at her home, near Baltimore, in the 57th year of her age. Mrs. Barrett was born in London, England, her family name being Edwards.

A Gift from Chinese Christians

Some handsome embroideries recently presented to All Saints' church, Frederick, by the congregation at Hankow, China, in recognition of the generosity of All Saints' to the work in that country, have been placed in position behind the chancel. There is one large silken banner with two panels surrounded by Chinese hieroglyphics in exquisite embroidery. The centre-piece contains the Lord's Prayer, and the panels, other words in Chinese letters.

Legacies of Mrs. E. E. Rose

By the will of Mrs. Elizabeth Emma Rose is bequeathed the sum of \$5,000 to the vestry of St. John's parish, in Baltimore and Harford Cos., for the maintenance of the family lot of the testatrix in St. John's churchyard, and the support of the rector in charge of the church, and \$2,000 to the vestry of Emmanuel church, Baltimore, for the benefit of the Sunday school.

Confirmations in St. Paul's, Frederick Co.

Bishop Paret, in St. Luke's church, Adams-town, the Rev. G. W. Thomas, rector, preached, confirmed five, administered the Holy Communion, and made a special address to the congregation upon the need of students for the ministry, and upon the sacredness of the Lord's Day. In the evening, at St. Paul's chapel, Point of Rocks, in the same parish, he preached, con-

firmed three, and made an address on parish unity and Sunday observance.

Gift to Christ Church, Baltimore

A copy of the decorated limited edition of the Revised Standard Prayer Book of 1892, bound in white vellum, and exquisitely and symbolically decorated in black and white by Mr. Daniel Updike, has been presented to this church. The edition was prepared under the direction of Bishop Potter, Dr. Huntington, and Mr. J. Pierpont Morgan, and made possible through the munificent generosity of the last named.

Confirmations in Linganore Parish

On Nov. 20th and 21st, Bishop Paret preached, and administered the rite of Confirmation to a class of five in Zion church, Urbana; two in Grace church, New Market; three in St. Paul's, Poplar Spring, and five in St. James', Mt. Airy. The Rev. David May, the rector of the parish, has these four churches under his charge, requiring much riding and a great deal of visiting over a wide region; and he has proved the possibility of effectively holding congregations together, and having them grow under such circumstances.

Archdeaconry of Towson

The fifth semi-annual session was held recently in Emmanuel church, Belair; 15 clerical and three lay delegates were present, together with four brethren of the archdeaconry of Baltimore. The meeting opened with the celebration of the Holy Communion by Bishop Paret. In lieu of a sermon, the Bishop spoke at length of the scope of archidiaconal system, the need of more clergy or lay-workers, and also for greater zeal in diocesan missions. At the business meeting, the reports of work done were for the most part encouraging, and the archdeacon's report showed that over half of the money asked for diocesan missions had been paid. The archdeacon spoke on missionary work in the archdeaconry, and the Rev. Edw. B. Niver, in a very clear way, presented the duty of conducting diocesan mission work in an intelligent, methodical manner. The Rev. Percy F. Hall read an essay, on "How to care for the newly confirmed," which led to a free and full discussion, after which the topic, "The relation of the Sunday school to the Church," was discussed. Addresses were made by the Rev. Edw. A. Colburn, on "The Church in the home"; the Rev. Edw. Wroth, on "The Church in business," and the Rev. Geo. C. Stokes, on "The Church in society." Those present were tendered a cordial and charming reception by Dr. Kelly and his two sisters, at his new and beautiful residence.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

A new furnace has been placed in Trinity church, Platteville, and the walls of the church have been re-calclimined.

Trinity church, Janesville, is erecting a commodious guild hall and Sunday school room, made from an unused cellar. The Rev. James A. M. Richey has entered upon his new work here, and the people have given him a hearty welcome.

A new mission has been opened at Palmyra, under the care of the Rev. Dr. Johnson, rector of Whitewater. At a recent episcopal visitation, four persons were confirmed.

A very successful Mission was preached at St. Andrew's church, Milwaukee, Nov. 26-30th, by the Ven. Percy C. Webber, Archdeacon of Madison. A class of four was confirmed by the Bishop.

St. Chad's church, Okauchee, being free of all debt, was formally consecrated by the Bishop in November. The Rev. Dr. Webb and the Rev. Arthur Goodger assisted.

Calvary church, Prescott, has been placed under the care of the Rev. P. H. Linley, of Hastings, Minn., on the opposite side of the Mississippi river.

On Dec. 18th, the Rev. J. Ward Gilman resigned the cure of Holy Innocents' church, Ra-

cine, in order to devote his whole attention to the growing work at Immanuel church, Racine.

Racine College School

Seventy boys are now on its roll, and a steady increase is yet apparent. What hath God wrought, in thus showing His protecting care over this noble foundation of the saintly De Koven!

The Cathedral Church

Is undergoing some further improvements. A new flooring in hard wood has been laid throughout the nave; the baptistry has been placed in its proper position near the front doors; the tiling of the front porchway is being proceeded with, and some other betterments. New seats, in light oak, will soon be added, to correspond with the other interior furnishings in the choir and sanctuary. The cathedral will then be about complete in its interior decorations, and will certainly be recognized by everyone as a beautiful and devotional church building, well appointed for the daily worship of Almighty God.

North Dakota

Samuel C. Edsall, D.D., Bishop

Mission at Grace Church, Jamestown

Held by Bishop Edsall. The five days of the Mission were truly days of refreshment and encouragement to those who have been laboring for years to build up and sustain the worship of the Church in this little town. The Mission has not only instructed and encouraged the Churchpeople, but it has placed the Church in a better light to those outside its communion; for the teaching of the Church was put in a keen, forcible, and kindly manner that had its weight, and will result in great good in the future. The last three nights the church was filled, and on Sunday, at both Morning and Evening Prayer, chairs were placed in the aisles. The rector hopes that the holding of a Mission will be an annual custom of the Bishop for the parish.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The Bishop visited the church of the Annunciation, Glendale, on the evening of the 20th and confirmed a class of 13 presented by Archdeacon H. B. Bryan.

The Rev. O. W. Snyder, rector of St. Paul's church, Woodside, who has been ill for some weeks, is convalescing.

The 50th anniversary of the founding of the parish of St. Paul's, Brooklyn, fell on Christmas Day, but the celebration will be on Jan. 25th.

Presentation to Rev. Wm. H. Barnes

The Rev. Wm. Henry Barnes who has become rector of St. Barnabas' church, Brooklyn, preached his farewell sermon at St. Paul's chapel, College Point, on Dec. 1st. After the services a solid silver communion service was presented to him, a gift from the congregation. General regret was expressed at Mr. Barnes' departure.

Grace Church on-the-Heights, Brooklyn

The Year Book shows excellent work. During the year just closed, \$2,056.82 was added to the endowment fund, which now amounts to \$7,638.81. The church has no indebtedness; \$10,361.40 was expended on permanent improvements, including the paying of the aisles in mosaic, the money for which was provided by an offering on May 14th. From the special offering of the year, amounting to \$22,000, there was appropriated \$955.03 to the Church Charity Foundation, \$6,323.45 to domestic, foreign, diocesan, and parochial missions, \$1,042.83 to the Hospital Saturday and Sunday Association, \$1,708 to the endowment fund, lesser amounts to the fresh air fund and other beneficent works in and out of the parish. The Sunday school numbers 233 pupils, 21 officers and teachers. The kindergarten is in a flourishing condition, having 49 gratuitously instructed

children. The Baptisms numbered 40; Confirmations, 28; marriages, 10, and burials, 21. There are 700 communicants. At Thanksgiving, dinners for 90 families were sent out from the parish house for the poor of the parish. The Rev. Frederick Burgess is rector.

St. George's, Brooklyn

The Rev. W. A. Wasson, rector, has organized a men's Bible class which meets in the vestry room on Sunday afternoons. The class is growing each Sunday. In his former parish in New Jersey Mr. Wasson was remarkably successful in building up a large Bible class which numbered over 100. A military company has been organized for the young men and boys of St. George's, and promises to be very successful.

Newark

Thomas Alfred Starkey, D.D., Bishop

Winter and Spring Visitation

FEBRUARY

18. Paterson: Morning, St. Paul's church; evening, St. Mark's church.
25. Morning, St. Barnabas' church, Newark; evening, Christ church, Bloomfield.
28. Evening, Christ church, Belleville.

MARCH

4. Morning, Grace church, Town of Union; evening, St. John's church, West Hoboken.
7. Evening, Grace church, Nutley.
11. Morning, Trinity church, Bergen Point; afternoon, Grace church, Greenville.
14. Evening, St. John's church, Bayonne.
18. Jersey City: Morning, Grace church; evening, St. Mary's church.
21. Evening, church of the Holy Cross, Jersey City.
25. Hoboken: Morning, St. Paul's church; evening, church of the Holy Innocents'.
28. Evening, St. Paul's church, Newark.
30. Evening, St. Philip's church, Newark.

APRIL

1. Newark: Morning, Trinity church; evening, The House of Prayer.
4. Evening, Christ church, Harrison.
6. Evening, St. Agnes' chapel, Little Falls.
8. Orange: Morning, St. Mark's church; evening, Grace church.
10. Evening, church of the Holy Communion, South Orange.
11. Evening, St. John's church, Jersey City.
15. Afternoon, Christ church, East Orange.
17. Evening, church of the Holy Communion, Paterson.
18. Evening, St. John's church, Boonton.
22. Morning, Christ church, Hackensack; afternoon, St. Paul's church, Englewood.
25. Evening, Trinity mission Arlington.
29. Morristown: Morning, St. Peter's church; evening, church of the Redeemer.

MAY

6. Morning, St. Luke's church, Montclair; afternoon, St. James' church, Upper Montclair.
- 15-16. Diocesan Convention.
23. Evening, St. Mark's church, Jersey City.
24. Evening, church of the Ascension, Jersey City.

JUNE

8. Morning, Trinity church, Hoboken; evening, St. Matthew's church, Jersey City.
10. Ordinations.
17. Morning, church of the Atonement, Tenafly; afternoon, All Saints' mission, Leonia.
24. Morning, Calvary church, Summit; afternoon, Christ church, Short Hills.
27. Evening, Christ church, Staehope.
28. Eve of St. Peter's day, evening, St. Peter's mission, Washington.

Maine

The Rev. Dr. J. C. Quinn, of Winn, has been elected a "Fellow" of The Incorporated Society of Science, Letters, and Art, of London, Ltd., and has also been awarded the society's silver medal for his essay on "The progressive development of truth in the Old Testament." Dr. Quinn went to Millinocket recently, held services in the Shiffer Iron Co.'s boarding house, and had large congregations at both services. There is a large opportunity in this new and rapidly growing town for Church work. Bishop Hall, of Vermont, visited St. Thomas' church, Winn, Nov. 21st, and confirmed a class presented by the Rev. Dr. Quinn. The Bishop delivered an instructive address, on "Baptismal vows—what they really mean."

Spokane

Lemuel Henry Wells, D.D., Missionary Bishop

Grace church, Ellensburg, the Rev. Alfred Lockwood, rector, has been built, and a rectory procured at a cost of about \$2,500, and there is no debt remaining.

For St. Andrew's church, Chelan, the Rev. Willard H. Roots, rector, a new rectory has been purchased and the old one discarded.

At Waterville the church has been presented with a lectern, the gift of the St. Luke's branch of the Woman's Auxiliary. Although there is now no church building at this place, Church furniture is being provided which will help greatly in the services.

A new rectory is being built at North Yakima, the corner stone of which was laid Nov. 11th. St. Michael's church, the Rev. H. M. Bartlett, rector, now has a vested choir.

Since the coming of the present incumbent, the Rev. H. Norwood, Holy Trinity church, Palouse, has taken another step forward, and the outlook for the future is very encouraging. A junior branch of St. Andrew's Brotherhood has been started.

After an absence of six months, the Rev. J. N. Barry has returned to the jurisdiction, and taken charge of Trinity, Spokane. His reports are very encouraging.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Deaf-Mute Church People

The members of St. Agnes' deaf-mute mission, Cleveland, tendered their pastor, the Rev. Mr. Mann, a reception on his 58th birthday, Dec. 16th. On the following Sunday, the 17th, two services were held in the chapel of Grace church. Holy Baptism was administered to a child of deaf-mute parents. On Monday evening, a special service was held at the church of Our Saviour, Akron, of which the Rev. Mr. Atwater is rector. At the close the silent brethren spent an hour socially in the parish rooms.

Massachusetts

William Lawrence, D.D., Bishop

The Rev. Dr. Arthur Lawrence conducted the Quiet Hour in St. Stephen's church, Pittsfield, on Thursday, Dec. 14th. In the evening, missionary meetings were held in Dalton, as well as in Pittsfield.

The committee having in charge the Monday meetings of the clergy were frankly criticized by the Rev. Edward Osborne, S.S.J.E., on Dec. 18th, for the recent invitation which they extended to President Eliot, a Unitarian, to speak at their meetings.

A window in memory of the late Rev. Isaac Smithson Harley, D.D., rector, has been placed in St. James' church, Great Barrington.

A memorial window, in memory of the late Lorenzo Smith, has been placed in St. John's church, Jamaica Plain. Mr. Smith was sexton of the church for 50 years.

A lot for a church and parish building has been purchased at Sharon. The lot is centrally located, and measures 20 000 feet of land.

Episcopal Visitation

JANUARY

7. A.M., St. John's church, Boston (Jamaica Plain); P.M., All Saints' church, Attleborough.
12. Evening, church of the Good Shepherd, Boston.
14. Lynn: P.M., church of the Incarnation; evening, St. Stephen's church.
19. Evening, Trinity church, Canton.
21. Lowell: A.M., St. Anne's church; P.M., House of Prayer; evening, St. John's church.
24. P.M., St. Luke's Home, Boston (Roxbury).
26. Evening, Trinity church, Woburn.
28. Evening, Christ church, Fitchburg.
31. Evening, St. Paul's church, North Andover.

FEBRUARY

4. New Bedford: A.M., Grace church; P.M., St. Martin's church; evening, St. James' church.
6. Evening, St. Luke's church, Malden (Linden).
10. Evening, St. John's church, Millville.
11. Worcester: A.M., St. Mark's church; P.M., St. Matthew's church; evening, St. John's church.

25. A.M., St. Matthew's church, South Boston; P.M., St. Andrew's mission for deaf-mutes, Boston; evening, St. Paul's church, Newburyport.
28. Evening, All Saints' church, Worcester.

MARCH

2. Evening, St. Andrew's church, South Framingham.

Coming into the Church

The Rev. Joseph J. Spencer, formerly minister of the Congregational body at North Brookfield, has become a candidate for Holy Orders. The diocesan paper says: "Mr. Spencer has been using parts of the Prayer Book in his services, and is led into the Church by the feeling that it has a special work to do in the development of Christian unity."

The Phillips Brooks House

At the opening, Bishop Lawrence read a poem written by Bishop Brooks near the year 1859. This house is to be the headquarters of St. Paul's Society, a Church organization founded in 1861, the Catholic Club, the Oxford Club, which is Methodist, and the Y. M. C. A.

Anniversary of Rev. J. C. Tebbetts

The parishioners of St. John's, North Adams, recently observed the 25th anniversary of the ordination of the Rev. J. C. Tebbetts, their rector, and a substantial money token of their good will was presented to him.

St. John's, Franklin

The rector is looking forward towards the purchase of a lot of land for a group of parish buildings; money for the purpose has already been raised. At the last visitation of the Bishop, 15 were confirmed.

Pre-Lenten Mission at St. Paul's, Boston.

Will be held by the Rev. A. S. Crapsey, D.D., of Rochester, N. Y. The clergy of Boston and vicinity met recently in the choir room of St. Paul's and were asked to co-operate with the rector, the Rev. J. S. Lindsay, in his efforts to awaken interest in this Mission.

The New Church at Cohasset

The corner-stone of St. Stephen's church was laid Dec. 8th. The structure, 115 ft. by 40 ft., is to be of Weymouth granite, with Indiana limestone trimmings. The nave is to be built in the Gothic style. The chancel will be 33 ft. deep, and raised three feet above the floor of the church. The roof is to be finished in red oak, and the walls are to be of colored plaster. The altar, which is the gift of the ladies of the town, is to cost \$1,000, and is to be of colored marble. The tower, which is to be on the westerly side, will be 22 x 24 ft., and will rise to the height of 75 ft. A set of chimes will be placed in it. A circular driveway curving around the border of the hill will lead to the east entrance. On the west side, a flight of stairs will be carved in the natural rock upon which the church is built.

South Carolina

Ellison Capers, D.D., Bishop

The Rev. Tracy Walsh, rector of St. Jude's church, Walterboro, has just established a mission at Hendersonville, Colleton Co. The services are held in the club house, and although the number of communicants is small, the congregations are large. From the interest shown, it is expected that when the Bishop visits the mission there will be a large class for Confirmation.

Nebraska

George Worthington, S.T.D., LL.D., Bishop
Arthur L. Williams, Bishop-Coadjutor

Bishop Williams' Visitations

Dec. 8th Bishop Williams commenced his visitation of the south-western district of the diocese, accompanied by the Rev. A. E. Marsh, the district presbyter, and was given a cordial reception by the people of Silver Creek, at the residence of Mr. and Mrs. E. H. Towslee. On Sunday morning the Bishop celebrated the Holy Communion, preached there, and in the afternoon preached at Clark's, driving, after this

service, to Central City, where he preached to a congregation which included almost all the communicants of the church. On Monday afternoon, St. Mark's, Palmer, was visited, where, after service at 3 o'clock, the Bishop met the members of the Church and others interested in the work of that little mission. The roads were so rough that the people of the Glenwood schoolhouse mission could not get in, as anticipated. In the evening the members of the Church and congregation in Central City gave a reception to Bishop and Mrs. Williams at the residence of Mr. and Mrs. Joseph H. Nash, which was largely attended by the people of the community, including the ministers of the other Christian bodies. On Tuesday the Bishop visited Aurora, and later, York, where service was held. The next day was spent in Harvard, a class of eight being presented for Confirmation by the Rev. A. H. Tripp who has been there only six months, but has accomplished much. The church has had a tower, porch, and vestry added to it, and been repaired and painted, at a cost of over \$500, every cent of which was raised in the community, comprising in all about 1,200 people. In the spring they hope to raise a little more, and complete the work, adding a recess chancel. The enterprising mission at Geneva was visited next, where the women of the Church were found busy conducting a sale of articles they had made, whereby they realized over \$25 for the parish. They accorded a hearty welcome to the Bishop and clergy with him. After a Confirmation and celebration of the Holy Communion next morning, they left for Edgar, where service was held in the evening, and on Saturday morning, after the usual Celebration, went on directly to De Witt. In the evening the Bishop left De Witt and the field until lately served by the Rev. T. F. Purdue, and preached at Beatrice on Sunday morning, and at Wymore in the evening. Wymore hopes to be able to raise \$500 towards the salary of a resident minister, while De Witt offers a small rectory and \$240 for a portion of a clergyman's time. On Monday the Bishop returned to Beatrice, and was accorded a largely attended reception at the residence of Mrs. Lewis in the evening. The next day he returned to Omaha, spending several hours in Lincoln, looking for a lot on which to place St. Luke's church, and attending to other business connected with that parish.

Kansas

Frank Rosebrook Millspaugh, D.D., Bishop

St. Luke's church, Horton, worth \$1,500, was opened by the Bishop, Sunday, Dec. 10th. It is pretty and complete. The debt of \$400 will soon be met, as the people have a will to work.

The new mission church, St. Thomas', Holton, needs an altar, lectern, prayer desk, and font. Who has one?

Kentucky

Thomas U. Dudley, D.D., D.C.L., LL.D., Bishop

The Rev. George Grant Smith, secretary of the diocese, is slowly recovering from a severe attack of inflammatory rheumatism.

The Rev. E. W. Hunter, rector of St. John's, Louisville, has instituted a monthly missionary meeting at the houses of various parishioners. Addresses are given by visiting clergymen and others, and papers read. These meetings have elicited good attendance, and considerable interest is manifested in them and the cause of missions. An offering is taken also.

Recent Confirmations

St. Luke's Mission, Anchorage, 3; St. James', Pearce Valley, 3; Advent, Louisville, 3; St. Paul's, Henderson, 3; chapel of Good Shepherd, Henderson, 1; Madisonville, 1.

Advent Sermons in the Cathedral

Bishop Thompson, of Mississippi, preached the third of the course of Advent sermons in the cathedral, Louisville, on Sunday, 17th inst., at Evensong. His subject was, "May not, must not Christian people fight the devil with his own weapons?" Bishop Gailor, of Tennessee,

preached the first, on "Our duties as citizens," and Bishop Francis, of Indiana, the second, on the topic, "The Christian's duty in the State." The Bishop of the diocese will preach the last, to show that many evils and corruptions come from the neglect of Christians to their duty as citizens.

Church of the Advent, Louisville

Three handsome memorials were blessed by Bishop Dudley on Advent Sunday: The first, a cross of brass, given by St. Agnes' Guild of girls, in loving memory of the Rev. Thomas Prother Jacob, formerly rector of the parish; second, a handsome oaken font cover, given by Mrs. Chamberlin, in memory of her husband, Wm. Lawrence Chamberlin; and third, a chalice and patten, given in memory of Mrs. Mary Goldsmith Pilcher, by her husband, John V. Pilcher, a member of the vestry. Mr. Chamberlin was also a vestryman, and Mrs. Pilcher's brother.

Gift of a Pastoral Staff to the Cathedral

Another noteworthy memorial is the pastoral staff given by Mrs. Chas. D. Jacob to Christ church cathedral. It is studded with 25 handsome brilliants, and will be carried by the Bishop at the 25th anniversary of his consecration to the episcopate.

The Bishop's 25th Anniversary

The programme for this occasion includes the usual Celebration by the Bishop; an historical sermon by Archdeacon Benton, at Evensong, at the cathedral on Sunday, Jan. 28th; a reception at the Galt House on Monday, 29th, at 3 P. M.; and a banquet at the same hotel on the evening of Tuesday, the 30th.

A Mission at St. Paul's, Louisville

Was held from Dec. 6th to 14th, inclusive, the Rev. Peregrine Wroth, of Baltimore, being the missionary, with gratifying results as to attendance, and otherwise. There were three services daily: Celebration at 8:30 A. M., and preaching services at 11 A. M. and 8:30 P. M.

Michigan City

John Hazen White, D.D., Bishop

The daughters of the late Dr. Congdon have placed in St. John's church, Bristol, a beautiful memorial window. It contains the figure of St. Luke, "the good physician," with the inscription: "Joseph Rollin Congdon, born 1827, died 1889. Junior warden of this parish from 1859 to 1889." It is a fitting tribute to a worthy and useful man, and adds in an unusual degree to the beauty of a beautiful church.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D.D. Bishop-Coadjutor

A new chapel for the use of the mission of St. Paul's church, Richmond, near the canal, is soon to be built. The building will be of brick with stone trimmings and slate roof. Its dimensions will be 47 by 60 ft. This will include a chapel, 30 by 45 ft., to seat about 200, and five small rooms, each 15 by 15 ft., and so arranged that the whole can be thrown into one room.

Commemoration of Washington

Early on the morning of Dec. 14th, the bell of old Christ church, Alexandria, began tolling, and Morning Prayer was said by the rector, the Rev. Berryman Green, assisted by the Rev. C. E. Ball. In this church Washington worshiped, and was a vestryman over 125 years ago. Its interior and exterior have been preserved just as it was in Washington's time. The lesson was read from the Bible from which the lessons were read as Washington sat in his pew, and the closing prayers were read from a Prayer Book used at Mt. Vernon. For an hour before noon, the bell was again tolled. Immediately after the service a procession which included President McKinley and his cabinet, government officials, senators, and representatives, and a large number of citizens, proceeded from the mansion at Mt. Vernon to the old vault, where after a dirge played by the band of the 3rd U. S. Cavalry, Bishop Randolph offered prayer. The proces-

sion then moved to the tomb wherein the body of Washington now lies. After tributes had been placed in the vault sent from the thirteen original States, from Canada, England, Belgium, and Nova Scotia, the Grand Master of the Masons of the District of Columbia, deposited the lamb-skin apron; the Grand Master of Missouri, the white glove; and the Grand Master of California the evergreen. After returning to the mansion, President McKinley delivered an oration.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop
Wm. N. McVickar, D.D., Bishop Coadjutor
Bishop McVickar's Appointments

JANUARY

7. P. M., St. Andrew's church, Phenix.
14. A. M., Emmanuel church, Manville; P. M., church of the Ascension, Auburn.
28. A. M., St. George's church, Central Falls; P. M., Trinity church, Pawtucket.

FEBRUARY

2. A. M., St. Philip's church, Crompton; P. M., St. Bartholomew's church, Cranston.
11. A. M., St. John's church, Ashton; P. M., St. Alban's chapel, Albion.
18. A. M., church of the Messiah, Providence; P. M., St. Mary's church, E. Providence.
28. St. Paul's church, Providence.

MARCH

4. A. M., church of the Transfiguration, Edgewood; P. M., Trinity chapel, Pawtuxet.
11. A. M., St. James' church, Providence; P. M., St. Peter's church, Manton; evening, St. Ansgarius' church, Providence.
18. Providence: A. M., church of the Redeemer; P. M., church of the Epiphany.
25. A. M., Grace church, Providence; P. M., church of the Good Shepherd, Pawtucket.
31. 4 P. M., St. Luke's church, Slatersville; evening, St. Andrew's church, Woonsocket.

APRIL

1. A. M., St. James' church, Woonsocket; P. M., St. Thomas' church, Providence.
8. A. M., St. John's church, Providence; P. M., St. Paul's church, Pawtucket.
9. P. M., All Saints' church, Pontiac.
10. P. M., St. Thomas' church, Greenville.
11. P. M., St. Paul's church, Wickford.
12. P. M., Christ church, Providence.
13. A. M., St. Paul's church, Portsmouth.
15. A. M., St. John's church, Barrington; P. M., St. Mark's church, Riverside.
29. Providence: A. M., All Saints' memorial church; P. M., St. Andrew's church.

MAY

6. A. M., Calvary church, Providence; P. M., Christ church, Lonsdale.
13. A. M., Christ church, Westerly; P. M., church of the Ascension, Wakefield.
20. A. M., St. Luke's church, East Greenwich; P. M., St. Barnabas' church, Apponaug; evening, church of the Advent, Pawtucket.
24. P. M., St. Stephen's church, Providence; evening, chapel of the Holy Nativity, Thornton.
27. A. M., St. Michael's church, Bristol; P. M., Trinity church, Bristol; evening, St. Mark's church, Warren.

JUNE

3. A. M., St. Mary's church, S. Fourtsmouth; P. M., St. Matthew's church, Jamestown.
5. P. M., Holy Trinity church, Tiverton.
10. A. M., Trinity church, Newport; P. M., chapel of the Holy Cross, Middletown; evening, St. George's church, Newport.
17. A. M., Emmanuel church, Newport; P. M., St. Columba's chapel, Middletown; evening, St. John's church, Newport.
24. A. M., St. Peter's church, Narragansett Pier; P. M., St. John's church, Saunderstown.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

St. Luke's, Norfolk, which is shortly to have a vested choir, has ordered a new pipe organ, to cost about \$10,000.

St. Paul Normal and Industrial School

At Lawrenceville, under the charge of Archdeacon Russell, began this session with nearly 400 students. The institute now owns 600 acres of land, with 30 buildings. There are 14 departments, where the pupils, male and female, are taught various trades. Only the want of means prevents this Church school from being as large and as widely influential as those at Hampton and Tuskegee.

Editorials and Contributions

A MEETING has recently taken place in Chicago, under the name of "The Mid-continent Congress of Religions," which presents some points of interest. Several denominations were represented, including, apparently, the Jews. The broadest liberalism was in the ascendant, and among the most influential factors were such well-known men as Dr. Thomas and Mr. Jenkin Lloyd Jones. Much was said about the "New Theology," and it was generally agreed that it was a great thing, but, judiciously, no doubt, it was left undefined. The practical outcome was the formation of an organization in which theology, whether old or new, is to be left out. The purpose is to open preaching places in various cities for the dissemination of this "independent" gospel. On Sunday, Dec. 17th, two persons were "ordained" to this ministry—one of them being the wife of Dr. Thomas—at a service in which six denominations took part. The Jewish Rabbi Arnold read a chapter from the Bible, a Congregational minister preached, and the Rev. Jenkin Lloyd Jones "received the candidates into fellowship." He said that they were ordained to a ministry which did not pledge them to belief in "the divine Unity or in the divine Trinity, but in the divine Multiplicity."

—X—

Evangelical Religion and Liberalism

IN a recent number of *The Interior* a despondent note is sounded over the falling off in the number of accessions to the membership of the "Evangelical Churches" in America during the past four or five years, and especially in 1898. Our contemporary fears that very soon the statistics will begin to show "a decline, not in increase only, but in membership." It has nothing else to urge but renewed and vigorous efforts on the part of ministers, and also of the individual members of congregations, to stem the tide and reverse this downward movement; and that, no doubt, is the good old Christian way. But is it not worth while to inquire into the causes of this ominous decline? We know of congregations in large towns which are, to all appearance, very prosperous. The attendance is large both at the principal Sunday services and on certain week-day occasions. As an "institutional church" such a society has its parlors and exhibition rooms where a round of attractions is presented which would certainly have astounded the Puritan forefathers. In fact, it is the centre of the social life of the place, so far as young people are concerned. The question is whether all this has any relation to the purposes for which a Christian organization is supposed to exist? Does it tend, directly or indirectly, to the conversion of souls? Again, the preaching too often exhibits a wide departure from what used to be considered necessary to the character of Gospel preaching. It may deliver the Gospel of to-day, whatever that may be; it certainly is not the Gospel of yesterday. It is doubtful whether it is in any way calculated to arouse the conscience, bring men to repentance, or build them up in the faith of Christ.

AT first sight it seems hard to understand why there should not be large and increasing accessions to these "Evangelical

Churches," from the ranks of the young people who are growing up from year to year. We are pointed to the immense numbers who flock into the Christian Endeavor, the Epworth League, and kindred associations, as evidences that religion has not lost its power over the rising generation. But it appears that these organizations are not to any great extent feeders of the denominations which have fostered them. Otherwise, surely, there could be no talk of a decline. Is it not the truth that these bodies of young people are really themselves religious denominations, fulfilling for their members all that is understood to belong to the sphere of a "Church"? At the same time, the obligations are much less. A definite belief is unnecessary. Baptism is not required. The quality of religion, as it is understood by the membership, is purely subjective and sentimental. Nowhere is the distinction which some people are fond of making between "theology" and "religion" more appreciated. The former, it appears, may be disregarded, the latter only is needful. When these aspects of the young people's associations are taken into account, the wonder ceases that they are not seeking membership in the older Evangelical Churches. It would be a wonder if they were. We are told, indeed, on good authority, that the influence of these associations, with their nebulous notions of the Christian religion, is bound to react upon the denominations out of which they have sprung. This is asserted by those who think it a result to be wished for and welcomed. It means that to attract young people these churches must become liberalized.

IN fact, in many quarters it is held that the real antidote to the alarming tendencies of which *The Interior* speaks, is the adoption of the "liberal" platform. That is, the "Evangelical Churches," in order to maintain themselves in existence, must repudiate everything which made them "evangelical," except, perhaps, a certain pietism or religious sentiment, destitute of any permanent foundation. The trend in such a direction is evident enough in many quarters. Undoubtedly the liberal movement is making great strides in the bosom of the old evangelical confederacy. But is it approving itself as a cure for the evils complained of? Is it arresting the decrease, or filling up the thinning ranks? Alas! what if after every conviction for which the founders of these sects and their leaders in the days of highest success would have laid down their lives, has been flung to the winds; after everything which formerly gave them character and strength has been sacrificed to the one consideration of numbers, the numbers after all, should not come? The plain truth is that liberalism does not tend to the building up of religious bodies, but to their disintegration. Its logical result is to prove them superfluous. It is worth the serious consideration of our brethren in these Churches whether the evils which confront them have not kept pace with the rise and growth of liberalism within their borders.

WHAT we mean by "liberalism" in religion, or, as some phrase it, "liberal religion," will not be misunderstood by our readers. It is not liberality, or generosity, or tolerance, or charity. What it really

means is a free dealing with religious truth; or, in other words, the Christian Faith, and a repudiation of the idea that external institutions or observances possess any binding character. All is brought down to the level of individual taste or preference. The idea of a revelation of truth from God coming to men from a realm above nature and from outside the soul which is the recipient, not the originator, must necessarily fade away. If there are no institutions possessing the same divine authority, then must soon disappear all thought of Church and sacraments. Such things are nothing more than the survivals of a superstitious age. In short, in this movement is involved, by a gradual process, it may be, but none the less certainly, the repudiation of supernatural religion, and the substitution of that which is merely natural.

THIS form of religion, if it is to be so-called, takes men back to the position of the thoughtful and wise, before the light of Christ dawned upon the world. For its "theology" we have to read Plato's Dialogues and Cicero on "The Nature of the Gods." It acknowledges the existence of divine forces, but can never be sure that they have their centre in a personal God who cares for men. It acknowledges the existence of sin, but denies its nature. Sin is confounded with ignorance. The sense of responsibility is weakened or destroyed. One thing remains, and is likely to remain, whether it be logical or not, the acknowledgment of the beauty and perfection of the moral teachings of Christ, especially where they do not involve self-discipline, but simply the regulation of conduct in the relations of man with man. If Church organizations do not disappear under the influence of this movement, it will probably be because they will transform themselves into centres of charitable, philanthropic, or social work.

SUCH seems to thoughtful people, within or without the Churches, to be the inevitable result of the liberal movement, so far as it is allowed to gain foothold in the denominations which have hitherto been termed evangelical. The time is coming, if it is not already at hand, when the ministers and other leaders will find it necessary to consider whether the kind of liberality which it is so fashionable to encourage—which began in the exchange of pulpits, and has gone on to the disparagement of "dogma" and of creeds, and finally to the rejection of all authority in religion—is consistent with any genuine form of the Christian religion or belief in a divine revelation.

NOR is this problem one for those denominations alone. It is only too clear that the Anglo-Catholic Church, "known in law" as Protestant Episcopal, has the same tendency to meet within its own fold. But at least we have the strong vantage ground of a perfectly definite creed, of an order and polity which have survived many onslaughts, of sacraments still universally venerated, and of forms of worship which furnish an unsurpassed training in the thoughts and habits of supernatural religion. All these, moreover, are believed and accepted upon the ground of a divine authority inherent in the Church. All this forms an immense con-

trast to any form of liberalism. With such an advantage, it is hard to believe that these destructive tendencies can ever gain anything more than a fleeting and ephemeral place within our boundaries. The antagonism of such views to all that we maintain, to the whole character of our constitution and formularies, is far too glaring to be glossed over, even for a time. It is a case in which "the lion and the lamb" cannot "lie down together." The conflict may be sharp, but surely it can have but one result.

—X—

Summary of Ecclesiastical Events in 1899

THE year 1899 will long be remembered by Anglican Churchmen as one of excitement and anxiety, especially in England; but also, we may thankfully add, as a period of hard and successful work in the mission field, successful beyond most years. The Church of England has consecrated six missionary bishops, and the American Church, eight bishops, four of whom are domestic missionary bishops, while a ninth, the Rev. Sidney C. Partridge, D. D., will probably soon be consecrated for Tokyo, Japan. A new see, Michigan City, comprising Northern Indiana, has taken its place in the constantly increasing galaxy of American dioceses, and has held its primary convention; and we are now thoroughly accustomed to the titles Boise, Sacramento, Laramie. We are stretching our imagination much further, and are trying to utter Honolulu, Puerto Rico, and other names as if they were our own indeed, with American bishops in them; and the Bishop of New York has gone on pilgrimage to the distant Philippines, to discover we know not what in that land of opulent friars and turbulent Tagals. In the meantime, on the 1st of September, there was sent out from the Church Missions House in New York, a larger number of foreign missionaries than had ever before said farewell at any one time. Strange, it seems, too, to record that while in her war against the Boers in South Africa, the English have hitherto met with little else but serious reverses, in her war against heathenism in Western Equatorial Africa and in Uganda, Bishops Tugwell and Tucker, with their faithful soldiers of the Cross sent forth by the Church of England, have brought whole tribes into captivity to the faith of Christ. The American Church is girding up afresh for the mission work, and has at last secured two able men for the two missionary secretaryships, the Rev. Arthur S. Lloyd, D. D., of Norfolk, Va., and Mr. John W. Wood, some time the very efficient general secretary of the B. S. A. The very important Missionary Council held in October, at St. Louis, was a memorable gathering, on account of the deep interest and large attendance, and still more because of the favorable reports made by the Rev. Dr. Edward Abbott on our missions in China and Japan, which have done much to stimulate the efforts of Churchmen to push the work of missions. From one point of view it is gratifying, but from another, it is sad to know that last year the Sunday school children of the Church gave more than one-fifth of all the money contributed to the domestic and foreign missionary treasury. Good for the dear children—but where are the adult members of the Church, and why are they not giving more liberally?

The excitement and anxiety mentioned above has been chiefly in the Church of

England. The acrimonious ritual or ceremonial disputes of the past two years seemed likely to be extinguished when the Archbishops of Canterbury and York agreed to sit as a sort of voluntary court of arbitration to hear and determine the disputed questions of incense and processional lights as ceremonial usages, and of the reservation of the Blessed Sacrament. But since the utterance of their "opinion" on the two former matters (that on the latter is yet in abeyance), what looks like a real "crisis" has developed with the resolution of the diocesan bishops to enforce the ruling upon their clergy. The end is not yet, certainly; but it is with the deepest regret and sympathy for hard-worked priests and united congregations that we chronicle the facts of a contest which may involve the gravest and most deplorable issues for the mother Church.

We have had "troubles in our midst," also. The ordination of Prof. Briggs to the priesthood in May raised a storm in the diocese of New York, and caused grave apprehensions in the minds of loyal Churchmen everywhere. Not the man, but the spread of latitudinarian and destructive views and principles in the Church, was the real cause of anxiety. But views and principles will be well sifted, as well as men, in the Church, and sometimes both are sifted out, as was the case with one clergyman who was very prominent in the controversy, and who has sought peace in Rome, the original home of destructive Biblical criticism.

The controversy upon, or discussion of, the burning question of marriage and divorce has continued with unabated vigor, the gains being all in favor of the stricter view of marriage and against the permission to divorced persons to marry. Several bishops have come out strongly on this side of the question, notably the Bishop of Albany. There is hope that the Church will at last take a firm stand against the evil that, more than anything else, is corrupting American society. A notable Declaration on Marriage and Divorce received some 1,500 signatures, many prominent clergymen and several bishops being among the signers.

The usual meetings of the year in England and America have been held—the missionary societies, the C. B. S., the E. C. U., and the Church Congress in England, and the two latter were notable gatherings; and here, the Missionary Council, the A. C. M. S., the B. S. A., G. F. S., C. B. S., the Church Congress, and divers smaller gatherings, the Church Students' Missionary Society, the annual Conference of Theological Professors, etc., all testifying to the increased life in the Church.

The Church of Rome has kept itself well to the fore during the year. The extreme age and physical frailness of the Pope keep the world on the *qui vive* for the great event of choosing his successor, but this remarkable Pontiff bears a charmed life, impervious at any rate, to the reports and predictions of press correspondents, and he has proclaimed the Holy Year 1900 with which the century closes, granting indulgences and privileges which will make it a comfortable period to those who accept such things. But the Pope has struck the right note in calling Christendom to prayer and watchfulness at the end of the greatest century in history, ushering another age full of even greater promise. The Pope signalized the year by condemning "Americanism," though

just exactly what it was that he denounced is not agreed upon by Archbishop Ireland and Archbishop Corrigan. It would have been better to have condemned the attitude of the French and Italian clergy towards Dreyfus, but on the contrary, the Pope and Roman curia approved of it, to the scandal of Christendom. Rome has done us one or two good turns, however. For one thing, she has received the notorious Rene Vilatte into her ample bosom, after he had recanted all his heresies, and she will oblige us still more by keeping him. Then the Roman Bishop of Shrewsbury, speaking before the Catholic Truth Society in England, bluntly declared that the "Catholic Movement" in the Anglican Communion was not a Rome-ward movement—a statement which was evidently lost on Sir William Vernon Harcourt. And Rome has been having troubles, also. The remarkable exodus of French priests from her fold, under the influence of M. Bourriere; and the still more noteworthy *Los von Rome*, or secession of over ten thousand Roman Catholics in Austro-Hungary, many of whom have affiliated with the Old Catholics; and the utter collapse of Catholic Spain as a world power, are signs of the times.

There has been an exchange of courtesies more marked than usual during the past year, between some of the leading prelates of the Greek Orthodox and Russian Churches on the one hand, and those of the Church of England on the other. Though such a consummation as actual intercommunion is still very far off, yet it is now understood that individual members of the one Communion may avail themselves of the ministrations of the clergy of the other in case of necessity, as indeed such instances have already occurred. This is a little step toward a better mutual understanding.

The statistics of the Church of England for the year 1898 (statistics are apt to be a year or so late in point of publication) show 217,302 persons confirmed. The amount spent for church building and restoration was £40,883, and the amount of voluntary contributions, through the offertory and parochial organizations, £5,919,706; for home missions, £588,919; foreign missions, £929,867. The total of voluntary contributions for all work credited to the National Church, is £7,506,354.

The statistics of the American Church, according to the reports tabulated in *The Living Church Quarterly*, for the past year, shows 4,903 clergy, 422 candidates for Orders, 274 postulants, and 1,782 lay readers. There were 53,933 Baptisms, 41,791 confirmed, and the communicants number 706,167. There are 45,883 teachers, and 443,443 scholars in our Sunday schools. The total contributions for all purposes were \$14,006,897.43. A notable contribution to the study of the work of the Church has been made by the painstaking editor of *The Living Church Quarterly* in his valuable "Digest of the Parochial Work of the American Church," and we make no apology for calling attention to it here, because we consider it worthy of careful and serious investigation.

Death has reaped his harvest, a large one, during the past year. The American Church lost its Presiding Bishop, the Rt. Rev. John Williams, of Connecticut, who died Feb. 7th, in his 82d year, and thereby the Bishop of Rhode Island, the Rt. Rev. Thomas March Clark, became our Primate. Two other of our bishops have departed this life full of years and honors—the Rt. Rev. Henry Niles

Pierce, of Arkansas, and the Rt. Rev. Henry Adams Neeley, of Maine. This year has also witnessed the passing of the Senior Bishop, by consecration and in age, of all Catholic Christendom, the Venerable Most Blessed Pope and Patriarch Sophronius, of Alexandria, who died Sept. 3d, aged 105 years. He was consecrated a bishop in 1839, and had enjoyed the unique experience of celebrating the 60th anniversary of his consecration, and had probably lived more years than the Apostle St. John.

Among the reverend clergy of the Church in the United States who have entered into rest, are many well-known to the Church at large, of whom we may mention the names of Alfred Lee Brewer, D. D., of California; Thomas McKee Brown, of New York; Wm. T. Dickinson Dalzell, D. D., and Wm. Kirkland Douglas, D. D., of Louisiana. Joseph Morrison Clarke, D. D., of C. N. Y.; Robert Brinckerhoff Fairbairn, D. D., LL. D., some time warden of St. Stephen's College, Annandale, N. Y.; Benjamin Franklin, D. D., of New Jersey; John Wesley Kramer, M. D., general secretary of the Church Congress; Francis Lobdell, E. D., LL. D., of W. N. Y.; Yelverton Peyton Morgan, D. D., of Southern Ohio; Charles E. Murray, D. D., of Delaware; John Livingston Reese, D. D., of Albany, registrar of the General Convention; Bennett Smedes, D. D., of North Carolina; Wm. Scott Southgate, D. D., and Stephen C. Roberts, D. D., of Maryland, and Benjamin Watson, D. D., president of the Standing Committee, Pennsylvania. We cannot presume to mention the names of all the distinguished laity of the Church who have entered into rest, chiefly because our knowledge of them is too partial and incomplete for the purpose, but we must chronicle the passing hence of one faithful and generous woman, the fruit of whose good works we often saw in that noble church for the people, Holy Innocents, Hoboken, N. J., Mrs. Martha Bayard Stevens, who died in April, having given much alms in her lifetime, and leaving many benefactions behind her.

"For all the saints who from their labor rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blessed. Alleluia!"

Amid the sound of wars—a bloody contest furnishing a fit sequel to an important universal Peace Conference—and rumors of wars from the nations which are anxious for the ruin of the British Empire, the Church of Christ, the Prince of Peace, enters upon the closing year of the most wonderful century in all history. It is a time for all Christians to watch and pray, to strengthen the things which remain," to "hold fast that which they have," and to "repent and do the first works." Let the mind of Churchmen in this end of the ages be the same as that of the Apostles in the first days of Christ's kingdom upon earth: "But we will give ourselves continually to prayer, and to the ministry of the Word."

Some Common Mistakes

BY THE REV. FRED K. S. JEWELL, D. D.

VIII.

FIFTEENTH. It is a mistake, in phraseology at least, to speak of the pulpit as having "lost its power." It is more to the point to say that the pulpit has changed its character. With that it has, of course, changed its *kind* of power. Whether this power is as real or effective as was its former power, is quite another thing, and is, at least, a matter of doubt.

The power of the pulpit, as it once was, was lodged in three things: its close adhesion to the Holy Scriptures, the singleness of the preacher's position and character as a religious teacher, and the existence in the hearers of some kind of positive religious convictions. Under those conditions, the preacher spoke with authority, and enforced his teaching with argument both logical and Scriptural. Such preaching had a distinct and decided religious power over the minds of thinking men.

But much, if not all this has been changed in order to "keep up with the times." The pulpit has become largely a hybrid, a cross between pulpit and platform; and, as in the case of a notable domestic animal hybrid, the marks of acquired degeneration are the strongest. It is now largely given to the exploiting of personal opinions on all sorts of popular subjects—economic, politic, philanthropic, socialistic, and, so to speak, catastrophic. A text may be taken to secure a sort of Scriptural toboggan-slide start for a subsequent smart careering over the wide, unfenced, secular field beyond. Hence, to the representative sermons spread before the public in the Monday morning papers, might well be applied the apt description given of an old-time page, "a neat, little rivulet of text trickling between unlimited meadows of margin."

Under this change, the power of the pulpit, so called, must take on itself a correspondingly "broadened," and consequently weakened, character. The utterances of such a pulpit can only have the force of the personal opinions of the preacher—opinions multiform, sometimes conflicting; often the mere voice of non-experts, and always dogmatizing rather than logically assured and convincing. Its power is backed by no original, august, collective authority. It is lodged altogether, and consists only, in the immediate sympathetic agreement of the hearers with the preacher. It is, hence, as narrow as the popularity of the preacher, and as unstable as the notions of the multitude. A pulpit with such power only can hardly be said to have lost power. It never really had any.

The Church in the Home

FROM ANNUAL CONVENTION ADDRESS OF THE RT. REV. F. R. MILLSPAUGH, D. D.

DEAR Brethren of the Laity: Older Christians are apt to think that people were better in generations past; making allowance for this tendency of older folk, can you and I not see certain holy customs in the past which are to-day more commonly neglected, and which certainly would tend to increase spirituality in the home life, and therefore in the community?

I refer to family prayer and the home education of children in the doctrines and teachings of the Church, and Holy Scripture as she has interpreted the same. Can we speak to-day of "The Church in his home," when referring even to a large number of our communicants, when day in and day out there is no such thing as a family altar, or even grace at the table, or a special time, even on Sunday, by father and mother given to catechism instruction? Indeed there are those who permit their children to go to the Sunday schools of different denominations, and then wonder why their children have not followed them in their preference for the Church, and are surprised at their indifference about her doctrine and

spiritual things. How can it be otherwise with no Church in the home? In many cases when the children are sent to our Sunday schools for an hour on Sunday, they are excused from divine service by the thoughtless parent, and then we wonder why the child does not imbibe Churchly and spiritual training. The simple reason, beloved, is because there is no spiritual training given, save that which comes incidentally, and who is to blame? Not the children, most certainly—but the fathers and mothers—communicants of the Church—good men and women they are to a considerable degree. They may be seen quite regularly at church and at Holy Communion; they bring their little ones to Holy Baptism—possibly later than they should—but they leave the Church outside their home life, so from Sunday night to Sunday morning, although there may be private prayer at the bedside, as a family there is no recognition of the blessed fact that the head of the family is a priest in his own home, and ought to perform the offices of his high and holy position.

Having said so much, will you permit me, my lay brethren, one word of advice? Will not all our Church families do this much, at least, towards reinstating the Church in the home? It is simply and easily performed, even by the diffident, and I know how frequently this greatly enters into the matter. Will you not at the beginning of the day, when you come to the breakfast table, stand or kneel, and say together the Lord's Prayer, the prayer of all prayers, and will you not train your children in the Church catechism, to be recited in Church or Sunday school? God will bless the families in Kansas who do this thing. Then will family devotion and family instruction, and the Church in the home be a verity. The sweet domesticities of home life will be increased; there will be instilled a deeper spirituality, a greater love for the Church and its work, and a blessed influence upon the community.

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Strange Notions

BY THE REV. D. FRANCIS SPRIGG, D. D.

A FEW days ago, I received a letter from a lady in Florida, who said she had sent me two papers, "Leaves of Healing!" She wanted me to do what I could in the way of answering them. Then the question was, "to answer whom?" I cannot hope to convince those who are entangled in their sophistries; they are for the present at any rate, past my power, and I think past the power of man, to convince them of error. All the apostle felt about errorists in his day was, "if God peradventure will give them repentance to the acknowledging of the truth." Great is our dependence upon God, not only for daily bread, but for repentance and for holding the truth as revealed in the Book. If we have been kept from errors, if we hold the Faith once delivered to the saints, we have nothing to boast of as if we were more worthy than they. "What hast thou that thou didst not receive?" God be thanked if He has given us repentance. God be thanked if we are not living in error and sin.

To what extent the errors of Christian Scientists, Faith Healers, etc., are such as destroy the grace of God and leave them reprobates, is not for us to say, we must let God judge. "Who art thou that judgeth another man's servant." But that the tenden-

cies of these errors is towards evil there is no doubt. Many such tendencies, *i. e.*, towards evil. Not until God takes us from this evil world will they cease. May they cease then; may we be among those who have "washed their robes and made them white in the blood of the Lamb."

The object of these papers is to show that sickness can be healed without the use of medicine and by faith. But not more than can be cured by the imagination or by will-power. The statistics have been given by those acquainted with the facts; the power of imagination to effect cures of sickness and disease is simply wonderful. Unless these Faith Healers can show they are more successful than the "imagination healers," we have no right to believe in them or their healing powers. All their powers of healing come through the imagination and not through faith. This then is one reason why the Faith Healers are not to be trusted.

"But disease never comes from God," so these papers tell us. The Bible is a better witness: "The Lord struck the child that Uriah's wife bore unto David, and it was very sick." "Therefore also will I make thee sick in smiting thee." "The Lord smote him with an incurable disease." "The angel of the Lord smote him because he gave not God the glory." We see from God's word that sickness comes from God. This is another reason why we must disbelieve in these Faith Healers.

St. Paul knew more of God's dealings with men than we do; and if sickness could be cured by the process of these men, why did he not in this way cure Epaphroditus who was "sick unto death?" If the Apostle knew nothing of faith healing, we may be certain there is nothing in it but the work of the imagination.

The "divine healing" by these men, they tell us, is opposed to other methods of healing. "Divine healing" is diametrically opposed to these diabolical counterfeits which are utterly anti-Christian. Now, if Faith Healing and Christian Science are anti-Christian, so also is their healing; and this is another reason why we do not believe in them and their teaching.

All churches now in existence, according to these men, are in error, and the only place to find rest is to come to them and get in their ark of safety. At their first preaching of "divine healing" they let members of the Churches remain; but soon they found out this would never do, and now it is, "Come out of them, we are the Church, come and be baptized by trine immersion." So that if these men were to succeed, there would be no Church on earth, the promises of Christ would fail, and the world once more would be without a Catholic Church. With results so appalling, we must reach the conclusion to have nothing to do with them. Satan hindered St. Paul, he will hinder us, unless we strive against his temptations. The same Apostle bid us remember of certain persons, "God shall send them a strong delusion that they should believe a lie." Let us beware, lest He send us a delusion and we believe what these errorists teach.

We need not suppose that widespread error is something new in the Church. From the earliest Christian times it has abounded. It was in the Apostolic Church, in the primitive Church, and in the Churches of all the centuries. This Church of ours was forced, through the errors of the Roman Church, to protest against them, and to this day these Churches are not in communion one with an-

other. We have Christ to teach us, and His Holy Spirit to help us, and the Book to guide us. We need not fall into error. "If God be for us, who can be against us?" But "let him that thinketh he standeth, take heed lest he fall."

Washington, D. C.

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Personal Mention

The Rev. G. Sherman Barrows has accepted the rectorship of St. Mark's church, North Tonawanda, N. Y.

The Rev. J. P. Bagley has resigned the pastoral charge of the Hospital mission, Philadelphia, and accepted the rectorship of Christ church, Edding'on, Pa.

The Rev. W. W. Brander has resigned the curacy of St. Peter's church, Baltimore, Md., to accept appointment of chaplain in the U. S. Army.

The Rev. Albert E. Bently has accepted the rectorship of All Saints' church, Bayside, N. Y.

The Rev. G. W. Cobb has accepted the rectorship of Christ church, Moberly, Mo.

The Rev. Henry S. Foster, of Watertown, Wis., has accepted a call to the rectorship of Christ church, Green Bay, Wis., diocese of Fond du Lac.

The Rev. Geo. C. Graves has resigned the rectorship of St. Luke's church, Sea Cliff, N. Y., to accept the vicarship of Christ chapel, Brooklyn, Greater New York.

The Rev. Dr. Oliver H. Murphy has accepted a call to the rectorship of St. Paul's parish, Prince George county, diocese of Washington, D. C., and will enter (D. V.) upon residence Jan. 1st, 1900. Address Aquasco, Prince George Co., Maryland.

The Rev. A. B. Papineau has accepted the rectorship of St. George's church, Maynard, Mass.

The Rev. C. S. M. Stewart has resigned the rectorship of Grace church, Whitestone, N. Y.

The Rev. Harry Thompson has resigned as rector of St. Matthew's, Kenosha, Wis., to take effect in about one year. At a meeting of the vestry, the resignation was accepted.

The Rev. A. H. Underhill has accepted the rectorship of St. John's church, Yonkers, N. Y.

The Rev. William Watson has been transferred to the diocese of Missouri. He is at present curate at the cathedral, St. Louis.

The Rev. Wm. D. Williams, D. D., curate of the church of the Holy Apostles, New York, has accepted appointment as archdeacon in Arkansas, with residence at Little Rock. He will serve for the western half of the State, and has already entered upon his duties.

The Rev. John Chanler White has resigned the rectorship of the church of the Holy Trinity, Hartwell, Ohio, and has accepted the assistant rectorship of St. James' church, Chicago. His address after Jan. 1st, will be 130 Rush st., Chicago, Ill.

To Correspondents

H. S. P.—St. Nicolas was Bishop of Myra, in Asia Minor, A. D. 325-342. Many legends were related of him connecting him particularly with works of mercy to sailors and to children. His memory was cherished all over the Church, both East and West. No less than 377 churches are dedicated to him in England and Wales. His name is given in the calendar of the English Prayer Book among the Black Letter days. The date is Dec. 6th.

Official

THE COMMISSION for Work Among Colored People will meet in Washington, D. C., at the residence of the Bishop, 1407 Massachusetts ave., Thursday, Jan. 11th, at 2 P. M.

T. U. DUDLEY, Chairman,
BEVERLEY D. TUCKER, Secretary.

Ordinations

Dec. 14th, in St. Columb's chapel, Battle Hill, Jackson, Miss., the Rt. Rev. Hugh Miller Thompson, D. D., L. L. D., ordained to the priesthood the Rev. Edmund Arbuthnot Neville. The candidate was presented by the Rev. Irenæus Trout; the sermon was delivered by the Rev. P. G. Sears. The Rev. Mr. Neville will continue in charge of the congregations in Oxford and Water Valley, Miss.

Ordained to the priesthood, on St. Thomas' Day, Dec. 21st, at the seminary chapel of Nashotah House, by the Bishop of Milwaukee, the Rev. Messrs. Arthur Goodger, of Fox Lake, Wis.; John Conrad Jetter, of St. Thomas' church, Milwaukee, and the Rev. William Donald McLean, of Petersburg, Ill. The candidates were presented by the Rev. Prof. N. O. Smith, the Rev. Dr. Wm. Walter Webb, and the Rev. W. A. B.

Holmes. The sermon was preached by the Rev. James Ward Gilman. At the same time, 10 new students, recently entering the seminary department of Nashotah, were formally matriculated and received as members of the House.

Died

ROBERTS.—Entered into rest, in Lansing, Mich., on the evening of Saturday, at half-past seven o'clock, Chauncey H. Roberts, at the age of 78 years. For 21 years senior warden of St. Paul's church.

Appeals

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D. D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D. D., *vice-president*; REV. ARTHUR S. LLOYD, D. D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Puerto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which, but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, Sept. 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions is the official (monthly) magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth ave., New York.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

Church and Parish

WANTED—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

WANTED.—An active Church member to sell the Christian Year Calendar in every parish. Price 75cts. Liberal commission. Address the CHURCH CALENDAR COMPANY, 2 West 14th st., New York city.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED—A choir-master and organist for church in a very prosperous and rapidly growing Southern city, having eight railroads, with more building. Exceptional opportunity for good teacher of voice culture. Church can guarantee at present only \$300 per annum. Another employment, at \$250, possible. Address P. O. Box 309, Shreveport, La.

RECTOR of good parish—experienced—best of references, will accept call to parish where there are good opportunities for work amongst young men. One with parish house or rooms preferred. RECTOR, care of THE LIVING CHURCH, Chicago.

WANTED.—After Jan. 1; position as teacher, by a Master of Arts. Specialties: English Literature, the Classics, and the Common Branches. Could also teach German or Spanish. Address, THE TEACHER, Box 56, Giblin, Champaign Co., Ill.

A CURATE is desired for mission work in New York city; a young man just priested, of conservative views, preferred; \$1,400 and room. Please address, with particulars and references, CYPRIAN, care W. H. H. Pinckney, 342 Sumner ave., Brooklyn, N. Y.

The Editor's Table

Kalendar, December, 1899

3. 1st Sunday in Advent.	Violet.
10. 2d Sunday in Advent.	Violet.
17. 3d Sunday in Advent.	Violet.
20. EMBER DAY.	Violet. (Red at Evensong.)
21. ST. THOMAS, Apostle.	Red.
22. EMBER DAY.	Violet.
23. EMBER DAY.	Violet.
24. 4th Sunday in Advent.	Violet. (White at Evensong.)
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.
31. Sunday after Christmas.	White.

Beyond the Hills

BY E. C. D.

I cannot see beyond the hills
Where Thou hast built my home;
I only know that some sweet day
To it I come.

Beyond the hills there wait for me
The dear ones, angels fair,
And when my pilgrimage is o'er,
Lord, lead me there.

I cannot even see the path
Thou hast marked out for me;
I only know it leads through life
To home and Thee.

There is no hand but Thine, dear Lord
That leads me safe and sure;
That pierced Hand to me held out,
Strong and secure.

When sore temptation clouds my way
I need no other light,
A glance at Thy dear Face will clear
My earth-dimmed sight.

I know not where my journey ends,
Thou knowest, that is best;
Ever with Thee, thro' endless days,
Shall be my rest.

And so, dear Lord, I struggle o'er
Earth's pathway, smooth or rough,
Knowing when needed, Thou art near:
It is enough.

Binghamton, N. Y.

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Pen-and-Ink-lings

A N important national industry of France, Germany, and Belgium, is the cultivation of fruit trees along the highways. The annual revenue derived from the national roads of Saxony planted with fruit trees, rose from \$9,000 in 1880, to \$42,000. In Belgium, according to the statistics of 1894, over 4 630 kilometres of roads were planted with 741,571 fruit trees, which furnished the almost incredible sum of \$2,000,000. In France, the production of fruit trees is estimated at \$60,000,000.

I N an article on the admission of women to the Cambridge College degrees, Miss Helen Gladstone refers to the fact that no less than six Cambridge colleges were founded by women for the benefit of men—Christ's and St. John's, by Margaret, Countess of Richmond; Sidney Sussex, by Lady Frances Sidney, Countess of Sussex; Clair, by Elizabeth de Burgh, Countess of Clare; Pembroke, by Marie de St. Paul, Countess of Pembroke, and Queen's, by Queen Margaret of Anjou.

T HE janitor in a neighboring school threw up his job the other day. When asked what was the trouble, he said: "I am honest, and I won't stand being slurred. If I find a pencil or handkerchief about the school when I'm sweeping, I hang or put it

up. Every little while the teacher or some one that is too cowardly to face me, will give me a slur. Why, a little while ago I seen wrote on the board: 'Find the least common multiple.' Well, I looked from cellar to garret for that multiple, and I wouldn't know the thing if I would meet it on the street. Last night, in big writin' on the blackboard, it said; 'Find the greatest common divisor.' Well, I says to myself, both of them blamed things are lost, now, and I'll be accused of swiping 'em, so I'll quit."—*Huntington (Ind.) Herald.*

T HE Critic and other magazines are repeating a story which was told in Devonshire seventy or eighty years ago. It was said that on the occasion of the Bishop's visit to an outlying village, the following gem of English provincial verse was sung in his honor:

Why skip ye so, ye little 'ills?
Why skip! why skip? why skip?
Why? Jez becuz we'm glad to zee
His Grace the Lord Bishop!

Why 'op ye so, ye little lambs?
Why 'op? why 'op? why 'op?
Why? Jez becuz we'm glad to zee
His Grace the Lord Bishop!

A T Yale College the tuition fee at first was twenty shillings a year, which was raised to forty shillings on the settlement of the Congregational faith of the college, and in 1726, twenty-three scholars graduated. During the regime of Elisha Williams (1726-1739), life at Yale was simple and severe. Board cost five shillings a week (\$1.25), and every student was required to read the Scriptures daily. Among other rules were the following:

No student shall go into any tavern, victualing-house, or inn to eat or Drink, except he shall be called by his parents, or some sufficient person, y^t ye rector shall except of. . . . No student shall use ye company or familiar acquaintance of a Dissolute person, nor intermeddle with men's business, nor intrude himself into ye chambers of students, nor shall any undergraduate go att Courts, elections, keeping high days, or go a hunting, or fowling [without leave, nor shall any be out of his room after 9 at night, nor have a] light in his chamber after eleven, nor before four in ye morning.

T HE president used to box freshmen's and sophomores' ears in chapel up to 1760, and such was the awful sense of the personal dignity of his presence, and that of the professors, that all undergraduates were forbidden to wear their hats in front of the president's house, or that of a professor, or within ten rods of the person of the president, eight rods of a professor, and five rods of a tutor. Discipline was enforced by means of fines. Thus absence from prayers cost one penny (2 cents); tardiness, a halfpenny; absence from church, fourpence (8 cents); two shillings and sixpence for playing at cards or dice, or for bringing strong liquor into college; one shilling for doing damage to the college or jumping out of the windows.

H ERE is an amusing description by a French writer of a visit paid to the Orphanage of the Holy Infancy, in Hong Kong: "We entered a great hall spread with matting. All the babies who had been snatched from death were crawling about there. They climbed, stumbled, rolled over

and stuck together with the perpetual motion of a heap of small humanity and the absolute silence of a bed of crabs. But what faces! You would have said that all the little porcelain monsters, nodding mandarins, hydrocephalous gods, and stone fetiches you ever beheld had come to life and were exercising their limbs."

A CHRISTMAS HYMN

No tramp of marching armies,
No banners flaming far;
A lamp within a stable,
And in the sky a Star.

Their hymns of peace and gladness
To earth the angels brought,
Their *Gloria in Excelsis*
To earth the angels taught,

When in the lowly manger
The Holy Mother Maid
In tender adoration
Her Babe of Heaven laid,

No rush of hostile armies then,
But just the huddling sheep,
The angels singing of the Christ,
And all the world asleep.

No flame of conquering banners,
No legion sent afar;
A lamp within a stable,
And in the sky a Star!

—Margaret E. Singster in Collier's Weekly.

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What Shall We Do?

BY CYRUS MENDENHALL

MINISTERS give a great deal of advice, and of course ought to be willing to take something in that line once in awhile. Sometimes, however, it becomes bewildering, and a poor mortal scarcely knows what to do. In such cases, I imagine, he may be so bold as to use his own judgment, just as common people are supposed to do. He is told not "to scold," but if he does not he is said to be a "time-server," one who only speaks of smooth things. He is cautioned to avoid the folly of "following everybody's advice," but if he dares to call his soul his own, he is supposed to be "big-headed," stubborn, anything but meek and teachable. Some one says: "Do not depend too much on the gospel of shoe leather," and another would have us on the street all the time, and would make the ministerial career a constant round of calls and visits. Here one adviser says: "Do not let the young people run away with us," and to oppose this—"Do not let the bald heads put too many brakes on."

A great English preacher and author said: "Dullness (in a sermon) is a sin against the Holy Ghost." As an offset to too much brilliancy, we see "smartness" spoken of as a crime, or at least a serious mistake, in a minister. If a poor fellow is so constituted that he tells what he knows in a bright, wide-awake manner, he must cultivate a duller strain. If by some blunder he has poetry in his soul, and puts flowers in his sermons, he must become prosaic and clothe his truths in severe and stilted forms. A witticism must not be thought of in connection with religious instruction, lest some one be kept awake or become interested. Another adviser warns against the awful sin of popularity. But tell me, "ye winged winds," is a "popular man," a "popular church," or a "popular religion" of necessity wrong? Of course the man, the church, the religion may be wrong, but must they be? There

was a Teacher or Preacher some centuries since who was very popular with the common people; who was not as dull as the accepted religious instructors of His day, and who introduced flowers, birds, and waters into His talks with men.

Then comes the vexed and vexing problem of how long a sermon should be. A great many people consider a long sermon profound; that is, they measure its depth by the time taken in delivery. The Rev. Mr. A. is a wonderful man, he preached two hours. Others advocate concentration, boiling down, and tell us "brevity is the soul of wit." "The long and short of it is," a long sermon may or may not be as deep as it is long; and on the other hand, a short sermon may have but one thing to commend it, it was brief. Measuring lengthwise on sermonic surface will not bring the result. Here, again, if the speaker has common-sense, he could use it to good advantage, where advice is not always "available."

I suppose editors get along fairly well. Anybody can run a paper, don't you know? The reason is because the editor is in a position to receive advice from so many sources. There is this to be said about it: Advice is worth having even though it seems conflicting, and like the individuals in the fable, if you carry the donkey the next man suggests that according to the usual custom the donkey must carry you; and if the old man rides, some one says, let the poor boy ride, the man is able to walk; and again, let the old man ride, the boy should be ashamed to see an old gentleman walk, and so it goes.

Advisers mean well. No one knows so much or is so experienced but that he can profit by advice. Of course if you are ill you cannot afford to buy a "drug store," in order to take all the cures your friends recommend, but you can feel grateful for the interest taken in your behalf. If one in all the departments of life sincerely desires to be right, looking for divine aid, exercising common-sense, his decisions will not be far wrong, and peace and order will come where conflict and chaos seem to be.

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The Humors of "Ter-Na-Nog"*

I

ST. PATRICK is said to have banished toads and snakes from the Island of Saints. He did not banish wit and repartee. Yet it is as hard to classify these "gems" as it is to set uncut jewels in fragile filigree. In this paper I merely pass on a few of the humorous sayings and doings I have heard and seen in this beautiful island, during a long course of residence therein.

My dispensary district extends over a wide sweep of moorland and mountain. Hours are long; work hard; pay small. What should I do without a sense of the ludicrous—that sense which can hardly lay claim to being a virtue, but is surely a most valuable possession.

For instance, suddenly to hear this prayer breathed after a gouty old gentleman of miserly habits, "The Lord make your heart as tender as your toes!" quite makes up for a too small check pocketed by his medical attendant. Or a porter's answer, "There is no first train at all at all; they are all evenin' wans here," is almost enough to

compensate for a long detention at a way-side station.

Beggars in Ireland carry about with them a lot of change in the matter of small talk. Their pleas are so suggestive.

"Ah, docthor dear! I've nothin' left in this world but the love of God an' two ounces of thread," was one day said to me; whilst the following is not a bad instance of primary "suggestion." "When the gurrils wish to buy me a new bib—(an' I want one badly)—tell 'em to get a blue wan for the summer."

This very morning one of my coterie came up as usual with an empty canister. Biddy Maguire is a connoisseur in the matter of tea, and knows my housekeeper hoards two qualities under lock and key. Hence her request: "Here's me canister, me lady, an' the Lord direct yez to the best!"

These beggars are quite one of the humorous elements in Ireland. Many of them are noble-looking men and women, who divide the country into regular districts, and levy a toll on all its inhabitants. Woe be to any stranger who solicits alms in an unappropriated "pale." The "professionals" rule their benefactors with rods of iron, allow no poaching, and live well on the fruits of their industry. Every Biddy Maguire, as already seen, can stipulate as to the quality of her weekly gift of teal!

It must be remembered that begging is in no way considered derogatory in Ireland. Pat Kavanagh, for instance, carries herrings in his hat, yet boasts of descent from the McMurrough Kings of Leinster, and claims affinity with one of the most remarkable statesmen of our time. The late Mr. Kavanagh, of Borris, recognized this relationship in his own inimitable way: "We are nearly related, indeed," he would say, placing a shilling alongside the fish; "we are both descended from one man—Adam."

"Granny the Thimbleman" is a woman, lives in a ditch, and probably never heard of the feminine utensil signalized in her name. She knits woollies for the "quality," and professes to exist on "cold putaties and point." Granny was once offered, by a courageous English visitor, a shilling to wash herself. "Gould" would have been refused coupled with such an "unnatural" condition.

"I've heerd ov' washin' a corpse, but never ov' washin' a live wan," was her remark as she turned indignantly away.

"Cod the Coach" is another beggar. He earned his *sobriquet* when mail coaches ran on the wide highway. In those days a long coat, blue stockings, and big buckles occasionally took the place of certain tattered, buttonless garments which bundled on the road after the coach. These latter were Cod's stock-in-trade in his youth, were held in place with a crooked pin and a piece of string, and brought much grist to the mill. Alas! With the Meteor passed away Cod's prosperity. Rags are worn on Sundays as well as week days now, and the "bhoy" borrows all he wants, from a donkey to a pin.

He has begged of me tobacco for his pipe, "trimmin's" for his shirt, manure for his potatoes. But the crown of mendicancy has at last been reached. He lately sent in for "the loan of a knife" to cut his corns with! The sight of Cod the Coach seated on an old slack bucket in my coal-hole preparing to act as a chiropodist was too much for me. I gave that ancient man the knife, bidding him never call again. He reward-

ed me with a picturesque benediction—taking off his old caubeen and holding it reverently in his shaking hands—"May all the sons of God welcome yez when yez yourself comes to the gates of gould—"

I have tried to shorten my weary professional rounds by decorating Brown Bess with a collar of bells. Whenever the sound of them is heard the people are supposed to know the doctor—God bless him!—is "leppin' an' rarein'" in their vicinity. Then bare legged gossoons are despatched to tell of patients whose symptoms they try to diagnose. How would an ordinary practitioner prepare for "tomatoes in the frote," or "Brown Katum on the stomach?" I carry off my car a tin of linseed, for, acquainted with the people's perversion of Queen's English, I know tonsillitis and bronchitis are meant.

More difficult to understand, however, was a case recently put to me. The man—a stalwart farmer—died suddenly without "help of clargy or docthor." I, as coroner, had to inquire into cause of death, etc.

"Conjecture of the lungs and combinations" was surely an abnormal disease and very hard to translate into a natural cause. Yet I gave great offence by "sittin' on the corpse for a divarshun."

Long-continued absence from Ter-na-nog does not eradicate this innate quaintness of expression. Our vicar once went West for a well-earned holiday, and came across an old Connemara parishioner acting as "hired boy" in California. This lad had been bought, along with a shaggy pony, for very few shillings. He was bright and intelligent, and was taken to Canada by an indulgent master.

"So you have left Mr. Dennis, Larry?" said the parson, shaking hands with the young man. "What is he doing nowadays?"

"He's drivin' the mail coach, your reverence."

"Does he run the coach himself?"

"Oh, no, sir! He have got an antidote," was the quick response, and the vicar smiled. For the wrong word in the wrong place transported him back to his own dear native land in a flash. Soon afterwards nuptial tokens with a silver edge came to an Irish home. Larry, of Croone, had himself got an antidote, and was married to a well-to-do, educated woman.

I also was once obliged by ill-health to go abroad. My hair considerably silvered during my absence.

A "bhoy" of eighty—(everybody is a "bhoy" till he marries)—met me soon after my return.

"An' your honor never got married be-yant?" he asked, looking suspiciously at my white poll.

"Never once, Henry! I'll give my word."

Old Henry lifted his arms thankfully.

"And hadn't you great luck, doctor, dear, that you didn't get yourself implicated with a family?" was his cordial comment, as he shook congratulatory hands with me.

A certain man in our district under the Sugar Loaf had (like John Bunyan) a "nice reticence in speech." This occasionally degenerated into a stammer. I have given instances of word perversion. It is only fair to give one showing how Irishmen occasionally use the best words possible in explaining a thing. What better way could Martin's habit of slowly muttering his syllables be expressed than: "It's a quare sort of a way Martin talks. It's as if

*Or "Land of the Young" (ancient name for Ireland).

he took the words out of his mouth and looked at them before he gives them to yez."

One day I paid a visit to "Biddy the Kid," who lives right in the middle of a rocky valley. "The Kid"—whence she got her name I know not—is reported to have a remarkable cure for the "neuralgy." In reply to a question on the subject, she said: "I believe that between myself and God Almighty we cured Ned Doolan last summer." You will perceive that Biddy modestly credited herself with being the primary agent in this action.

After this fashion is medical work made delightful in Ter-na-nog. Continual cheerfulness greatly aids in the battle of life here. "Tis the Will of God" (spelt with a big W and a capital G), whether in the matter of a mountain mist or the virulent murrain. An Irishman looks back at last week's sunshine when this week is cloudy. He terms the soaking rain "a nice, soft day, thank God," and the grievous, preventable sickness a "visitation."—*L. Orman Cooper in The Nineteenth Century.*

—X—

Book Reviews and Notices

Religion under the Barons of Baltimore. By C. E. Smith, D.D. Baltimore: E. A. Lycett.

The sub title, "A sketch of ecclesiastical affairs from the founding of the Maryland colony in 1634 to the formal establishment of the Church of England in 1692, with special reference to the claim that Maryland was founded by Roman Catholics as the seed plot of religious liberty," is an excellent summary of this book by the rector of St. Michael's and All Angels' church, Baltimore. We set down the following extracts as representing the historical theses (so to speak) that Dr. Smith undertakes to defend:

A careful and impartial inquiry into the origin of the expedition which Leonard Calvert led to Maryland, will show that neither the odium and the disabilities of political ostracism, nor even the rigors of religious persecution, had anything whatever to do with the expedition. Sufferings for conscience sake contributed nothing to the issue either immediately or remotely. Had England been as much a stronghold of the Roman Church as is Spain to-day, the Calvert expedition would have sailed to Maryland.

And again: "Sir George Calvert's appearance as a seventeenth century preacher of religious toleration can only be regarded as a pleasant fiction," as also is the claim that Maryland was "founded as a refuge for men persecuted for conscience sake, and as the seed plot of religious liberty." Dr. Smith fully realizes the difficulty of his task, and has given much time to the study of the origin of Maryland, and has consulted many historical documents and papers, among which he mentions those recently brought to light by the efforts of Maryland Historical Society. In chapter II the rise and fall at the court of James I. of Sir George Calvert is very clearly narrated, and his shifting and religious changes are pointed out. We need not follow in detail Calvert, now Lord Baltimore, in his settlements in Newfoundland and then in Virginia, and his subsequent death, but pass on to the first settling of Maryland. But first we must place before our readers Dr. Smith's estimate of George Calvert: "He was neither sage nor philosopher, pilgrim father nor public benefactor, but politician, merchant, adventurer, whose creed and life alike were no better than the creed and life of many thousands of other Englishmen who lived in his own age."

Shortly after the death of Lord Baltimore, the charter for the new province of *Terra Mariae*, was issued, with the name of Cecilus substituted for that of the elder baron. Dr. Smith discusses at length a clause of the charter which directs that churches and chapels were "to be dedicated and consecrated according to the ecclesiastical law of England," and contends that the erection of places of public worship, except those of the Church of England, was virtually

prohibited, and cites as evidence the fact that the Jesuits who came out with the first settlers built no church at all, and that they had no substantial church edifice until 1661. "Manifestly all understood that the Church of England was to be the Church of the colony, and all public worship was to be in accordance with her standards." Dr. Smith thinks

Cecilus Calvert was the very man Maryland needed, as he was a clear-headed man of affairs, and gave his chief attention to business rather than to religion. While not an irreligious man, the second Baron Baltimore was not dominated by strong religious influences, and as far as any public record shows, never contributed anything to the building of a church or schoolhouse in his colony. He must have been a broad man politically and religiously, since he and his colony remained on good terms with Charles I., with Oliver Cromwell, and with Charles II. In fact, he had an eye to the main chance, and lost no time or opportunity of furthering that chance.

Of course all this dispels the halo of glory round the early days of Maryland that Roman Catholics have so carefully fostered, but the truth must be told, at least that is the wish of Dr. Smith. Cecilus Calvert's aim was to induce men to go out to Maryland and settle. The first fruits of his labors in this direction resulted in about three hundred persons offering themselves for transportation to the distant colony. It has been claimed that Roman Catholics flocked to Maryland, but notwithstanding the fact that eighteen months had elapsed since the granting of the charter, and all England canvassed, less than fifty Romanists were found willing to embark. We have this also on the testimony of one of the two Jesuit priests who sailed with the first emigrants. Three-fourths of the voyagers were non-Romanists, hence Lord Baltimore who remained in the mother country, gave strict charges to his deputies, and enjoined them to "cause all acts of Roman Catholic religion to be done as privately as may be, and that they instruct all Roman Catholics to be silent on all occasions of discourse on religion . . . and this to be observed at land as well as at sea."

This is extracted from the Calvert papers, and shows that in the mind of the Lord Proprietary of Maryland, the interests of his religion and his colony were not identical, and that Maryland was not founded as a place of refuge for persecuted Romanists.

It is not our purpose to follow further the history of Maryland, or the religious struggles and intrigues in which the Jesuits took a leading part, not certainly as laboring for peace and religious toleration, but rather as laboring for the contrary purpose. Dr. Smith has undertaken a bold task; viz., to show how purely legendary and baseless is the currently accepted history of the early days of Maryland. We shall await with interest the verdict of the younger school of American historians who are doing so much to write real history, on this contribution to American religious and political history. Whether or not Dr. Smith has entirely proved the whole of his case, at least this much is certain, that Roman Catholics will have to abate very considerably the lofty claims they make for their co-religionists in the early days of the colony of *Terra Mariae*. Historical documents now in the hands of the historical student render necessary a re-writing of the early history of Maryland. Dr. Smith has made a good beginning in this direction. We commend his book to the attention of the student of American history.

Our Foes at Home. By H. H. Lusk. New York: Doubleday & McClure Company. Price, \$1.

This is an earnest discussion of the causes of the widespread social and industrial dissatisfaction in our country, and an attempt to suggest remedies. It is a timely book, for no one can view with equanimity the growing opposition between classes. The author has had legislative experience in dealing with similar problems in another country. Mr. Lusk is an Englishman, and for eleven years was a member of the New Zealand Parliament. Very early in the history of that colony troubles began to arise from the holding of land, the tendency being to concentrate large quantities in corpora-

tions and wealthy men for speculative purposes. The reformers determined to meet these difficulties at once, and boldly. The result was the enactment of laws restricting individual ownership to not more than three hundred and twenty acres. Owners of larger quantities were to be so heavily taxed that they would be compelled to sell to the government. To the public ownership of land was added that of railways, telegraph, and telephone lines. It was predicted that these measures would bring financial loss and ruin to the colony. So far, the results have surpassed the expectations of the reformers. Population has increased, the comforts of the people have been multiplied, excellent and cheap service is secured from railways, telegraph, and telephone lines, and the deposits in the savings bank have doubled. Mr. Lusk believes that our troubles are due to the lavish disposal of the public lands, and to the growth of grasping monopolies. Public lands have gotten into the hands of powerful corporations and wealthy individuals who hold them for speculative purposes. And the question of street franchises, etc., is one most prominently before the American public to-day. All these are creating a condition of affairs which is hostile to the idea of the American Republic. The remedy proposed is State ownership, as illustrated by the experience of New Zealand. It is not unknown here, for the postal service is carried on by the general government, and we have municipal ownership of water and light plants. The New Zealand experiment sounds Utopian, but is attractive.

The Ceremonial of the English Church. By the Rev. Vernon Staley. London: A. R. Mowbray & Co. New York: James Pott & Co., Importers.

Like all the author's previous books, "The Catholic Religion," and others, a large amount of valuable information will be found in this little treatise, closely packed and well arranged. The book is divided into three parts, treating, 1, of the Moral Principles of Religious Ceremonial; 2, The Regulation of English Ceremonial, and 3, Ornaments and Ceremonies of the English Church. We have here, in short, a commentary in detail upon the famous Ornaments Rubric in the English Prayer Book, which prescribes the retention and use of "the ornaments of the Church and of the Ministers," which were in use in the Church of England in the second year of King Edward the Sixth, Jan. 28th, 1548, to Jan. 28, 1549. The many vexed questions which arise under this proposition are being warmly controverted in the Church of England now, as they have been at several periods since the days of the early Puritans. Mr. Staley, we need not remind our readers, writes from the standpoint of the Catholic Churchman. The instructive part of his book to many will be the foot-notes which will reveal to them the fact that his interpretation of the Church's law of ceremonial is sustained by so many and such great divines of the English Church, and by such a constant tradition. Some bishop once made the assertion that the Puritan party sadly lacked two things, learning and love. This may sound quite severe; but after all, an impartial review of the long and bitter ceremonial controversy in the Anglican Communion must lead to some such conclusion, for while the Church has always been generous in tolerating the defections and defections of the Puritans from her standard of ceremonial and even of doctrine, they have ever strenuously opposed those Churchmen who faithfully endeavored to conform to that standard.

Mr. Staley's book has one singular mark of present controversy; viz., an absolute silence upon the subject of incense and its ceremonial use. On p. 78, however, he quotes with approval a comment of Bishop Cosin's, written in 1640, to the effect that "those ornaments of the Church (are legal) which by former laws, not then abrogated, were in use by virtue of the statute of 25 Henry VIII., and for them the provincial constitutions are to be consulted, such as have not been repealed, standing then in the second year of King Edward VI., and being still in force by virtue of this rubric and act of Parliament." This would seem to legalize the cer-

emonial use of incense. But we confess that it takes more ingenuity than that of a Philadelphia lawyer to untangle some of the legal mazes of the Reformation period.

The Mind and Art of Poe's Poetry. By John Phelps Fruit. New York: A. S. Barnes & Co. Price, \$1.25.

The author's two-fold aim is to explicate the mind and the art of Poe's poetry. It seems to him worth while to lay stress upon the fact that Poe was not utilitarian; that his supreme pleasure in the beautiful made him indifferent to the theme, caring only for its treatment. Though he declared that poetry was with him "a passion," it is well known that Poe was singularly cool, and even mathematical, in the development of his subject. His method was to choose the effect that he desired to produce; this, in turn, determined the choice of topics, and, finally, its treatment. Poe was a master of verbal artifices. He employed working rules for their use. Not without reason has he been declared a "mixture of poetry and mathematics." The recent revival of interest in Poe makes this volume exceptionally valuable and timely.

The American in Holland. Sentimental Rambles in the Eleven Provinces of the Netherlands. By William Elliott Griffiths, L. H. D. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

It is to be hoped that many Americans will read this book, and be persuaded to ramble in the queer old Dutch country of which the author writes, and learn to love the Dutch country and people for their solid worth. For the average tourist, he says, "the elect route is from Rotterdam to Amsterdam"; but he finds more delightful days in far off places, and his hope is that his fellow-countrymen will discover that in Queen Wilhelmina's realm there are nine other provinces besides the two Hollands. "Yes, even a North, a South, and an East, as well as the narrow strip between the two Dams, of cities by the sea." Dr. Griffiths is a member of the Netherlands Society of Letters, and has represented the American Historical Association in the International Congress of Diplomatic History.

A Young Savage. By Barbara Yechton. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

Anything by this author hardly needs an introduction to young readers, her previous books having established for her a permanent place in their affections. A young girl born and bred in the "wild West" among mining camps comes to live in the home of a gentle and cultured family. She is herself a diamond in the rough, and proves, under the new and refining influences, a jewel of a girl, with a loving heart and a sweet, simple nature, loyal and true.

Pike and Cutliss: Hero Tales of Our Navy. Written and illustrated by George Gibbs. Philadelphia: J. B. Lippincott Company.

We never tire of hero tales, and those relating to the wonderful work of our navy are perhaps the most fascinating. The old stories are told here with new instances and illustrations. We have, in addition, some excellent sketches of the more recent work of our navy. The chapter on "The Passing of the Old Navy," with the description of the old ships and the new, is especially interesting, and gives information which is not easily found elsewhere.

The Log of a Sea-Waif: Being Recollections of the First Four Years of My Sea Life. By Frank T. Bullen. With eight illustrations. New York: D. Appleton & Co. Price, \$1.50.

From an author who has had high praise from Kipling, the great story-teller, much is expected, and one will not be disappointed in this "Log" of his first four years at sea. He writes from his own observation and experience, and with a skill which few writers have been able to command in descriptions of the sea and of sea life. Being for fifteen years a seafarer to nearly every port and on all the oceans of the world, and with exceptional literary ability and success as a writer, he has produced one of the most intensely interesting books of the year, and has done for British lovers of the

sea what our own Dana has done for us in his "Two Years Before the Mast."

The True Estimate of Life and How to Live. By the Rev. G. Campbell Morgan. Chicago and New York: Fleming H. Revell Company. Price, 30 cts.

This is a series of addresses delivered by Mr. Morgan at Northfield. They are of the usual order of revivalistic sermons. There are some good and suggestive thoughts. He portrays that form of Christianity which takes no account of the Sacraments. Churchmen will find greater helps for holy living in the sermons and addresses of our leading preachers and writers.

Great Books as Life Teachers. Studies of Character Real and Ideal. By Newell Dwight Hillis. Chicago, New York, Toronto: Fleming H. Revell Company. Price, \$1.50.

It should be noted by the reader that Dr. Hillis approaches his subject from the view-point of one interested in literature as a help in the religious life, not as a critic of literary problems. There is a finely appreciative chapter on Ruskin, and a study of the principles of character building as illustrated by the "Seven Lamps of Architecture." Other thoughtful and discriminating essays are on George Eliot's "Romola"; Hawthorne's "Scarlet Letter"; Victor Hugo's "Les Misérables"; Browning's "Saul"; and Tennyson's "Idylls of the King." Included in the volume are five separate chapters, also studies of character, the subjects being respectively Henry Drummond, Lord Shaftesbury, Frances Willard, Gladstone, and Livingstone. The volume is attractively bound in olive green, with a chaste ornamentation in gold.

How Much is Left of the Old Doctrines? A Book for the People. By Washington Gladden. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

There is in this courageous book an evident desire to preserve the spirit of religion, while at the same time there is also an evident willingness to throw overboard any uncomfortable orthodoxy which might be troublesome to defend. The devil gets a short shrift in one chapter, and is summarily disposed of. The great tenets of the Faith, the dogma of the Trinity, the operation of sacraments, the relation of human sinfulness and its cure, are all treated in a bright, colloquial manner, with many quotations from interesting sources, and the uniform result is to soften down all theological statements into a form or a sentiment which can offend none who would lay claim to any orthodoxy whatever. It is a useful book, as showing exactly that emasculated form of Christianity which a faithful priest of the Church should ever oppose.

Sunbeams and Moonbeams. By Louise R. Baker. New York and Boston: Thomas Y. Crowell & Co. Price, 50 cts.

This is a story of the good times and good deeds that resulted from the formation of two clubs among the girls and boys of Lovetsville. The girls worked during the long vacation days, and the boys on school evenings. The tale is told with much humor and vivacity, and will convince any reader that it is a very good thing indeed to be a "Sunbeam girl" or a "Moonbeam boy."

An Unknown Patriot: a Story of the Secret Service. By Frank Samuel Child. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

One does not doubt that such a book has a certain interest because of the revolutionary epoch in which its scenes are laid, and one would wish that the style of the narration was as animated and intense as the incidents require; but this is not the case. The story is heavy in its relation, with a verbosity supposed to be in keeping with the manners of the period, slow, formal, and stilted. It ought always to be remembered that the narrator of history or historic fiction should be as modern as possible in his descriptions of scenes and characters, using the language of the period only when giving the utterances of those who then lived and spoke. Despite the dullness of style, however, the work has certain attractions. The stirring story of

the early days of the Revolution are conscientiously depicted, and the numerous illustrations are charmingly conceived.

My Lady Frivol. By Rosa Nouchette Carey. Illustrated by Bertha Newcombe. Philadelphia: J. B. Lippincott Company.

"My Lady Frivol" is aptly named. It is even more justly applicable to the style and substance of the book than to the heroine. The plot is a variation of the old, familiar one, first used by Charlotte Bronte. The grim woman hater changes his nature by the simple process of falling in love with his ward's governess.

Miss Vanity. By Amy E. Blanchard. With illustrations by Bess Goe. Philadelphia: J. B. Lippincott Company.

That the writer has studied girls and their ways, may be known by her devotion to them as the subjects of all her stories. As in her previous books, "Two Girls," "Girls Together," and "An Independent Daughter," this new tale has chiefly to do with girls and boys under twenty. The story is pure in tone, and may be safely put into the hands of young girl readers.

Opinions of the Press

The Congregationalist

THE CRITICISM OF ADMIRAL DEWEY. — The whole episode raises serious questions: First, concerning the wisdom of public men accepting gifts from any source; second, concerning a too common disposition in this country to judge our public men without adequate presentation or study of data; and third, concerning the penalty of undue publicity which fame inevitably brings to those who serve their country well. The word grows that we find as many competent and honorable men as we do to serve us, so vulgar and cruel often are both our adulation and our condemnation, so intense is the limelight of publicity which we cast upon every act and word.

The Churchman

THE QUEEN'S CHRISTMAS GIFT. — It was a gracious idea of the Queen of England, and characteristic of her Christian womanhood, that she should have arranged to give a Christmas present to every soldier on active service for the Empire, a package of chocolate in a case that can be kept as a memento. An hundred thousand Christmas presents in one year is a goodly number, and the choice was a happy one, for soldiers, like all men who take much violent exercise, appreciate sweet things keenly. It is pleasantly suggestive of the season that *The London Times* should suggest that if there happen to be any "overs," they should be given to the Boer wounded and prisoners as an earnest that England has no wish to make Outlanders of them in her all-embracing empire.

The Outlook

THE MEANING OF CHRISTMAS. — Is there not danger that the spiritual element will drop wholly out of our holidays, that Thanksgiving Day will become dedicated to dinner and football; Christmas to gift giving and social reunions; Easter to flowers and music? But surely this is not all. Each of these days has also its sacred significance: Thanksgiving celebrates the God of nature who giveth us all things richly to enjoy; Christmas, the God incarnate who for us men and our salvation came down to earth, to interpret the heart of the Infinite to us, by showing us the "human life of God"; Easter, the risen Christ, and so the "living God" who ever dwells on the earth, and in his indwelling brings with him the gift of life. . . . The birth of Christ was the advent of the Son of God, and the gift of a new and divine life to the children of men. "We have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us." This to the Christian believer is the sacred significance of Christmas. This is the message of the Christmas bells, this the meaning of the Christmas music, this the inspiration of the gift-giving, this the sacred source of all its innocent merrymaking. Let us not forget it.

The Household

Dean Howard's Christmas Sermon

BY MARY A. DENISON

IT was Christmas morning.

Two middle-aged people sat in a neatly furnished room. They were very quiet now, but they had been discussing things not often talked about in this humdrum world of ours. For instance, the woman had dreamed a dream, and the man had seen a vision, he called it, and the dream and the vision had been the topic of their conversation.

It was perhaps half-past ten of the preceding night that Eleanor Howard, the dean's wife, was awakened by the violent beating of her heart, caused by a dream in which her only daughter, departed this life six years before, appeared to her, not in angelic garments, but in a very pretty blue merino dress trimmed with brown, a dress in which she had always looked, as the familiar saying is, as sweet as a picture! She stood at the side of the bed, tying the dainty ribbons under her chin in a bow, and pulling them out and patting them into shape, as she had been wont to do in life.

"Are you going out, my dear?" her mother asked, in her dream.

"Yes, mother, presently," was the answer, "but first, I have a little message for father."

"Leave it with me, daughter" was the pleasant reply, while all the time the mother was wondering how her daughter had returned to earth, and full of joy at sight of her.

"Tell father," said the girl, still toying with her bonnet strings, "not to preach the sermon he has written for to-morrow. Say that I request him to look for the sermon he preached the Sunday before I went away. Do you remember the text? I do. 'Herein hath He shown how He loved us.'"

"I'll tell him, my dear," said her mother. "But sit down and talk with me a little while. How did you come here? You have made me so happy! Tell me—" but she was talking to empty space. The beautiful face, the pretty hands that had fingered the blue ribbons so deftly, were all gone, and the full moon shown on the place where the vision had just stood.

Suddenly the woman wakened. Her heart was beating furiously, and she felt a little uneasy about herself and her dream. How like reality it must have been, to fasten itself upon her memory, and to cause her pulses to beat with such rapidity!

Leaving the bed, she went to the window and looked out. Every object was beautifully clear in the moonlight, the long, white roads, the outlying hills, the farms, the broad stretch of the further country.

Still the mysterious vision seemed to follow her. She felt vaguely the influence of her dream. Turning to a table on which lay newspapers and two or three magazines, she lighted the lamp, and sat down by the foot of the bed to read, and so relieve her mind of the strain the dream had put upon it.

The dean still slept on, and as she busied herself with the papers, she noticed that he breathed hard, and presently began to groan. She touched him gently, but he only seemed the more distressed. Finally she shook him out of his stupor. He opened

his eyes, gasped, and cried out, "O Jenny, don't go, dear, don't go. Wife, has she gone?"

"Who do you mean, husband?" his wife asked, softly.

"Our Jenny, our little one, grown, as when she left us. She stood here right before me. Oh, I saw her so plainly! She wore that pretty dress, that blue one with the brown ribbons, and she came in tying the strings of her cottage bonnet, and don't you remember her way of patting them into shape? Well, she, was doing that, and she looked so sweet, so natural!"

"Well, what else, father?" his wife asked.

"She told me I must not preach the sermon I wrote yesterday, but the one I preached the week before she left us—'Herein doth he show how He loved us.'"

"Are you sure, dear?" his wife questioned, astonished.

"As sure as that I see you. I will get that sermon early to-morrow. It is in my sermon stand in the December niche for that year. I could lay my hand on it now, but I will wait. Dear child! I am sure it must be for some good purpose. Are they not ministering angels?" he murmured under his breath.

"Father, listen," said his wife; "as you have told me of your vision, as you call it, I will tell you my dream. Jenny came to me, dressed just as you have described, and pulling and patting her bonnet strings in the way she did when here. She told me exactly the same thing she told you, that you were not to preach the sermon you had intended to, but that same text you preached on the week before she left us. That is why I am not in bed. I was not exactly frightened when I waked up, but I felt strangely, so I sat here reading to collect my scattered senses."

"It is certainly remarkable," the dean exclaimed. "Why should she want me to use the old sermon?"

"Heaven knows," was the response, "and sometime we shall know why she came in our dreams. Let us trust in God's promises and rest."

Early in the morning the dean and his wife were talking over the subject, and waiting till breakfast should be served before looking for the sermon. Naturally, the broad glare of daylight had dissipated the shadows thrown over them by their visions, as the dean called them.

"That is a good sermon I have just written, I am conscious of it," said the dean, touching the manuscript that laid on his desk. "It seems to me admirably fit for the occasion. I shall hate to give it up."

"But, my dear, you can preach it some other time," said his wife.

"Yes, true, but then doesn't it seem like yielding to superstition? Now if—"

"You will surely do as the child requested, John," his wife said in quick alarm. "Remember she came to us both, delivered the same message to both of us."

"Yes, yes," he said hesitatingly. "But we are so curiously constituted, we poor humans, and dreams are but dreams. If I could but know why she wished me to deliver the old sermon, when my new one is so much better. However," he added quickly, "though the idea seems born of superstition, I'll get the old sermon and preach it, so be easy on that score."

The breakfast table, set with shining silver and spotless glass and china, stood near the window, where the dean and his wife

looked out upon a beautiful blending of garden, field, and hill. Presently Mrs. Forster who served as housekeeper, and who had been with them in that capacity for over a score of years, came in with the coffee.

She was a middle-aged woman, slight of figure and neatly dressed, but her face wore a look of care, as if some unbearable sorrow had eaten into her heart. She exchanged salutations with the rector and his wife, and placed the chairs at the table, then asked to be excused and went out of the room.

"Poor soul," said the dean's wife, "she seems to feel so badly over her niece. She says the girl is sick again."

"I wish she would confess and have done with it," said the dean. I should feel differently, even towards poor Becky, who I know in her heart thinks the girl is guilty; but such resolute stubbornness for so many years repels me. She won't tell even her mother how she came by all that finery. She must have seen that people would draw their own conclusions. However, that's an old subject and a sore one. We won't think of it in this season of rejoicing. To-day is Christmas, and I am glad whenever it comes on Sunday. It is emphatically a Church day, a celebration to gladden the soul. After I am through with my other duties, I will get the old sermon and look it over. I can at least do that, though, understand, there is no superstition about it. I suppose it is but natural, being so in sympathy as we are, that we should both dream the same dream. It has occurred before, I think, has it not?"

"Once or twice," his wife responded, smiling.

Mrs. Forster and Molly—an under servant—had cleared the breakfast table and set the room to rights, when there came a telegram for the housekeeper. She put in an appearance a few moments later, her cheeks alternately paling and flushing.

"Letty seems sinking," she said, her voice faltering. "Mrs. Davies, the woman she is staying with, sends word that I had better come at once."

"Oh, I'm so sorry," said the dean's wife, "I hope she's not really worse. I think you said she always had nervous spells."

"Yes," the woman said, pinching her apron unconsciously, "but there's danger in 'em now, leastwise the doctor says so," she added in a trembling voice.

"Dear, dear," said the dean, looking up from his Church paper. "Go, of course. Mary"—alluding to the under servant—"can do very well alone for a day," and his voice, after the manner of deans and men who have seen little but prosperity all their lives, had a touch of mingled authority and patronage in it. "Don't hurry back, if there's any danger. I do hope it won't be a black Christmas to the poor woman," he further said in a lower voice, as Becky turned away, "and if the poor child doesn't confess now, well I shall be very much surprised. In my private opinion that's what she wants to see Becky for."

"Poor little Letitia, I always liked the child," the dean's wife said, musingly, moving in her own graceful way toward the window. I never could quite believe her guilty."

"And I as absolutely believe that she was," the dean responded, in the please-don't-contradict-me style which the man of decided will sometimes assumes, whether he be dean or doctor, and the dean's leaning was

oward austerity. "Where did she get her finery all at once? And then remember that her antecedents were unfortunate. Her father was a profligate—her mother seemed a good enough woman, but the man deserted her. But let us talk of pleasanter things; pray, pray, at this festival time, let us dismiss the unhappy subject. It makes me decidedly uncomfortable. Suppose Becky doesn't come back, what are you going to do?"

"Oh, I can get along," and she laughed—a musical little laugh it was, and carried the dean back a good many Christmas days, for it was on a Christmas Day he first met her, and was captivated by her sweet voice. "You don't remember," she went on, "the old happy days when I did my own work. But everything is prepared, the plum-pudding baked, and the turkey ready to go in the oven. Molly can get along without any help from me. She never grumbles over a little extra work."

"All right," was the dean's reply, "and now I'm going to get that sermon. But, my dear, you have not the least idea how much better the new one is. I felt quite proud of it when I had finished."

"Oh, dean!" said his wife with an expressive little gesture.

"It was purely spiritual pride," said the dean hastily.

"That's worse than any other," his wife responded.

"Well, perhaps it is," was his rejoinder. But I'll tell you what I will do. I'll read them both to you, there's plenty of time, and you shall judge."

"A good idea," his wife said, as she took up the paper. "I shall listen with pleasure."

A few moments after the dean was reconnoitering the square, book-like folios that lay each in its appointed place for every month's installment, and the manuscript in his hand, went up to his wife's room.

"It looks fresh, yet," he said, laying it on the table to pull out his spectacles, "but—"

His hand was arrested by an exclamation from his wife.

"What's this?" she asked, "some notes, I suppose," and she pulled at a paper, started, stepped back, held the paper before the dean's eyes with a look untranslatable, and there it was, the missing Bank of England note for fifty pounds—that had been hidden for six years; and looking as fresh and innocent as if its vanishment had had nothing to do with human happiness, or threatened even human life.

"Oh John!" his wife cried out in a muffled voice, and it sounded very much like a sob—"and perhaps that poor girl is dying—you wanted her to confess!"

The dean stood like one stupified. His face had changed to the pallor of death. "I cannot believe my eyes," he said.

"But there it is, and it was in your study while you were writing that sermon an English gentleman gave you that note for the Church hospital—don't you remember? You came in and told me. Oh John," she went on tearfully, "that poor girl was innocent! That's the reason my heart has so pleaded for her. Only think, she may be dying. She lost everything, her character, her lover, her place, her health—and here is the note. Oh what shall we do? She may be dead, John."

"She may, she may," said the dean bewilderedly. "My dear wife, I don't know what to do. The services must go on; it is

impossible for me to neglect them; and what is done must be done quickly. I—I am humiliated, distressed beyond measure. How shall I ever get through the day? What steps shall I take? I shall not enjoy one moment of Christmas till I know—" he choked a little. "God grant the child may live—to—to forgive me for my hasty judgment."

There was silence for a moment, then his wife spoke up.

"I know what to do," she said, "and beyond a slight tremor of voice and manner, she was quite calm. "I will go at once to the city and see the poor child myself. It may be God will spare her—at least till—till," her voice broke, "till she knows we have found the note."

"That is best," her husband said, "you are so quick to get at things. Perhaps you'll be back in time to hear the sermon—the new one, you know. The purpose for which this one is found is served. I don't think daughter would insist upon my preaching the old one."

"Oh, John, dear," his wife said, "she distinctly told the text and wished you to preach from it—don't you remember?"

"Well, well—perhaps it will be best. I can at least get in a few thoughts from the new sermon appropriate to the occasion";

and the wife went up stairs and left him poring over the manuscript.

Suddenly his brow cleared; he had found it appropriate.

The congregation, the staid old vestrymen, and the wardens, all wondered at the dean's sermon that day, at the graciousness of his manner, the fervor of love which seemed to dominate his speech, and when at the close of his sermon he said: "I wish my people who are all acquainted with the facts of the case, to know that this morning, on this blessed Christmas Day, I found the fifty pound note that was lost six years ago, folded in the old sermon to which you have just listened, thus proving the innocence of a young, Christian girl who was brought up in the Church, and was wrongly suspected, and consigned to the not too tender charity of this congregation and the world. I herewith publicly ask pardon of my God and of this church, that, although there seemed sufficient proof of her guilt, I made no effort to shield her reputation, as I now feel I should have done as a minister of Christ; but because she would not confess, cast her off as a pariah. This blessed day of the Church and the Christ, I hope, if she be living, to atone to her for all she has gone through, and to treat her as the lamb of the Church who has innocently suffered. I do

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this as I hope to receive mercy from God," astonishment, wonder, every shade of surprise, appeared in the faces of the congregation.

Away back in a pew near the wall, a strong, rather handsome-featured young man sat and listened in pained bewilderment. Then his massive frame shook, and involuntarily he bowed his head, hiding his face in his hands. The love that he had so long kept in leash burst forth and surged over his heart with a power like the rush of many waters. He, too, felt a humiliation too deep for words. Though he had loved her as his life, in conscious superiority, feeling himself a man proud of inherent honesty, he had turned away from the girl whose life was bound up in him, and set himself to tear her image from his memory. But he had not succeeded. Now, added to his self-abasement, was the fear that she, in her new found liberty from a cruel bondage, would never forgive him, and a deep, strong sob sounded in the strained ears of the congregation. He could not bear the listening silence, he could not bear the weight of his own misery, and with flushed face and tear-stained cheeks, he sought the door nearest to his pew, and went out almost broken-hearted.

It was a strange Christmas day's experience. Men discussed the matter with the turkey and cranberry sauce; women felt their hearts glow and were glad; even the little children talked it over.

The dean went silently, almost reluctantly, home. His Christmas dinner might possibly be eaten with bitter herbs, certainly with bitter remembrances. He felt as he had never felt before the beauty of Christ's tenderness towards the erring. He had never seemed to himself so humbled, so resentful towards his own shortcomings. Had it been unyielding integrity, the pride of the flesh, or the justice of Holy Church that had animated him in the case of this poor girl?

"I fear," he murmured to himself, "it was the world, the flesh, and the devil," and then he shuddered as he thought, "how near we all are to the evil that works, not by force, but by suspicion, insinuation, and self-righteousness, to wreck the souls of men."

Arrived at the rectory, he found his wife standing at the door, smiling and important.

"Well, my dear, what of the sermon?" she asked.

"Oh—er, the sermon, why I haven't thought of it," he said, a little confusion visible in voice and manner. "Other things drove it clean out of my mind after it was delivered. The fact is, I never thought so little of sermon and self as I did this morning. And I am sure nothing serious has happened, or you would not be looking so happy."

"On the contrary, when the poor child knew that we could prove her innocence, new life seemed to come to her, and it was wonderful what a change happened. She had just been telling her mother what she believed was a dying confession, that her father gave her the finery she had, and extorted a promise from her that she would never tell. He met her in some way and overcame her scruples; besides, she loved him, poor child, and she was faithful to her word, as you and I taught her to be. In less than an hour she was able to be dressed, and I brought her home with me, weak as she was, to spend Christmas. Come in and assure her of your faith in her, for she is longing to see you. Two happier people than

she and Aunt Becky I never saw. It is indeed a wonderful Christmas day."

And so the dean acknowledged when later a few friends came in to pay their respects to him. Among them was a tall, sun-burned young fellow, who looked as if the weight of the world had bowed his shoulders, but when he saw the sudden lighting of a pair of sweet blue eyes, the quick flush of two pallid cheeks, and the outstretched hands that expressed a child's eagerness, the burden rolled off, never to make him sorry or ashamed again.

And the dean, after repeating for the twentieth time that he never should know how the note got into his sermon, as he laid his head on the pillow that night, his eyes seeking the pictured face of the woman-child he had lost six years before, confessed that he never, in all his life, had enjoyed a happier Christmas.

The Sleep of Children

"Not so much noise, my lords. Sweet prince, sleep low; the king, your father, is disposed to sleep."

LIFE must have neared its goal, the busy years must have taught their strong lessons, before we can realize what sleep means, in the estimate of the great factors which make the sum of human existence. Perhaps the young woman first learns to recognize the beneficence of its ministry when an ill child, tortured and tossing in the pain which it is so desperately hard to watch, closes its gentle lids, relaxes its round limbs, and breathing softly, sleeps at last.

There is a picture of Sasso Ferrato's in the Louvre, called "The Sleeping Jesus," in which we see the utter abandon of lovely infancy in dreamless sleep upon a mother's breast. The painting is so delightfully real that it seems as if no hand but a woman's could have painted it, no eyes but those of a mother could have been so familiar with each tender detail. Maternal solicitude seems necessary to such knowledge of childhood. Two reverent cherub faces look down with affectionate tenderness at the miracle of unconscious repose in love's safe guardianship, so freshly wonderful each time that sleep calls the spirit to lose its hold on earth. We stand in affrighted awe before that long, long sleep when life's end closes the eyes, yet count it nothing when a weary brain ceases to retain its connection with its surroundings, and aching lids shut out the world, and a man is lost to life in a deep slumber, about which science peers and babbles in vain. Yet when sorrow and long nights of anxious watchfulness have taught a loving heart to ache with desire to see a sufferer forget pain in sleep which will not come, then comes also the true un-

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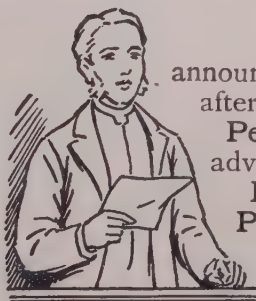
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derstanding of the value of the mystery we cannot solve.

To young children sleep seems to be as useful as food, to be in some sort a sustenance as well as a conservor of strength. They absolutely seem to grow in those long hours of motionless slumber, out of which they wake to stretch their dimpled arms and smile. Irrksome as the restraint seems to the noisy and thoughtless youngsters of the household, yet it is little less than a sin to let any disturbing, startling noise awake an infant suddenly. But it is also quite possible to accustom a healthful baby to be undisturbed by the ordinary sounds of daily life so as to be entirely unconscious of them.

With a reasonable effort to choose the least noisy place for the sleeper, and the least disturbing spot for the piano, there ought to be no reason why the evening is curtailed of its usual delightful music. Baby will learn that the distant sweet sounds are part of its lullaby. All the nursery rights can be maintained without tyrannizing over the rest of the family. There is always a way possible to this, as to the other essential requirements of family life, if we manage to think of both sides of the question. The trouble lies in being able to think of but one duty at a time, and so of sacrificing the parlor to the nursery.

Much of the difficulty which is so frequent a trial in every family of young children, the insuring of a quick, sound sleep after bedtime comes, lies far away from the sleeping chamber. We have but to apply our own grown-up experiences to the study of our little ones' necessities, to find ample reason why these restless, trying hours which tax mothers and nurses, and weary the child, so frequently follow the apparently cheerful going to bed. An exciting conversation, a very thrilling story, exercise which has set every nerve tingling and roused every perception, never fails to keep us awake yet when baby has been tossed in her father's strong arms until she screams with delight, or after little Tom has heard a good-night story about lion hunting, we are puzzled why they lie awake until nine o'clock.

After the early, light supper, about which all doctors agree, nothing should excite nervous interest or rouse attention to an earnest point. The sleeping room for all human beings, old and young, should be cool, and at most, very faintly lighted; the theory of total darkness does not always prove best for highly sensitive, nervous temperaments. I have known a grown person, able to express her feelings, complain that she got "so tired trying to see." To children, the impenetrable blackness is often a fertile source of dreadful fancies. The uncertain yet generally sufficient light which comes from an uncurtained window is really the most satisfying and restful illumination, but this is often impossible for reasons of one sort and another, and then a shaded taper is the least exciting, as well as the least deleterious, source of light which we can have. I think that children or feeble old people should always be able to tell whether "the shadow on the wall really moves," or to discern what looks so large in the far corner. The early awakening caused by the entrance of outdoor light is very troublesome sometimes; nature is hard to accommodate to our artificial lives. The primeval purpose that man should sleep under night's veil, and rise with the coming of the sun, is a wofully archaic theory in our days.

And when the child goes in suitable con-

dition, digestion not overtaken, brain unexcited, into this fresh and dimly lighted room, where the outer air is quietly and steadily admitted, moral control should next take up the task of fitting him to enjoy it. Not for any reason except real illness should he be allowed to expect further attendance; no singing, no reading, no rocking, no one to sit in the same room. That he should realize that help is near in case of need, is only a tender concession which we would be slow to deny; to lie awake afraid and imagining things is torture. In the case of specially nervous children, where the system is not in a normal state, it is even wise to go into the room apparently for other purposes, that he may feel that he is remembered, but to have any process which is called "putting a child to sleep," or that permits the sacrifice of a grown person's time and pleasure, by sitting in the darkness unable to sew or read, or to give up hours to some contrivance which takes the place of the firm conviction, on the child's part, that bed is a place in which to go to sleep, and that he is to consider it his duty to close his eyes and be done with amusement, is to injure the health and to weaken character.

Being afraid to be alone, in natural surroundings with which there exist no evil memories, is the result of some error in training. It surely is possible to teach a child really to love his little bed, to be happy in going to rest, and to have sweet thoughts of repose allied to laying his head upon his pillow.—*N. Y. Evening Post.*

Slips of the Tongue

TO few of us is it given never to make a slip of the tongue. On the contrary, most people have some unpleasant memory or other of some dreadful mistake they have fallen into, and even although years may have been passed since the fatal moment when their lips betrayed them, they are still unable to recall the circumstances without again experiencing the agony and their cheeks displaying the blush which followed upon the first discovery of the slip. Take a few examples to illustrate what we have advanced. It was but a very small and even insignificant change of a letter which rather spoiled the impressive eloquence of a preacher who, warning his audience against idolatry, in place of "Bow not thy knee to an idol," made a false step, and said, "Bow not thine eye to a needle." In the same way the young clergyman, with the correct Oxford pronunciation, in giving the hymn, "Conquering Kings," merely stumbled over the

first vowel, but being unable to save himself, was hurried over the precipice, and startled his congregation with the announcement, "The hymn to-night will be 'Kinquering Congs, Kinquering Congs.'" Much the same was the pitfall into which a reverend gentleman walked when, in place of saying, "Behold the fig tree, how it withereth away," by a simple transposition of two letters, he asked his audience to "Behold the wig tree, how it fithereth away."

The best of all the many instances of slips of this kind is perhaps the classical instance of the preacher who, describing conscience, and desiring to get his listeners to recognize the promptings of its inward voice in the half-formed wishes of the mind, appealed to them whether there was one there who at one time or other "had not felt within him the effect of a half-warmed fish." After this the instance of the parson who, devoutly reading the lesson in solemn tones, announced, "He spake the word and cattleshoppers came and grasspillars innumerable," seems almost commonplace. So, too, does the mistake of the priest who assured his congregation the other day that "it was easier for a rich man to pass through the eye of a needle than for a camel to enter the kingdom of God."—*London Tablet.*

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Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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CHAPTER IX.

FOR a few days Bonnie Castle was forgotten entirely under the new excitement. Mrs. Ferrall said in the letter that she would be home the first week in May, and although Virginia pleaded hard to have her own way in the matter and keep Madge and Tony with her, their hearts were with the little green house, and finally it was decided to make it as pretty as possible for the arrival of the little mother.

Mollie insisted upon joining in the work of cleaning up, and she and Madge donned old dresses and big aprons, and went to work with a will, while Virginia moved to and fro on her crutches through the rooms, putting a picture here, or a bow of ribbon there, until the place was quite transformed.

Such a scrubbing and cleaning of floors and paint, and such fussing over how she would like this, that, or the other, and finally, the very day she came, they all, Excelsiors and the S. D. S. girls, tramped off for a May-day picnic in the woods along the bay shore, and came home laden with wonderful spoils of forest treasures.

There were great loose clusters of violets tucked in every possible nook about the house, and narcissus nodding its starry blossoms on the dining-table. The boys brought whole branches of wild cherry blossoms to stand in odd corners, or cross over the tops of pictures on the wall. And besides these, there were all manner of dainty little spring flowers, and saucy Jack-in-the-pulpits, or Johnny Jump-ups, as Bobbie called them. It was a veritable triumphal progress home that afternoon over the bridge and on to the little house, and when all had gone save Virginia and Mrs. Hardy, the table was set with a delicious supper, and Tony and Madge drove alone to the depot to meet their mother.

It was just sunset. They walked up and down the platform, waiting for the bit of smoke to curl up over the trees beyond the bend of the track, which should announce the coming of the train.

Madge was happy, gloriously happy. She felt as if she could have taken Tony's hand and raced down the track on a full run to meet the train half way, so slow it was in coming. Tony whistled gaily. His hands were deep in his pockets, and his face full of gladness. But they did not say much to each other; only walked back and forth with one eye on the track's far-off narrow perspective, and the other on the clock in the telegraph office, until the red glow faded from the distant pine-crested hills, and at last, far, far off, like a strange, new bird call, came the whistle of the engine.

"Stand where she'll see us the first thing," Madge said excitedly, as the long, slim, dark line of cars hove in view, and glided towards the station. "And—and Tony, dear, don't squeeze her too tight, because she may be tired."

Two pair of eager, anxious brown eyes watched the cars when the train drew up at

the platform, and all at once Madge gave a quick, glad cry, and was off like a flash to where the conductor was helping a little slender lady in black off the car.

"Can—can we squeeze you, mumsie?" Tony asked anxiously, when his turn came, and Mrs. Ferrall laughed as she laid her hand lovingly on the curly, boyish head.

"Indeed you can, my brownies, just as much as you want to. I've come back well and strong after all."

There was so much to tell when they drove back home behind the cream colored ponies, that it did not seem any time at all before the old familiar turn of the road came in view, and there was the long railroad bridge, and the little green house nestled down by the river bank.

"You left a light burning, Madge," said Mrs. Ferrall, at sight of the cheery gleam from the windows, and Madge only laughed, and reached up for the ninety-ninth time to kiss the dear face so near her own.

Then came the surprise when the door was flung wide open, and Virginia and Mrs. Hardy stood on the threshold waiting to welcome her home.

"But we're not going to stay," Virginia said, when the greetings were over. "I only thought it would be nice to have the house all lit up, and the supper ready, when you came. Good-night. Don't love her to death, Madge."

Madge laughed happily as she ran out to the gate with them, and watched the ponies start for home; then back again to the old kitchen, and there on the sofa was her mother, lying in the same old way, with Tony beside her on the floor, his head leaning on her arm.

"Just a little tired, dear," Mrs. Ferrall said, when Madge bent over her with anxious solicitude. And so the little green house became home once more, and this time there was no shadow to darken its happiness.

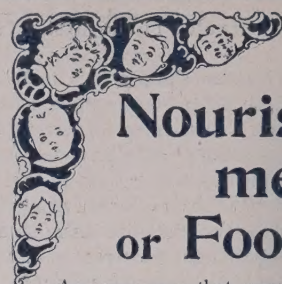
Virginia missed her friend and comrade more than she could tell. The nest was lonely and desolate nowadays. She missed the long talks and daily companionship. The books seemed like keys of a piano which had no player, and it was queer to go to sleep at night without that last glimpse of a white-robed form at the bedside, the good-night kiss, and two brown eyes smiling back at one as the door closed.

The ponies, Lad and Lassie, had not received such active and constant exercise for many a day as now fell to their lot.

"Off again, daughter?" Mr. Hardy would say when he saw her come down stairs ready for a drive. "Don't tire yourself."

"It's so lonesome up-stairs, papa," Virginia would reply, wistfully. "I miss Madge and Tony more every day, and I can't stay all alone. I get the blues and cry, and everything."

"Dear, dear, what about," he asked teasingly, taking her face in his hands, as he



Nourishment or Food

Are you sure that your baby is getting enough *nourishment*? We do not say food because a baby may get lots of food but get little nourishment. Mellin's Food is nourishment. It contains the elements of nutrition that a baby needs in order to satisfy his hunger and make him grow and attain that complete development, which is so much desired by every mother. Mellin's Food babies are healthy babies, and well developed babies.

Mellin's Food

Our little boy, George Frederick Wilham Critchley, was such a frail and sickly baby that we despaired of his life. Nothing seemed to nourish him and he did not grow or thrive at all. We commenced feeding him with Mellin's Food and his improvement was immediate and continuous. At 6 months he weighed 24 pounds and is as healthy a child now as need be. Mrs. Wilham Critchley, Pittsford, N.Y.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

Pettijohn's BREAKFAST FOOD

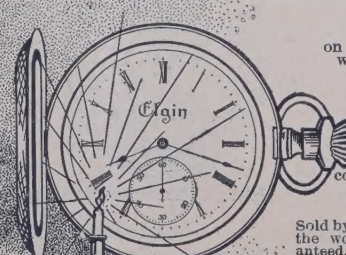
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CALIFORNIA

Should you desire information regarding California as a Winter Resort, and regarding long limit low-rate tickets returning via any route, and how best to reach California at this season of the year, call upon or address the undersigned. The Southern Pacific Company's famous SUNSET LIMITED trains leave New Orleans semi weekly, Mondays and Thursdays, and traverse the country where the rigors of our Winter and Spring are unknown.

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A Little Light
on the watch subject is found in our new booklet,
which all are invited to send for—free of cost.

**Elgin Ruby Jeweled
Watches**

come in various sizes, grades and prices, to suit every
pocket. Recognized universally as
The World's Standard.

Sold by jewelers everywhere. An Elgin watch always has
the word "Elgin" engraved on the works—fully guar-
anteed.

Elgin National Watch Co., Elgin, Ill.

loved to do, and raising it up to look into her eyes.

"Just the same—Dick," she said, almost in a whisper, and the smile would fade from his face, leaving it stern and sad, and she would slip away with an ache in her heart, and her blue eyes full of tears, and the ponies would take their own time on the way to the green house.

But as the days passed, and June came in all her sweetness of bud and blossom, preparations at Bonnie Castle were started in good earnest, and the editorial staff of *The Comet* were kept busy reporting the important daily occurrences and sessions of the clubs. Even the closing of school, with all its attendant excitement, could not compare with the grand opening of the summer home. Mrs. Hardy and Mrs. Ferrall had a long talk together, and the result was a visit to the bay shore road. After that it was officially announced in *The Comet* that the directress of Bonnie Castle would be; "The beloved mother of our esteemed fellow-clubbers, Madge and Tony Ferrall, assisted by our valued friend, Miss Eunice Pugsley, whose knowledge of the delicate mysteries of the culinary art has been tried most satisfactorily by the editorial staff of *THE COMET* (especially doughnuts). It is also understood that Miss Pugsley's famous and sagacious bird, Benjamin Franklin, will keep her company in her summer home."

Dr. Atwood had been written to again, and July 1st set as the day for the opening of Bonnie Castle. School closed the 26th of June, and the night of the 28th, Mrs. Ferrall, with Eleanor and Dave, as the two eldest members, took the steamer "Majestic" for Chicago, and crossed the lake to bring home the first ten waifs, while the Excelsiors and S. D. S. girls gathered in full force at the Castle to meet them.

(To be continued.)

Master of Himself

A MERCHANT needed a boy and put the following sign in his window: "Boy Wanted.—Wages, \$4 a week; \$6 to the right one. The boy must be master of himself."

Many parents had sons who were interested, but the latter part of the notice puzzled them. They had never thought of teaching their boys to be masters of themselves. However, many sent their sons to the merchant to apply for the situation. As each boy applied, the merchant asked him, "Can you read?"

"Yes," was the frank reply.

"Can you read this?" asked the merchant, pointing out a certain passage in the paper:

"Yes, sir."

"Will you read it to me steadily and without a break?"

"Yes, sir."

The merchant then took the boy into a back room, where all was quiet, and shut the door. Giving the boy the paper, he reminded him of his promise to read the passage through steadily without a break, and commanded him to read. The boy took the paper and bravely started. While he was reading the merchant opened a basket, in which were a number of lively little puppies, and tumbled them around the boy's feet. The temptation to turn and see the puppies and note what they were doing was too strong, the boy looked away from his reading, blundered, and was at once dismissed.

Boy after boy underwent the same treatment, till seventy-six were thus tried and proved failures to master themselves. At last one was found who, in spite of the puppies playing around his feet, read the passage through as he had promised. When he had finished the merchant was delighted and asked him, "did you see the puppies that were playing around your feet while you were reading?"

"No Sir."

"Did you know that they were there?"

"Yes, Sir."

"Why did you not look to see what they were doing?"

"I couldn't, sir, while I was reading what I said I would."

"Do you always do what you say you will?"

"Yes sir, I try to."

"You are the boy I want," said the merchant enthusiastically. "Come tomorrow. Your wages will start at six dollars, with good prospects of increase." — *Reformed Church Messenger*.

The Lion Hunting With Other Beasts

A LION, a heifer, a goat, and a sheep once agreed to share whatever each might catch in hunting. A fine fat stag fell into a snare set by the goat who thereupon called the rest together. The lion divided the stag into four parts. Taking the best piece himself, he said: "This is mine, of course, as I am the lion"; taking another portion, he added: "This is mine by right—the right, if you must know, of the strongest." Further, putting aside the third piece, "That's for the most valiant," said he; "and as for the remaining part, touch it if you dare."

ROSY COLOR

Produced by Postum Food Coffee.

"When a person rises from each meal with a ringing in the ears and a general sense of nervousness, it is a common habit to charge it to a deranged stomach.

"I found it was caused from drinking coffee, which I never suspected for a long time, but found by leaving off coffee that the disagreeable feelings went away.

"I was brought to think of the subject by getting some Postum Food Coffee, and this brought me out of the trouble.

"It is a most appetizing and invigorating beverage, and has been of such great benefit to me that I naturally speak of it from time to time as opportunity offers.

"A lady friend complained to me that she had tried Postum, but it did not taste good. In reply to my question, she said she guessed she boiled it about ten minutes. I advised her to follow directions and know that she boiled it fifteen or twenty minutes, and she would have something worth talking about: A short time ago I heard one of the children say that they were drinking Postum now-a-days, so I judge she succeeded in making it good, which is by no means a difficult task.

"Tom O'Brien, the son of a friend who lives on Bridge St., was formerly a pale lad, but since he has been drinking Postum has a fine color. There is plenty of evidence that Postum actually does 'make red blood,' as the famous trade-mark says." Jno. Chambers, 9 Franklin St., Dayton, Ohio.

HEART DISEASE

Some Facts Regarding the Rapid Increase of Heart Trouble.

Heart trouble, at least among the Americans, is certainly increasing, and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the Sympathetic and Pneumogastric.

In another way, also, the heart is affected by the form of poor digestion which causes gas and fermentation from half-digested food. There is a feeling of oppression and heaviness in the chest, caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, making it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use after meals of some safe, pleasant, and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found at most drug stores, and which contain valuable, harmless, digestive elements in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble except cancer of the stomach.

Full-sized package of these tablets sold by druggists at 50 cents. Little book on stomach troubles mailed free. Address F. A. Stuart Co., Marshall, Mich.

Lea & Perrins' Sauce

The Original and Genuine Worcestershire.
Known the world over. Take no substitute.

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Cincinnati and Tampa } Atlanta, Macon,
Louisville and Jacksonville } Jesup, and
Plant System.

St. Louis and Jacksonville,

via Louisville, Chattanooga, and Jesup.

Kansas City and Jacksonville,

via Memphis, Birmingham, Atlanta, and Jesup.

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ROUND-TRIP TICKETS to principal Pacific
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W. G. NEIMYER, Gen. Western Agt., S. P. Co.,
238 Clark Street, CHICAGO.

Helpful Suggestions

Stairs may prove a blessing instead of a detri-
ment, if women will learn how to go up and
down them without fatigue. The majority of
persons, especially women, climb the stairs. To
avoid the difficulty and reap the benefits, do
this: Incline the body forward, but do not bend
at the waist-line. Do not stoop. Keep the chest
raised and fixed. Ascend as it were from the
chest, and no matter what may be your weight,
your touch of the foot on the step will be as
light as that of a child. Touch only the ball of
the foot on the step. Close the mouth and keep
it closed when ascending the stairs and until the
breathing is quite normal. Every inhalation
should be felt at the waste line. In going down
stairs, keep the body perfectly erect; touch only
the ball of the foot to the step, yielding at the
knee.—*Ladies' Home Journal*.

A WORD of caution is in order regarding the
use of Canton flannel and outing cloth. Both
make warm and serviceable sleeping garments
and wrappers for persons of all ages, yet they
need to be handled with care. Whether the
danger comes altogether from the light, downy
surface, or whether, in addition, some chemical
is used in finishing them, it is a lamentable fact
that these goods are exceedingly inflammable.
Touch a match to a small piece of either, and you
will see the fire run over the surface with
inconceivable rapidity. On a small bit it is
easily extinguished, but when once the flame
has gained headway, there would be little help
for the victim. Within a few weeks three cases
have come to my knowledge, where as many
women, by presence of mind alone, have saved
themselves from terrible catastrophes. Once,
the head of a match flew off and caused the fire.
A second time, and the person, wearing a wrap-
per of outing flannel, reached her arm over a
lamp chimney, while a third approached too
closely to a stove. Each time the burning gar-
ment was torn from the person in time to save
life. Children and adults, too, if venturing near
a fire when clad in cotton of any kind, stand in
great hazard.—*Good Housekeeping*.

VELVETEEN is a boon and blessing to mothers.
It has always been known as a serviceable, long-
wearing fabric, and now we learn (from *The
Weekly Scotsman*) how to wash it. Make a lather
of soap and water (as hot as for colored flannels),
dip the velveteen up and down in the lather a
short time, repeat the process two or three
times with fresh lathers, and then rinse through
warm water without soap. Hang out on the
line (without wringing) to dry, and while still
damp, iron in the following way: Let some one
hold one end of the material, while with the left
hand you hold the other end, right side upper-
most. Take a hot iron in your right hand, and
run it quickly along the wrong side of the
velveteen. The steam sets up the pile beauti-
ful y, and makes the material quite like new.

Good Digestion Horsford's Acid Phosphate

Taken regularly after meals, removes
the sense of distress, oppression and
"all gone" feeling of the stomach.

Genuine bears name HORSFORD'S on wrapper.

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CHOICE OF TWO ROUTES.

SCENIC ROUTE Leaves	BOSTON	EVERY WEDNESDAY
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	SAINT PAUL	" THURSDAY
	KANSAS CITY	" FRIDAY
	OMAHA	" FRIDAY

via Colorado Springs and Salt Lake to California
and Pacific Coast Points.

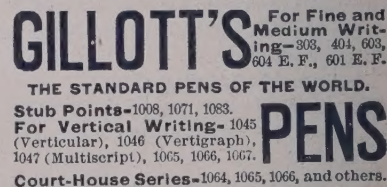
SOUTHERN ROUTE Leaves	CHICAGO	EVERY TUESDAY
	SAINT PAUL	" TUESDAY
	KANSAS CITY	" WEDNESDAY
	DES MOINES	" WEDNESDAY
	OMAHA	" WEDNESDAY

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PENS

Court-House Series—1064, 1065, 1066, and others.

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An absolutely pure olive oil soap.
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TARRANT'S SELTZER APERIENT

Aids digestion, clears the head, and increases energy. At
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SHEDS A BRIGHTNESS
EVERYWHERE.